

The Saints' Herald

Eliza L. Scott

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

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RACE ANALOGY.

The following, which appeared in the *Chicago Record-Herald*, December 28, may be of interest to Book of Mormon students:

The discovery of a peculiar analogy between the Mayas of Yucatan and some of the oriental races is reported by Professor Frederick Starr, of the University of Chicago, who has just returned from a four months trip through Mexico.

Maya babies, so the anthropologist found, are marked up to the tenth month after birth with a spot of bright purple on the small of the back. Up to this time such a peculiarity of pigmentation has only been known to ethnologists as a characteristic of the Japanese, Filipinos, Eskimos, and other yellow peoples. Its appearance as a race trait of an American Indian tribe again brings up the much-exploited theory of the eastern origin of the Mayas and their kindred tribes.

"Montezuma's Bath Tub," a circular excavation in the solid rock of a hillside overlooking the valley and lake of Mexico, in which, according to popular belief, the lord of the Aztec confederacy took his daily ablutions and enjoyed the scenery, also came in for a share of Professor Starr's attention. He is inclined to believe that the basin is connected in some way with the astronomical and religious rites of the old Aztecs.

SR. ANN WEBSTER renews for HERALD from New Castle, New South Wales, and says: "I feel as if it might be the last, I am so frail; but my mind is fixed. I love the Lord, I love his work. Elder Potter comes once a fortnight with the sacrament. It is comforting. I look and long for the Master's coming. I pray all the time that the dear Lord will bless you all and increase our faith in the work, and bless you with wisdom, and lead the Lord's people."

Editorial.

THAT OMAHA CHRISTIAN CONVENTION.

We give below two views upon our religious environments which will be of interest to our readers, especially to the ministry. The first is from the *Primitive Christian*, a paper published at Panama, Nebraska, by W. F. Parmifer, who is editor and proprietor, and who resides at Winfield, Kansas, in this issue for Tuesday, December 16, 1902. The paper is published evidently in the interest and advocacy of the "primitive gospel," as the same was perfected and promulgated by Alexander Campbell, if one is to judge from the zeal with which the editor arraigns and condemns the convention lately held at Omaha, by the "Christian Church," so-called.

We have called the association formed at that convention with the intent and purpose to "fight Mormonism," an unholy alliance; but we have not written nearly so harshly and bitterly of that alliance as the *Primitive Christian* has of the whole convention; albeit, we are of the opinion that this same editor and his colleagues would strike hand with this same association in its crusade against the "Mormons," and would do as its members did, and do, class us of the Reorganization with the church in Utah. But as the *Primitive Christian*, the *Standard*, and the *Helper* are bedfellows, so far as the basis of their faith and organization are concerned (if they have an organization), we are willing the first shall define the position of the second and the third without interference on our part.

THE OMAHA CONVENTION.

The Apostle James said, "Show me your faith without your works and I will show you my faith by my works." Acting upon this principle, that works show the inward or mental condition, the "General Convention" of the Christian Church recently assembled in Omaha, declared its faith by its work, fully demonstrating the claim that the Christian Church is "progressing," and pointing out so clearly where it is going that even the editor of the *Standard* seems to see.

Of course it is none of my business what this new sect does through its convention, any more than what the M. E. Church does through her "conferences" or other churches through "assembly" or "synod," yet the act is public property and I refer to it because it confirms the charge of sectarian affiliation which some of the members of the Christian Church have not only refused to believe, but have complained against as a misrepresentation. I wonder if they can believe it now?

Of course the action of this convention was no surprise to us who are familiar with the conduct of their city churches, and who understand their principles and their logic, but some are

professing surprise among them, for up to this act their hearts were blinded by the "explanation" that the sectarian spirit was only "local," that is, only occasionally one holding that view. But now the idea is indorsed, not simply by an "occasional pastor or member" or by a convention, but by the General Convention of the Christian Church, who say of themselves in the resolution referred to: "We the representatives of the Disciples of Christ in convention assembled." An act by representatives. Of course their leaders will now try to blind, soothe and satisfy the dissatisfied, by telling them the "convention has no authority." To such I would say "be not deceived." Not stopping now to notice the silly plea of a "general convention" without authority, let us not overlook the fact, that, authority or no authority, the act tells plainly what the spirit of the convention is made of, and as there sat the ablest men of the church, it speaks the spirit of the church. Can any one suppose the "general convention" of any body of people is not composed of the leading spirits of that people? And whether its action meets the approval of every member of the body or not, its action must be taken to represent at least a prevailing sentiment—a sentiment the leaders in that body desire the people to indorse. It shows their purpose—what they are working for, and what must exist under their management. Should these words chance to fall into the hands of some who are giving of their money and their influence to perpetuate this society and convention work, let me ask if you desire to partake of her sins. If not, remember the Lord has given you but one way to avoid it: "Come out of her, my people." Will you do it? Or will you still feed this young monster of apostasy—support this new house in Babylon?

That the Christian Church has become a thoroughly established apostasy, none but the deceptive and willingly blind can or will deny. Had any one been doubtful of this prior to the action of this representative body at Omaha, they could not doubt any longer. Even the inconsistent dose of paragoric administered by the editor of the *Standard* in the way of criticism on the action of the convention, for the benefit of such as have not yet "progressed" sufficiently to take this "progressive" step of their general convention without moral pain, can hardly soothe and quiet them until they have so learned "the step" that they can more comfortably "keep up with the band wagon."

Although I prefer to see a man oppose the wrong, no matter who he is nor where he is, it is hard for me to keep from doubting the sincerity of some men, and that is why I refer to the criticism of the editor of the *Standard* as a sort of paragoric to quiet the feelings of those among them who might otherwise "get their eyes open" and see clearly the apostasy into which they are being led, step by step, under the deception of "progress" and "expediency."

The idea that the editor of the *Standard*, a paper that has been and still is, the chief support of the spirit that has led to the Christian Church apostasy, now cries against the only fruit such a spirit can bear, is most inconsistent indeed. Has "progress" become too "progressive"? Has "expediency" become too "expedient"? Or is his criticism simply for effect—such effect as it might have on the unsuspecting who have not yet "progressed" far enough to be sufficiently strong to accept this late progressive move, and hold such in line until they can be progressed and persuaded to endure the "progress;" until they catch a little more of the "spirit of the age," then, like their leaders, they, too, can "adopt the resolution"?

If such be not the object of the editor's criticism on the action of the convention, and he is really grieved at the action, not because he thinks it was a little too soon, but for righteous reason, then I suppose he can say: Lord, of a truth I now perceive that "men do not gather grapes of thorns nor figs of thistles." But will he still continue to cultivate "the thorn and the thistle?" Consistency, thou art a jewel!

But all of our readers may not know what this convention did. They passed a resolution indorsing the "federation of churches."

But what is that? It is an agreement between churches that they are equal and one will not interfere with the other. If the Methodist, or any other church of the federation, occupies a certain field no other is to enter that field, and all work that is done there must be done through that church. If there are more churches than seem to be necessary in any field, who shall occupy the field is determined by the vote of that field and the approval of the committee on federation. Thus the Christian Church acknowledges itself to be only a sect of the sects, as useless and unnecessary to the cause of Christ as any and every other sect. You can blot it and every other sect out of existence and still the church of Christ exists, for it existed without them and before they were born. Therefore they do not exist by the will and authority of Jesus Christ.

Thus you see this convention has now boldly cast away the plea of A. Campbell and his collaborators who sought to restore primitive Christianity. During the years of their "progress" which has now culminated in this act, they have kept many in ignorance of their real purpose, claiming to represent the work begun by Campbell. They represent that work like the Pope of Rome and his priests and cardinals represent Christ and the apostles. The "Christian Church" of to-day represents the church of Christ plead for by Bro. Campbell very much as the "sects" and Rome did in the days of Campbell, and I see no reason why they should not join the "federation." If ever there was a sect or an apostate church, the "Christian Church" of to-day is one, and among all the churches, the church of Christ has not a more bitter enemy to-day. It is so here in the town where I am writing these words, and in many other places, as thousands can testify. When did the *Standard* ever speak against this?

But we are told this resolution was not fairly passed, but was "railroaded through." Indeed! How fortunate! But pray, when did "railroading" become unfair as a principle of the Christian Church? If it be right to "railroad" an organ into the church, and "railroad" the church house out of the possession of those who built it, and that, too, in a "night session," as this people have repeatedly done, and such work stand without reproach, why can not this same spirit "railroad" a resolution through a convention and the act be accepted without a question, as the work of "progress"? Come, gentlemen, take your medicine now, and stop your whining. The dose may be a little bitter to some of you, but don't think about that, just think of the "progress" there was made, and how delighted your "sister denominations" will be to learn you are so "sweet spirited." Think how Belial will rejoice to know that the apostate spirit has become so strong the leaders thought they would dare to speak boldly and plainly, even if it should prove to be a few years too soon. It shows there is great progress in that direction and the day is not far distant. A hint to the wise is sufficient, but it takes more than that for the other fellow.

Brethren, you see in the signs of the times, how needful it is that we should continue to "contend earnestly for the faith once delivered to the saints." What satisfaction it is to never leave the truth. When others go astray, they can only get right by coming where we are. While others are boasting of their "wisdom" and their "progress," we can rejoice in our fidelity to Christ, being glad that we have given heed to the warnings of the truth that keep the truly wise out of the shame into which the "wisdom of this world," and false progress" always leads.

The Devil never worked harder to corrupt the church and teaching of the apostolic age, than he is now working to overthrow this church and teaching restored. His success is wonderful as it was in the first apostasy, still we doubt if he will succeed in making as complete an overthrow again as he did then. Yet, the tactics he now employs is as well adapted to that end, as what he then used was to that age. Our only hope is the only right: keep out the wisdom of the world, and let Christ be head over all things to the church.

EDITOR.

—Primitive Christian.

The other view is one that is taken by a layman in the business world, engaged in its activities; and, doubtless pursuing his business affairs in the spirit of commercialism which he so strongly condemns in the churches. It is a very instructive article, and is taken from the Kalamazoo, Michigan, semiweekly *Telegraph*, for Friday, December 26, 1902, and was an address made before the Congressional Club in Detroit:

Detroit, Michigan, December 24.—Clarence A. Black, of this city, at a recent meeting of the Business Men's Club of the First Congregational Church, declared that the spirit of commercialism is rampant in churches and that many church members are worse than persecutors of Christ. Among other things he said:

"We, to-day, boast of our democracy, of our culture, our refinement, and our civilization. We are for ever and a day pointing with pride to our marvelous record. Our churches grace the finest corners on the finest avenues. Our dress parade on Sunday is the most important display of dresses and millinery and tailors' models in the entire week. Our Easter procession to church puts the vaunted New York horse show to shame. We go in for the most artistic coloring, and our cushions and pew frames are marvels of harmony. Our music appeals to our more or less cultivated ears, largely in proportion to the cost. There is as much wire-pulling and heartburning to get into a fashionable choir as there ever was among the Jews for the best places in the temple. Our churches are clubs, more or less exclusive, with the animating spirit of outdoing their rivals. We are as much the creatures of style and fashion as was ever the greatest Pharisee in Jerusalem of form, ceremonial, and custom.

"We talk largely of the lower classes. We patronize them, have charades and theatricals and bazaars for their benefit, because it flatters our vanity. We smother our remnant of conscience with the claim that it is all for charity. We preach the story of Christ and his humanity to a congregation of scribes and Pharisees, who think love of humanity was all right a couple of thousand years ago, but the world has progressed, and the fact has become a theory now to be discussed at clubs. If a known Mary Magdalen or a roughly garbed fisherman should occupy a front seat in one of our fashionable churches, the general opinion would be that really our church needed a better neighborhood.

"When a new site is being selected for a big church, you all know that the question is not 'where shall we locate to do the most good,' but where shall we find a place on the avenue in order to keep our congregation. The money-changers are as much in evidence now as they were in the temple.

"The spirit of commercialism is rampant. Our churches bend the knee to the captains of industry quite as meekly as does the man in business, but without his excuse. A popular preacher is as much in demand and his services are bid for as openly and with a spirit equal to that shown by rival baseball magnates in securing a good pitcher.

"In discussing the merits and qualifications of the minister of God, one hears much of the fine edifice he erected, when pastor at such a place, and the signal ability with which he canceled debts in another, but little, very little of the work he has done in bringing souls to Christ. We are so busy discussing deficits, that the question of bringing sinners to repentance is quite overlooked. It is a wise pastor in these days who knows the prejudices of his congregation and does not offend the best paying parishoners.

"We Christians of to-day are a race of shirkers. The church and the great commercial classes have always been the greatest bars to reform.

"They are always on the cautious side. They stand for law, order, and custom. But once let them feel the screws that have perchance crushed out the life of a less fortunate brother, and then you are likely to have a French revolution. As long as our lives are cast in pleasant lines, we are all willing and anxious to let well enough alone. Until the scarcity of coal waked us up, who cared a picayune about the miner, his hardships, his rights or wrongs? To be sure, he was a human being, but one to be read about in magazine articles and then forgotten.

"As long as our coal-bunkers were full, what did we care that in a land of liberty and plenty, in a land where the spires of Christ's churches were everywhere, men were living in slavery, with two rights, the right to vote as his owner dictated and the right to work at a price set by his master.

"Church and society crucified Jesus Christ for espousing the cause of the people. We do infinitely worse. We enlist under his banner, we take our place in his army, and then we deliberately betray the Captain and his cause. The Jew of Christ's time had no light, we have had its radiance for two thousand years, and we prefer the company of the scribes and Pharisees to that of the lowly Master."

If the estimate of the spiritual status of the churches made by this man of business affairs is correctly reported, it is a rather unfortunate condition of things in the denominational Christian world that is disclosed by it. If the same things had been written by us of the churches referred to, our statements would have been charged as the result of sectarian spleen; but coming from a business man and stated before a denominational club, we give it place as the cool, deliberate conviction of one not only engaged in business, but also a shrewd observer of things from the pew. Coming from such a source we give it the credit of sincerity and do not lay ourselves liable to the charge of unfair representation because we may differ in faith from the denominations represented.

"ANTI-MORMON" ORGAN.

We have received a copy of the *Helper*, published at Olive Hill, Kentucky, the official publication of the "National Anti-Mormon Missionary Association of the Churches of Christ." Its editor is R. B. Neal, of Grayson, Kentucky. The officers of the association, as announced by the *Helper* are: James W. Darby, president; W. T. Hilton, treasurer; John T. Bridwell, general secretary. The board is composed of J. F. Ghormley, D. H. Bays, I. H. Keller, R. B. Neal, and John T. Bridwell. The constitution is as follows:

1. The name of this organization shall be the National Anti-Mormon Missionary Association of the Churches of Christ.
2. Its object shall be to carry on the work of the Lord Jesus Christ in every community where the Mormon delusion has obtained a footing, or is likely to do so.
 - By the distribution of Christian literature;
 - By lectures and addresses;
 - By discussions;
 - And by the work of itinerant and other missionaries. We shall endeavor in every way to assist our congregations and missionary societies, and promote the general interests of the cause of Christ.
3. The membership of this association shall consist of all per-

sons interested in the overthrow of Mormonism who contribute to its general or other funds.

4. The general oversight of the work shall be intrusted to a board consisting of five members, together with such ex officio members, as shall herein be provided for. This board shall serve for one year and shall be selected at the time and place of the International Conventions of the Churches of Christ.

5. A president and a treasurer shall be selected at the same session, each to serve for one year, and perform the duties usually pertaining to such offices. They shall be ex officio members of the general board.

6. There shall also be a general secretary elected by the board. It shall be the duty of the board to assign his duties and provide for his salary.

7. The board shall select a corresponding secretary for each State and Territory of the United States, for each Province of the Dominion of Canada, and other countries. In the United States each State secretary shall select an assistant secretary for each missionary district where the State or Territory is so divided, and each district secretary shall in turn select a correspondent for each congregation of the district. If the State or Territory is not divided into districts, the State secretary shall select such correspondents in counties or congregations as he may think proper. These secretaries and correspondents are to act under the direction of the board and general secretary.

The paper in typographical appearance and make up is far below what we had anticipated, being full of egregious errors, some of which are almost ludicrous. Here are one or two: "The elders," says an item referring to the "Mormons," "see the rural schoolhouses as good places to *propogated* their doctrine." In copying a letter from Joseph C. Kingsbury, they make him say concerning the disputed "revelation" on polygamy: "Written by Brother Clayton at the *dedication* of the prophet Joseph Smith." Speaking of a petition signed by some at Olive Hill, the paper states: "Some good men signed the petition *unthoughtedly*." The following is an instance of where they probably spoke the truth when they did not intend to. In speaking of a crusade which would be made on "Mormonism" by a certain group of preachers, the *Helper* states: "There are to be some *sad* and *outrageous papers* to be written of the fruits of the elders' work in the homes even of some of their ministers."

We now give one or two short excerpts to show the style of the attack made on "Mormonism." In an article headed "Smithianity," the editor says:

The following document will prove as handy as a hip-pocket to a Texas cow-boy for those who meet the champions of the so-called "Reorganized Church of Jesus Christ of Latter Day Saints" in debate.

They have a habit of denying, with a brazen assurance that would make an old Government mule blush, that Joseph Smith, Jr., knew anything about the (in)famous revelation, or that he was very muchly married.

In a quotation from the letter of an editor of a county paper to the editor of the *Helper*, we find the following language: "We have 'Josephites,' 'Brighamites,' etc., here, and I am glad, although they all are [do] belong in the same sty, that [they are] fighting among themselves while they are slandering and abusing decent folk."

C. R. Nichol, of Clifton, Texas, who is to debate

with a "Mormon elder," is quoted as follows: "Will you be so kind as to lend me again the book I borrowed before." Then the editor adds: "He found the old book now out of print, and nearly out of existence, invaluable as a helper. It is a copy of the first book ever printed against the 'ism.' It ought to be republished and scattered by the tens of thousands. If some readers of this who has some money and wants to know how to make more and do good with it at the same time I can tell him."

Concerning the statement of one of our elders in Denver, the editor says: "On the statement alone I propose to brand this elder as either 'a fox, or a f—, or a goose.'"

The many mistakes made in the paper may be accounted for to some extent by the following which appeared at the head of the editorial column: "It is difficult to publish a paper from Olive Hill, have it printed at Morehead, mailed from Grayson, and edited as it were 'in the saddle.'" The query with us is, If it is printed somewhere else, mailed somewhere else, edited somewhere else, what constitutes the publishing at Olive Hill?

EXTRACTS FROM LETTERS.

Bro. J. W. Wight sends us a handbill announcing debate to be held on December 1 to 4, by him and L. S. Blair, a representative of the Church of Christ. Blair was to affirm his church in accord with the New Testament, Wight to deny. The debate was to be held in Richmond, Victoria, where Bro. Wight was when he wrote on November 27. He writes: "Just a line to let you know how we are getting along. A letter from Bro. Barmore informs me of seven baptisms recently, making eighteen for him since his arrival. I have baptized seven since the debate with Blair, and two young ladies are to be baptized next Wednesday. I know of thirty baptisms in Australia the last few months. Will inclose notice of proposition we are to debate next week. Following week I affirm the Book of Mormon. Blair has *lost* from his church, while we have baptized ten since debating commenced."

Bro. T. W. Williams wrote from Los Angeles: "All are well here. We are doing the very best we can and are hopeful. Well wishes to you at this the beginning of a new year, and may the good Father bless and keep you and yours."

Thomas Knox wrote from Terryville, Connecticut, December 31, renewing for the HERALD and expressing his appreciation of it. He writes: "I derive much encouragement and strength from the HERALD, and were it not for the papers and the Doctrine and Covenants and the Book of Mormon, I should know little of the church, as I have not had the privilege of having my name enrolled in a branch, and it is two years last August since I was baptized at Plimpton, Massachusetts. I am a long way from a branch, the nearest probably being New Canaan, Connecticut, or Providence, Rhode Island."

Sr. C. Cochran wrote from Boonville, Missouri, December 29: "Our little Sunday-school is progressing nicely. Bro. Tanner spent Thanksgiving with us, giving us some good sermons and many kind words of comfort and cheer which isolated Saints know how to appreciate. Yesterday Bro. James Cochran gave us a good talk, but to-day he and his family leave for Iola, Kansas, their home. I wish the HERALD force a Happy New Year."

I. N. Roberts wrote from Garland, Alabama, December 26: "Had a splendid Christmas-tree here at the Pleasant Hill Branch. I preached yesterday to a good audience. I am feeling well. The work is moving on nicely. Need some good helpers."

James McKiernan wrote from Farmington, Iowa, December 30: "Last week I officiated at four funerals and a wedding. One funeral was that of George Stillwell, who murdered City Marshal Coulter and Justice Musgrave the evening of the 19th and was himself killed resisting arrest the same evening. Reverend Taylor, of the M. E. Church, and Bro. R. M. Elvin assisted me at this funeral, which was on the 22d. On the 23d I assisted at the funerals of Marshal Coulter and Justice Musgrave. The 24th I joined in wedlock Sr. Vallie Horton and Mr. Fred Carr, of Montrose. The 26th, Sr. Ferris' funeral. At the same time I was having a hard siege of the neuralgia and toothache. Bro. Elvin was to be in Burlington over Sunday and then to Aledo, Illinois."

In a letter to E. L. Kelley, dated at Auaka, New Zealand, December 2, Paul M. Hanson wrote: "One young man was baptized about a week ago. He was formerly a leading light of the Christian Church. He has a good understanding of the Bible, and will be a very helpful worker in our ranks. Others are interested. I look for a great work to be done in New Zealand in the future. I am at present about thirty miles from Kaitangata in a community of Baptists and Presbyterians. Preached last night to a large and attentive audience in a schoolhouse near here. Will continue this week every night. Bro. Tucker filled the appointment at Masonic hall in Kaitangata last Sunday, hence did not come with me. The Utah missionaries have been in nearly every part of the colony. We are often classed with them; besides, the people think we want them to come to America and lay all their money at the feet of the Bishop, for so they are informed by those they regard as servants of the Most High. When the walls of ignorance are broken down and the folly of the guards exposed, will be our harvest time."

Sr. S. W. Likins, Paris, Ontario, sends two dollars as a New Year's gift to Graceland College to apply on the debt. She adds: "I love the HERALD and would hardly know how to do without it, as myself and two children are the only Saints in Paris. I wish you all a Happy New Year and every success."

EDITORIAL ITEMS.

The *Review and Herald* plant, the large publishing house of the Seventh-day Advents, at Battle Creek, Michigan, burned on December 30. The loss is estimated at a half million dollars, covered by one hundred thousand dollars insurance. The fire started in the basement from spontaneous combustion. No lives are known to have been lost.

Sr. Mary Dobie wrote from Stewartsville, Missouri, December 21, 1902, expressing her appreciation of our recent editorial on "Secret Sins." She seems to be firm in the work, and expresses her determination to press onward. She corrects a statement recently made in a letter from Stewartsville that there were five Latter Day Saint churches in and near that place. She says there are but four, namely, Stewartsville, German Stewartsville, Pleasant Grove, and Dekalb.

The Iowa State Teachers' Association of January 2 adopted resolutions expressing the opinion that "greater attention should be paid to moral training," and that one of the means to this end was familiarity with the Bible. The resolutions also urged parental warfare on cigarettes.

The "Holiday Number" of the *Paradise of the Pacific*, our valued Honolulu exchange, has reached our table. It is certainly a splendid number. Well printed, richly illustrated, its interestingly written articles are full of information about our beautiful island Territory and its natural resources. We congratulate our esteemed contemporary on its splendid special number.

The cable between San Francisco and Honolulu is now working, the first message being sent from Honolulu to San Francisco on January 1. The United States is now in instant communication with its insular Territory, and in our morning papers we can read the Hawaiian happenings of the day before; and on the other hand the dwellers in the Pacific paradise will daily learn of our doings on the mainland. It is occasion for mainlander and islander to rejoice.

President Joseph Smith received on January 5, by the way of Des Moines, Iowa, a cablegram from Bro. G. J. Waller, of Honolulu, Hawaii, over the cable lately laid between San Francisco and Hawaii. "A Happy New Year to you," was the greeting; President Smith replied, "We wish you the same." Bro. Waller's word was "Lehi," meaning, A Happy New Year to you. President Smith's was "Nephi." Cablegram was sent from Honolulu on the 3d, reached Lamoni on the morning of the 5th. Puck's "girdle round the world in forty winks" may soon be realized.

By an ad in our advertising columns this week, our readers will notice that George D. Harmon will be in Lamoni for a time to fit glasses. He is a son of Bro. R. Harmon, of Davis City, well known to many of our readers.

Original Articles.

THAT WOMAN IN THE WILDERNESS.

(All references are from Inspired Translation of the Bible, 25th edition of Doctrine and Covenants, and 1874 edition of Book of Mormon.)

It is with no little degree of reluctance that I enter into a discussion of this subject, from the fact that conviction compels me to oppose those who have justly earned for themselves a goodly degree of eminence because of their writings, which bear evidence of deep thought and sound judgment, and are held in high esteem by myself. But, inasmuch as even they do not agree as touching this matter, the claim for them of infallibility (which they do not make for themselves), is destroyed. Hence, it is just possible that all may be wrong; and in my humble judgment, they certainly are. Among other things, one writer says that to discuss this subject intelligently one must understand what "wilderness" means when used in a metaphorical sense, or words to that effect, then gives abundant evidence of a certain significance of the term when used in a certain form of metaphor or allegory, without allowing that it can be, and has been, used at other times with an altogether different significance. And he then proceeds to discuss the subject with a view to compel the same significance to the term even when used in another form of metaphor; which is to say the least illogical. It would be just as consistent to assume that fire when used as a metaphor must always signify destruction, and discuss every subject where it thus occurs, with that thought in mind. When in fact, fire sometimes signifies purification, and sometimes inspiration.

I think it by far the safer course to get an understanding of the object of, and purpose for which the "woman fled into the wilderness," as well as the reason why she fled and from what she fled, and then let the metaphorical form assume a significance not unnatural; at the same time it would be in harmony with the statements made. I think in this way it is easy to discover where the "wilderness" is.

It is true that "wilderness" in allegorical language means "wild," "confusion," "dark," etc., when used with a counterpart represented as a "plant," "vineyard," and such like terms, but I deny that it must always carry that meaning, and I also hold that it is but natural that it should have a change of meaning when there is a change in the allegorical counterpart such as the term "woman." It is not natural for women to degenerate into a barren waste of country and all the like of that, but it is for a vineyard to. Israel was likened to a vineyard and in his degeneration he became that; but when the church was likened to a woman, we have no more right to assume degeneration when she is spoken of as going into the wilderness than we have that Jesus degenerated when he was led up into the wilderness to be with God.

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As to "kingdom" meaning the "authority" or "keys"—sometimes it does, sometimes it does not. In this case, I believe it does, so no controversy upon that ground; that is, if we mean the authority to "rule all nations with a rod of iron" (now of God). I have just read a long article upon this subject, and as concerning the woman what do I learn? First, that the woman became "dead," that is, a corpse; then fled from the Devil as fast as she could, then degenerated into a dark, barren, wild country, and was fed upon iniquity and corruption by wicked men; was cursed, was prevailed against, and "went to the devil" generally, wholly, and entirely. Whereas the Scriptures say that "the dragon prevailed not against the woman which was the church of God," but that she fled into the wilderness, into her own place, where she is nourished from the face of the serpent. No indication of death or degeneration, but rather of life and development. If all women were nourished and fed twelve hundred sixty years there would be no death of women until after that time, would there? But in this case there was no death after that time even, for we read in Doctrine and Covenants that the church (woman) came out of the wilderness, "clear as the moon and fair as the sun, and terrible as an army with banners" (section 5:3), in all her majestic beauty. I wonder how and when she became so suddenly changed after being fed upon iniquity and abomination so long, if indeed she had been.

There is another woman spoken of in Revelation 17:4, who existed contemporaneously with this woman after a certain date which answers to the description referred to in that long article. But some might say, Was she not in the wilderness? Did not John see her there? Oh, no, John was "in the spirit in the wilderness," but he did not see her there and then, for she did not exist at that time, but from that standpoint he beheld in vision the future in which she was to figure. Enoch was ordered up into Mount Simeon, and he saw a great many things of the future from that standpoint, which did not take place there and never were on Mount Simeon. (D. C. 36:1.)

The article referred to seems to be largely negating a theory that the "woman" went to paradise. Perhaps it would be well to consider this paradise theory a little. Doctrine and Covenants 1:5 declares that this church, or the one organized in 1830, is the only true and living church upon the face of the whole earth. Query: Did God have a church anywhere in the universe during the twelve hundred sixty years prior to 1830? If so, where was it? I read that in Paul's day part of the family was in heaven and part on earth. (Eph. 3:15.) Of whom the whole family in heaven and earth is named.

We as Latter Day Saints agree that that family is named the Church of Jesus Christ, which is in reality the Church of God. Where did all the members of that church who left the earth from Paul to the last

one of the true church, which is called "the woman," go to when they left the earth? Moroni, last chapter, last verse, last paragraph, says: "I soon go to rest in the paradise of God."

Again, when was the priesthood taken from the earth? I should say when the last faithful man who held it went to paradise. Where was that church, that woman, all those years? In paradise, of course. Was it the Devil's own place? No, but the church's own place, where she could be nourished and fed for any length of time from the face of the serpent, because there was no lack of prophets, apostles, patriarchs, high priests, sevens, priests, teachers, and deacons to nourish and feed her. And at the expiration of the twelve hundred sixty years she could return again to the earth in the persons of those who constituted the church or a part of it (the term "church" applies to a whole or a part of it), coming and initiating mortals into the body and placing the priesthood with the key of the kingdom upon them. "Fair as the moon, clear as the sun, and terrible as an army with banners."

But why use the term "wilderness" to represent paradise? Well, one definition of wilderness is, uninhabited by man; another is, land in its original state, and to some there is no place in the world so soul inspiring as in the depths of a grand and beautiful forest, in fact for the same reason that is given in Doctrine and Covenants 85:17, the unseen, in a general sense, in the wilderness, because you can not see him. "The woman fled into the wilderness"—wilderness, because you can not see her; that is, mortals can not see into paradise as a rule. What is the matter with this paradise theory? I certainly believe it is all right, and I am more and more convinced that it is the only theory that carries the woman away from the serpent, hence, the only biblical one.

Some may quote as an objection Matthew 11:12, "The kingdom of heaven suffereth violence, and the violent take it by force." True; so did Christ suffer violence and the violent took him by force and nailed him to the cross, yet he went to paradise just the same. Now, let us investigate more thoroughly. Revelation 12:7 informs us that the woman is the church, and the dragon prevailed not against the woman, but she is placed alongside and in the same catalogue with the child and Michael. "And the dragon prevailed not against Michael, neither the child nor the woman." Do not forget that, for here is a plain, clear-cut statement which will form a good basis for further investigation. It is safer to accommodate metaphorical language to plain statements, than to hold rigidly to a construction put upon a metaphor to the warping or denial of plain statements. I shall look, therefore, to see the woman take about the same course as Michael and the child, as to degeneration, etc. In verse thirteen we are told that the dragon persecuted the woman. Here we have

the cause of her fleeing away. Do the Scriptures teach us to resist the Devil when he comes in a persecuting form? If so, Christ and the apostles did wrong to submit meekly. No, it is when he comes in an enticing way that we are to resist him and he will flee from us.

Verse 14: "Therefore [for this cause, persecution], to the woman was given two wings of a great eagle [for what purpose?] that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Here we have the reason why she fled, and the object to be attained by her fleeing. And is there no significance in the term "wings"? Query: How many wings would it require to carry a woman into spiritual Babylon, and how far from the face of the serpent would she be when she got there? I will let some one else answer. But for what does God give to the great eagle wings? To grovel in the mud and dust of the earth? Oh, no, but to soar far above the earth, and indeed the woman would need to do that to get away from the Devil, because we read that the Devil goeth to and fro, up and down in the earth, and where on the earth could the woman go and be away from the face of the serpent twelve hundred sixty years?

In verse fifteen we learn that the serpent sought to carry her away as a flood, but did not succeed in that even. No wonder the dragon was wroth when he found that the woman had got away from him without injury. In verse seventeen we find that the dragon went to make war with the remnant of her seed. But that is another subject. It is the woman that fled, and where she went, that we are dealing with, and not what became of what was left behind.

Concerning wilderness, turn with me to Leviticus 16, where we have some figurative or typical terms. The scapegoat there represents Christ, he who bore our sins away. Not the body, however; that was crucified, for that was represented by the other goat that was slain. The scapegoat we read about went into the wilderness, which was quite natural. Where did the antitype go? Into paradise. "This day shalt thou be with me in paradise." So the typical language would be, the scapegoat went into the wilderness. The antitypical language would be, Christ went into paradise. This last thought may not be considered conclusive evidence, but we have an item which to my mind is conclusive.

In Daniel, second and seventh chapters, we have a kingdom spoken of which is not only the priesthood authority or keys, but refers to the church, which is represented there not as a woman this time, but a stone that was cut out of the mountain without hands. That little stone kingdom, it seems, was not upon the earth all the time along, but in the days of these kings, that is to say, after the breaking up of the

Roman Empire, the God of heaven was to set up this kingdom on the earth, yet it was to be cut out of the mountain, and afterward become a great mountain and fill the whole earth.

We gather from Zechariah 9:10, that that which shall fill all the earth is his dominion. Yes, that is the mountain that is to fill all the earth. Now what mountain was it cut from? Not an earthly mountain or dominion, but a heavenly one. Now, when you tell where that "stone" came from, it will be easy to tell where the "woman" came from, "fair as the moon, clear as the sun, and terrible as an army of banners" (D. C. 5:3), for they both represent the same thing and came from the same place. But it is quite evident she, the woman, could not have come from that place unless she had been there.

Now turn with me to Doctrine and Covenants 26:2, where we find who were sent to the earth to set up the kingdom—"Moroni," who had gone to paradise, "John," the son of Zacharias, "Peter," "James," and "John," and possibly others, who no doubt had been in the same place with Moroni, who now constituted the church, or a part of it. Here we have the "woman" on the earth again,—come out of the wilderness (paradise), or the stone cut out of the mountain without hands. When these personages ordained Joseph Smith and Oliver Cowdery and they effected an organization, then the "stone" kingdom was set up.

Along with the foregoing, let me add that the Doctrine and Covenants speaks of the church before 1830 as being in, or coming out of the wilderness, but never Babylon. After 1830 we read of God's people being called out of Babylon, but never out of the wilderness. The reason is obvious. See Doctrine and Covenants 32:2: "And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth." No comment is needed here, except to say that this was given in October 1830. Some side-lights: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon."—Zechariah 2:7. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."—Hosea 2:14.

I have already extended this article further than I had thought to at first. It is before you. If my position is true it will stand, if not, it will fall, and if so I am perfectly willing it should, for I have no desire to build upon that which will not stand the test of time and eternity. Permit me to add as an after-thought that I do not contend that "wilderness" should here mean a desirable place simply because it was prepared of God, because places of punishment are prepared of God, but because this place was prepared for the woman, in which she is to be nourished and fed, not punished.

H. J. DAVISON.

Selected Articles.

WAS CHRIST SUPERNATURALLY BORN IN BETHLEHEM?

One of the problems that never disappears from the critical discussions of the day is the question as to the supernatural birth of Christ. It was only a few years ago that the proposal of Professor Harnack to eliminate from the Apostle's Creed the words, "Conceived of the Holy Ghost; born of the Virgin Mary" shook the Protestant Church of Germany from center to circumference. In critical circles the accounts given by Matthew and Luke of the supernatural birth of Christ in Bethlehem are generally regarded as legendary. Recently again the problem has come into the foreground through a work of Professor Wilhelm Soltan, entitled "Die Geburtsgeschichte Jesu Christi." As his position is typical of the school he represents, the work is attracting a good deal of attention. His line of argument is the following:

1. The Gospel of St. Mark is an evidence against the birth of Jesus in Bethlehem, as it is the oldest Gospel record and it has nothing to say on this subject. This Gospel knows of Jesus only as a native of the city of Nazareth.

2. The Acts of the Apostles also mention Nazareth as the city where Jesus was born, but never Bethlehem (chapters 3, 4, 6, 10, 22, 26).

3. The fourth Gospel also, especially in its oldest sections, is against Bethlehem as the birthplace of Jesus (John 6:42; 7:15, 41). It is evident from a careful perusal of these passages that they are polemical and directed against those who will believe on Jesus only if he is recognized as the son of David and as having been supernaturally born in Bethlehem.

4. The Apostle Paul, in the beginning of the Epistle to the Romans (Romans 1:3), mentions Jesus as the son of Joseph only, and in the Epistle to the Galatians pronounces in favor of a natural and human and against a supernatural origin of the Lord. The passage Galatians 4:4, correctly interpreted, shows this.

5. Even in the reports given by the first and the third Gospels, the original tradition of the human origin of Jesus still can be detected, as the son merely of Joseph and Mary, for even these declare that Nazareth was the real home of the holy family.

6. The departure from the original facts in Matthew and Luke in favor of a prophetic conception that makes Jesus born in Bethlehem in conformity with Micah 5:1, is in reality to be attributed to Gentile influence in imitation of the deification with which the Gentiles were accustomed to honor their heroes, notably the Roman emperors. The legend concerning the supernatural birth of Jesus in Bethlehem is an adaptation of the Gentile fables to the Jewish story, as can be seen in detail in the following:

(a) The legend of the conception of Jesus by the Virgin Mary through the agency of the Holy Spirit is an imitation of such myths as made Alexander the Great a descendent of Jupiter Ammon, or Octavianus a descendant from Apollo, as reported by Suetonius.

(b) The story of the song of the angels at the birth of Jesus, glorifying him as the Prince of Peace, is an imitation of similar laudations of the emperors, notably Augustus, which are found in goodly numbers in the inscriptions of Priene, Apamea, Halicarnassus, and elsewhere.

(c) The legend of the worshipping of the infant Jesus by the wise men of the East is doubtless copied from the story by Plinius and Dio Cassius of the adoration of the Emperor Nero by the Armenian Magus Tiridates.

Quite naturally, this renewed attack upon the New Testament story of the birth of Christ has aroused opposition in conservative circles. One of the strongest antagonists has been Professor Zöckler, of Greifswald, who gives a lengthy reply in the *Beweis des Glaubens* (Gütersloh, No. 11), the substance of which is the following:

It is already noteworthy that the author can defend his position only by an array of *argumenta ex silentio* and extrabiblical parallels. His claim that even a Paul and a John were ignorant of the supernatural birth of Jesus is of surpassing boldness and is overwhelmed by dozens of passages from their writings. The interpretation of Galatians 4: 4 is clearly wrong, and the whole superstructure is based upon the *a priori* hypotheses that the birth of Christ and the origin of Christianity are purely natural phenomena of history. And these vagaries are called "the certain results of modern biblical criticism!" This argumentation and these conclusions of Soltan only show again how purely subjective the modern destructive criticisms of the Scriptures is, and how little objective foundation it has for its radical positions.—The *Literary Digest*, December 20, 1902.



THE DISTINGUISHED DEAD OF 1902.

In each annual necrology the list of famous dead seems longer and the loss to each department of the world's work greater than ever before. This is only because in the close of a year names are not so fresh in the recollection as at its commencement. The list for 1902 contains no larger number of prominent names than that of 1901, and yet as will be seen, a large number of conspicuous individuals have passed away, some of whom in 1903 may be "a name and nothing more."

The world of politics and statesmanship has lost Jean de Bloch, the forceful Russian councilor of state; Cecil John Rhodes, the South African empire builder, whose work will long live after him; and Thomas B. Reed, the ex-speaker whose parliamentary record always will be a striking feature of American political history. Royalty has been fortunate, for it has lost but one of its representatives, Queen Marie Henriette of Belgium, whose sorrowful life was ended in September. The army and navy have lost one distinguished ex-union and one equally distinguished ex-confederate officer. General Franz Sigel and General Wade Hampton, and the navy Rear Admiral W. P. Sampson.

Literature and the fine arts have lost many eminent representatives. The literary world will miss Frank R. Stockton, the genial humorist; Bret Harte, the gentle satirist and ideal short story writer; Paul Leicester Ford, whose young life closed in fraternal tragedy; George Douglas Browne, the English novelist, who died on the threshold of a promising

career; Edward Eggleston, the story writer; Philip J. Bailey whose one poem, "Festus," made him famous; Emile Zola, greatest of contemporary French novelists; George Alfred Henty, beloved of boys; and Mary Hartwell Catherwood, the romance historian of the early days of Canada and the West. Music has lost Philippe Marchetti, the Italian opera composer; Camilla Urso, the violinist; Heinrich Carl Hoffman, an excellent German composer; and Benjamin Bilse, the Berlin conductor. The art world will mourn the loss of Albert Bierstadt, Jean Joseph Benjamin Constance, Jean Georges Vibert, James Joseph Jacques Tissot, the painters; and Thomas Nast, the famous pioneer in cartoon work. The dramatic stage has lost Sol Smith Russell, the comedian.

The prominent scientists who have died are Professor Leopold Schenk, the Austrian embryologist; Professor Rudolph Virchow, the Berlin surgeon and scientist; and Major J. W. Powell, the director of the bureau of ethnology in the Smithsonian Institution. Among the great divines who have ended their labors are the Reverend Newman Hall, Reverend Dewitt Talmage, Cardinal Ledochowsky, the Reverend Joseph Parker of the London City Temple, and Frederick Temple, archbishop of Canterbury. The list of the distinguished dead closes with the names of Friedrich Alfred Krupp, the Essen steel master and gunmaker, and Elizabeth Cady Stanton, champion of the rights of women.—*Chicago Tribune*, December 30, 1902.

Mothers' Home Column.

EDITED BY FRANCES.

Another Point of View.

While recognizing the picture "Violet" portrays of the flower mission girls, I feel that there is or should be a companion picture. While the writer was sick in a strange city with few acquaintances to call, she looked forward to Thursday afternoon with pleasure, not only because of the gift of flowers, which she dearly loves, but also because of the sweet, young faces and pretty clothes that seemed to bring into her poorly lighted and lonely room, a freshness of the outside world, and added longing to get well and do for others. When they came she felt that they came for love's sweet sake, the infinite love in every heart. In some it may be crushed and dwarfed, but it is surely there in some degree. And the mere acceptance of the gift in a spirit of love and gratitude must surely melt the ice surrounding it and give it a glimmer of the sunshine and warmth without that will expand the germ within; and should it fail to bear immediate fruit it has left an imprint that will be felt in after years.

There may be unkind glances at soiled bedclothes and worn furniture; but if we have done the best we could is it not possible that we may meet their glances of unkindness with a shaft of sunbeams? What of the Master? Ah, his heart was so filled with divine love that he took no offense at the seeming unkindness but grasped the opportunity to sow the seed. Should we think of them as from among the "upper ten" or feel that they are fellow travelers without the guiding star, the message of peace which we possess? And while they hold toward us a blossom whose beauty soon fades, may we not in return turn on

the flash-light that shall develop the spark of divinity within them and trust that other hands as they pass on may water the seed we have sown, and as they leave us humbly breathe a prayer to Him who doeth all things well? Is it not possible that we can forgive and forget their seeming unkindness in a longing to reach their hearts and do them good? And should we pass them again on life's highway and they do not choose to recognize us, shall we feel crushed and wounded or shall we not rather thank God that we have been taught the principles of life and salvation and know of that peace that passeth understanding? May we not ask him to so fill our hearts with love that those who come in contact with us shall feel the overflow and be made better by it?

If there are two-edged swords for evil, are there not also two-edged swords for good? Grasp firmly the good and fear not. You may not be able to feel a deep fountain of love in your soul for the thoughtless one, but you may feel a pity which will lead you to render good for evil, and should you even once in your lifetime succeed in piercing through the callous surrounding the heart of one of these fellow beings who have been less fortunate than yourself you have much for which to be thankful.

Their homes and clothes may be beautiful and well kept; but would we change with them, give up the garden spot in our hearts which we have tended with so much care, carefully pulling out some of the coarser plants with a penitent tear for the sowing, and filling in their places with plants gathered from the Master's garden, patiently caring for them—while we were being directed by the "still small voice"—for the poor returns they can make us? Should we feel that they condescend to come into our condition of life? Or shall we not rather feel that by their contact with us, and the love and peace of our home, they shall be uplifted? It can be so. Will we have it so? Let us trust Him who loves even the little things of earth.

Yes, appreciate the gift of the washerwoman and do not fail to show her your appreciation; but these dear flower mission girls may need your love and prayers far more than the washerwoman.

We must *live* the life, dear "Violet." Keep our trust in God's wisdom, and thank him for our opportunities to do good. Though the doing leave a thorn in the flesh, we will pluck it out in the spirit of love, and thus gather about us the peace and serenity of heaven.

Your sister,

NELL.

LET us say to our readers that the writer of the above was not lying upon beds of roses while penning the lines which tell so plainly of that mastery of human nature and the natural instincts which we all inherit more or less. She has herself been for years a very great sufferer, and we presume it was during one of her many absences from home and loved one, caused by her affliction, that she was visited by the girls of the flower mission. How true it is that "where much is given, much will be required;" and we feel that if it was through affliction the lesson came to "Nell," then it was good for her to be afflicted, for surely the spirit of her letter breathes of "the peaceable fruits of righteousness" which Paul assures us come to those who are exercised by their afflictions.—ED.

Prayer Union.

A sister in Illinois desires the faith and prayers of the Prayer Union that she may be healed of a terrible affliction. She also desires that she may cultivate patience that she may overcome the evils of her nature.

W. C. Temple requests prayers for his health, that he may gain strength.

Sr. A. Mellon desires the prayers of the Union in behalf of her niece, that if it be God's will she may have a lump removed from her wrist. Sr. Mellon says her niece has more faith in God's power than she has in the ability of the doctors to heal her.

Letter Department.

The McMillan-Williams Correspondence.

Editors Herald: Shortly after the appearance of the McMillan letter in the *Assembly Herald*, reference to which was made by me in your columns, I wrote the following letter to the Doctor:

LOS ANGELES, California, December 8, 1902.

"D. J. McMILLAN, D. D.;

"*My Dear Sir:* I have not your address, so I send in care of the *Assembly Herald*. I have noted your article in the *Assembly Herald* for October entitled, 'Conversion of a Mormon Priest.'

"In this article you make no distinction between the church organized by Joseph Smith and perpetuated through the instrumentality of his son and now known as the 'Reorganized Church of Jesus Christ of Latter Day Saints,' and the organization generally known as the 'Mormons,' with headquarters at Salt Lake, Utah. You also charge that the emissaries of 'Mormonism' have always been 'afraid to meet Christian missionaries' and say that you are 'willing to meet them for a friendly interview at any hour, day or night, on a single day's notice.'

"On behalf of the Reorganized Church as one of its representatives I accept your offer, and am now willing to meet you at any suitable place in the United States to canvass the differences between us. I will defend the claims of the church I represent; you will be expected to defend the position of the church you represent. Will you stand good to your offer? I will come properly indorsed by the president and secretary of our church; you will be expected to bring equally good indorsements, and if agreeable we will have the discussion published. The duration and order of the discussion we will arrange later. Please let me hear from you at an early date.

"Very truly yours,

"T. W. WILLIAMS.

"2802 South Grand Avenue, LOS ANGELES, Cal."

In due time I received the following:

"New York Presbyterian Church,

"Seventh Avenue and 128th Street,

"NEW YORK, December 17, 1902.

"MR. T. W. WILLIAMS, 2802 South Grand Avenue,

"Los Angeles, California;

"*My Dear Sir:* I have your letter of the 8th instant and note its contents. I have long been acquainted with that sect of the Mormon church to which you belong. I heard your president, Mr. Smith, deliver a full course of lectures covering the claims and teachings of your sect. During my ten years residence in Utah, I had a number of neighbors who belonged to the same branch of that church. I have also accumulated a little literature, including your standard works. I have known for many years that you were an aggressive people, but I supposed that you were engaged in trying to propagate that which you regarded as the truth. I am surprised, however, to see in your letter this sentence: 'I will defend the claims of the church I represent; you will be expected to defend the position of the church you represent.' Is it possible that in this enlightened age of the world, men can be found who would engage in any such foolish business as that? In that sentence you intimate that you would attack the church to which I belong and that you would expect me to turn aside from my business as a preacher of the gospel, to defend the church. Such a proposition is preposterous. Churches are organizations of believers. The business of a minister is to preach the gospel of the Lord Jesus Christ, and to lead men to him, who alone can take away the sins of the world, to proclaim the truth, and to combat error. If you and I can help each other to a better understanding of the truth as it is in Jesus, I should be very happy to have you call at any time. I extend you the same invitation, which I gave to the others. You ask, 'Will you stand good to your offer?' It is almost an insult to ask a gentleman such a question as that.

However, my study is a quiet place where we would not be disturbed in our conversation. If I can be helpful to you, I shall be very glad to serve you. If you have any light to reveal, I shall gladly receive it. My study is in the church, at the address above given.

Sincerely yours,

"DUNCAN J. McMILLAN."

In answer to this I submitted the following:

"LOS ANGELES, California, December 26, 1902.

"DUNCAN J. McMILLAN, D. D.,

"Seventh Avenue and 128th Street,

"New York City, N. Y.;

"My Dear Sir: Your favor of the 17th instant received. The fact of your having such a wide range of information relative to the history and organic development of the Latter Day Saints Church, coupled with the privilege you had of listening to a course of lectures by President Joseph Smith, makes your published article the more reprehensible.

"How a man conversant with historic facts could make such statements as are found on page 403 of this article relative to the manner of the translation of the plates I can not understand. Surely you have either misapprehended some statement of the Seer or peradventure have trusted to the accuracy of some other writer who claimed to quote Joseph Smith.

"In any event I must not question your honesty until all other avenues of explanation are blocked.

"First. When was it that the 'Eight witnesses testified that Joseph Smith was the "author and proprietor" of the Book of Mormon?'

"Second. Will you please give the reference where Joseph avowed that he was the 'author' of the Book of Mormon other than that which is found on the title page of the Palmyra edition, which you must know was inserted simply to comply with the copyright laws and prevent infringement of their copyright.

"Third. I wish you would give me the exact language of Joseph Smith wherein he claims authorship in the sense in which you use it in your article.

"Your next statement is consonant with the facts wherein you state that 'Joseph Smith declared that he did not write or compose a single sentence; that he was only the translator and not the author.' In this he neither contradicts any former statement and is in perfect agreement with the testimony of the eight witnesses.

"Fourth. Will you please give me this 'fuller and more explicit statement' of Joseph Smith wherein he says he 'did not translate the plates at all, that he never read a word that was on the plates, and did not understand a single character, and that no man on the face of the earth ever did.' Remember, I wish *his* statement and not your version of it. Please give full references.

"Fifth. As to the changes in the several editions of the Book of Mormon you say, 'If you compare the first and any late edition you will find that there have been nearly three thousand changes.'

"What has this to do with either the legitimacy or accuracy of the original translation? Suppose there were ten thousand changes in the subsequent editions of the book, in what way would that invalidate the accuracy of the translation? You are attacking the translation, and because subsequent editions are not like the original manuscript you draw your conclusions that the original manuscript is not a correct translation and therefore there were no plates to translate and Joseph Smith was an impostor. Please quote an authority who will sustain such logic, and give example.

"Sixth. Your statement, 'As to divisions, the Mormon church had a greater number of them in its first half century than the Christian church had during its first thousand years,' will not bear historical criticism. What do you mean when you say, 'Christian church'?

"Now, as to your letter to me. You say: 'I am surprised, however, to see in your letter this sentence: "I will defend the claims of the church I represent: you will be expected to defend the position of the church you represent." Is it possible that in this enlightened age of the world, men can be found who would engage in any such foolish business as that?'

"How untenable your position! You claim your work to be to 'preach the gospel of the Lord Jesus Christ', yet you so far forget this affirmative work that you step out of your way to assail the memory of the dead, question the motive of the living, misrepresent published utterances, and distort facts, and when the parties aggrieved demand that the same jury (the public) which heard the testimony of the plaintiff shall also be allowed to hear the argument of the defendant you say, Oh, no, that is 'such foolish business;' come, let us get off alone by ourselves and I will explain this matter to you.

"My dear sir, you provoked this controversy. You made the attack. It was public and general, and no reflection on my intelligence will relieve you from the undesirable attitude of refusing a public examination of the facts on our side of the case.

"You stand in the open arena and strike us in the back, and when we turn and demand equal opportunity with yourself you say it is decidedly 'foolish' to cross theological swords; we are too enlightened for that, so put your sword up and come with me and I will treat you right when I get you into my private apartments.

"No, thank you. If you do not treat us fairly in public, I could not trust you in seclusion.

"If Joseph Smith was the charlatan and blasphemous impostor you make him out to be, the world should know it: the fanatics (?) who follow him should know it. Why, then, do you, with such invulnerable (?) facts in your possession, refuse publicity?

"To publicly assail the memory of a man and then refuse a public examination when those directly concerned demand it, is an act so utterly devoid of Christian courtesy that I can not condone it. I suppose it was all right and in line with your calling as a minister of Christ to attack and malign the life and work of Joseph Smith. If you had remained in your supposed field of action in preaching the particular kind of gospel in which you deal, I would not have troubled you; but when you strike at our people and attack our church, I demand vindication.

"You say, 'If you have any light to reveal, I shall gladly receive it.' I am not only concerned in imparting light to *you*, but likewise to all who may be misinformed as to our true position. As a minister for Christ you should be equally interested with me in reaching the greatest number of minds.

"In inviting me to your study and thus avoiding publicity you are doing precisely what you denounce in the 'Mormons,' for I feel very sure these men did not refuse to meet you in their own room. We have tried time and again to have them meet us publicly, but they always say as *you* have said, 'No, but come to our rooms. It is a quiet place where we will not be disturbed in our conversation.' When the 'Mormon priest' said that the 'Christian ministers had always been afraid to meet Mormon missionaries,' you said it was 'a lie seventy years old.' I have now given you the opportunity of proving your assertion and you say it would be 'foolish business.' Have the *Mormons* lied? Your letter shows that I was justified in asking you, 'Will you stand good to your offer?'

"Suppose I come to your study and show you wherein you have grossly misrepresented facts, will you then write an article for the *Assembly Herald* correcting the wrong impressions you have made upon the minds of thousands of *Herald* readers?

"I suppose it is a Christian characteristic to openly and publicly attack men and institutions, and when they demand a hearing to take them off to a 'study' where no third party can hear what is said, there to engage in a friendly exchange of thought!

Surely this is justice! Is this an application of the golden rule? How would it do for me to attack the Presbyterian Church and malign the memory of Knox and Calvin and when you remonstrated, to say, 'Come over to my study, and we will talk it over'?

"I am thankful that I am a member of an institution which we are not afraid to defend any time and anywhere.

"You know that the church you represent will not stand scriptural analysis: if you do not it is time you were finding it out; and if you will only give me the opportunity I will satisfy your mind as to this. Your church polity is untenable with the Scriptures as the standard of evidence. Your church doctrine will not stand Bible criticism.

"Awaiting your explanation of these statements which you have made,

"Yours for the truth,

"T. W. WILLIAMS."

On Christmas Eve I went to San Bernardino to officiate in the marriage of Asa Reed and Hattie Blair, the latter being a member of the Christian Church. The wedding had been arranged to take place in the Christian church; but when the pastor learned that a "Mormon" was to officiate, he placed his ban thereon, saying it would be a disgrace, etc. I wrote him a courteous note asking him to publicly meet me, and show wherein disgrace would follow, etc. I propose to take these men up whenever they throw down the gauntlet, and give them to understand that they can not attack us without opposition, as they have too often done in the past.

Bro. Carmichael is getting ready to go east. Bro. Foss is holding meetings at San Bernardino, but returns east with his family this spring. All are well, and work moving nicely throughout the district.

Yours, hopeful for the new year,

T. W. WILLIAMS.

ALBION, Idaho, December 21.

Dear Saints: As another year is about closing its record of good or evil, or of both, no doubt many of us are musing on the same, still we feel a little reluctant to bid it adieu. When it is gone we will rejoice in the morning of the new year, and may it be a glad new year to all Saints.

I have been reading editorials and letters in my last HERALD, as these for some reason seem to be first in my mind. These contain food for the weakest of all Saints, and for those who may think their senses exercised to discern twixt good and evil and so be able to digest and assimilate a little meat; milk for the weak, and meat for the strong. Some of us weaklings express our conclusions in radical terms. I, for one, hold radical views, on some points of scriptural doctrine, or advice, at least "that's what they say." The gospel net gathers quality as well as quantity, likewise the parable of the ten virgins and of the sower indicate conditions worthy our notice and study. We can not but look up with thankfulness, and

"Know then that ev'ry soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct him right,
Bless him with wisdom, love, and light;
In nameless ways be good and kind;
But never force the human mind."

There is a great feast in these lines to the earnest, hungry mind. "Freedom and reason make us men." How very careful we should be to search the Scriptures, calling upon the Lord, that we may have an understanding heart, that we may be guided by the wisdom which is from above, "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Remembering "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith," etc., contend as we may over essentials. Wisdom is the greatest gift of God. The world needs divine wisdom more than all things else. It is the "pearl of great price." It is the gospel of life, guiding in all the affairs of life. No details of our daily life are exempt from its saving virtue. These Scripture lessons have been given for babes in the gospel, to guide us through the primary, the intermediate, and the highest course of the gospel school, and must become fixtures as principles in our education. The gospel race can not be won without them. Without this wisdom we are not drawing near unto the Lord, nor will he draw near to us in love. "Wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy." From our earliest existence, to our latest, wisdom's voice calls after us, "Follow me, and you shall live long and be happy." Will we listen to her voice, or will we stop our ears to her entreaties? Often have I pondered over these things years ago.

I can not remember any part of my life when I was not familiar with the voice of wisdom and had I heeded her words I would have stood far higher than I do now. Slighting her voice is only hedging up our own pathway. I do not pass a day but I see all around me the need of people to heed the voice of wisdom, now—to-day. I do not read a church paper, or a secular one, but I see the crying need to hear and heed her voice.

In HERALD of December 17, I felt like going away on the wings of the morning to get afar off from the fever of sympathy ('tis painful) for Bro. Joseph R. Lewis while reading the story of his struggle with his appetite for that much (mis) used weed. I never sit down to a table on which hot coffee is placed without a keen sense of the flavor of coffee. Wisdom says, Let it alone, touch it not. I see little difference in coffee slaves and tobacco slaves. I am radical, yet not so much perhaps as some, but I can not afford to set before others what I do not wish my children to become addicted to. I do not remember ever being in a home of Saints who indulged in tea and coffee that the Word of Wisdom was not referred to. While I tried to word and voice my sentiment about their use kindly, I did not wish to be misunderstood. However much we prefer to pass over these things, they seem forced to the front.

I have no apologies to make to any man for what I have said about this fault of treating lightly the words of wisdom along this line. I have never held myself up to any one as a model, any further than they can see by my conduct. All Saints are called to be lights to the world, every-ones, and to exemplify the power of the gospel law in their every-day life. "Which of you convinceth me of sin," said the Master; and this is our standard, and the only standard for Saints to emulate. We, as individuals, who may not heed these words of wisdom, are sinners against ourselves and divine wisdom. They were the utterances of the Spirit of truth. I have wished many times I had been taught more perfectly in the gospel economy in early life.

I would like to be able to impress my children with a lively sense of accountability to the Master and duty to themselves and their associates to keep their bodies in sanctification and honor before the Lord, and all men. Nothing gives me a keener sense of pleasure than to hear them express the desire to make peace with God, by obeying from the heart the law of adoption into the household of faith. Had conditions been favorable I believe all of them would have seen the beauty of the way of holiness and obeyed years ago. Those who are members, and old enough to understand the terms of their covenant, seem earnest and zealous. We meet each first Sunday in the months for sacrament, and the intervening Sundays for hymn practice, and a Methodist lady, Mrs. Hattie Powell (our school-teacher), meets with us in song practice and leads in singing, as she is a good organist. We will have an organ here in a few days, to be used in the schoolhouse for instructing the children and also for such serv-

ices as we may choose to hold. This lady teacher is offering her services kindly and freely.

Most of the members scattered in these regions have expressed their desires to cooperate and unite as they can for their good and the welfare of the cause. All may not see fit to meet with us and assist, but we will know, by and by, if there are any embers containing warmth yet in their hearts. Inactivity in gospel work breeds distaste for gospel food, and I believe it is possible to shrivel up so that we may not care to go to church. I would be very sorry to see any in my family get in this condition, lest what light and love they have die out, and night close down dark and drear. This Western country is not noted for developing the true spiritual element in mankind, but this is a great reason for Saints to wake up and replenish their lamps, that their lights may burn brightly, for, sure as the Lord liveth, gospel light is greatly needed in Idaho, and in Cassia County, especially. We have about six members in this vale besides the members of my household, six in number.

May the Master bless and unite the hearts of all Saints.

CHARLES ALBERTSON.

ROZELLE, Sydney, N. S. W., December 8.

Editors Herald: A line or two to say I have lately returned from three months of labor in Queensland, in the city of Brisbane, about eight hundred miles north of Sydney. I was much surprised at the climate. Had the impression I was going into a sweatbox, but found it a delightful place to live. Not so many sudden changes as in these Southern States, and the heat is not near so trying. Your readers must remember I compare coast with coast. Inland climate is quite another kind anywhere in this country.

Up to the time I left, the drought still held Queensland in its grip. Only confidence in the ability of the country to recuperate quickly was keeping business afloat. I am told that in some of the inland downs, the grass will grow an inch an hour in summer after it gets a proper soaking. All crops would soon be realized once rain came. Some rain came when I left and some since. They fear the other extreme,—floods.

It was a pleasure to have the support of so loyal a little band of Saints as there is in the Brisbane Branch. My visit was certainly profitable to me; would I could say they were benefited as much. I did not have much success as a missionary. Few came to hear in the hall; none were baptized. At times meetings on street were well attended for a few moments, but on the whole I could see very little real good in street preaching. I aimed more at advertising than sermonizing. One man, a stranger, told me I was "a fool to bust my lungs for nothing" (that is, for no salary). I told him I belonged to a long list of such fools now engaged in the foolishness of preaching this gospel in all the world; also, there were a lot of the same kind in the first century. Nevertheless, I found that the brilliant acetylene light and the blackboard furnished me by two of the brethren, and my clarinet would attract a crowd who seemed eager to see or hear a novelty. As soon as I began to speak they nearly all went away to the next street attraction. I believe I have done as much street preaching as any man in the church, and I can say very few converts ever came to us through those meetings. Tents in this country of long summers and mild winters (in greater part) is a much better way of preaching out doors. If the Saints will take hold of the cooperative scheme proposed by the bishopric of Australasia, tents can be purchased and maintained, the missionaries kept constantly at profitable work, giving lantern, chart, and other lectures during the week, and doing house to house distribution of tracts and *Gospel Standards*. The workers will be more contented and happy in their labors and the membership can give greater aid in tents than on streets. It is very taxing on the bodily powers to do much street preaching.

It is proposed to start a "United Church Building and Extension Fund" by calling for small three-penny shares. Four hun-

dred such shares constantly kept going will pay off all present debts and build new chapels much faster and easier than by the present disjointed plan (?) growing out of individualism; and it will help rather than hurt the main tithe and offering fund. We believe this is the action adapted to the needs of this mission at the present time. It is to be placed before the several conferences for approval this Christmas.

Excellent liberty in the Sydney pulpit last night. More baptisms next Sunday is announced by the president of the branch; and, last but not least, a new boy has arrived at the mission cottage. I'm feeling as well as could be expected.

G. R. WELLS.

MYRTLE POINT, Oregon, December 22.

Editors Herald: My young days were spent in hard work and I got no schooling. God has helped me to read and write. I want to bear my testimony to this work, for I feel that it is of God. He has shown me so much mercy and kindness. If we do not receive his blessings it is our own fault, not his. The desire of my heart is that I might meet with the Saints, and I wish we had Sunday-school so that we could study the *Quarterly*.

We had a good spiritual time at our reunion last summer at Bandon. We had Brn. Crumley, Hilliard, Allen, Luff, and Goodwin with us. I hope that God will bless us with a reunion in Myrtle Point next year. The reunions at Bandon are the only ones that I ever attended in my life.

I am so glad that I came to a knowledge of the truth. My mother and I were baptized in 1864. Brn. Lambert and A. H. Smith confirmed us. I have a sister living here that was baptized when she was eight years old. She has never regretted the step. She is in poor health, and I ask the prayers of all who read this, that she may be healed. I also ask an interest in your prayers that I may have strength to do my duty, and that He may give strength to all his Saints.

I wish Bro. Crumley could have been here about two weeks ago. There was a man here by the name of Brooks, lecturing on Mormonism. He said that the Reorganized Church was the same as the Brighamite church. There was no reason nor sense to his lecture, only mud slinging. It suited some who claim that all prophets are false in these days; that Christ is all that we need now; he has done all. They do not understand that the gospel is the power of God unto salvation, and that he had not given all to his people.

I shall ever pray and work for the building up of the cause, and hope that I may please him in all that I do and say.

Your sister,

MARGARET REED.

FORT BIDWELL, California, December 25.

Editors Herald: I am now in the notorious county of Modoc, California, where they "hang 'em" for stealing. I stayed with a man a whole week, at Lookout, that lay in jail nine months, accused of being one of the mob that hanged five men, and I never was treated better. There are a few Saints near Lookout. Some of them are Saints in name only, having starved to death spiritually. They are the fruits of Elders J. R. Cook, J. H. Lawn, William Newton, T. W. Chatburn, F. B. Blair, and A. C. Barmore. They are badly scattered, and seldom meet for religious services. Bro. Mahlon Cannon is an elder, a good man, but is hindered by temporal affairs, and has never been able to visit the Saints at Bidwell, a distance of one hundred twenty miles from his home. There are only five Saints here at Bidwell now, and one of them is going away in a few days.

Bro. and Sr. Billup are in Berkeley, sending their children to school, but will return in the spring. This section of California and Southeastern Oregon should have a missionary located here, and if the field is not large enough he might run over into Nevada. This country is isolated from the rest of the world, no railroads or water navigation. The branch officers need instruc-

tion as well as the sheep; and where the visits are so far apart the lambs will starve to death between meals. They have not the advantage for spiritual food that they ought to have and the effect of this neglect is discernable in the members. They are careless in their conversation and conduct, and a number of the male members use tobacco and intoxicants, which they would not do if they had proper instructions, or if they persisted in the use of those things they could be disfellowshipped. The traveling elder has a hard enough time going out into the world with the restored gospel, and meets the prejudice of the world; but when he goes among the Saints who have lived below their privileges, he finds it very embarrassing to apologize for the short comings of his brethren, and much harder to get a hearing than where they have lived worthy the name.

This gospel must be preached in all the world for a witness, and somebody must do it. I have been in this county since the middle of October and have done my work as thoroughly as I knew how, and feel like sealing up the testimony. I have been handicapped ever since coming here, by bad weather, bad roads, and other denominations occupying the houses that I intended to occupy. It seems that everything has been done that could be done to discourage me, but I still hope on. I would much rather have written of good work well done, but can not under the circumstances. The Lord said to Peter, "Feed my sheep." I have tried to do it, and feel that the Saints of Lookout and Round Valley have been benefited by my visits. Bro. C. W. Rice loaned me a horse and saddle, and I am canvassing the byways as well as the highways. Only one baptism so far here. I hope others are doing better.

Yours in the faith of Christ,

E. KEELER.

MORNING SUN, Iowa, December 28.

Editors Herald: I do not see how some Saints get along without the *HERALD* and *Ensign*. We take them and think we could not do without them. We do not hear preaching very often, as we live so far from any Latter Day Saint church. I have not been a member of the church very long, but I am a firm believer. Before I became a member of the true church of Christ I was a Methodist for about five years, and I never heard one gospel sermon preached, although I tried to live right. I did not know much about the Latter Day Saints until two years ago. My husband being a Latter Day Saint for seventeen years, explained his faith to me, and seeing he tried so hard to do right, I examined his faith. Finding mine was not even in the Bible, I knew that I was wrong. I am so glad I have found the true way. I have been healed through administration by Bro. J. S. Roth. Our darling little baby boy was afflicted with boils and Bro. J. S. Roth blessed him and the boils left him and he has not had any more, for which we are very thankful. Pray for us, dear Saints, that we may be faithful, even unto the end.

In gospel bonds,

SR. HENRY KAESTNER.

REA, Missouri, December 29.

Editors Herald: Since last of July have labored in Northwestern Kansas District. Twenty-five have been baptized since first of September. Have been associated most of the time with Bro. Samuel Twombly, part of the time with Bro. John A. Teeter, and part of the time have been alone. Both these brethren are whole-souled, kind-hearted, effectual, and efficient laborers, with whom it is a pleasure to be associated in the gospel work. Separation brings a tinge of regret, a pang of sorrow, which after all only serves to strengthen the bond of brotherly love and friendship which has grown between us.

Most of our labors have been in the central and western part of the district, reserving the eastern part for the winter months because more thickly settled. The farthest point westward reached is Kanorado, one half mile from the Colorado line. Of

the meetings there Bro. Ed Fender has already written. Was domiciled at the home of Sr. Middleton and husband, whom we remember for their kindness and hospitality. While there Bro. Ed and the writer took a flying trip "over the line" to Burlington, Colorado, returning same day. In nearly every place our meetings were interesting and well attended. We feel assured much good has been accomplished for the work.

In some of the branches we found the work very much in the background, caused by failure on the part of both officers and members to see that the law is kept, do their duty, and live their religion. In such places we labored to instruct and encourage all and to build up the work. Our efforts were well received, good results quickly followed, a better feeling prevailed, and the work placed in a much better condition.

Have been greatly blessed in all our efforts, and especially directed at times. We are thankful that we serve a God who reveals secrets to his servants and blesses his children, and when necessary, iniquities are revealed, transgressors are made known, that the law may be put in force and a purifying and pruning take place, lest the whole branch become affected and die. We hope the good work will go on till all is adjusted, harmony and peace prevail, and the blessings of the gospel are enjoyed by all. Conditions are more favorable and we believe the dawn of a brighter day has reached the work there, and we sincerely hope no cloud will ever dispel the light, love, and good feeling that prevails.

A disposition on the part of nearly all to step in line is commendable. Lack of understanding and neglect of duty are the principal causes of unfavorable conditions arising. The law of God is perfect, and when obeyed good results and blessings follow, order and harmony prevail, the divine favors of God and the spiritual blessings of the gospel are enjoyed; the cause of Christ is maintained, the fair name of the church is vindicated, the cause we love so well advances, and all is well. But on the other hand, loss, disappointment, confusion, disgrace, and suffering follow non-observance of the law and neglect of duty. The cause of Christ is disgraced, the work of the Lord hindered, and the banner of King Immanuel is trailed in the dust, even by those who should keep it pure, stainless, and floating aloft as an ensign for all to rally round.

Brethren, as officers let us learn our duty and do it. Study to show ourselves workmen approved unto God and the church. Feed the flock, instruct them in their duties, and teach them the law governing in the church. Saints, let us as members fall in line, work and live for the advancement of the cause we have espoused. Encourage the brethren in charge by our presence at the meetings, faithfully and willingly performing our part, and by our faith and prayers uphold in the arms of love those in charge, before the throne of grace, that the Spirit of the Master may enlighten, strengthen, and inspire them in their work. Thus honor God by honoring his servants and all become workers together with God in the great cause of truth.

There are many kind-hearted and noble Saints in the district, whom it is a pleasure to know. Many ministered to our temporal wants, whom we gratefully remember and pray Heaven's choicest blessings upon them. All our labors have been performed in love and kindness toward all, and we feel we have been favored and blessed.

Missionaries who have labored in Ness County and vicinity will be pleased to learn that Bro. and Sr. William A. Coddington, near Alexander, were baptized December 13; also Bro. and Sr. Jacob Schadel, near Keuffer Schoolhouse, were baptized December 14. These new members will be a strength to the church there and of use in the kingdom of Christ. Many more are near the kingdom and we hope will soon obey.

While holding meetings near Downs, had the pleasure of uniting in wedlock two very estimable young people, Moses A. Coop, son of Bro. James Coop, and Miss Maude Higbee, daughter of Sr. Higbee. A goodly number of relatives, Saints,

and friends witnessed the ceremony and partook of the bounteous repast. Hope they will soon be merged into the "one faith."

Came home to spend the holidays with young ones. Found all well. Two of my brothers from Colorado were home on a visit when I came. Had a nice visit with them. Have been somewhat incapacitated for some time on account of severe cold on lungs.

Wishing all a Happy New Year, and the Master's work abundant success, I am,

Your brother,
JOSEPH C. VAUGHN.

TOLAR, Texas, December 28.

Editors Herald: My home and field address is now Tolar, Texas, instead of Ft. Worth. I shall be pleased to hear from any interested in the spread of the gospel in this State. Through the kind assistance of J. S. Sheppard, a brother in the flesh, but not yet in the Lord, I have been made able to secure a comfortable little home for my family near this place. May God bless his work throughout the world, and especially in Texas, is my prayer.

T. J. SHEPPARD.

WAGNER, South Dakota, December 24.

Editors Herald: It is about three years since myself and wife and four of our children were baptized, and we never have been sorry for the step. We have had times of rejoicing and testimonies that prove to me beyond doubt that this work is of God. But we have not been without trials also, for I believe trials must come, for God says that he will have a tried people, and Paul said our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. I believe we should bear our trials without murmuring. I am trying to overcome my imperfections and ever be found walking in the straight and narrow way; and it is a narrow way indeed when I come to measure myself by every word that proceedeth from the mouth of the Lord. But our church privileges are a thing of the past, as we have not heard a sermon since we have been here, and that is nearly two years, only as I get them in the HERALD, and I am glad when the HERALD comes and to read of how others enjoy the sermons and to learn of so many receiving the light and obeying the same.

There are about twelve here who belong to the church, and we would be glad if some of the elders would come this way, but we shall meet with a great deal of prejudice here, I believe, but I think here would be a good place for an opening. I hope that ere long some one will come this way and tell them the gospel of Christ as he taught it.

I have been a reader of the HERALD ever since I belonged to the church, and could not get along without it. I am far from perfect, but I hope to grow more in favor with the Lord and keep the Lord's commandments and endure to the end, for therein is life eternal.

I ask that I may be remembered in your prayers, that I may live faithful to the end.

D. B. COFFMAN.

KAITANGATA, New Zealand, December 1.

Editors Herald: I am glad to report some progress in the work in Kaitangata, after all of Mr. Green's efforts to expose "Mormonism." He turned many of the people against him after refusing an honorable debate. He helped to advertise the Book of Mormon, and we have sold eighteen copies on the strength of it, and two copies Doctrine and Covenants; Bro. Hanson baptized a promising young man out of his church who was one of their Sunday-school teachers. The mayor of the town presided at some of Mr. Green's lectures, also ours, and is quite a man of principle, is a Catholic, and is our friend. He made us a present of one pound. Praise to the Lord.

D. E. TUCKER.

PLAINVIEW, Texas, December 27.

Editors Herald: I am very proud to read each week of the progress of the Lord's work in many parts of the world, and of the many blessings the Saints are receiving. I would so much like to have a church nearer so I could attend. It seems that the people are so uninterested. Of course they have their churches, and many of them do not even know what they teach. I try to give out literature when I find a chance. I wish every one would take an interest in talking about the gospel and enjoy it like I do.

I want to say a word to the young ones. I have belonged to the church ever since I was a child, and I know I never gave it the attention I should. While I was trying to live as best I could, yet I neglected study. There are so many deceptions in this world, that if you do not watch you will be decoyed from the service of God. But since I am grown I find more comfort in the service of the Lord than any other work on earth. I have been healed many times of sickness; and now I have a little baby girl, and the Lord has shown his boundless mercy in healing her. I pray that I may set a good example for her and my husband that they may some day embrace the gospel. I desire the earnest prayers of all the Saints that I may be healed of an affliction of my right side. I have had it for several years and now it seems to be perishing. I have not much strength. If it be God's will I hope to be healed; if not, may he give me courage and his Spirit to endure to the end.

There are so many things written for the HERALD that are food for my soul. I find that Jesus will bless even his own more if they will give their whole life to him. He knows our wants and I have desired something to read on certain subjects and it would come to me through the HERALD.

I would be glad to see our missionary in this part of the field if convenient. Places to preach in can be secured, and it is a new opening. Schoolhouses are open in the country, and the court-house in town. I ever pray for Zion's prosperity.

ADA BATES SMITH.

DECATUR, Nebraska, December 20.

Editors Herald: It is good to be a Latter Day Saint. Strong and steadfast is the motto. I am in the faith because I love the work in every department. I love the publications, for from them I get much strength and enlightenment on the Bible, Book of Mormon, and Doctrine and Covenants. The reading of the HERALD and studying the Sunday-school and Religio lessons have been a source of life and joy and true happiness to my soul for several years, especially when passing through trouble. Often I have needed the help of a friend, but have been compelled to bear my trials alone. But the Lord has helped me and cared for me tenderly, and to his name be all the praise, now and ever more, till every victory is won and Christ is Lord indeed. I rejoice for the association of the Saints. I love the truth and want to live for it, and am willing to die for it in the manner that the ancient worthies once lived and died for it. My prayer to God is for the triumph of truth as it is in Christ Jesus and the glorious gospel that hallows our days.

W. F. CASE.

FRONTENAC, Kansas, December 27.

Dear Herald: I am only a little boy ten years old, and am a little brother of the church. I was baptized at Pittsburg, Kansas, and confirmed at Joplin, Missouri. I have a brother thirteen years old, and another big brother who soon will be twenty-three years old, and three sisters live in Burke, Idaho, and my big brother lives in Boise, Idaho, and all of us belong to the church; also mamma and papa. I put my Christmas offering in at Blenville. I will close my letter this time, for I have never written to the HERALD before.

Your little brother,

EMORY JENKINS.

SYCAMORE, Illinois, December 31.

Editors Herald: I am the only one in the faith in Sycamore as far as I know. If there are any Saints here or near here I wish they would write or call on me. I have not met with any since I came to this part of country, and I have been here seven years. My husband has not heard enough of the gospel to obey.

As I read how the wonderful work rolls on I praise God for his glorious work, which he has restored. He loves his children, who give ear to his counsel and obey his commandments. As a follower of Christ my desire and hope is that I may be able to follow him through the dark valley of death and be numbered among those who take part in the first resurrection.

I wish there was a branch here, I so long to be among the Saints.

I have two little children; my boy is five and the girl three. I often wish there was Sunday-school here that they could go to. I teach them from the Sunday-school book the best I can.

I ask an interest in the prayers of the Saints that my health may improve and that I may be able to keep the faith.

Your sister,

EUPHEMIA JACK.

GLENWOOD, Iowa, December 18.

Editors Herald: All is well in our little branch here. We were sorry Bro. Scott could not get to this part of God's vineyard, as we should have been glad to see and hear him.

We have preaching twice on Sunday and prayer-meeting Wednesday evening. Most of the Saints come to meetings regularly. Sometimes there are only a few on stormy nights. Bro. Davidson lives in the country, but we nearly always find him at church.

We have a little church of our own now. We all worked hard to get it; and especially the Sisters' Aid Society. Many times we have been blessed in our worship, with tongues and prophesying. I can not see how some will stay away from church when it will do them so much good to come.

Bro. Charles Fry was here this fall and preached a few nights.

We are keeping Christ's ensign aloft that all may see the light if they will investigate our belief.

A. NEWWRITER.

FRONTENAC, Kansas, December 27.

Welcome Herald: I see my little ten-year-old boy has written to you instead of the *Hope*. He was baptized but a short time ago. We have only two little boys now at home; the other children are all in Idaho. All of my family are now in the church and I pray God to help them to hold out faithful.

It does my soul good to read the *HERALD*, for from its pages I learn what so many are having to go through for Christ's sake. While I read the letter department I often see a word from some dear Saint that I once knew. I always look to see if I can catch a word from Texas, my native home. If some of the Texas Saints see this they can learn where I am, and see I am still contending for the faith once delivered to the saints. Twenty-four years ago this winter Brn. Bays and Jenkins came through Joplin, Missouri, on their way to Texas, on a mission. I went to hear them. The first sermon I heard Bro. Bays preach I could see the beauty of the gospel as never before. I saw him stand up and speak through the inspiration of our dear Lord; and when I now think where he stands, I can hardly realize he was the man who baptized me. Such a noble worker at one time, and now fighting against God's truths. I can not but say, Lord, show him wherein he is doing wrong, and lead him back to the fold.

I love this work above all worldly pleasure, and I have sacrificed lots for the same and had many testimonies in regard to Joseph the prophet, for which I thank the Lord.

We are expecting to have a branch organized at Pittsburg soon. That is only three miles from here. There are no Saints

here but myself, husband, and two little boys. I hope some of the elders traveling through Idaho will find my children at Burke. I want to ask the Saints everywhere to pray for my husband, that the Lord will take the tobacco appetite away from him. It seems he can not quit it. He wants to, but he has been using it since he was eighteen. Now it has such power over him it seems more than man alone can do to quit without God's help. Will you please remember him at the throne of grace. He also has a cancer on his nose. Pray God to heal it, and we will give him all the praise.

Your sister,

FLORENCE MCKNIGHT.

HAILEYVILLE, Indian Territory, December 16.

Dear Herald: My husband and I have just returned from conference at Wilburton Branch. It was the first conference we were ever at, but I hope it will not be the last. We enjoyed it very much. We have belonged to the church one year and seven months. I am proud I am a Latter Day Saint and thank God for it. We did not belong to any church before we joined the Latter Day Saints. I find it is true and the work of God's own hands. We live fifteen miles from the Wilburton Branch and we go every chance we get to take sacrament and go to church.

Bro. Ullom baptized four of us. Before he went away he got one of the elders from Wilburton, J. F. Grimes, and he preached for a while, and last fall Brn. Peter Adamson and H. R. Harder came here with the tent. They set it up in Hartshorne, one mile from here. Had fair attendance.

Elder Peter Adamson organized a Sunday-school here with us four, two outsiders, and my sister, but since my sister has come into the church. Bro. S. W. Simmons, from Wilburton, came here and held a few meetings and since conference has baptized Bro. A. L. Coffee, Sr. Coffee, and my sister, Martha Lilley. My prayer is that God will bless them with his Holy Spirit and that they may stand steadfast to the rod of iron. I look forward to the time in the near future when we will have a branch here. We take the *HERALD* and Bro. Fasig takes the *Ensign* and we can exchange. If any of the elders come this way they will find a home to stay at and the Holiness people have let us have their church house to preach in. They are broken up and a few of their members believe our gospel.

Dear Saints, pray for us that we may be faithful and instrumental in God's hands in doing some good for the cause.

Your sister,

MRS. MEALIA WHITE.

MT. STERLING, Illinois, December 30.

Editors Herald: I am the only member of the Latter Day Saints Church in this town. My husband does not belong to any church. When we were married I told him what church I belonged to and the way we believed. He had never heard anything about the Latter Day Saints, and did not care what church I attended; I was welcome to go whenever I wished, and he would go with me.

I was attacked by neuralgia in my right arm, and from October, 1900, till June 2, 1901, I could not comb my hair nor dress myself. My husband did not expect me to get well. I heard of the conference to be held at Beardstown, Illinois, and told my husband that if he would take me there I would be administered to. We went and I was administered to by Brn. R. W. Davis and R. Y. Walter. I was healed and had no need of any one dressing me or combing my hair. My husband was well pleased and said that he heard more Scripture than he had ever heard in his life before.

I am so thankful to my heavenly Father for his kindness and goodness to me, and request that the brothers and sisters pray for me.

Your sister,

LOUVERNA MILLER.

HILL CITY, Kansas, December 26.

Brother Kelley: We are living five miles west of Hill City, the county-seat of Graham County. We are isolated from the Saints. Have not heard a Latter Day Saint sermon for two years. I wish some of our elders could come here and preach, for I think there are some honest in heart here who would accept the gospel if they could hear it preached. Any of the elders will be welcome with us as long as they will stay. People here do not know anything about the restored gospel, never heard of it. We are doing the best we can to get the truth before them by giving them our church papers and tracts and pamphlets to read. They organized a union Sunday-school and elected me for their superintendent, and last Sabbath the school voted to use our *Quarterlies*, and I have ordered them for the next quarter.

I pray the Lord that they may be the means of bringing some of them to a knowledge of the truth.

Ever praying for the welfare of Zion, I remain,
Your sister,
HELEN ACKLEY.

RIVERSIDE, Iowa, December 29.

Editors Herald: Elder W. H. Kephart and the writer have closed a series of meetings that we held over four weeks. This is a new opening. The meeting was held in the M. E. church house. They are without a preacher and their church is standing idle. The meetings have removed much prejudice, and a better understanding of our work has obtained. We have made some warm friends. Had good attendance and interest and some are near the kingdom. Bro. Crippen was with us one Sunday and preached, C. J. Hunt was with us one week, and W. A. Carroll was with us two Sundays and preached the last morning.

If any of the elders come this way we would like to have them come and preach and help to keep this work moving along. They can find a home with us, and welcome. If the elders come by rail, come to Ulmer and telephone to J. J. Carson, and I will come and get them.

The writer and Bro. Kephart went by team overland fourteen miles to the home of Bro. W. S. Ashbough, where Bro. Kephart is going to hold meetings.

I love this gospel work. May God's choicest blessings be with us, is my prayer.

J. W. BEAN.

INDIAN RIVER, Maine.

Editors Herald: I send you a new subscription for the HERALD to help pay for the new press. I have paid for it out of my own money, and I trust it will do the one it is sent to much good. She is my own daughter; married a Leavy. When she was eight years old she was taken very sick and we thought we would lose her. She could not help herself any more than an infant. Bro. J. C. Foss came to my house after she had been sick four or five days, administered to her, and she was healed instantly. She got up and dressed herself and did not lose another meal. Her hair all came out, showing she had a very high fever.

I must say a few words about tithing. When I joined the church I thought I was all right, and so I was; but when the elders commenced preaching tithing I said, I had nothing to tithe so I had nothing to pay into the church. I was living pretty well, got a pretty good pension; but still I had nothing for the Lord. I bought a place to live in, but failed to meet my payments and had to leave it. Then I bought another place and paid some money on it, but failed on that also. I told my wife I was going to try once more, so I bought a house and seven acres of land; was to pay fifty dollars per year until three hundred dollars was paid. I said to my wife, I am going to turn over a new leaf; when I pay fifty dollars on my place I shall owe the Lord five dollars and I am going to pay it, too. So I did and he has prospered me and I have my place paid for and now I settle

up every three months and find out how much is due the Lord and pay it.

Now let me say to all Saints, pay your tithing by all means if you want the blessing of God. We know this is the work of God. This is God's way of carrying the gospel to the inhabitants of the world. When I read the HERALD and see how the work is prospering it makes my heart rejoice. If every one would pay his tithing, so more elders could be sent into the field, how Satan would tremble! We are all one family and each member of the family should be willing to help support the family and as God has ordered the head of the family on earth to send the gospel to all the world every member should bear a part of the expenses.

Brethren, this is a great work we are engaged in. We need to wait but a little while before the reward comes—eternal life. If we could only realize what salvation is we would be more diligent in the cause. Only think of it, no more sickness, no more sorrow, no more pain, made like Christ, see him as he is.

AARON W. KELLEY.

DENVER, Colorado, December 23.

Dear Herald: The HERALD contains so much information that I could not do without it. I left the Armstrong Branch the 27th of April and arrived in Colorado Springs on the 28th. It is a very fine city and so rich in scenery that I marveled at God's creation and felt that man is nothing. I found the branch of Saints few in numbers, but nevertheless most are striving to build up the cause under the leadership of Elders Hanson and Duncan. I left the Springs in September. Denver is a fine city with many costly buildings, especially the State capitol and the museum.

I have met many of the Utah elders here and attended some of their meetings. They are sociable and very friendly. Here as elsewhere places of amusement seem to be visited by thousands. There are also many churches and many different kinds of missions, in fact, a spiritual Babylon and sin more than I have ever seen before. The Saints have a nice little chapel, but I have never found a place where I felt at home as at the Armstrong Branch. Their Sunday-school was the best I ever attended and under the wise guidance of Superintendent E. Dawe it has prospered. How many spiritual meetings it has been my privilege to enjoy in that little chapel where I first heard the gospel preached in its fullness. Some of the Swedish people have asked me to get the Book of Mormon in the Swedish language. I asked the Utah elders to get them, but they can not get them here and have to send to Denmark for them. I am still in the faith and desire to live for my Master. May God bless the work.

In gospel bonds,

GUSTAF A. JOHNSON.

816 W. Eleventh Avenue.

NORTH PLATTE, Nebraska, January 1.

Dear Saints: A Happy New Year to all. This may seem a little late by the time it will appear in print, but my wishes or desires go into effect to-day. May this year prove one of great or unsurpassed blessings in the church. To this end let us unite all our energies—spiritual, mental, physical, and financial. Study the laws and practice the laws governing these spheres or conditions, and I cheerfully bear my testimony that so far as experience and observation have led along these lines, great blessings follow a life of obedience. Let the Saints put into practice more of the principle of self-denial, for it must be apparent to every thoughtful person that it is utterly impossible to cater to all the whims and follies and variations of the world. Well did Solomon suggest that the eye is never satisfied; nor is this principle limited to the eye alone. "Flesh is a dangerous foe to grace when it prevails and rules," and the language of the Book of Mormon is here very appropriate and applicable, "Cross yourselves." "But whoso looketh into the perfect law of lib-

erty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

We have lately enjoyed the labors of Brn. Fred A. Smith and S. D. Payne in the Olive Branch, and I feel that good has been accomplished in removing prejudice, strengthening the Saints, and putting the branch in better condition.

D. W. SHIRK.

TALLYHO, West Virginia, December 27.

Editors Herald: I am a young member of this work, having been baptized February 20 last by L. R. Devore. I am thankful to our heavenly Father that I obeyed when I did. I know this is the true latter-day work.

Bro. Godbey was with us last month and preached two sermons at the schoolhouse. We had a nice little crowd. As we are only a few Saints here, three in number, we try to show people the light, but they will not hear to it, so we leave it to our Master that he may choose out all the honest in heart.

I want to do all I can for my Savior. I ask the Saints to pray for me. May we all live for the redemption of Zion.

Your sister,

ANNA KRIEGER.

FARNAM, Nebraska, December 28.

Dear Saints: Sometimes when we are lonely and discouraged, it cheers our hearts to see letters from those we know and have mingled with. I was reading Sr. Hanna's letter to-day and know what it is to see those who covenanted with God forget the covenant and wander after the pleasures of the world, and can scarcely be awakened. "Awake, Saints, awake. No time now for reposing." Know that the Savior is nigh, even at the door. So cease to have impure thoughts and conversation, remembering your words are heard of Him who has said our conversation should be pure. May God bless and keep his people, is my prayer.

Your sister in the one faith,

E. A. PAYNE.

EVERETT, Washington, December 30.

Dear Herald: In reading the HERALD to-day I came to Sr. Maud Preston Whitney's letter, and was particularly impressed by her appeal to the sisters who had the privilege of attending our own services not to miss them, spurring them on by the thought of those of us who would gladly go if we could. Yes, indeed, how many of us would be glad of the privilege others may be slighting. For myself, I would be glad of the chance to go to meeting once a month. Born into the Father's kingdom, and for eight years privileged to be with a good branch, but now isolated, I feel very much the loss of the help I thus gained. People who think there is no benefit derived from belonging to the church, that they can live just as good lives outside, overlook the fact that in organization there is strength, and that the members of a well-directed organization are in a better position to do much better work than an individual can single handed. Discouragements are bound to come, and the person who can turn to those whose interests and sympathies are identical and together seek the great Director's help, finds a broadening, comforting influence that the individual is apt to miss. I do not want to be understood as thinking the isolated ones have no chance of blessing, or very little, for it is not so, but the heart of all humanity is stirred by sympathy, and we are human.

I was also impressed very much with the opening program in the new Book of Mormon *Quarterly* which I received last night. Every department of the church work seems to be taking on a deeper growth in spirituality, and when I read this particular program my heart went out to the Religians as never before. The knowledge that upon January 4, 1903, the societies, while praying for the work in organized conditions, would still make

it a special effort to remember the isolated ones and home classes was very sweet and encouraging. I am longing for the time when I will no longer be one of the isolated ones, for I am very hungry for the society of the Saints. So, dear Saints, while you have the privilege of meeting with God's people, make good use of it. Do not let the demands of church work seem too heavy, or some day you may know what it is to be hungry.

With best wishes for the workers in every department of the work, and praying that the year 1903 may be a fruitful one to all, I am,

Yours for the faith,

MISS BERTHA E. McCULLOCH.

CLEVELAND, Ohio, December 28.

Editors Herald: Human life is a fearful struggle. Death is constantly staring us in the face, while at the same time we have the inward consciousness that it will surely succeed at last in destroying our mortal bodies. Its final triumph is only a matter of time. Unaided by some superior power than that which nature supplies, man is unable to successfully cope with death. O life, what a mystery! Who has advanced beyond the years of childhood that has not felt the sting of death? I use the term death in its broadest sense; not referring to the final termination of life only, but rather to every depreciation of life. Life is envroned by death. How to preserve our lives from death is a question and surely is one that must be interesting to all.

To the mind of the writer no one has answered this question better than the Christ. Moreover, no one has set a better example. The amount of misery, trouble, and unhappiness that is in the world is appalling. This all-prevailing and deplorable condition must certainly touch the feelings of every true Christian heart with a deep sense of pity and sadness. To sense the situation is to cause a desire to alleviate it. The desire of every human being is to be happy. To lend a thought, word, or deed that will contribute to the happiness of our fellow man is an act of charity. To help another individual who is uneasy, troubled, and distressed into a better and happier condition is surely a commendable deed. But it is also one that is hedged in with almost unsurmountable difficulties, some of which are very peculiar in nature. The easiest method, and I think also the most effectual, is to help the individual to adapt himself to the environment which is causing the trouble, and not, as is most generally attempted, to displace the environment. Our Master has given the laws and made manifest the secrets that will enable us to adapt our lives to the environments of the world so nicely, that if we are diligent and faithful in applying them we shall not only be enabled to live, but to be happy. It seems to me that the object of Christ's teachings is to adapt and qualify man to live in the world rather than to change the world to suit man's desires. However, to enable man to see the world in a different light means just as much to him as though the world were really changed.

One of the essential requisites to our happiness, though strange it may seem to some and difficult to understand, is a knowledge of the fact that life does not consist in the abundance of the things which we possess, but the things which we possess consist in the abundance of our life. The simple truth in this expression is that life is first, possession last, and the degree of possession is gauged by the abundance of our lives. Christ said: "I am come that you might have life and that you might have it more abundantly." The mistake of making the abundance of possession requisite to life has demoralized the world. In this struggle for possession of worldly things the abundance of life is lost, while trouble, dissatisfaction, misery, pain, distress, and sorrow is brought on. We ought to realize that we are not living to eat, but that we eat to live. There is certainly a higher object in life that to eat, drink, wear clothing, and inhabit houses. And if these necessities even are of secondary consideration ("Seek ye first the kingdom of God," etc.), how much more so must be the fashions and extravagance of the world.

This abnormal and artificial growth, extravagance and fashions, is the unapprehended human parasite which indeed is becoming a stupendous monster in the civilized world. To what extent the church is effected by this monster, it is not my purpose to say. To say that it ought not to be effected by it at all, I believe would express the sentiment of every right-minded person. That it is effected by it no one, I think, will presume to deny. To better adapt individuals to live in this environment of fashion, fancy, and extravagance, and to assist them to escape its pernicious effects is the object of the writer. The natural inclinations of man is to have life and be enraptured with the world. His inclinations have been followed largely in the past, and the result is sad and very unsatisfactory to himself. To love God and be enthused with the gospel of Christ, observe the instruction of the Master. "Seek ye first the kingdom of God and to establish its righteousness," will adapt and qualify men and women to live in this world with present environments; and more, it will give them abundance of life.

In bonds,

E. P. SCHMIDT.

SAN JOSE, California, December 31.

Editors Herald: In HERALD of December 17, page 1221, article "Sam," the date of Reverend Hazel's paper should have been 1902 instead of 1892. I wish Bro. Forseutt had extended his article on Book of Mormon names. Hope he will yet extend it farther. Religians will find Lehi (a land) in Judges 15: 14, 19. Bro. J. F. Burton tells of a Moroni in South America, having been there. There was a family of Moormon in Iowa, now resident in Missouri.

R. ETZENHOUSER.

660 Willis Avenue.

TORONTO, Ontario, December 20.

Editors Herald: My wife and I were born in London, England, and having nearly always lived there, we naturally feel that circumstances and surroundings are very different in this city. But the feeling of being at home among the Saints, whether in London, England, or in Toronto, Canada, surely makes amends for other, and perhaps, only temporary, inconveniences, arising from the change of climate and situation.

Your publication of the words and music of Bro. Bradshaw in a recent HERALD recalled to my mind many happy hours spent in the dear old London. I am very thankful to believe that the Saints and brethren there are still "uplifting the gospel standard high;" but I am convinced, both by study of the surroundings and, what is vastly more important, by actual experience and personal observation, that London, England, is a very arduous and difficult place wherein to plant and nurture the gospel seed. And the Saints there deserve the greatest credit, both laity and ministry, for their bold and protracted stand against the combined forces of moral restriction and sin that are perpetually at work in the metropolis of the world.

Many persons think that the larger and more populous a city or township, the greater will be the harvest of souls: and the more readily can the everlasting gospel be preached unto their acceptance. But the reverse seems to be true, for it seems that the measure of success in soul-gathering is in inverse ratio to the numbers residing in a given town or city. Of course one reason for this is the abundance of counter attractions of which London contains the maxium, and other continental and trans-continental cities in proportion to their size and population. But I believe that even a deeper reason exists than that just mentioned. No doubt the science of sociology (which deals with the relations of man to his fellowman) could furnish us with a clew to what is certainly at the present time not only perplexing but mysterious; as witness the strange and altogether unaccountable variations and vagaries of the registrar general's annual returns of births, marriages, and deaths for the very same cities. But as this is a hare started by the editor in

a recent number of the HERALD, page 1219, article on the "Decrease of Hawaiian Population," it is not mine, and I am not going to be tempted in running after it. A well-known writer said: "If a man start a hare, let him run after it; don't you." So I will leave that hare to the editor, or whoever started it.

But even at the risk of tumbling headlong into your capacious waste-basket, I must remark upon an editorial in HERALD for December 17. The editor there says: "One characteristic of the animal, man, which he does not share with others of the animal creation, is that of the religious or worshiping faculty." I take exception to the sentiment here expressed, that the animals, apart from man, are destitute of the spirit or genius of religious worship or veneration. I should greatly enjoy seeing it proved, if such a thing as proving a negative were possible. There was a time, and that not long ago, when it was believed and taught that the lower animal creation possessed absolutely none of the reasoning faculty inherent in man, and that all the loving and intelligent things done by the dumb friends of man for his comfort and protection sprung from instinct, and from instinct only. But careful observation and study of our four-footed friends has led to such an almost universal modification of this idea that it is now all but abandoned in the thinking circles of society and among inquiring minds.

So many, many traits of extraordinary and remarkable intelligence in cats, dogs, horses, and oxen were brought to light,—not to speak of equally remarkable traits in bird life,—that at last it began to be realized and acknowledged that there was one way, and *only one way*, to account for such numerous examples of foresight, prevision, and evident wisdom in the dumb creation; and that was, to grant, even against all prevalent preconceived notions and ideas, that there *must* be at least a proportion of the attribute known as *reason* in their physiological organizations; and that that reason differed only in degree, not in kind, from that possessed by the greater and nobler animal, *man*. Further close study and experience has now made it extremely doubtful whether the dumb creation has not a vestige of the attribute known as *worship*, or *religious veneration*. Certainly if prayer, uttered or unexpressed, is any sign of the presence of the religious faculty, it must be conceded that this faculty is latent in all, or nearly all species of the animal kingdom! An animal that is in great pain or terror will utter a cry that is so far different from the ordinary cry or roar of this species of animal, that the difference is perceptible to the most unimaginative mind and the least sympathetic ear. I have myself noticed that trait repeatedly, and can well believe that the essence if not the actual form of prayer is present, and that in no small or mean degree. I might go even farther, and cite plain and unmistakable proofs from the inspired pages of Holy Writ. (See Psalms 104: 21; 145: 9, 16; 147: 9; Job 38: 39, 41; Matthew 6: 26.) God unequivocally spoke to the raven when he commanded them to feed Elijah (1 Kings 17: 1-6).

There are numerous passages which seem to recognize in the brute creation a faculty long unknown and unsuspected by man, or God could not appeal to a faculty nonexistent in the animal creation. Look at 1 Kings 13: 28, where the remarkable spectacle is seen of a lion quietly standing by the dead prophet and his ass, and neither attempting to molest nor destroy. Here is proof of obedient submission to a divine command previously communicated to the animal which is the highest test of the presence of the devotional or religious spirit. Proof, too, though of a totally different kind, is found in 2 Kings 2: 24; where it is remarkable that none but those who mocked or ridiculed the prophet of God, were destroyed by the two bears.

Genesis 3: 1 et seq. implies strongly to my mind that in the beginning the animal creation, or at least a part of it, possessed a gift that was subsequently forfeited or lost in consequence of the fall, viz., the gift of speech. And if ever that happy time should come in the ushering in of the great "restitution," or

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"restoration of all things" spoken of in Acts 3:21, and the lower creatures, like man, shall be able to express themselves verbally, we shall probably not merely believe in, but know of a surety, of the prevalence and power of the religious or devotional instinct in animals, when every knee shall bow and every tongue confess that Christ is Lord of all, to the glory of God the Father. (Philippians 2:10, 11; Romans 14:11.) I am further strengthened in this opinion by the study of such passages of Holy Writ as the following: Psalm 10; Isaiah 11; Hosea 2:18; Romans 8:19-23.

The marvelous researches of natural history prove to us that animals, and even insects, possess means of instantly and mutually understanding one another; why not, then, a language which, though unknown and not understood by man, is plain and clear to that great Friend who is the author and originator of all life and being. (Genesis 1:20-25; John 1:1-3.) If I have erred I have done so only in believing the All-father's omnipotent creative power and energy vaster than they actually are, and that his great eternal "kingdom of the latter days" embraces forms and developments of animal life perhaps unheard and undreamed of by his nobler yet not omniscient creature man. At any rate, I am fully content, dear brethren, to restore the grand promise given us in his sacred word of holy promise in the gospel of everlasting light and promise of boundless capacity, "What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

If the acquisition of our poor little muddy stream of knowledge here is so soul-pleasing and delightful, what will be our fullness of joy when we are invited to bask in that vast and overflowing sea of the knowledge of our great God, and of this marvelous work, till our finite minds and powers shall be swallowed up and absorbed into the great, eternal, and infinite I Am?

— Grace be unto all the Israel of God, is the prayer of your brother.

F. R. TUBB.

Miscellaneous Department.

Conference Minutes.

Massachusetts.—District conference convened at Providence, Rhode Island, October 11, 1902, F. M. Sheehy, R. Bullard, and G. H. Gates in chair. Credential committee, F. O. Coombs and I. M. Smith. Clerks, M. C. Fisher and W. A. Sinclair. Choristers, Thirzy Linney and Adolph Leckney. Usher, M. Gondolf. Priesthood reports were heard from I. M. Smith, G. W. Robley, R. Bullard, A. N. Hoxie, George H. Gates, F. O. Coombs, N. C. Eldridge, H. J. Davison, John Gilbert, George Burnham, J. B. Pearce, F. P. Busiel, C. A. Coombs, J. E. Rogerson, G. S. Yerrington, Thomas Whiting, M. C. Fisher, I. B. Ames. Credentials from Boston, Plainville, Providence, Fall River, New Bedford, Cranston, Little Compton, and North Plymouth Branches. All branches sent statistical reports as follows: Brocton 25, Fall River 121, Plainville 100, New Bedford 20, North Plymouth 37, Cranston 32, Little Compton 14, Dennisport 60, Providence 230, Boston 188. Bishop Bullard reported: Balance on hand last report, \$183.79, collections \$1,796.91, total \$1,980.70; expenses \$1,823.89; balance on hand October 1, 1902, \$156.81. Included in this fund is \$83.25 consecration fund. Collected for Graceland College, \$425.75. District Treasurer M. C. Fisher reported: Old balance \$25.52, collection \$28.42, total \$53.94; expenses \$32.98; balance October 1, 1902, \$20.96. M. C. Fisher as chairman for reunion committee for 1902 reported after all expenses having been paid that a balance of \$65 was on hand. The amount of money handled by the committee was about \$500 for the ten days. We also added about \$60 in new furniture, etc. Report audited and found correct. Next conference at Boston, Massachusetts, February 28, 1903. Committee of five appointed to draw up blanks for ministerial reports to be used in the regular report to district conference. Communication from Attleboro Saints read, asking for aid in erecting a chapel. Motion carried to pay assistant clerk's care fare to and from the conference regularly. Saturday evening meeting was turned into general discussion of "Consecration." Sunday, 9 a. m., prayer; 2.30 p. m., preaching by R. Bullard; 7.30 p. m., preaching by I. M. Smith. Conference collections, \$15.56. Adjourned.

Eastern Iowa.—Conference met with the Fulton Branch, December 13, 14, Bro. Warren Turner in the chair. The following branches reported: Muscatine 24; Osterdock 28, loss 1; Fulton 46; Clinton 58, loss 2; Green Valley 45; Oran Center 48, loss 1. Elders reporting: J. F. Rulon, D. M. Rudd, Warren Turner, John Heide, J. W. Peterson. Priest reporting: C. G. Dykes. Bishop's agent reported: On hand last report, \$261.47; received, \$200.95; total, \$462.42; expended, \$262.34; balance on hand December 8, \$200.08. Audited and found correct. Elders court appointed on the appealed case reported. The following brethren were appointed a committee to name the time and place for a reunion in this district next year: J. F. Rulon, M. Drake, and the district president. District treasurer reported \$2.17 on hand. Tent fund: Receipts, \$26.29; expended, \$26.30. A tent heater was ordered purchased for tent for next season, also the presidents of the branches authorized to take up a collection to meet tent expenses. Requested that the missionary in charge take under consideration the advisability of putting the tent in Clinton next season. Warren Turner was elected district president, John Heide vice-president, Florence Green secretary, Lena Bradley assistant secretary. The following were chosen delegates to General Conference: J. W. Peterson, D. M. Rudd, Warren Turner, Mary E. Echart, Sr. J. W. Peterson, J. R. Sutton, and L. E. Hills. Delegates were instructed to cast a majority and minority vote in case of a division. The ordination of Bro. S. Darrow to office of deacon was referred to the president of the Osterdock Branch. The district Sunday-school association reported. The speakers for the conference: J. F. Rulon, Warren Turner, D. M. Rudd, and J. W. Peterson. Sr. Florence Green acted as chorister and Sr. J. W. Peterson as organist. The conference adjourned to meet in the light of the moon in May, at the call of the district president. Many visiting Saints were present, most all the branches in the district being represented. The conference was one of peace and quiet; all felt it was good to have been present.

St. Louis.—District conference convened in St. Louis, Missouri, December 27, 1902, Vice-president R. Archibald in the chair, assisted by Elder L. G. Gurwell. The following brethren reported: Elders R. Archibald, L. G. Gurwell, William Jaques, H. Roberts, J. E. Betts, Sr., J. Beaird, J. F. Wilson, J. S. Parrish, T. J. Elliott, and R. Hughes; Priests J. Banks and J. W. Mantle; Teachers J. J. Billinsky, F. Wiley, C. J. Remington, S. A. Burgess, and J. M. Lloyd. Branch reports: St. Louis 379, Belleville 38, Cheltenham 44, Whearso 74. District treasurer's report: Balance last report \$11.54, received 11.51, total \$23.05; expended \$2.30; balance on hand \$20.75. J. G. Smith, treasurer. Report audited and approved. Bishop's agent's annual report for the year ending December 31, 1902, J. G. Smith, agent: Received, with former balance, \$853.48; paid out, \$814.05; balance on hand, \$39.43. L. G. Gurwell was elected district president, R. Archibald vice-president, J. G. Smith secretary, and J. J. Billinsky treasurer, C. J. Remington assistant secretary. John G. Smith, owing to ill-health, having tendered to Bishop E. L. Kelley his resignation as Bishop's agent, Bro. Russell Archibald was recommended by the conference to Bishop E. L. Kelley for appointment as his agent in St. Louis District. Sunday, preaching morning and evening; afternoon, prayer and testimony. Adjourned to meet in St. Louis, March 21 and 22, 1903, at the usual hours. J. G. Smith and C. J. Remington, secretaries.

Eastern Maine.—Convened at Indian River, December 6 and 7, with Elder C. H. Rich in the chair, U. M. Kelley associate, Mamie Cummings secretary. Olive and Indian River Branches reported. Ministry reporting: Elders C. H. Rich and U. M. Kelley; Priests L. A. Woodward, F. P. Smith, and A. M. Beal. Bishop's agent's report audited and found correct. Ernest W. Wilson was ordained deacon by Elders C. H. Rich and U. M. Kelley. The officers of district were sustained. The speakers during the conference were C. H. Rich, U. M. Kelley, and A. M. Beal. Adjourned to meet at the call of district president. Mamie Cummings, district secretary.

Mobile.—Met December 13 at Bay Minette, Alabama. Three branches reported: Three Rivers 106, Theodore 44, Bay Minette 89. Elders reporting: G. W. Sherman, W. L. Booker, W. J. Booker, F. P. Scarecliff, I. N. Roberts; Priests: George Bankester and T. W. Smith; Teacher Edwin Bankester, and Deacon Frank Huver. District treasurer reported: On hand, 40 cents. Committee examined Bishop's agent's books and found them correct. I. N. Roberts was appointed to represent the Mobile District as delegate at the General Conference. G. W. Sherman sustained as president of district, Hulda Porter secretary, and

F. P. Scarcliff treasurer. Resolved to cooperate with the Alabama District in a reunion. Spiritual authorities of the church and missionaries in the field were sustained. Two-day meetings were to be continued and be appointed by president of district. The conference was a grand one, was well attended, and one more accepted the gospel. Bro. F. P. Scarcliff has baptized one since the September conference. On Sunday night Bro. I. N. Roberts discussed the differences between the Utah church and the Reorganized Church. The interest was good and a large crowd was in attendance. Adjourned to meet with Theodore Branch, Saturday before full moon in March.

Southern Missouri.—District quarterly conference convened with the Springfield Branch, December 27, 1902, Elder H. Sparling presiding, J. C. Chrestensen secretary. Ministerial reports: Seventy H. Sparling, A. M. Baker; Elders J. W. Quinley, J. C. Chrestensen, G. W. Anderson, P. W. Premo, William Taylor; Priest S. N. Gray, Jr.; Teacher O. E. Ensley; Deacon A. T. Gray. Branches reporting: Springfield 121, Beaver 29, Ava 103, Pomona 78, West Plains 63, Woodside 59. Financial secretary and treasurer's report: On hand last report, \$2.19; receipts, \$3.71; expenditures, \$3.60; balance on hand, \$2.24. Bishop's agent reported: Due church last report, \$11.22; received in tithes, \$82; from Bishop, \$35; total, \$128.22; expended, \$125.15; due church, \$3.07. Agent's books audited and found correct. Committee on Wedlock case continued. Recommendation from Beaver Branch to ordain Parley T. Plumb a priest was referred to district president and sub-missionary in charge. Johns Mill Branch was disorganized and the district secretary authorized to grant letters of removal to nearest and most convenient branches. Each branch was requested to pay one dollar per quarter to defray district expenses. Officers elected: A. W. Baker, president; J. C. Chrestensen, vice-president, secretary, and treasurer. Brethren ordained December 28: A. W. Duemler, priest; A. T. Gray, teacher. Preaching by C. H. Merritt, J. C. Chrestensen, and William Waterman. Conference adjourned to meet with the Springfield Branch, March 21, 1903, 10 a. m. A. M. Baker, president; J. C. Chrestensen, secretary.

Convention Minutes.

Mobile.—District met in convention December 12, 1902, at Bay Minette, Alabama. Meeting was opened with song and prayer by W. L. Booker. One school, Three Rivers, reported present number 54. District officers were reelected. Adjourned to meet Friday night before next district conference.

Northeastern Texas and Choctaw District.—Convened at the Saints' church in Wilburton, Indian Territory, December 3, 4, 1902. The district officers were all present. Reports were read from Jacksonville, Euclid, Grannis, Hughes, Haleyville, Wilburton, and Coalgate. District treasurer's report: Received by special collections at Euclid, 88 cents; received from Grannis, \$1.35; Coalgate \$1; total, \$2.35; paid out, 80 cents; balance in treasury, \$2.43. H. O. Smith was chosen chorister and Sr. Alice Case organist. The matter of text-books was presented and discussed, also the *Study Hour*. One lecture was delivered by H. O. Smith, one prayer and consecration meeting. The election of officers resulted as follows: Peter Adamson, Jr., superintendent, E. L. Henson, assistant, A. Z. Rudd, secretary, Elzie Youmans, treasurer. The following delegates to General Convention were selected: J. I. Spencer, E. A. Erwin, J. A. Phillips, Jennie Newton, H. A. Harder, Laura Harder, D. M. Dalby, D. O. Harder, Cora Harder, H. R. Harder, Ada Spencer, W. M. Aylor, Peter Adamson, Sr., E. D. Bailey, A. L. Newton, Ellis Short, Eva M. Bailey, J. W. Jackson. Delegates present at General Convention were empowered to fill vacancies, also to cast the full vote, and in case of disagreement a majority of those present to cast the full vote. A very interesting program was given by the Wilburton school. The next convention meets at same place as the next district conference and at 10 a. m. Wednesday prior to conference.

Notice to the High Priests.

Brethren of the quorum whose post-office addresses have been changed within the past year will confer a favor upon the quorum officers and upon themselves if they will inform us of changes made, so that we may send both a blank to report upon and also a program of the business to be considered at the meetings of the quorum next April.

Respectfully yours,

H. A. STEBBINS,
Secretary of Quorum.

LAMONI, Iowa, December 26.

Notice to Fourth Quorum of Deacons.

Please send me your report for the past year, also let me know if you are expecting to attend General Conference. Robert Nelson, president, Cleveland, Iowa.

Church Secretary's Notice.

Missionary Report Blanks, provided for by action of General Conference, have been mailed to all General Conference and other general appointees, to latest addresses obtainable from the HERALD list. Said blanks should be filled out to include the month of February, and reach the undersigned by March 1, or as soon as possible thereafter, for prompt publication in the HERALD before General Conference. Reports received after making up the report for HERALD can not be inserted, hence the necessity of reporting promptly.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 5, 1903.

Conference Notices.

Conference of the Northern Nebraska District will meet at Omaha, Nebraska, on Friday, January 30, 1903, at 7.30 p. m. Election of officers and other important business to transact, and a good attendance requested. James Huff, district secretary.

Lamoni Stake conference will convene at Lamoni, Saturday, February 7, at 10 a. m. This is the time for the annual election of delegates to General Conference, and other important business incident to annual meetings is to be transacted. Branch and ministerial reports should be in the hands of the secretary, B. M. Anderson, Lamoni, Iowa, by February 1. By the Presidency.

Convention Notices.

Northeastern Missouri Sunday-school association will convene at Higbee, Missouri, February 13, 1903, at 10 a. m. Election of officers for the district and choosing of delegates to General Convention will take place at this convention. Send reports to Mary Burnham, Higbee, Missouri. William Chapman, assistant superintendent.

Married.

YOUNG—PEAT.—At high noon on Christmas, at the home of the bride's parents, Lamoni, Iowa, Bro. Clarence F. Young, youngest son of Bro. and Sr. Frank D. Young, to Sr. Bessie H. Peat, formerly of St. Louis, Missouri, by Elder William Anderson. A pleasant company of relatives and a few intimate friends were present and enjoyed the usual kind hospitality of Bro. and Sr. C. J. Peat and their pleasant family. Many useful and appropriate presents were presented to the young couple, some of them by old-time friends of St. Louis, Missouri.

SALISBURY—SCOTT.—In the Saints' church, Lamoni, Iowa, at the close of the evening service, December 28, President Joseph Smith officiating, Bro. Herbert Spencer Salisbury, of Burnside, Illinois, and Leona Gwendolyn Scott, of Lamoni, Iowa, were married in the presence of a congregation which filled the auditorium and gallery to their full extent. It is not often that a young couple covenant with each other before so large and intently interested a body of witnesses as did these young people. Bro. Salisbury is the elder son of Don C. Salisbury, who is the son of "Aunt Katharine," sister of Joseph and Hyrum Smith. The bride is the daughter of Bro. W. W. Scott, of Lamoni, and was born and raised in the town. May they be blessed in their lives for each other, for their own and others' good.

Died.

LAGE.—Sr. Louisa Lage was born at Dugesfurs, Sweden, January 30, 1845, and died at her home in Omaha, Nebraska, December 26, 1902. Funeral services were conducted at the home on the 28th instant by C. E. Butterworth, assisted by a number of the Saints who conducted the singing. Services were conducted at the grave by Bro. Edwin Ahlstrand, at request of the husband.

THOMPSON.—At Centerville, Iowa, December 20, 1902, Sr. Ann Thompson, after a brief illness, aged 51 years. She passed peacefully away in the hope of a glorious resurrection. Four sons and one daughter mourn the loss of a mother's kindly love and care. Funeral the 21st, attended by a large gathering of Saints and friends; services conducted by Elder John Smith.

LEWIS.—Gwendolyn, seventh daughter of Bro. J. R. and Sr. Susan Lewis, was born January 29, 1893, died December 3, 1902.

She was taken with typhoid fever about November 2, 1902, and after a month's suffering, though everything was done for her that loving ones could do, she passed to the land of spirits. She was baptized by Bro. George Edwards this last summer. A large attendance of neighbors and members of the church at the house, where Elder F. C. Warnky delivered a few fitting remarks, showed deep sympathy for the family and the esteem in which the little one was held. Funeral sermon in the church, by Elder Joseph J. Emmett, Sunday evening, December 7, 1902, after the burial in Elmwood cemetery, to a large congregation.

"Sleep, dearest 'Gwennie,' and take your rest:

God called you home—he thought it best.

'Twas hard indeed to part with thee,

But Christ's strong arm supported me."

BARMORE.—Near Derby, Indiana, December 26, 1902, Sr. Nona Barmore, wife of Bro. Charles Barmore, aged 31 years, 8 months, 20 days. Consumption ended her life. She was baptized by Elder V. D. Baggerly, September 22, 1891, and remained firm in the faith. She leaves a husband, two children, mother, brother, and four sisters. She had many friends who will mourn her death.

CURTIS.—Elder Frederick William Curtis, died at Stanberry, Missouri, December 18, 1902. He was born February 6, 1832, at Dunsbourne, Gloucestershire, England; united with the church October 2, 1887, at Sweet Home, Nodaway County, Missouri. He leaves a wife and eight children to mourn. "One by one the sands are flowing." Funeral December 20, by Elder E. S. Fannon.

CHRISTENSEN.—Neils Christensen, born September 28, 1857, died November 28, 1902, after nearly three years illness. He leaves a wife, Sr. Lena, a daughter of Bro. H. R. Hansen, and seven children. Sr. Christensen had anxiously cared for and fasted and prayed for her husband during those weary months, trusting that he might understand the gospel and by God's power be raised up. He was induced to study the work and apparently was nearly, if not fully, converted when the final summons came. He was buried from the Baptist church, Blackfoot, Idaho, December 4; services by S. D. Condit.

DOW.—John D. Dow, of Six Mile Grove, Harrison County, Iowa, died November 7, 1902, at his home, after enduring much suffering, at the age of 71 years, 8 months, and 1 day. He leaves an aged companion with several relatives to mourn his departure, but not as those without hope. He united with the church in 1893, retaining his faith to the close of life. Funeral services at the house conducted by Elders J. F. Mintun and S. B. Kibler.

SMITH.—Bro. W. C. Smith was born in 1854; baptized July 5, 1891, at Hiawatha, Nebraska, by Elder S. D. Payne; died December 6, 1892, at Winston, Missouri, of cancer. He suffered patiently and was anxious for the change.

FERRIS.—At Keokuk, Iowa, December 23, 1902, of heart disease, Sr. Agnes Mulholland Ferris, sister to James Mulholland, who was at one time clerk to Joseph, the Martyr. She was born August 9, 1833, at Hydepark, near Belfast, Ireland, where she also obeyed the gospel. Later in 1853 she came to Keokuk, then to St. Louis, where on October 9, that year, she married Bro. Samuel Ferris, a fellow passenger on shipboard. To them were born six children, all living but one. She was baptized by Elder Shippy, at Keokuk, August 24, 1862. She died firm in faith. Funeral at Saints' church, December 26, 1902, James McKiernan in charge, assisted by Elder R. M. Elvin and Reverend Conoran.

HELM.—Almira Helm was born near Henderson, Iowa, December 31, 1858; united with the church in early life, died at Anderson, Iowa, December 19, 1902. She leaves an aged father and mother, six sisters, two sons, and one daughter. Funeral sermon in the Christian church at Henderson by Elder A. Badham, to a large audience of relatives and friends. A good woman has gone to her reward.

ALLEN.—Bro. Caleb Allen, of Springfield, Missouri, died July 6, 1902, at Independence, Missouri, leaving a loving wife, two sons, and two daughters here to mourn his sudden departure.

WARD.—Sr. Nora G. Ward died October 10, 1902; she was born in Hickory County, Missouri, July 24, 1874, and was baptized and confirmed October 6, just four days before her death, by Elder Henry Sparling. She left a husband, mother, three sisters, one brother, and other relatives to mourn her departure. Her husband has since obeyed the gospel. Funeral sermon by Elder C. H. Merritt.

BEE.—At Lamoni, Iowa, December 31, 1902, Sr. Cora Bee, daughter of Bro. Itske Vanderflute, aged 27 years, 8 months, and 12 days. She suffered with consumption till released for eternal rest. She was baptized in August, 1888, by Bro. A. S. Cochran, and was faithful, and her life worthy to the end. She leaves one child, a fair girl of five summers. Five sisters and three brothers mourn her death. Bro. H. A. Stebbins preached the

funeral sermon, Bro. R. S. Salyards had charge, and Bro. John Smith offered prayer.

CLARK.—Mary, wife of Bro. Matthias Clark, was born April 22, 1833, in Missouri. Died at her home in Tulare, California, March 31, 1902. She had been a great sufferer for a number of years. She died as she had lived, firm in the faith of the latter-day work. She leaves an aged companion, three sons, and two daughters to mourn. May our Father in heaven comfort the bereaved ones. Funeral sermon by Ebenezer Burton, assisted by Joseph Flory. The remains were laid to rest in the Tulare cemetery, to await the resurrection of the just.

Addresses.

Mission address of J. F. Mintun is now room 602 Youngerman Block, Des Moines, Iowa.

Permanent address of J. H. Lake, is Willoughby, Lake County, Ohio. R. F. D. No. 2.

The Russian Church in the United States.

The dedication of the new Orthodox Russian church in New York indicates the importance of Russian church missions in the East, an importance which has arisen in comparatively recent years, and which has led to the provision of a residence of the Russian Bishop Tikhon in New York for a large part of the year. When Alaska was a Russian possession the seat of the bishop was at Sitka, but with the sale of the territory to the United States the Russian garrison and officials went away, and the Orthodox Church was left with but a handful of native adherents. The bishop moved his residence to San Francisco, visiting from there the missions along the coast, and occasionally coming to the East. Russian emigration to this country, while not large in members of the Russian Church, has nevertheless brought to this country enough of them to form churches in a number of Eastern manufacturing centers. These are in charge of missionary priests sent out from Russia, and Bishop Tikhon finds it necessary to spend as much time in the East as the West. The church in New York was therefore built, money being subscribed in Russia for the purpose, in order that the church might have Eastern headquarters. The building is of a distinctively Russian style, and of a character different from any other in New York. The auditorium is almost square, and very high, extending into a central dome a hundred feet or more above the floor. A sanctuary screen from Russia is to be placed between nave and chancel. The building adjoining the church is the residence of the priest in charge, and contains apartments for the bishop.—From "Highways and Byways" in *The Chautauquan* for January.

Church and School in England.

The avowed object of the Anglican clergy is to control the whole education of the children whom the compulsory attendance law forces into their schools. They make no secret of the fact that what they are fighting for is not merely to have the right to give religious instruction in the time set apart for it at the opening of the school, but to saturate the whole of the secular teaching with what they call the "Anglican atmosphere." This Anglican atmosphere they know they can secure by keeping the appointment of the teachers in their own hands, and by retaining the right to dismiss them on religious grounds without appeal. By this law religious tests are virtually reenacted in England. After it is passed, one half of the teachers paid with public money will be compelled, as the condition of earning their daily bread, to subscribe to the doctrine and ritual of the Anglican church. No one objects to any religious body creating its own atmosphere in any school which it maintains at its own cost. But the whole spirit of modern liberalism revolts against the formula: "the Catholic child taught by the Catholic teacher in the Catholic school at the expense of the non-Catholic ratepayer."

Underneath all the parliamentary discussion there is a very deep and serious feeling in the hearts of the laity, even of the church itself, that the time has come when what is regarded as the Romanizing tendency of the Anglican clergy should be checked. There is a much stronger anti-Catholic sentiment in England than appears on the surface. The proposed sacrifice of the next generation of English children to the priestcraft of Anglican clericalism is resented, and bitterly resented, even among churchmen. What will be the result of forcing the bill through at all costs no one at present can foresee.—W. T. Stead, in *Review of Reviews* for January.

The January *Autumn Leaves* contains an interesting reprint of an article which recently appeared in the *Scientific American* regarding the unearthing of ancient tombs in Mexico.

The Saints' Herald.

ESTABLISHED 1860.

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

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

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

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

For advertising rates, apply to the business department.

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

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

Country Life in America for January stands first among the large and beautiful magazines of the month. It has to do with many things that interest the country lover at this season, and leading articles are about "Crocodile and Alligator Hunting," "Following the Hounds," "Camping in the Snow," as well as timely matters of the greenhouse and country home-making, all illustrated with large and superb pictures. It is not generally known that the Old World crocodile lives in the cypress swamps with the alligators, yet harpooning them in Florida lakes is a thrilling sport. One of the fox-hunting articles includes a remarkable photograph of a horse and rider making a huge leap, besides various pictures of the hunt. "Camping in the Snow" in the North Woods, the thermometer twenty below, seems an outing only for the enthusiast, yet A. Radclyffe Dugmore finds it attractive, and his story with the pictures shows the alluring side of life in the woods during the dead of winter. Among other leading features, "The Cook Estate at Lenox" shows one of the pleasantest of the luxurious homes in the Berkshires, as seen by Mr. William Miller; a practical article deals with problems of windows in the country home, and a series of articles are about greenhouses that are really built and were successful with the different sorts of flowers discussed in a practical and suggestive way; while Professor L. H. Bailey finds "The Real Apple and Where to Find It" a subject to interest the city man. "The Calendar" touches upon all sides of outdoor life, including the usual practical affairs, and suggests walking-tours, rabbit-hunting with beagles, and finding birds' nests, cocoons, many birds and animals, and even flowers during a January thaw. Small but complete articles are about growing winter flowers at small cost, inexpensive iceboats, making skate-sails, crabbing, and a hundred other things for winter and summer. Altogether, the magazine contains many surprises for the month of January and nothing more beautiful has ever been printed.

Strange that we are connoisseurs in tea and wine and pickles, and yet that, apples are merely apples. Warm and wilted and polished, they stand in trays and rows on the stands, and we buy them. Probably half the people in the big cities buy their apples thus, one at a time here and there,—Ben Davis, Baldwin, Pen-nock, anything that is bright and handsome. I sometimes think that city folk in furnace-heated houses can never know what a really good apple is, no matter how good the grocer and the caterer may be. It is in the farmhouse with a real cellar—not a basement with heater and laundry and ash-bins—that one gets apples. You sit in the "wing" beside a crackling fireplace or a wood fire in a stove that is built for service rather than for ornament. The cellar is under the "upright." You go through the buttery, through the cellar-door that has a cat-hole in the lower front corner, and with lamp or lantern in hand you go down the stairs into a subterranean world. The snow is scurrying around the house corners, but here is a dark and snug retreat, a retreat such as no city house can have. There is no smell of ashes and soapsuds, only the cool soft odor of the moist ground and the boxes and barrels of apples. From box to box you go,—Northern Spies, Tannan Sweets, Greenings, Roxbury Russets, Seek-no-further, Rambos, Spitzenburghs, Snow apples, Nonesuch, Swaars, perhaps belated Kings and Fall Pippins—even Baldwins are not good enough for this company—and you take your pick. —*Country Life in America.*

Those who like a spice of adventure will enjoy reading Elder L. E. Hills' account of his experiences as boy bugler with General Custer, as told in the January *Autumn Leaves*.

The reviews of the last quarter's progress which constitute the main section of the January-March number of the *Forum* cover, as usual, the leading departments of public activity, especially in the United States. The most prominent place is given to Henry Litchfield West's review of "American Politics," including, of course, the Congressional elections, and this paper is closely followed by a similar account of "Foreign Affairs" from the pen of A. Maurice Low. Of no less importance is the description by Alexander D. Noyes of the quarter's movements in "Finance," concluded as it is by a careful estimate of future probabilities. "Applied Science," in its various phases, is treated by Henry Harrison Supplee. The paper on "Literature," by Frank Jewett Mather, Jr., contains valuable criticisms of recent books, and that on "Painting," by Russell Sturgis, comments on the latest artistic developments in our own country. Ossian H. Lang writes on "The Educational Outlook," and the editor, Doctor J. M. Rice, sets forth under the heading of "Educational Research" the conclusions to be drawn from his own investigations, previously recorded, into the causes of success and failure in the teaching of arithmetic in public schools. The present issue is completed by articles on "Waterways: an Economic Necessity," by Professor Lewis M. Haupt, and on "The Passing of the American Indian," by Thomas F. Millard.

The long winter evenings are here again and in most farm houses it is a question how to spend them in a way which is not only pleasant, but also that the time will not be altogether wasted. The farmer, as a rule, can not get away from his work even in reading time and he enjoys most of all sitting down and going through a first-class farm magazine like the *Twentieth Century Farmer*. This is chock full of the ideas of the brainiest men in the country, practical men, who have been selected as writers because each in his own line has made a study of how to make farming pay. One idea from men like these may be worth hundreds of dollars to any farmer or stock raiser.

There is no more wide-awake weekly magazine published than the *Twentieth Century Farmer* and a trial subscription of three months will be sent on receipt of 25 cents, the price per year being \$1. A free sample copy will be sent to any one sending their name and address to the *Twentieth Century Farmer*, 2385 Farnam Street, Omaha, Nebraska.

It contains from twenty-four to forty-eight pages every week and besides articles dealing with farming and stock-raising, it has abundant reading matter in the way of stories and matter interesting to the farmer's wife and the children as well.

Which Shall it Be
MORE COAL

or

WINTERLESS CLIMATE?

HAVE
YOU
SEEN

California?

GOLDEN
ORANGE

GROVES and
GREEN FIELDS.

BEST CLIMATE
IN THE WORLD.

"Shasta," "Ogden,"
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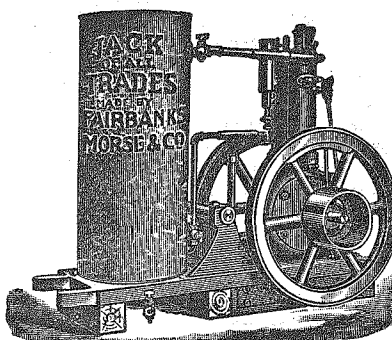
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The Saints' Herald

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

Russell J. Jensen III

Volume 50

Lamoni, Iowa, January 14, 1903

Number 2

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH, EDITOR

Editorial.

A STUDY IN RETROSPECTION.

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The editor has had for many years a friend, a member of the church, who is something of a philosopher, is quite a scholar, has a great desire "to know," and is somewhat eccentric in that he does not pose for the public and does not value popular opinion very high. This brother has had a marked and eventful life, struggling for the bread that perishes and the knowledge that enriches and abides. In a letter as a friend he writes of this struggle, accompanied by some stanzas of verse, which letter and verse we have asked the liberty to publish, as there is little doubt but what his experiences may be those of others of a similar makeup and the issue for him may be helpful and comforting to them. We have known of the trials and peculiar conditions through which he has passed and give place to his letter and accompanying verses for that reason and as above stated:

November 16, 1902.

Dear Brother Joseph: Hail! and happiness to you! May you live to fill out the "fourscore" of the strong man, and finally be gathered home "like an ear of corn in its season when fully ripe." Dear brother, we are, both of us, near the foot of the hill, and the final resting-place of what is mortal of us is very near. For you I should think it a source of joy, and the summing up of your life's account must be to you a joyful reckoning, while mine appear to me to be naught. However, it may not be so bad as it looks. Nevertheless I am quite satisfied to lay me down and await the glorious reëmbodiment, for I know that my Redeemer liveth, and though worms destroy my body, yet in the flesh will I see God and my eyes shall behold him, and not another for me. Many years ago, my dear brother, when we were chatting—it was at the house of a brother in Sandwich—Bro. Israel Rogers married his widow—you brought your hand down on my knee and exclaimed, "We know what we know, don't we, Bro. James." I smiled and nodded; but, Joseph, I did not at that time know in the sense you meant! I walked by faith, not by knowledge. I prayed, and prayed, and fasted, but no testimony did I receive; and it is but a few years that I can say, "I know that my Redeemer liveth." It was in 1895 that I did know for myself that Jesus, the Son of Mary, is indeed what he represented himself to be.

It was at a hotel. I was terribly cast down. I was almost penniless. I lay me down with very sad thoughts, even though I had, to use a Methodist term, wrestled in prayer, and during that time I could hear the other boarders playing cards in the next room. Well brother, suddenly a light commenced to shine in the room and gradually enveloped me. And, O, the glorious feeling that I had, transcending all speech to describe. The eye dimmed with tears of joy and love unspeakable, and the expression of the whole being, "Peace on earth, and good will to all

UNDER date of December 22, Sr. Allie Thorburn wrote from Glasgow, Scotland, to Bro. and Sr. H. A. Stebbins: "We have a branch, Sunday-school, and Religio here now, and I am happy and working hard. We have not all the material to work with yet that we need, but we are praying constantly that God will add to the church daily such as he would save. We have a cozy little home, only two rooms and a hall; but if we only had our dear daughter with us we would indeed be happy. George at present is sick with the grip, but is feeling better to-day. Glasgow is a very large and wicked city; and when I see how great is the wickedness of the city, I weep, and my heart yearns for the people, that they might become righteous and honor God by keeping his laws; then would my soul be glad. I pray that the Lord may send more reapers into the field."

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne.

men." And, Joseph, the card-players stopped their game and asked each other, "What is it?" Never, never can I forget or deny that glorious testimony and fulfilling of the Master's promise, found in gospel of Saint John 7: 17. This, Joseph, is my confession of faith. And by it, in it, and through it, I can when the time comes lay me down in the thrice glorious knowledge, that he will not leave my spirit in prison, neither will he let corruption retain its hold. Dear brother, I have written this because I know it will give you pleasure to read; it is all I can do. Accept it in the spirit it is written. Again, Hail! and God help Bro. Joseph, on this his Jubilee year.

Enclosed you will find some verses.

The "Jubilee" I wrote after reading the account in *Chronicle* of your birthday party. Please accept it in the spirit it was written, and given. From
JAMES J.

"I WILL REJOICE ME IN THE LORD."

How blest are the dead
Who have died in the Lord,
For they rest from their labors
And are free, and are free.
They have fallen asleep in the Master's arms,
There to rest till the Great Jubilee,
Jubilee,
They'll awake at the Great Jubilee.

When the times are fulfilled
And the trumpets shall sound,
They'll come forth from the earth and sea;
To meet their dear Lord, as he comes in the clouds,
At the dawn of the Great Jubilee,
Jubilee,
They'll come forth at the Great Jubilee.

Then the earth will be blest
And will bloom as the rose;
From sin, pain, and sorrow 'twill be free,
'Twill be free;

For the Bridegroom will come
And will take home his bride;
At the dawn of the Great Jubilee,
Jubilee,
They will meet at the Great Jubilee.

Lord hasten the time
When the truth shall be spread
O'er the face of the earth as a sea,
As a sea;

When the people of God
Shall be gathered in one;
Called home for the Great Jubilee,
Jubilee;
They'll be home for the Great Jubilee.

JAMES J.

Brother Joseph: Some time back, in 1897, I had the following dream: A tempestuous sky, the moon at full, blood-red, and quite filled with naked sabers clashing each other, beneath it the royal standard of England, blown about on its staff furiously, and finally the southeast corner of it blown away. The following verses are based on the dream:

THE MIDNIGHT CRY.

The dial of the heavens gives warning
The mid-hour of night's drawing near;
When all things on earth shall be shaken,
The sun dark as sackcloth of hair.
The moon, like to blood, will, appearing,
The peoples of earth fill with fright;
The stars to the earth, as if falling,
Bespeak the low noon of the night.
Gather home;

Come home, O my people,
Come home.

My set purpose to vex all the nations
My prophets have oft-times foretold;
And while famines and wars they predicted,
They pointed the way to the fold;
Where the sheep in my pasture, protected
From famine, from war, and from drought;
Can dwell and rejoice unmolested
By the words that proceed from my mouth.
Gather home;
Come home, O my people,
Come home.

Mine angels will soon be outpouring
The vials of wrath which they hold.
And nation will rise against nation;
Yea, e'en 'gainst the sheep of my fold.
A false spirit will—incarnating—
As a god in his temple dare sit,
And cause all the nations to worship
The beast that comes out of the pit.
Gather home;
Come home, O my people,
Come home.

With oil let your lamps be provided,
Expecting the great midnight cry;
In faith on my promise relying,
Be sure I will not pass you by.
Yea, though in the midst of life's battle
By the wayside you lie down and die;
Yet, surely my power shall reach you,
You'll still hear the great midnight cry.
Gather home;
Come home, O my people,
Come home.

While on the subject of dreams I copy from my note-book the following: At sea, latitude ten degrees and ten minutes north, longitude eighty degrees east of Greenwich, January 16, 1863, between one and three o'clock in the morning. Dreamed I was standing on the seashore, and saw an Arab dhow in the offing; bye and bye it came to anchor off shore, and a party of people landed. They appeared to be Bedouin Arabs, were dressed just as I have seen the Bedouins in Algiers, Smyrna, etc. They had a camel with them, which swam from the dhow to shore attached to the boat they landed from. When the beast was fairly on shore and dry, a curious change began to take place upon it, which when completed, left it from head to middle of body part of the American llama, and from thence to end, camel. At the line of junction—the animal was a female—the udder was part on llama side and part on camel side; one teat being on each part. There now appeared on the beach quite a number of women and children, each having a cup, and they went to the sheik (for I can call him nothing else, he being dressed just as I have seen the Bedouin sheiks), and he milking the animal, gave to each a cup full of milk which they drank and appeared to be greatly refreshed thereby. Towards the last quite a number of soldiers appeared on the beach and stood guard over the people.

Joseph, I had never seen any soldiers—and I had seen nearly all nations—dressed in such uniforms. Neither had I ever seen the seabeach where the sheik and camel landed. But in May, 1867, after a voyage of one hundred twenty-three days from Hong Kong, I sighted land (for the captain died twenty-seven days out, and I took charge). When we came within half a mile of the harbor, the place appeared strangely familiar; and to make sure of what I expected, I called my chief officer, Mr. C. Thompson, and asked him to observe as we rounded the point if there was not a long, shelving, sandy beach with a large rock in the

center; and there was. That beach is the beach south of the island of San Lorenzo, which forms the south arm of the entrance to the harbor of Callao, Peru.

As for the soldiers, I do not know how the Nauvoo Legion was uniformed, but I do know that they were dressed just as I have seen it represented in lithograph.

Have you ever had an experience, psychical or whatever it may be called, as if you were two mentalities, separate and distinct from each other? Some years ago I was speaking on the "Hope of the Saints," and in the course of the sermon I used these words. "Needless to ask, 'O death, where is thy sting?' Doubtless many of you have sat by the bedside of the dying and realized the sting of the great leveller. Useless to ask, 'O grave, where is thy victory?' Not one adult within the sound of my voice but has seen that victory as the earth fell and hid the coffin from sight. But there is a time coming in the 'sweet by and by' when the sting of death will be no more, and the victory of the grave will be turned into defeat. When the Saints striking hands together, husband greeting wife and children, brothers and sisters greeting each other, wife greeting husband, all risen from the embrace of death and the grave. Ah, we talk of the joy of the soldier returned unharmed from earth's blood-stained battlefields, as he greets wife, children and friends; but how think you that will compare with the joy of the saints as rising in the full strength of a perfect physical organization, of Adam ere he transgressed, the husband greets wife children and friends, the wife greets husband children and friends, all returned unharmed from the prison of their captor?

"Talk of the shouts of the victorious army as it sees the foe fleeing before them; how think you they will compare with the glorious one of the reëmbodied saints as they shout the battle cry of victory: The song of Moses and the Lamb. Oh, grave, where now thy victory? Oh, death, where now thy sting?"

While speaking those words, the words of the song were finding lodgment in my brain, and by the time I had finished, the hymn was also, and remembered. I was perfectly conscious of the double operation and thought how my brain was performing a double office. One side intent on the sermon, the other composing.

THE SAINT'S HOPE.

"Yea, in all things we are more than conquerors."

The victory will come, by and by,
And the Saints will arise from the tomb;
To inherit the promise God gave,
(The earth in its Edenic bloom.)

Oh, how sweet, as we greet,
When we rise from the long silent sleep,
By and by.
Oh, how sweet, as we meet,
When as conquerors we rise from the tomb.

We know our Redeemer doth live,
And life, endless life will bestow
Upon those who have fought the good fight,
And faithfully walked here below.

Oh, how sweet, etc.

"Write, blessed are the dead," saith the "word,"
Yea, all those who die in the Lord;
For they rest from their labors and toil;
And life, endless life their reward.

Oh, how sweet, etc.

Though death may our bodies destroy
And we lie down, in silence to sleep;
In the flesh we shall see our dear Lord,
And in gladness again we shall meet.

Oh, how sweet, etc.

JAMES J. STAFFORD.

VIEWS OF SOME MODERN CHURCHMEN ON REVELATION.

At the closing session of the Twenty-ninth Annual Baptist Congress, held in Boston, Massachusetts, the question, "Does Revelation end with the Scriptures?" was discussed on November 20. We give below a few of the views expressed on that occasion, taken from a report in the *Globe* for November 21:

THE AFFIRMATIVE SIDE.

Professor Stevens said there were two distinctive notes of revelation in the Bible, one being the supernatural and the other the authoritative. While all truth was authoritative in its force, the truth of the Scriptures was authoritative with a unique force. There was a difference in thinking a word from God to be true, and in thinking it is true because it is from God.

He said it was supererogation to refer to the question of prophecy in the church. Every church has claimed to have the prophetic power, but the study of church history afforded the best refutation of such claims.

The theory of revelation being perpetually progressive in the church is found in the idea of God perpetually dwelling in the hearts of men. The doctrine of Christian consciousness was illusive, and represented a condition, rather than a theory. Professor Stevens' time expired before his paper was finished.

Reverend Mr. Watson said: "Nothing but the supernatural method would be effective in revealing God to man and man to God. That is the purpose of revelation. It must be supernatural, but not magical. The Old Testament is a revelation of hope; the New Testament a revelation of the fulfillment of that hope. Shall God ever need to reveal himself in another form? If a new revelation is to be written, who shall write it? Who shall be the revealer? Another diviner Christ? What, then, is the need of any other revelation than that already given in the Scriptures?"

"There is but one other book corresponding to the Bible and that is the book written in the heart of man himself. No escape is more difficult than from one's conscience. There the biblical revelation has man on the hip.

"Subjecting the supernatural to the historical method makes one accept the Father, suspect the Son, and quarrel with the Holy Ghost. Christ is not a part of revelation, but the whole of it."

REVEREND MR. FARNHAM'S VIEWS.

Reverend Mr. Farnham said: "If we accept the definitions of revelation as given in the dictionaries of to-day we can hardly claim that God has made no disclosure of himself since the Scriptures were written, but we come to the positive conclusion that God has made disclosures of himself.

"According to the definitions we use in all other subjects in the world, I believe the proposition will stand that revelation is progressive. There is scriptural proof of it. It is not that the heavens did tell the glory of God, but that the heavens are telling the glory of God, and the work of his hands showeth the firmament, and night unto night revealeth knowledge. We can't honor scripture by contradicting scripture. As long as the sun and moon endure God will be revealing himself to us."

MODERN PROPHETS.

Reverend Leighton Williams said: "We all agree that something has ended with the New Testament. Now the question is, what has ended and what has not. It seems to me that the only thing that has ended is the authoritative writing of the Christian church. And we rejoice at that.

"We have nothing to fear from the application of the vital principal of the canon of the Old and New Testaments. It is a part of the rule of faith and practice for all Christian churches.

"Primary revelation is subjective. God does reveal himself in human experiences. The record of it in the Scriptures is secondary and objective. When we come to study the texture of

the Scriptures little of it was wrestled out as new truth subjectively. I believe that is good Baptist doctrine, but not Protestant doctrine. We are no more Protestant to-day than we are Roman Catholic.

"We may well ask, Are there no modern prophets, no modern apostles? I believe there are plenty of them. Ruskin and Carlyle and Lowell are to be numbered among them."

Doctor Alvah Hovey, formerly president of Newton theological seminary, agreed with Professor Stevens. He said God had disclosed in the Scriptures all of his mind and character that man needed to know.

Reverend A. S. Coats of Buffalo said that modern invention gave man a larger revelation of God.

Reverend John McElwain, formerly of the Clarendon Street church, said that the potential revelation of God in physical nature was complete and final. The actual revelation of God is the discovery by man of God.

Reverend Leo B. Thomas of Boston said the issue was: "Have we authority to altar God's word? Does inspiration of the individual Christian differ from that of the apostles?"

He said we wanted religious liberty whether we have the Bible or not, but there was no record of Christ's teachings anywhere else than in the Bible, so that the Bible became the sole standard by which the Christian life was to be judged.

Reverend Spencer W. Meeser of Detroit said: "There is no higher revelation of God than is given in the life of Jesus Christ. There is no higher revelation than is expressed in personality. If God has exhausted himself he is no longer ascendant, he is prostrate."

QUESTIONS AND ANSWERS.

When the children of Israel were in bondage, why did God harden Pharaoh's heart, and then send plagues on them; and if Pharaoh was a bad man, whose fault was it?

We do not know. The Inspired Version of the Holy Scriptures has it thus: "And Pharaoh hardened his heart."—Exodus 7:13. "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them."—Exodus 8:15. "And Pharaoh's heart was hardened."—Exodus 8:19. "And Pharaoh hardened his heart, at this time also."—Exodus 8:32. And so on clear to the end of the strife between Moses and Aaron for Israel and Pharaoh for the Egyptians. The Inspired Version in no instance states that the Lord hardened Pharaoh's heart. It was Pharaoh's love of power and greed for what the Israelites did for him as slaves that made him harden his heart; it was not the act of God.

Pharaoh was a bad man because of the fact that he was a man only, one of a long line of kings who had a corrupt court and ruled as his caprices and passions dictated him. He was a product of his ancestry and his and their surroundings; no one was specially to blame for it; certainly not God.

What would have become of us had Eve never eaten of the forbidden fruit?

Nothing. We would not have been. "Adam fell that man might be."—Book of Mormon. The woman was in transgression, being deceived. We presume that God knew that the woman would be deceived, and so prepared for it. No one is authorized to say

what would have resulted had there been no transgression; other than the one idea, man would have remained without the knowledge of good and evil. All else is speculation.

What has concerned myself very much is the first epistle of Saint John, third chapter, "He that committeth sin is of the Devil?"

The best answer to this question we know of is that in the Inspired Scriptures, the passage is rendered thus: "He that continueth in sin is of the devil; for the devil sinneth from the beginning."—1 John 3:8. The effect of the above teaching is that after a man is informed as to what sin is, or comes to know that he is sinning, if he continues to sin puts himself into the grasp of the Devil, becomes his servant, the servant to sin.

The other rendition would disannul the teaching elsewhere found. "If any man sin, and repent, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2:1.

EXTRACTS FROM LETTERS.

A. M. Starkey, Sen., of Chico, California, sends in several subscriptions to the church publications and says: "I trust I shall be the means of your receiving many more orders for church publications. I think Saints should make an earnest effort to get the church publications before the people with whom they have to associate. In this way we could get the gospel before the people and ourselves be blessed because of having done our duty."

Bro. M. Rasmussen, Sykeston, North Dakota, under date of January 5, inclosing money for subscription, writes: "My mother-in-law, Sr. Susan P. Reeves, was with the Saints in Nauvoo during the troubles with the Saints, and heard President Smith say that if Brigham Young ever got the lead of the church, he would 'lead it to hell.'"

Arthur Allen wrote from Bridgeport, Oregon, January 12: "The work is moving along slowly here. I have baptized four in the past two months."

Under date of December 30 Bro. John W. Rushton wrote from Leeds, England: "We are all well at present. Under God's providential care our little girl, Dorothy, has been restored to us, as it were, from the jaws of death. She is very much shaken after the fever, but is recovering nicely. We have organized a branch in Glasgow and have good prospects of more being added to our members there. Bro. Griffiths and I are making a tour of the mission prior to his departure for America. We have spent Christmas in Leeds and have had good meetings. If all goes well we expect to organize a district in Leeds and vicinity. We need laborers. The harvest seems to be ripe, and I believe many honest hearts would thrill with delight if they were privileged to hear the gospel's joyous sound. All the missionaries

seem to be hopeful. The weather is very severe, cold, stormy, and wet. Sickness is therefore more or less common. Last night I preached at Rothwell, a new opening, where our Bro. and Sr. Ely and Bro. and Sr. Harper hold out the truth in a neat, clean, little hall. They are assisted by the local brethren of Leeds, and deserve much credit for their courageous stand against popular prejudice and tradition."

Bro. W. A. Sinclair, of the Bank Breaking Committee of the Bethel Sunday-school of Fall River, Massachusetts, sends check to Bishop E. L. Kelley for one hundred dollars and fifty cents as Christmas offering of that school. A splendid showing! He writes: "We made an extra effort this year, as we should like to see Sr. Walker succeed in raising the two thousand this year. We hope that every school will do what it can to swell the amount. We feel proud of the onward movement of the work in the East; hope to continue onward." If you have not sent your offering, "Do it right now," as the account is to be closed on February 1 and sent to printer for publication in the *Blue Hope*.

Bro. Robert White, of Wilber, Nebraska, sends in contribution on college debt to Bishop Kelley and writes: "It seems little to me, but if all in the church would respond to the calls that have been made in defense of Graceland, soon the debt would be cancelled, and I and mine will labor to that end; also not forgetting the previous revelations as to our tithes and offerings."

Our veteran Bro. H. J. Hudson, of Columbus, Nebraska, sends in three *Autumn Leaves* subscriptions and says: "The superior literature furnished in all departments of *Autumn Leaves* should be an incentive to every lady over sixteen to possess a copy."

Under date of December 20, 1902, Bro. Burton wrote from Papeete, Tahiti: "We are having a siege of the measles here in Tahiti. There have been several deaths, but so far none of the Saints have died. Bro. and Sr. Gilbert are doing a good work in the Sunday-school and Religio work. They are now in Hikueru, a pearl-shell diving island. Emma and I expect to go there in February. We received by this mail a mimeograph which I will send up to Bro. Gilbert, to help him in copying Religio work, and Sunday-school work also, as well as other work. Peace abide with you ever."

EDITORIAL ITEMS.

A branch was organized at Glasgow, Scotland, on December 15. The organization was effected under the direction of Brn. G. T. Griffiths and J. W. Rush-ton. James Wilson was ordained an elder and placed in charge of the branch. William Plunket was ordained priest and William Carney teacher. Sr. Allie Thorburn was chosen secretary and John Hep-

burn treasurer. Regular Sunday services were arranged for as follows: Prayer service at a quarter till twelve in forenoon; Sunday-school at two in the afternoon, and preaching at half past six. Sacrament service first Sunday of each month; business session the last Saturday night of each month. A committee was appointed to secure a hall for services.

A few days ago a brother in Pittsburg, Pennsylvania, signing his name "A brother of Pittsburg," sent us ten dollars with which to send tracts to the Llanelly Branch, Wales. We acknowledge the gift and express to the brother the thanks of the Llanelly Branch. They felt very grateful for the gift and asked God's blessings on the giver.

One of the neatest New Year's greetings received at this office this year was the one sent out by the passenger department of the Union Pacific Railway Company at Omaha. In the list of names of employees in that department we note the names of W. H. Bullard and M. N. Smith, two of our young brethren who are graduates of the commercial department of Graceland College.

Bro. C. A. Riley, of Council Bluffs, recently sent to the associate editor some of the best photographs the latter ever had taken. Bro. Riley has built up a good trade in Council Bluffs, and has won an excellent reputation as a first-class photographer. Some of the best photographs in existence of President Smith have been taken by Bro. Riley. We congratulate our worthy brother on his success as a camera artist.

The Church Library is indebted to Bro. John Maedel, Cash, Michigan, for a copy of the "Blue Book of American Shipping" for the year 1901. It is a marine and naval directory of the United States and contains much valuable information in the way of statistics. It is well printed and nicely illustrated, and the library wishes to extend thanks for his remembrance. We hope that there are very many others in the church who will remember the library by donations, and send in what books they think would be of use to the library.

We have received a copy of a little tract entitled "Marriage Suit." It is an account of the proceedings in the courts of Canada against Bro. Hiram Dickhout, who was called before the high courts of Canada to determine whether or not he as a Latter Day Saint had the right to officiate in the marriage ceremony. The tract that we have received is the second edition and is published by Hiram Dickhout, Hamilton, Ontario.

Sr. Mattie Hughes, of Rhodes, Iowa, sends in the Christmas offering for Rhodes Sunday-school and contribution on College debt and writes: "I have long hoped that I might be able to give at least five dollars, but will not withhold the mite because I can not give more. I most earnestly pray that God will move upon the hearts of his people to remove this debt this year before next General Conference."

Original Articles.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER."

The HERALD is laden each week with instruction to the readers thereof, that is beneficial both for this life, and to fit us for the life to come; and the cheering news from the various parts of the field is strengthening to all the Saints. It is evident that the work is progressing in spite of the opposition that has been so determinedly pressed against it from the beginning, and is now urged on with renewed bitterness, by the hireling clergy, and its continual progress is evidence of the truth of the divine utterance, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn." This has been proved true all through its history, affording abundant evidence that the cause is God's; and did not originate with man. For more than half a century I have been a close watcher of its struggles with the opposing power, and have been an active participant in them, and though the instruments of defense were weak and unskilled, and those arrayed against it were mighty in human wisdom and cunning, yet there has been no cause for even a blush of shame on the part of its defenders. Truth has been vindicated and the enemy has been put to shame.

No greater evidence of this fact is needed than the confession of the "Christian" convention lately held in Omaha, when a special meeting of a part of that body took place for the purpose of organizing an association for the purpose of successfully fighting what they are pleased to term "Mormonism" and urged the necessity of training men to effectually meet the ministry of our church. In all these years since the organization of this church it has never been necessary to train men to defend its doctrines. They have been called and ordained of God and he has fitted them for their work. Nor have these instruments, in his hand, been called from the ranks of the learned, the wise, and the mighty in the wisdom of this world, but they have been called from the plow, the carpenter's bench, the blacksmith's anvil, from the deep mines of the earth as well as from the fisherman's nets and every other humble occupation among men, in keeping with his dealings in all ages, as it is written, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. . . . That no flesh should glory in his presence."—1 Corinthians 1: 27, 29. In the beginning of this work God said, "The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them."—Doctrine and Covenants 1: 1. If God's word has ever proved true—and we emphatically declare it has in all ages—this

promise given in the dawn of the nineteenth century through his prophet Joseph Smith has abundantly vindicated the character of God as "the God of truth;" for though the learning of the world, the hate of hireling priests, the bigotry, and the unreasoning prejudice of professors of all shades of religion, combined with the equally senseless opposition of the avowedly reprobate of all classes, all inspired by the fiendish hate of the infernal powers, has been exerted to put a stop to this work, but their efforts have been in vain, as is now acknowledged by the vigorous efforts of all classes of religionists from the church of Rome to the latest born of the daughters of the "mother of harlots," to prevent the spread of the restored gospel. The utter failure on their part is one grand evidence that they are fighting against God, and must ever fail.

It was not enough for Satan to array all the so-called religious world, as well as the avowed reprobate portion, against the latter-day work, but a more successful way to destroy it, if it could be destroyed, was adopted by him, namely, to insinuate himself into its folds and presenting another God, even the first man, and denying the immaculate conception of the Son of God, and then appealing to the lusts and evil passions of mankind by the introduction of a plurality of wives, contrary, not only to every law of civilized man, but also contrary to the order of God, as it is written, "Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh."—Genesis 2: 24; (Matthew 19; Mark 10.) "The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? that he might seek a godly seed."—Malachi 2: 14. Jesus further says: "Whosoever shall put away his wife and marry another, committeth adultery against her."—Mark 10: 11. Is it not equally adultery if he marry another while his lawful wife remains with him? Hence, no matter what name you may give this act of taking other women, whether "polygamy," "plurality of wives," "spiritual wifery," or "celestial marriage," it is adultery, one of the foulest crimes known to humanity, and God said to his church through his servant Joseph: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." He further declares, "Thou shalt not commit adultery."—Doctrine and Covenants 42: 7.

These scriptures, together with the prohibition found in chapter 2 of book of Jacob, and in other parts of the Book of Mormon, positively forbid the practice of polygamy. Yet the powers of darkness have succeeded in clouding the minds of some who were more willing to be led by their lusts than by the Spirit of truth, to such an extent that in these last days there has been a great departure from the truth

and purity of the gospel of Christ, and therefore "the way of truth has been evil spoken of," and thus weapons have been put into the hands of the emissaries of the arch enemy of all righteousness with which to overthrow the church of God. But thanks be to our heavenly Father, the promise remains eternally true, "No weapon that is formed against thee shall prosper;" and again, "The gates of hell shall not prevail against thee." "They shall go forth and none shall stay them, for I, the Lord have commanded them."

This latter-day apostasy has been seized upon and held up to show that the Church of Latter Day Saints could not possibly be the church of Christ. I would ask those who entertain this erroneous idea, Was the church in the wilderness the church of God? (Acts 7:38.) Was the church established by Christ the church of God? Did the seven churches of Asia form a part of the church of Christ? There was a great departure from the true order of the church of God in the wilderness. Christ himself foretold that, "Because iniquity shall abound the love of many shall wax cold." (Matthew 24.) Paul declared, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:29, 30. In the second epistle to the Thessalonians he says: "For the mystery of iniquity doth already work." Christ told the churches of Asia that unless they repented and did their first works, he would "remove their candlestick," "spew them out of his mouth," "fight against them with the sword of his mouth." No believer in the Scriptures would admit that the churches above referred to did not then constitute the church of God, nor can any deny that there had been departures from God. The millions of Protestants to-day charge the church of Rome with apostasy from the true faith, and derisively point to her as the "mother of harlots," forgetful of the fact that they are her only offspring. In turn she as contemptuously spurns them as bastards from the commonwealth of Israel, and points to their multiplied divisions as evidence that they can not be the church of Christ. It must be admitted that while the church of Rome, with its false claims to unity, and Protestantism with its multifarious divisions, can not both be the church of Christ, there has been a departure on the part of one or both of these contending parties from the truth, for truth is not antagonistic to itself. There can be no contradiction in truth any more than there is in God. Hence this multiplied division in the religious world is indisputable proof that there has been a departure from the true order of God.

There can be no departure from the truth unless that truth has been received. It is not found in its fullness and purity among the sects of the day. Each one may possess a part of the truth, but in its fullness

neither any one individual sect nor the whole collectively are in possession of it. Yet Paul declared, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," etc. (1 Timothy 4.) This prophecy has received a fulfillment in the apostasy led by Brigham Young in his annunciation that "Adam is our Father and God," and his denial of the immaculate conception of Christ, the "blood-atonement doctrine," or the possibility of a man's blood atoning for his sins; and his proclamation of his gospel of lust; all this in the name of the church. At the same time he and his immediate coworkers knew that it was in violation of that which God had revealed for a law to govern the church, and upon which the church had been founded. For evidence of this read the standard works of the church as published by the Reorganized Church of Jesus Christ of Latter Day Saints, which church is composed of those members who remained true to the original standard lifted up in the year 1830. These members again raised this standard in the year of our Lord 1853, and being led by the Spirit of God began to call upon the scattered sheep of the fold to rally around the standard of eternal truth and proceed to continue the building up of the church of Christ that a people may be prepared to meet him when he shall descend in the clouds of heaven. They have also labored to win back those who had departed from the true faith and order of God; and they are still laboring; and thanks be to God, not altogether without success, for hundreds of honest but misled souls have returned to their first love, and their former allegiance to the truth, and now rejoice as of old in the glorious hope of the one gospel of Christ—the hope of eternal life.

The missionaries of the Reorganized Church of Christ are giving proof of their love for the cause of truth and for their fellow men by leaving their homes of comfort and all that is dear to them in this life, braving the dangers of the deep, the deserts, and mountains, enduring the scorn and contempt of those whom they seek to bless, not expecting reward in this world, but willing to labor and wait until, like the unwearied and faithful Paul, they can say, "I have fought a good fight, I have finished my course, I have kept the faith." The same glorious hope of a "crown of righteousness" inspires them to action and sacrifice that inspired Paul; and as they labor on with a view to the glory of God he manifests his love to them by the ministrations of his Holy Spirit and, when needed, by the guardianship of holy angels.

Reader, whether you are friend or foe to this people, let me admonish you that all the opposition that earth and the lower regions can bring against them will not daunt nor discourage them, and much less will it stop the onward progress of this work. No! God is with them and his right arm is extended

on their behalf and he will make them mighty to the pulling down the strongholds of iniquity and establishing truth in the earth. True, we are few in number; but the Master has said "Fear not, *little flock*, it is your Father's good pleasure to give you the kingdom." "We wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and in God we trust for the victory.

The Master said, "Straight is the gate, and narrow is the way that leadeth unto life, and *few there be that find it*." And he has also said, "Wide is the gate and broad is the way that leadeth to destruction, and *many there be who go in thereat*."—Matthew 7. Then despise not the little handful of people who are struggling under the greatest difficulties, and the strongest opposition, to build up the kingdom of God, and establish righteousness on the earth, for although they are rejected of men they are acknowledged of God, and by his power they are sustained. On him and on him alone they depend; and because they have not trusted in vain, they have been enabled to endure the scorn and contempt of the world, without hope of earthly reward, but content to do the will of God in proclaiming his truth, whether the world will regard it or not, "knowing that in due time they shall reap if they faint not."

Do not think that because they are despised by the world they are not esteemed of God. Jesus said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15. "Blessed are all they that are persecuted for my name's sake; for theirs is the kingdom of heaven."—Matthew 5. With these divine assurances, the Reorganized Church of Jesus Christ of Latter Day Saints can afford to breast the tide of opposition, let it come in what form it may, "knowing that he is faithful who hath given these precious promises."

CHARLES DERRY.

WOODBINE, Iowa, January 1.



WHY I LEFT THE ROMAN CATHOLIC CHURCH.

First, she misrepresents God.

In 1888 I was studying for ordination to the priesthood at St. Andrews' Theological Seminary which was located on the grounds of the palace in which lived the Right Reverend Bernard J. McQuaid, D.D., Bishop of the Diocese of Rochester, New York. The doctrine of the Trinity was sometimes under discussion. The Catholic Church teaches that you must believe in the Trinity; that is, that in the infinite, eternal, omnipotent, immense, and just God, there are three divine persons, who are called Father, Son, and Holy Ghost, three persons and only one God. Now, I know better than that, Pope Leo XIII and all the

Catholic clergy to the contrary notwithstanding. The Holy Ghost is not a person. It is an influence. By this influence or power all God's children shall be made "one" even as Jesus Christ and the Father are one; that is, one in purpose, design, hope, faith, desire, and all the other attributes that God possesses. By the influence of God's Spirit, that is, the Holy Ghost, the obedient ones shall be made joint heirs with Jesus Christ, that is, equal with him. Therefore the children of God will become like God. They will be "one" with him.

Second. She teaches that you must tell to a confessor (priest) all the sins of thought, word, and deed, which you remember, and the number of times you have committed each mortal sin, in detail. If you voluntarily conceal a single mortal sin, through shame or fear, the confession is void and bad; God does not pardon any of your sins, you commit a sacrilege, and are more accursed by God and a greater enemy to him than you were before confession. I reject that teaching. The doctrine of auricular confession was instituted at the Fourth Lateran Synod in the thirteenth century, by uninspired men, and there is no warrant in holy Scripture for the mode in practice by the Catholics at present.

Third. Her dogma of "transubstantiation" has no foundation in "truth."

Fourth. Her teachings of "hell" are incompatible with the nature of God as revealed in his word. The thought that sinners who die without receiving absolution from a priest are damned to suffer every conceivable pain, are immersed in a sea of literal fire, tortured by all sorts of torments, overwhelmed with despair, and abandoned by all for all eternity, is inconsistent with the mercy and wisdom of our Creator.

Fifth. She teaches that when you meet with any tribulation, you should have recourse to the sacraments of penance (confession) and eucharist (communion), to the crucifix, to the Virgin Mary, to Saint Antony, of Padua, to Saint Vincent Ferrier; get some oil from the lamps burning before their altars, get a medal of the Immaculate Virgin or a little picture of a saint, or take your rosary and repeat the prayers on the beads. This last is frequently done formally, like a parrot or a machine, with no more expectation of having the petition answered than a child has when he wishes he had a million dollars.

By my acts in the past I have been placed under the ban of papal excommunication, according to the decrees of the councils of the Roman Catholic Church. She uses the fear of this cursing as a weapon to hold her members in subjection to the teachings and direction of her officers. In times past in some Catholic countries, an excommunicated person would be treated somewhat like the striking miners in the late Pennsylvania coal strike treated those who refused to join in the strike. Their houses were stoned and set on fire, their kindred were abused,

storekeepers were compelled to refuse to sell them the necessities of life, and they were hampered and ill-treated generally.

But now since the United States Government affords religious freedom, thank God, the Pope's anathema has no more effect on a person here than the same words would have if spoken by anyone else. And as for spiritual authority, that was all taken away from her in the sixth century, as foretold by John the Revelator in his twelfth chapter, first to fifth verses, where in speaking of the church which was set up by Christ, John describes her as "a woman clothed with the sun," that is, righteousness. "And she being with child cried, travailing in birth, and pained to be delivered." "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The man child represents the authority of the priesthood. Evidence of that authority being amongst men is shown by the signs following the believers (Mark 16:17, 20) and the gospel gifts as indicated by Paul in 1 Corinthians 12:1-14. Those signs were in the church for about five hundred years after Christ, then they ceased, and the Roman Catholic Church was instituted by the "great red dragon" of Revelation 12:3, 4. In these last days through the mercy and goodness of God in sending the light of revealed truth throughout the earth, the scorpion stings of her apostate priesthood have been blunted, and the adder fangs of her poisonous system have been pulled out.

Knowing this, the following clipping from the *Christian Observer*, December 17, 1902, will be read with various feelings, according to the degree of charity exercised:

A PAPAL EXCOMMUNICATION.
POPISH PROFANITY.

A Catholic priest of New York was recently excommunicated by the "*Holy Father*" of Romanism, and the document, or papal bull, containing the terrible sentence, has been published word for word in the *English Churchman*, and copied by other papers. The following is a translation from the Latin. It corresponds with the form of excommunication which has been used by the Pope of Rome during centuries past.

"By the authority of Almighty God, the Father, the Son and the Holy Spirit; and of the immaculate Virgin Mary, mother and patron of our Savior; and of all the celestial forces, angels and archangels, thrones, dominions, powers, cherubim, seraphim; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents who are found worthy in the sight of the Holy Lamb to sing the new song; of all the holy martyrs and holy confessors; and of all the holy virgins, and of all the holy saints, together with the saints and elect of God, we *excommunicate* and *curse* the evil doer, Edward MacGlynn, and from the thresholds of the Holy Church of God Almighty we cut him off, that he may be tormented, despoiled and delivered with Dathan and Abiram, and with those that say to the Lord God, 'Depart from us, we wish none of thy ways.' And as the fire is quenched with water, so let his light be quenched for ever, if he does not repent and make satisfaction. Amen.

"May the Father, who created man, curse him. May the Son,

who suffered for us, curse him. May the Holy Spirit, who was given to us in baptism, curse him. May the Holy Cross, upon which Christ went up for our salvation, triumphing over his enemies, curse him. May the Holy and Eternal Virgin Mary, Mother of God, curse him. May Saint Michael, the advocate of the holy souls, curse him. May all the angels and archangels, principalities and powers, and all the celestial hosts, curse him. May the multitude of Patriarchs and Prophets, worthy of praises, curse him. May Saint John, the Forerunner, Saint John the Divine, and Saint Peter and Saint Paul and Saint Andrew, all the other apostles of Christ, together, curse him. And may the rest of his disciples and the four evangelists, who, by their preaching, converted the world universal, and the holy and marvelous company of martyrs and confessors, who, with their holy marks, please God Almighty, curse him. May the holy chorus of the Holy Virgins, who, in order to honor Christ, have despised the things of the world, curse him. May all the Saints, who, from the beginning of the world until the eternal ages, are loved of God, curse him. May the heavens and the earth, and all the holy things that remain in them, curse him.

"Let him be accursed wheresoever he may be, whether in the house or in the stable or in the garden or in the field, or on the royal highway, or in the by-path or in the grove or on the water or in the church. Let him be accursed in living, in dying, in eating, in drinking, in hungering, in thirsting, in being awake, in sleeping, in dozing, in awaking up, in walking, in standing, in sitting, in lying down, in working, in resting and in being bled. May he be accursed in all the faculties of his body. Let him be accursed within and without. Let him be accursed in the hair of his head. Let him be accursed in his brains, and in the crown of his head, in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jaws, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his wrists, in his arms, in his hands, in his mouth, in his breast, in his heart and its dependencies, in his stomach and the lower part of his body, in his veins, in his waist, in his groin, in his haunches and in his knees, his legs and feet, and in the nails of his fingers. May he be accursed in all the joints and ligatures of his members, from the crown of his head to the sole of his foot. May there not be any piece sound in him.

"May the Son of the Living God, with all the glory of his majesty, curse him; and may the heavens, with all the powers that move themselves there, rise against him and condemn him, if he does not repent and make satisfaction. Amen and Amen."

Does the reader turn from this with aversion? It is language that was recognized over and over by the Council of Trent—the official expounder of Romanism.

Does he feel tempted to smile over it as a *brutum fulmen*? An empty roll of thunder it now is, because few pay any attention to it. In centuries past, when superstition prevailed among men, when Protestantism was unknown, and when excommunication was followed by the refusal of all men to furnish food or shelter or clothing to the excommunicated, it caused great earthly suffering, and terrified its objects oftentimes into abject submission.

Surely we have occasion to rejoice that those days are past; that giants, Pope and Pagan both, as Bunyon expresses it, are helpless—the one being dead, the other "grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he can not come at them."

Prophecy is being fulfilled, and the Lord is calling, "Come out of her, my people." In Revelation 15:17 and 13:1 to 10, John further describes the combat between the "dragon" and the "woman":

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the command-

ments of God, and have the testimony of Jesus Christ. . . . And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Again let me plead, "Come out of her, my people," and enter into the beautiful light of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOHN C. GRAINGER.

2124 East Street, KANSAS CITY, Missouri, Jan. 1.

Selected Articles.

THE CRIME WAVE.

The statistics printed in the *Speaker* of London by the Right Honorable G. Shaw Lefevre as to the increase of drunkenness, pauperism, and crime in Great Britain are remarkable. The number of paupers in England and Wales in 1901 was 18,800 greater than in 1900, and during the eleven months of 1902, ending with November, this increase was swelled 13,000 more, the increase being greatest in London, where the workhouses are overcrowded.

In the matter of crime the increase of persons sentenced to penal servitude in 1901 was 193, and of persons sentenced to ordinary imprisonment 17,163. Though greater in London than elsewhere, the increase of crime was general throughout England. As to drunkenness, the convictions of persons for the three years 1893-95, were 150,000; for 1896-98, 169,000; for the last three years, 189,000. In London the same period increased from an average of 17,000 a year to 41,000. As to vagrancy the reports show that the average number of vagrants relieved daily in the workhouses increased last year by 20 per cent, and as compared with ten years ago by 100 per cent. In the meantime deposits in the savings banks are falling off fast.

In seeking for the causes of the increase of crime and its consequences, Mr. Lefevre vaguely attributes it to hard times, high taxes consequent upon the Boer

war, and the increased cost of the necessities of life. But has he found the right cause? The year which has just closed was not one of hard times or of high taxes in this country, and if the necessities of life have risen in value there has been an increase of wages. Yet crime of all kinds while not increasing at such a rate here as in England has increased greatly during the year. Vagrancy may not have increased, and the most reliable authorities are of opinion that drunkenness is decreasing. Murders and suicides, however, have largely increased. Evidently other than industrial and politico-economical causes must be sought for in this country. Has Doctor McDonald, the specialist, to the United States Bureau of Education, hit upon the right cause when he says that the rapid development of society with its strain upon the nervous system, is the cause of crime, suicide, and insanity, and that "in periods of rush and strain the weaknesses of human nature become more apparent"? There is food for thought for the social philosophers in the doctor's statement that "when the nerves are unstrung by overpressure the will may become weak, depression and pessimism set in, and loss of self-control follow with its consequent abnormal actions leading on to crime and other social evils."—*Chicago Tribune*, January 6, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

River Dell Ranch, Idaho, December 14.

Dear Home Column: Before the close of the year, I feel it my duty to contribute my mite, hoping that the few words I may say will be of help to some one, as the many who have written at different times and are still writing have helped me. In *HERALD* of December 3, appears a sermon preached by R. C. Evans, which is worth reading and rereading. O how grand it is to read thus of our blessed Savior! In the same number of *HERALD* is an article from Sr. A. R. Corson, which is very good. I have been comforted many times by the good words from the pen of Sr. Almira M. Snow; also Sr. M. Walker, and many others too numerous to mention. May God's richest blessing rest with them all. The articles in *Autumn Leaves* by A. H. Smith and others are good; and that reminds me to ask if any of the Saints would like to have back numbers of *HERALD*, *Autumn Leaves*, or *Hope*, we would gladly send them to any address. Ask through the *HERALD*, Saints, and we will see it. Dear Saints, how much we are losing by hanging back in this latter-day work. I often recall an article written in *HERALD* by a brother in which he described the Saints as working on a building. Some worked steadily, and when they had placed several layers of brick, they were obliged to sit and wait for the slothful ones to build up their part. It is very provoking, but nevertheless true; but still when the waiting time comes it is best to wait patiently and prayerfully.

I love and believe this latter-day work as taught by the Reorganized Church; believe it to be the gospel that Christ and his apostles taught. Have had many evidences of its truthfulness; and in trials and vexations of one form and another I feel that God is near and that for some reason or other we must tread the thorny path and often be lead where we would much rather not go. According to what I hear the work is progressing in Black-foot. We live too far and husband is too busy for us to attend

meetings. Bro. Wheeler often visits us and when Bro. Layland comes he preaches for us. Be sure to call on us, Bro. Layland, when next you visit these regions. We will be more than glad to see you.

Dear Saints, let us pray for the wandering ones, those that are being overcome and being led away from the light, that the Lord will feel after them and gather them again into the fold of his great love.

Dear brothers and sisters, I wish you all a Merry Christmas and a Happy New Year. May God bless all his children, both those in the church and out of the church.

Ever praying for the welfare of Zion and her people, I am,
Your sister,

JANE HEATON.

REESE, Michigan, January 7.

Dear Sisters of the Home Column: My heart was moved to-day in reading the letters of the Column especially Sr. Whitney's, and would say in the way of encouragement to her, not to get discouraged. For there is nothing that we have to endure but our Master has endured it before us and he knows just how much we can stand and he has promised that he will make a way for our escape so we will not be tempted more than we can bear.

Dear sisters, let us try not to neglect our duties to our children while they are young, before they leave their old home. This is our privilege and to my knowledge there is no nobler nor greater work on earth than this, to send out men and women into the world with characters molded to do right who have been taught to fear God, knowing that he knows all their secret thoughts and secret actions. I have thought sometimes my trials were almost too much, but when it got that far I have seen my way clear again. Last summer in harvest time, I was afflicted with a fever-sore on my ankle; it was an awful looking foot and the pain was sore to bear, but I felt it was put on me for a good purpose. I wanted to be administered to but did not know where there was an elder, so I sent a letter to the HERALD, thinking some of the elders would read it and come to my place, but our dear president, Bro. Joseph Smith, sent a letter to Bro. Dowker of Bay City and one to me giving me Bro. Dowker's address. This was on Wednesday and on the next Sunday my foot looked much worse. My husband wanted me to get a doctor. I told him I wanted to be administered to and I felt that there would be some elder come before night. In half an hour Elder Carpenter had come and told us that Elder Dowker would be with us soon. Now, dear sisters, imagine my thankfulness to know that God is the same as he was eighteen hundred years ago, that he has not changed, and that he ever put it in my heart to obey his commandments that I might enjoy the blessings of the gospel. I was administered to and in two weeks my foot was nearly all healed and in four weeks I didn't use any cloth on it as it was better. To God be all the honor.

Your sister,

ELIZA HANSON.

Dear Home Column: I have just been reading of the flowers brought by the "upper ten" to the sick sister, and wish to express my feelings on the subject, while it is fresh in my mind. The flowers, I think, Dear Violet, were God's own gift to you, and although they were not brought by the kind-hearted washerwoman, they were nevertheless beautiful flowers, too, so beautiful as to help you not to mind the bad behavior of the foolish girls. The kind-hearted washerwoman might not be able to get such beauties to bring you, and besides if you took the flowers just for their beauty, and kept them fresh until the poor washerwoman called, they might cheer her, too, and bring to her mind by-gone days with many bright reminiscences, and make her feel years younger. Have you thought that in after years those same foolish girls might be called to pass through hard trials,

and looking back would be benefited by recalling yours and take courage to press onward?

I remember when I lived in a lonely mountain home with never a neighbor to step in to spend an hour, of once being quite sick and downhearted. We were real poor and husband was working from home and my two girls, too. One day a boy called to inquire about some cattle. He had picked a handful of wild flowers as he came up the canyon and pleasantly handed them to me. I think of them yet, for don't you know that I believe when the boy looked at the little ragged children and then at my pale face, he wanted to help me, and the wild flowers were all that he had to give at the time. And they did help me a great deal more than I can tell. Yes I know it is the way in which anything is given that does the real good, and what a pity it is for any of us to be rude to each other! Now will not some one else write of their experience along the same line? I hope nothing that I have said here will carry pain to any heart for I mean no harm whatever, and when I am wrong I stand ready to be put right.

The old year is almost gone and all no doubt have had our joys and sorrows as well as our bright hopes and we have made our sad mistakes and errors. Now with the hope of the new year in our hearts it is quite likely that a new resolve is formed in our breasts to rise a little higher, to be better in the Master's all-searching sight. At least that is my desire.

I wish to overcome the tea and coffee habit and ask the Saints to pray that with God's help I may be successful. I do pray God to bless those of his children who are trying to overcome evil. For if we each overcome his own faults, then we will be God's children and he will dwell with us.

Wishing you all a Happy New Year, I remain,

Your sister in the gospel of our Redeemer,
River Dell Ranch, December 28, 1902.

JANE.

Gather the Wanderers Home, Dear Lord.

Oh, where has the wanderer gone, dear Lord,
Oh, where will the dear one be hurled?
Away from my care, I know not where,
Out in the bleak, cold world.

I know you can see, Lord, where I can not see,
And the wandering lambs, I am told,
When bleeding and torn their shepherd they see,
Will be borne in his arms to the fold.

Lord, help me to trust thee whatever betide,
And help me to overcome sin.
Lord, help me to ever by thy will abide,
That the promised reward I may win.

And if by thine aid I prove worthy, dear Lord,
To enter that city of rest,
Oh, may I meet there free from sorrow and care
The wanderer safe on thy breast.

RIVER DELL, Idaho, December 14.

JANE HEATON.

Prayer Union.

Mrs. Pauline Ruby, of Angus, Iowa, requests your faith and prayers in behalf of her sister, Mrs. A. C. Bell, that she may be healed of heart trouble. She is a great sufferer, and is a true saint of God, and worthy of your prayers. The Saints everywhere are requested to pray for her that she may be spared to her family. She has been administered to several times and has each time received a blessing, but she is isolated and no elder is available. Sr. Ruby also asks that she may be remembered and relieved of the affliction of deafness.

The dantiest neckwear, which it is impossible to wash, if left over night in an air-tight vessel of gasoline will look fresh and new when carefully dried.—*Women's Home Companion.*

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Progress.

With our boat's prow headed up the stream
Of life's swiftly flowing river,
The vantage gained by the last strong pull
Is lost but for another.

Honest labor, though well applied,
In seeding the field for the garner,
If not followed on with a vigilant care
Would never bring store to the farmer.

So if we have, by dint of persistence,
Mastered achievements, yes even one,
Let us take care, never slack'ning our labor,
Lest by our stopping the past be undone.

JAMES YATES.

Prayer and its Answer.

Unanswered yet? The prayer your lips have pleaded,
In agony of heart these many years
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire—sometime—somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was the heart to make it known.
Though years have passed since then, do not despair,
The Lord will answer you—sometime—somewhere.

Unanswered yet? Faith can not be unanswered,
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock,
She knows Omnipotence has heard her prayer,
And cries, it shall be done—sometime—somewhere.
—Selected.

Tuncurry.

Dear Standard: We have a Sunday-school at Tuncurry. This is good news, and will be commended by every one as a step along the right path. Those of your readers who were Tuncurry members and who have a fair knowledge of past and present spiritual conditions here, will be pleased to learn of the above.

The Sunday-school which started with the organization of the branch has long since been closed owing to reasons which at the time were justifiable. I was then a teacher, so write from knowledge. Several times of late I have thought we ought to make another effort, but for myself must plead guilty of the sin of omission in making the effort. To the young sisters belong the credit of present results. One young sister, a new arrival from southern parts, promoted the idea, and together with two other sisters told all the young folks to meet in the old familiar chapel the following Sunday for school.

Sunday afternoon came, a bright day in September; the bell rang, and nearly all the little folks in the place could be seen going to Sunday-school. I watched developments with some interest, although not then among their number. When school was over little folks formed outside, discussing memory verses, etc., and the wee folks especially seemed really interested. With the first effort I was pleased. There were only three classes then, there are five now, one of which is a Bible class of

young people who are attentive and seem eager to learn. We have a regular attendance of about thirty-six scholars.

We are using Sankey's hymn-books, as they are within the reach of all, and nearly every child now has one. The sisters give the little ones a singing lesson every Thursday afternoon, and it is now pleasing to hear occasionally the familiar words of a hymn being sung by them while at their play or in their house. We also have a teachers' and Bible study class every Wednesday night for the purpose of studying the lesson for the next Sunday, and we thereby harmonize our teaching when before our classes. Every class studies the same lessons. I have just returned from teachers' class and must say that for myself it is a good thing. Since studying the lesson with others to-night I shall be much better prepared for next Sunday's teaching.

We are proud of present results and future prospects. To our Father we give the honor and will continue to pray for the direction of the Spirit that the best fruits may be assured.

Yours for truth,

J. R. TAYLOR.

—*The Gospel Standard.*

Graded Text-Books in the Sunday-School.

Lest it might have been thought that in my speech upon this subject in the last General Convention I was aiming a blow at our *Quarterlies* as to their general makeup, I wish to disclaim any such intention, whatever my speech might have seemed to reflect to the contrary. What appears to me to be the fault in our present method is the effort to ape the Sunday-school world "intentionally." And to me the International folk have a sort of general system largely stripped of a true comprehensive *method*; or a going over of too much ground, a sort of prolixity of statement but a dearth of truth.

Gradation, as I understand the term, is the teaching of anything step by step and the classifying of the learners in harmony with their ability to grasp the thing taught, as well as the clear outlining of the truths to be taught in all their various grades from the very alpha of the simplest form of such truth on up to its omega in the finality of its highest development.

From my earliest school remembrance in the little log school-house, with its hard, open benches, without backs and no desks, as now seen, we had the class work and in our study learned from graded text-books. And with all our improved methods of teaching "the young idea how to shoot," instead of going from graded text-books, all our improvement has tended toward a more clearly defined system of grading and an improvement toward the idea of putting the lessons into text-book form. It is said that "comparisons are odious." This might be demonstrated by comparing the grammars of forty years ago with those of the present; and yet neither grade nor the idea of the text-book method have been left behind, but rather improved and enlarged upon.

Who would think, e. g., of asking the primary class to give the voice of a verb, even though the definition were put in the simplest form of language? And yet our International unity of text idea seems to be about on a par with this. And instead of "come out of her my people," I may be pardoned if I say that to me we are following too closely in line with the idea by putting a mature lesson, or rather a text that belongs to the higher grade is put into the hands of our primary Sunday-school pupils, and because it is clothed with simple language we, by our acts at least, argue that the primary pupil should have the ability to understand it. Or presenting it from another standpoint, we step outside of the child environment for the text and seek to bring the text within the environment of the child-mind by putting on a dress of simple verbiage. Too much like trying to fit a four-year-old dress onto a young lady! We have before us an unscientific difficulty, hence fail in our effort. Thought may soar away into the fathomless depths of the great unknown but produce nothing more than a theoretical problem as unexplainable as it is prac-

tically unknowable. But the thoughts produced inside the mind's environment produce the practical problems that are so easily explained that they become so knowable that the enigmatical incident to the theoretical problem is removed.

And just here I may be pardoned if I say that in our common school system we are but in the incipency of the attainable by virtue of teaching too much theory and not enough practice. For example, the teacher can physiologically theorize as to biceps development, but the child practically knows it by the use of the hammer and anvil. So in all our teaching, not only in the day school, but in the Sunday-school as well, we should seek to exemplify by practice. The child with a bag of candy should be shown the necessity of sharing with its fellows, thus demonstrating the example of giving and at the same time helping practically to remove selfishness.

I would then divide the gospel teaching into primary, intermediate, and senior lessons, choosing primary texts for primary lessons, the intermediate and senior texts to be based upon the question of environment as well, not forgetting the while to introduce the practical so far as possible. When the lessons are thus prepared they should be published in text-books so that in a Sunday-school sense the child could start at the bottom and, remaining all the time within the environment of its spiritual development, could "go on unto perfection" without being led aside by "International text" or "unity of text" either. I can quite understand the idea of primary unity of text, intermediate unity or senior unity; but to seek to unify three environments into one is beyond my comprehension.

The question of expenditure in case of a change is left to abler pens.

In bonds,

J. W. WIGHT.

MELBOURNE, Australia, November 26, 1902.

Letter Department.

Word From Wales.

Dear Herald: By request of Bro. G. T. Griffiths, missionary in charge, I came to this place in company with Bro. F. J. Pierce. This is one of the landmarks in the history of the church in South Wales. At one time there were three branches, when the town had not to exceed ten thousand inhabitants. At present they claim over thirty thousand, where the membership is not to exceed twelve active members. In the year 1848 the Saints built a stone chapel thirty-five feet by forty-five feet. At the time the work was flourishing, for Brighamism had not shown its cloven foot. In the year 1863 the Reorganized Church formed a branch, and later the question as to the rightful claim to the chapel arose, the followers of Brigham claiming that it was built by them. But unfortunately for them the lease was made to the Church of Jesus Christ of Latter Day Saints, hence the Reorganized Church got possession, and their claim never has been questioned. This victory for the Reorganized Church was some sixteen years before the Kirtland Temple became the property of the church, and much credit is due the few Saints at Llanelly at that early period, when there was but a handful in comparison to the Utah faction, for standing up for their rights and proving their case so clearly.

Bro. G. T. Griffiths has taken much interest in keeping the chapel in repair. Some ten years ago the house was by him repaired on the inside, and last winter he again had it papered. The house is fifty-four years old and needs considerable repairs, especially on the outside. The windows are old-fashioned and the woodwork not very good. The front of the chapel ought to be raised about ten feet. Ceiling is low, should be raised, and a good iron railing or fence placed in front of the building, as is customary in this land in front of all the chapels or churches, and is needed to protect the building from mischievous persons. The town council has granted us the privilege to place a railing;

they refused the request last year, giving as a reason that the six feet of ground between the house and sidewalk had all those years been open to the public and was now property of the town. I called on the town surveyor, Mr. Whatkeys, whom I found to be a gentleman, and it is through his influence the privilege was given. We are to pay the small sum of twenty-five cents per year for the consideration. There is yet forty-five years on the lease, and as this is the only chapel we have in Wales, I believe that the church in the States should take some steps to have it repaired. The present outward appearance is no credit to us. While I do not wish to despise the day of small things, I do believe that the repairs mentioned would have much weight with the people; besides, they are much needed. Will Bro. Bishop Kelley and counselors please take this under consideration? We have not the means here to make the needful repairs. We need the chapel, and we want to take care of it. I look upon it as a God-given testimony in favor of this church. I do not have to say to our friends, that the courts in the States decided that this is the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter Day Saints; organized in 1830, but call their attention to this property, which I hope will be placed in creditable appearance. Please do not forget this. It is the judgment of competent judges that it will take four hundred dollars to repair the chapel and put the railing up.

Inasmuch as the courts have decided that this is the lawful church of Jesus Christ of Latter Day Saints, why let others go under that name when their teachings are so corrupt and degrading? Just think of the country being flooded with such doctrine as the Adam-god, blood-atonement, celestial marriage and plurality of wives, by a church calling themselves the Church of Jesus Christ of Latter Day Saints, when the courts have said they are not that church. When I was in business I had a trade-mark on my butter and cheese, namely, "The White Ribbon." This name was stamped on the butter, also the wrappers had in large type, "The White Ribbon." That was to protect my business. Do you suppose that I would allow any person to put that brand or trade-mark on inferior goods? No; the law would protect me. Has the church no rights along this line? True, we have added the word "Reorganized," but what about the balance of the name of, Church of Jesus Christ of Latter Day Saints? The courts have said that we are entitled in law to all our rights and property. Some of the property we have obtained; what about the name, is that our right?

I was holding meetings at Penygroes (Head of the Rock) when the following question was asked: First. When did the Latter Day Saints Church first teach and practice polygamy? Answer: It never did. At this answer you could hear the people say, "Well, I know they did," and some would go so far as to say, "You lie." When order was restored, second question: When did the Latter Day Saints Church denounce polygamy? This was intended as a catch had the answer come as they supposed it would. But we had truth on our side and all that was needed was to tell it. Answer: The true Church of Jesus Christ of Latter Day Saints has always denounced the evil. This, they thought was saying too much, so I got their attention and explained that the doctrine was first publicly taught by Brigham Young and his followers in Salt Lake City, August 29, 1852; is condemned by the New Testament, Book of Mormon, and Doctrine and Covenants. Third question: What is the proper name of the Salt Lake church? Answer: They call themselves Latter Day Saints, but the courts have decided that they had departed from that faith. Fourth question: Seeing that those people have always gone by the name of Latter Day Saints, why did you not go by some other name? Answer: I stated that we had added the name "Reorganized." Last question: Why not the Salt Lake people leave that name alone, and make them go under some other? Well, I thought so too, and I still think they are no more entitled to that sacred name, that they apply to all their dirt and filth, than the

bigamist that is in prison for his crime is entitled to the name of Christian or Saint. Because of their wickedness for the last fifty-five years the name of Latter Day Saint is a stench in the nostrils of the people; more so in this land than in the States. You in the land of Zion have no idea how hard it is to get the people to investigate the work. When this is made clear the work will move forward.

A vision that Bro. George Smith had over thirty years ago while he was living in Boston (he afterward moved to St. Joseph, Missouri, where he died) was related to me in St. Joseph, by him, as follows: He saw a beautiful ship, and she was surrounded by quite a number of boats and small ships, and the water was covered with driftwood and dirty-looking rubbish. On board this beautiful-looking ship, he saw the crew hard at work trying to get the ship out from that wilderness of driftwood and rubbish. He said that he could see that the ship was moving, but slowly, and he noticed quite a number of people getting off the other boats and coming on board the ship. Some he saw jump into this driftwood and were drowned, and to his surprise he saw a few leave the main ship and go into the small craft, as he called them. He thought it strange that they should do this, for he could see that this main ship was so much more desirable. He noticed one man on board this beautiful ship with coat off and sleeves rolled up, working with all his might and strength to get the ship out into clear water. He had in his hand a trumpet or bugle and was conversing with some one in the distance, and receiving instructions concerning the ship. Father Smith said after the vision had passed that he would recognize the person with the bugle in his hand, which he did at a general conference. As he was going into the room, Bro. Joseph was in the stand speaking, and this was the first time he had seen him, except in the vision. The interpretation of the vision is that the beautiful ship is the Reorganized Church, the small boats were the various factions of the church; the driftwood and rubbish were the false teachings and wickedness of the factions; and not until the ship would get out from under the stigma of those factions would she make rapid headway. Bro. Smith said: I saw her out in the clear water, under full sail, making good speed, and the sight was grand.

How true the statement that he who was in charge was working with all his might and strength with coat off, sleeves rolled up, to get the ship out from under the pressure of the driftwood and craft into clear water. No one has done more to move the ship out from the rubbish that has tried to crush her, than our worthy President. He has from the very day he took charge of the ship, worked unceasingly, and to-day she is nearly out in the clear water. May he with others who have spent their lives in the struggle, be spared to give the good old ship of Zion further help till we can see her in port. Several years ago Bro. Joseph made the statement that he might not live to see the accomplishment of the latter-day work, but he hoped to see the day when the name Latter Day Saint would be considered honorable. This is quite true in many parts of the States. May it so be in all the world. How different are the conditions that we have to meet, compared with those of sixty-five years ago, when they suffered great persecution for the gospel's sake. Our sufferings are twofold; first, the mistakes of Brighamism; second, the opposition to the gospel.

We are making slow progress in Wales in the way of additions to the church. We are working diligently to remove the driftwood. Tracts are being circulated extensively. People are willing to read, but slow in coming to the meetings. Thirty or forty years ago the Reorganization had a good foothold in this land. Since then the work has been neglected. Many Saints have moved to the States; the old have passed away. The missionary force was withheld, consequently Wales has had no missionaries. In reports of conferences held in the '60s and '70s forty and more years ago local elders were reporting, with a membership of several hundred. To-day we have only eleven

local elders, and seventy-five active members. Had the missionary force been kept up from the time of Brn. Derry, Briggs, Phillips, Jones, Jeremiah, and Davies, until now, we would have had a strong foothold. As the work now is, it will take a strong, steady supply of active missionaries to bring it even where it was thirty years ago. I am pleased to say that we have some good coming men, and we hope to see them placed in the field ere long. We are blessed in our labors and there is a good feeling among the Saints. Peace, love, and the blessings of the gospel are enjoyed in visions, dreams, tongues, prophecies. The voice of the good Spirit is encouraging notwithstanding the indifference the people manifest towards the work.

I wish to say for the benefit of some that were in Wales years ago that good old Sr. Jones, of Nantyglo, widow of Bro. Isaac Jones, is still strong and active, and her memory is like a book. She remembers the days of long ago, when the work was at its best, in the days of Captain Jones, when he was here on his first mission, being sent by Joseph the Martyr. She has cared for elders of the first organization as well as this, and is a noble woman. She is in her eighty-ninth year. She makes her home with Bro. and Sr. John Jones, her son and her daughter-in-law, whose latch-string always hangs on the outside, and where the missionaries always feel at home. She is the grandmother of our missionary Thomas Jones. If he lives to see half the years that grandma has, the people in Wales will have heard many a plain gospel sermon in its purity and simplicity. May grandma's last hours be those of peace.

I have also had the privilege and honor to see Sr. Thomas, late of Neath, now of Pont Rhyd fendigaid. She, too, is one of the old veterans. She is the widow of Bro. Jacob Thomas, the weaver (y Gweydd). When I took her by the hand I remarked that I was highly honored. She wondered why I should so speak. I explained that I had read of people living to be one hundred years old and past, but I never had seen one. She will be one hundred and two the 25th of next March. She is a tall, erect, and handsome old lady. Her eyesight and memory are good. Does not look to be over seventy years old; her hearing is somewhat affected. Forty-six years had passed since I had seen her, and I was then but nine years old. After explaining to her who I was, she remembered my folks, and where they lived, for they were very intimate friends. Is there another in the church who has passed the hundred-mile stone? When a hundred years old her photo was in all the leading papers, together with a sketch of her life. I am pleased to say that her record is good, and she is widely known as a good Latter Day Saint.

I find that one drawback to missionary work in Wales is a lack of places to sleep. There never was in the history of Wales, in the mining district, such scarcity of houses. Around Merthyr and Aberdare, there are over one thousand families that are waiting for tenements. In one neighborhood there are two hundred houses of three and four rooms each, with two and three families in each house. There are two reasons for this lack of room. First, times in Wales have been good for four years up till 1902; but during this year wages have dropped thirty-three per cent; and owing to the good times people have flocked from all parts to Wales. Second; hundreds of old houses have been torn down, and have never been replaced. The prospects are for a large building boom this coming year, if the employers and miners renew the contract so as to evade the strike that is in contemplation, January, 1903.

Yesterday, Sunday, we received from the HERALD Office ten dollars' worth of tracts that some good brother of Pittsburg, Pennsylvania, sent. The matter was mentioned to the branch and a hearty vote of thanks was extended to the giver. We should like to have known the name of the giver; nevertheless, if he is working on the principle of not letting his left hand know what his right hand doeth, we shall not urge for the name. Tears of joy came to the happy recipients, and may the brother live to do much good, and be blessed of the Lord. At present

we are well supplied with tracts. Only we need some in the Welsh language. I have prepared one that has been sent to the Presidency, and if approved, will be translated and published in the Welsh language if we can get the means to do so. Bro. G. T. Griffiths has written a four-page tract entitled "Facts" concerning the Church of Jesus Christ of Latter Day Saints, showing the mistakes of Brighamism and the true position of the Reorganized Church. It has been translated by Bro. F. J. Pierce and is in the hands of an expert for inspection. This was Bro. Pierce's first effort and we hope it will be a success. Bro. John Hughes, who has done much of that kind of work in the early days, pronounced the work very good. We hope to see our way clear soon to have it printed.

Bro. T. W. Williams has very kindly offered to furnish us a few thousand of his tract, "The Latter Day Saints, Who are they?" if we get it translated, which we will do as soon as we hear from him again. (Bro. Williams, did you get my letter?) If we succeed in getting the above three tracts published in Welsh, and the church sustains not less than six missionaries for a few years, there will be some good done. Had the efforts of Bro. Griffiths and Evans, some ten years ago, been followed by more labors it would have been a blessing for the work in Wales. These brethren have warm friends here and if it were not for Bro. J. R. Evans being aged, there would be a strong effort made to get him to again come and labor. In my judgment, what the mission needs is good, young, active men who will take pleasure in going from house to house; hold outdoor meetings in the summer and not despise the day of small things. As I have said once before, missionaries that come to this land ought to have their families. Let them board at some central point; let the church furnish the home with what is needed, and at this missionary home two other missionaries could always find a stopping-place, providing the good wife and sister, would be willing to do a little extra work. If she is not, best not come. The towns and villages here are so close that three missionaries could be in one house and hold three separate meetings each night and then come home to sleep. Once the missionary house furnished the expense of caring for it would not be as much as three missionaries spend in the States for traveling. Once located here the expense for traveling would be little. One may ask, why not the missionaries make their home with the Saints? There are several reasons. First. Very few can give sleeping room. Second. There are but five places in Wales that an elder can go and labor and know that there is bed room for him. Many will give you plenty to eat and would cheerfully give you lodgings had they the room.

I was offered the use of the Congregational chapel, near Merthyr, and we are holding meetings two nights a week. I had been up there twice but could not find a free lodging place. As I have stated before, houses are scarce and those that have rooms to let, do so. If at Merthyr we had a home, we could easily reach several towns with a total population of over five hundred thousand people. The work once started there is no question but that the elders would get plenty to eat, and later on, some place to sleep. The Saints here would willingly pay so much per week into what may be called the Missionary Fund. Many who can not keep an elder over night would cheerfully pay into the fund. The expense of setting up a missionary home would not exceed one hundred twenty-five dollars. Rent per month six dollars. Now place in this home a missionary and wife, allow them two hundred forty dollars with the understanding that the good wife will look after the home. She has no rent to pay; then let two missionaries make that their home or headquarters and pay for board twenty dollars per month; light and fuel three dollars per month. Total for the first year, seven hundred thirteen dollars. The second year and on one hundred twenty-five dollars less; total for the year, five hundred eighty-eight dollars. This would place three missionaries in the field and they would have a home

to go to, and could apply their labor in one neighborhood, and would have a telling effect in two years. The missionary and wife would furnish their own bedding, and if they were from this land they might furnish the home with all except the bed for the missionaries.

With such arrangements in this land where openings for preaching are close together, three elders would do much more good than to turn them loose to travel from one place to the other and then not to be able to hold meetings, only where they can find lodgings, and such places are scarce in this land. This system would do away with traveling expenses, and the expense of supporting the three elders here would not be any more than the traveling expenses of the average three elders in the States. The Saints here would willingly do their part to support such a move. I hope the proper authorities will consider our needs here and come to the support of the work as they think best. I suggest the above plan after a careful consideration and after going over the ground. The day is near at hand when there will be plenty of material here to look after the work, so far as the missionary part is concerned, if supported by the church financially, as I hope they shall be, thereby saving much expense in sending missionaries from the States.

May we be successful the coming year to have at least one home started with three active workers.

Bro. J. E. Meredith, of Birmingham, lately ordered twenty-five thousand tracts for the British Isles, ten thousand, "What we believe," and fifteen thousand, "Facts concerning the true Latter Day Saints Church." In behalf of Wales we return thanks. Bro. Meredith has also promised a sign for the chapel here. He believes in letting the people know where we hold forth. This is a much needed gift and the few Saints here are very grateful for the same. If we can now get the property repaired, it will be quite an attractive and good send off for the work in Llanelly. The Saints at Penygroes are still hopeful of being able in the near future of building their much needed house of worship. To the brethren and sisters who have sent donations to this distant land, we are very thankful. In case the house is not built, the money will be refunded to each person. The committee have deposited the funds in the post office bank department, which is perfectly safe so long as this government stands, which we hope will be till He comes to reign whose right it is to reign as Lord of lords and King of kings.

The following are the names of persons donating for the Penygroes chapel building fund: D. C. Kinnaman \$25.00, Lizzie Kinnaman \$25.00, M. H. Kinnaman \$5.00, G. W. Best \$5.00, C. H. Isleib \$5.00, Charles E. Hubacher \$10.00, William Lawrenson \$3.00, C. E. Guinand \$2.00, H. D. Ennis \$1.00, W. Balbey \$1.00, W. E. Lewis \$2.00, Elizabeth Morgans \$1.00, Thomas R. Jones 50c., Dan Jones 50c., Robert Jones \$1.00, Robert Jones, Sr. 50c., Mary Jones 50c., Edward Jones 50c., Thomas Jones, Jr. 50c., Henry Green \$1.00, W. Hopkins \$1.00, Phœbe Williams 50c., Samuel Tommely 50c., J. E. Meredith \$25.00, Mrs. R. P. Hughes \$5.00, Sr. Price \$10.00, Sr. M. Bishop \$5.00, Bro. Swan \$5.00, Thomas Jones \$1.25.

I am pleased to say that many of our friends in this land have promised to give a helping hand to this enterprise, when called upon to do so, which will be soon. If others in other lands can see their way clear to help, please do so at once, for the committee is anxious to know what it can do, whether to build or not. We do not wish to go in debt if possible to get along without.

The readers of the HERALD must not take offense because I say so much about money. I would not do so if I could see some way to get along without. Even with faith we must have money. The former I have a little and I hope enough to bring about the needs of the work here, which is some hard cash.

Respectfully,

LLANELLY, December 17.

WM. LEWIS.

PROVIDENCE, Rhode Island, January 7.

Editors Herald: The beginning of 1903 finds me in my field of labor, in fairly good health, and quite hopeful for one of my disposition. Here in the East, as elsewhere, we have Saints who are willing to work and who will work; and then we have Saints (?) who are not willing to work and who will not work. It is a good thing to be zealous in the service of the Lord; but zeal without wisdom to direct is often more disastrous to the cause than timidity or lethargy.

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Proverbs 3: 13. And the same writer said (Proverbs 3: 21) to "keep sound wisdom and discretion." A lack of "sound wisdom and discretion" is certainly one of the things which stands in the way of the progress of this work. I have been in several branches of the church where there were two or three good Saints, and they were good, too, who seemed to think they had not done their duty if they did not pray a long prayer and make a long talk every time they went to a prayer-meeting. The result has almost invariably been the same: the other Saints become accustomed to the few taking up all the time, and so they make no effort to use the time which properly and justly belongs to them. The few are zealous, *very* zealous; but they are certainly lacking in "sound wisdom and discretion." And as a rule prayer and testimony-meetings under such conditions are dull and lifeless. If the over-zealous would use a little "sound wisdom and discretion," choke themselves off, and learn to be brief in their prayers and testimonies, it would be far more encouraging for the young, and also for the timid. When will the Saints learn to be wise in these things? "Let us pray for one another."

I wish the HERALD, its editors, and all of its readers, great success in gospel work during the year 1903. Surely the time to favor Zion has come. Are we ready? Are we willing?

May the Lord bless his people, and direct his work.

In gospel bonds,

ISAAC M. SMITH.

STONE CITY, Texas, January 4.

Editors Herald: I have just finished reading the HERALD with much interest. It is replete with good things. I would be so glad if I could say as much for this part of the vineyard as I read of in some other parts. We move very slowly in Texas. I hope we are making some progress. It seems so; but not what it seems we ought to. When I review the past year with regard to my own experience, I find it to be a checkered one. I have done what I could. Have had some of the severest temptations and trials of life, but out of them all the good Lord has delivered me. My prospects are brighter than ever before: I mean the good Lord has blessed me with greater light than ever before, for which I am so thankful. I feel as though this year is going to be one of great advancement for the good cause, even in Texas, though we have the hardest field I believe that is in the United States. I sometimes get discouraged when I look at the dark side of the matter; but when I look to the good Lord who is at the helm of this latter-day work, I take courage. So I commence this new year with greater zeal and courage, and feeling better than I ever have since I enlisted in this latter-day work. To God be the glory for it.

E. W. NUNLEY.

AVATORU i Rairoa, Eperera 13, 1897.

Ia ite mai outou e te Etaretia a Iesu Mesia o te feia mo'a o tei faaaphia i teieni tau hopea. O vau o tei papai i teieni parau, no tou ite mata i teieni horoaraa, o tei horoahia mai, i roto i te amuiraa o te feia mo'a no te amaa i Avatoru i Rairoa o te tuhaa i Tahiti, i rotopu i taua matacinaa, tei reira te hoe potii o Tumaria te ioa e tamahine na Taihia e riro 12 to'na matahiti i te paari, i pohe i te mai ra e oovi, oia hoi e lepera paha, i te hoe tau mahana ia rahi roa taua mai no'na ra, e mai te manachia e pohe roa oia, i reira, ua faaitheia 'tu oia i te mutoi Farani o tei

haapao i taua oire ra, e no reira ua haere mai te tavana Farani e te tavana o taua matacinaa ra, e no to ratou iteraa e e mai ino roa to'na, e riro taua mai ra i te parare i te taata no taua matacinaa ra, e no reira ua faauehia na metua o taua potii ra e taua seia toroa o te hau ra, ia haapaehia oia i rapae i taua oire ra e no reira, ua tuuhia oia e na metua i rapae i taua oire ra. E no te iteraa o taua potii ra i to 'na ati rahi, i reira to taua potii ra, aniraa 'tu i na metua no 'na e tii i te mau peretibutero o te etaretia e faatahinu ia 'na, i reira to te mau peretibutero haerera e tuu i te rima i nia ia 'na mai te faatahinu ia 'na i te orive e mai te pure. E i te mahana sabati i te 18 no Eperera 1897, ua haaputupu te feia mo'a, e haapae i te maa, mai te pure, e ua tamauhia te mau haaputuputuraa pure aniraa ia faaorahia taua potii ra, e tae noa 'tu i te faraire i te 23 no Eperera 1897, i faaotihia taua mau haaputuputuraa pure aniraa ra, no te mea ua ora roa oia, e no te itea-raa-hia e ua ora roa oia, no reira ua tuu-faahou-hia mai oia i roto i to 'na iho utuafare mau i roto i taua oire ra.

E i na matahiti i muri mai, ua taiva atura oia, i reira atura to taua potii ra pohe-faahou-raa i taua mai no'na ra, e e ino rahi roa'tu ra to taua potii ra, mai tei faarooahia e matou i to'na poheraa e te tanu-raa-hia i roto i te avae ra ia Me 1902. E no reira e hoa ino ma, ia haamanao tatou i te parau ta Iesu i parau i te hoe taata mai rahi roa ta'na i faaora i Beteseda ra "Inaha ua ora oe, eiaha ra ia hara faahou, a roohia oe e te ino roa" Ioane 5: 14.

Papahia e Tufaunui, peretiteni no te amaa i Avatoru, e mitinare o te tuhaa i Tahiti i teieni.

Iritihia mai no roto i ta'na buka e te papai-parau o te paeau.

D. M. POHEMITI.

TRANSLATION.

AVATORU in Rairoa, April 13, 1897.

That you the Church of Jesus Christ of Latter Day Saints, which has been reorganized in these last days may understand, because I who am writing this letter have seen with my eyes this gift which has been given to the congregation of the Saints in the branch at Avatoru in Rairoa of the Tahitian division. In the midst of that district resides a girl of the name of Tumaria, the daughter of Taihia, as I suppose about twelve years of age. She has been taken with the disease called oovi, which perhaps is leprosy; on a certain day when her disease was greatly increased, and it was thought that she would die, the French gendarme was informed concerning her, as he was in charge of that district, on which account the French governor and the governor of that district came, and as they found that it was a very bad disease and that it would be very likely to spread among the people of that district, in consequence of which the parents of the girl were ordered by the government officials to remove her outside of the limits of the district, on which account she and her parents were caused to remove outside of the district. And when this girl had learned the distressing condition she was in, she requested her parents to go for the elders of the church and request them to come and administer to her; the elders then went and anointed her with olive-oil and laid their hands upon her and prayed with her.

On the next Sabbath day the 18th of April, 1897, the Saints assembled for fasting and prayer, and these gatherings for prayer that the girl might be healed were continued until Friday, the 23d of April, 1897, when they were closed because she was healed; and when it was known that she was healed she was permitted to return to her own home in that district.

And during the years following she departed from the faith; and then it was that this girl was again taken with her former disease, and was worse than ever; as we were informed at her death and at her burial in the month of May, 1900; on which account, dear friends, let us consider the words of Christ to a person who was greatly afflicted, and whom he healed at Bethesda, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."—John 5: 14.

Written by Tufaunui, president of the branch in Avatoru, and missionary in the Tahitian division at present.

An extract from his (Tufaunui's.—J. F. B.) book by the secretary of the mission; D. M. Pohemiti.

Editors Herald: The above testimony was related to me at the April conference at Avatoru in 1899, and I wanted to get the statement of the gendarme to the circumstance, but could not, as my time was so completely occupied until we left Avatoru.

The "oovi" is a form of leprosy not uncommon here. The government is talking of putting them all on the Island of Meetia by themselves.

D. M. Pohemiti copied this testimony from the diary of Tufaunui in Niau in September last.

In hope of eternal life, I am your brother in Christ Jesus,
J. F. BURTON.

PAPEETE, Tahiti, December 20, 1902.

CHICAGO, Illinois, January 2.

Editors Herald: The letters in the HERALD and *Ensign* are so full of help to us all, I feel perfectly satisfied when I can sit down for an hour or so and feast on the good things written there. I always feel stronger and more able to cope with the things of this world. How we are made to rejoice at times as we read of the glorious victories, while at other times we are saddened at the hardships and many unpleasant things the elders are compelled to bear; surely they need the prayers of all that they may keep to the front. May the dear Lord bless those left at home for their lives of self-sacrifice and love.

Our sincere desire is to be faithful to the end.

We desire to do something for the cause, and we give out reading-matter to all who will accept and read it. Our Book of Mormon is loaned at present to a Christian Missionary Alliance minister, a very broad-minded man. He seemed very anxious to learn the contents of the book; he is not ignorant of our work. We had several very pleasant talks. I have attended some of their services, which are very near to us in some things. The members seem whole-souled and very much filled with God's love and Spirit. They believe in divine healing and we talked at length on this subject. They depend on the Lord for their living and the wife told me there were many times when they hardly knew where things were coming from but the Lord always provided some way out of the difficulty. They are very humble, and are out of the sects. They also hold to immersion as the right mode for baptism. I also attend a mission close to my home conducted by the Congregationalist people. The man and his wife who have been really the head of it have moved away, that is, he has gone to the northern part of Iowa and she will go later on. She is very anxious that I should enter right in with them and teach the primary class, which numbers fifteen or twenty. She said to me: "We need you, Mrs. Horton, and I can not see why you will not work with us." I told her I should be glad to help all I could. They also have asked me to take charge of the prayer-meeting once a month. I have helped them a great many times and have been blessed in so doing.

I wish I might make an opening for some of the brethren to come out and preach. Just at present I am housed up with our little daughter, who has been sick with the scarlet fever. She has recovered enough to be up, but we must stay in for several weeks yet. Have been made to rejoice at the goodness of God in our present trouble, and especially in our own case we were made to praise and thank God for his goodness. I was taken sick just when health was needed to take care of our little girl. I had chills, fever, severe pains in head, and finally sore throat. Tried to do what we could for my throat when it seemed to be swollen worse. In despair I knelt and appealed to God to remove the affliction that I might be able to care for our sick child, and sooner than it takes to tell it, all the swelling was taken from my throat. Praise God's holy name for answering the feeble prayer. Later on I was administered to, and have

felt better every day. How thankful we are we have a God who hears and answers prayer.

May we all live in such a way that the Lord can own and bless us and that we may live and reign with Christ when he comes to claim his own, is my prayer. Your sister,
1337 Lawndale Avenue. L. M. HORTON.

MINDEN MINES, Missouri, January 4.

Editors Herald: In HERALD for December 24, I noticed Bro. M. H. Forscutt's letter about knowing men by the name of Mormon. I also knew a family by that name. They lived where I was raised at Cowden Hill house, six miles north of Glasgow, Scotland. There was Mr. Mormon and his wife, and a son called James, a young man about twenty-four years of age. Mr. Mormon and his wife were well up in years, but I could not say how old they were. That was about forty-four years ago. The family was Irish.

I also have in my possession a paper called the *Ulster County Gazette*, published on January 4, 1800, and in it I find the name General Mormon.

I write this for the information of those who are interested in this holy record, the Book of Mormon. W. R. STEELE.

LYDNEY, England, December 23.

Editors Herald: It is so very seldom we read anything from Lydney and the Forest of Dean in the HERALD that I thought a few lines would not be amiss. The work of the Lord is still moving on here, though progress as far as baptisms are concerned is but small; but we do not measure our work by that tape. We have still a good deal of prejudice to fight down, and we are glad and happy to say that the amount before us now is small compared to what it once was. In 1897 some gentlemen prophesied that a few months would settle us; but they were false prophets, for we are here to-day, and we are here to stay. We have a nice little church here, with room enough to seat at least one hundred fifty, and to place this building as it now is has cost considerably over two hundred pounds. And as the branch is small and the members very poor in this world's goods, the burden has been laid on a few.

The branch is in a good spiritual condition, and I wish I could say the same of our temporal affairs; but we do not expect to get rich yet. To maintain our church building costs us over eight shillings each week, and this is a big pull considering we do not get many to hear us. Bro. T. S. Griffiths is our president, and deserves great credit for the way and manner he presides over his little flock. He is a hard worker in church and Sunday-school (which numbers something like forty). So also are Brn. C. Kelsey and T. Ellis, who are devoted to the latter-day work. Taking all together the branch is composed of men and women who do not fear to stand for the truth, people who strive to love each other and a people, both officers and members, always willing to learn. I most earnestly pray that through the grace of God we may continue.

We are convinced that from here the work has to spread in this part of the earth. But before it goes forward much we want some missionaries who like plenty of work and who will labor round us and tract from house to house during the day and at evening stand in the open air and preach. People will not come to us, so we must in some way go to them.

We are glad to note that the church is beginning to see the need of sending the men two and two; and better still, instead of rushing about from place to place, settle for a season in one place and labor there. We are glad of this because we feel assured that nothing but a persistent effort will persuade people to believe the truth. The members of the branch here, I am sure, will assist all in their power any who may come here to labor; but we do not bind ourselves to anything, as our time, which is not much, is required in branch duties.

We have, roughly speaking, within a circle of fourteen miles

about fifty thousand people, all within easy reach, but no means of reaching them. May it please the Lord to so direct his servants that the day may not be far distant when we shall have some missionaries laboring around us. There is a big work in the Forest for the servants of God; and, the writer believes, plenty of opposition. But judging from my experience among the people, and I am among them a good deal, it will come chiefly from those who profess to follow Christ. Speaking for those who do not go anywhere, or profess anything as to religion, I can truly say a more reasonable, kind-hearted people can not be found. May the Lord bless his work, and may it go forward speedily unto the fulfillment of all things which the Lord has spoken, is my prayer.

E. J. H.

LOUISVILLE, Kentucky, January 2.

Editors Herald: "God hath made man upright; but they have sought out many inventions."—Ecclesiastes 7: 29. Also, "They provoked him to anger with their inventions."—Psalms 106: 29. While people of various parts of the earth are striving to invent something new, Louisville is not idle, for there is a Mrs. Hedges here who claims to have the Lord with her all the time. He first came to her on January 9, three years ago, and told her that he had called her to bring light in the world in this age (and Christ is that light, she says) even as the Virgin Mary was called to bring Christ in the world nineteen hundred years ago. She has had a new stable built on Eleventh Street, about twenty-four feet square. In it she has an altar and a table for the Lord's supper. She says before the Lord comes in person he will be over the stable in a cloud by day and a pillar of fire by night. She has a cow stable attached to the building, in which are two cows which the Lord is to speak through when he comes. She says when she talks it is not her but the Lord talking through her. He is also taking her through the Bible (using her own words) and marking all that is of God, and when she gets through then the good is to be taken out and all the Bibles are to be burned and the Lord through her is to give the world a new Bible. I asked her if she was to prepare the way for the coming of the Lord in this age as John the Baptist did in his day. She answered yes. I said, "Then you are both John the Baptist and the Virgin Mary." Then she changed her answer somewhat and said she was not to take the place of John the Baptist. She seems to be always ready to tell her story, and says it never causes her to take a cold though she stands on the porch and talks all day, for the Lord is always with her and will not allow her to catch a cold.

There is also a chicken house adjoining the stable, and the personal coming of Jesus is to be made known by the crowing of a cock. The stable is covered with iron within and without, so it is fire proof. I asked if she was the only person on earth at present that God spoke through. Her answer was yes.

Solomon of old said there is no new thing under the sun, but I guess he did not know Mrs. Hedges. Many people visit the place every day, but she never is too busy to explain all to her visitors; and if she is about to be cornered by some argument she will say the Lord has not shown her that yet. She has left the entire thirteenth chapter of the Acts unmarked, so it is all to be burned as false doctrine.

J. W. ADAMS.

BRODHEAD, Kentucky, January 5.

Dear Herald Readers: We belong to the Toledo Branch, Ohio, but moved here not quite two months ago, and feel we are among the isolated ones, as we know of no Saints for many miles. We read of them in the southwestern part of the State, and if there are any nearer we would be pleased to hear from them, and would like to know what district we are in. We should like to hear from the officers, as Bro. Forbes is an elder and is ready to labor for the upbuilding of Zion's cause wherever he has the opportunity, and he wishes to work in harmony with those in authority. He has preached a few times out in the

country, and the people seemed interested, attentive, and glad to hear.

This is a small country town. The people are pleasant and sociable, and we think it would be a good opening for missionary labor. We are striving to live and let our light shine that they may see by our lives that we are children of the Master we profess to serve.

The Utah elders have labored here some, so of course we are closely watched, but we know the Father will care for his own, and we do not fear their watching.

I ask an interest in the prayers of all God's people, and ever pray for Zion's welfare.

Your sister,

EVA FORBES.

AKRON, Ohio, January 3.

Editors Herald: I have been in the work about four years and I will never forget the first attempt I ever made to send a letter to be printed. I was quite young then, and when the rest of the folks had retired I made an excuse that I wished to study, and I quietly went to my room and started to write a letter. I had completed it, and as it was quite late I was growing very tired and of course I was some excited. I started the letter on two or three sheets of paper and because they did not suit I started it on other paper. When I had finished the letter I decided to tear up the papers that did not suit me because they might give my secret away. The secret was that I wished to keep it from my mamma and papa until it came out in the HERALD. When I had finished it I quickly tore up what papers I thought were of no account and quietly folded the supposed letter and laid it under my pillow. The next morning I addressed the envelope, and when I came to read my letter I found that I had one sheet of paper that contained a part of my letter and the other papers which I had intended to tear up. I then said I would never write another letter to be published. I had to tell my trouble to some one, so I went to mamma and told her all about it. This was, as I said before, my first attempt, but I decided to try again. I took this motto: If you try and do not succeed, try, try again.

The Saints are all prospering in Akron and there is a bright day in the future for every good and true Latter Day Saint.

Yours in bonds,

VERA M. DALBERG.

415 Wolf Street.

WRAY, Colorado, January 6.

Editors Herald: I wish you a Happy New Year, and I trust it will be a very prosperous year for the church. I am domiciled at the home of Bro. Joseph Weller, where I have been kindly cared for, for the past ten days, while Bro. E. D. Bullard and I have been holding meetings at the North Weller Schoolhouse, which is about ten miles southeast of Wray, with good interest and fair attendance, and the people have been very attentive. We shall keep up these meetings for another week and by that time we trust that some of our hearers will be ready to enter the fold by being baptized.

I ever pray for the prosperity of Zion's cause.

JAMES KEMP.

WATAGA, Missouri, January 2.

Editors Herald: Since coming in this church I have enjoyed more of the blessed Spirit of Christ than in all my life before. I first united with the Christian Church when thirteen years of age, and tried to do the best I knew how, and felt blessed to some extent for so doing. I then united with the Methodist Episcopal Church, but some how never felt exactly at home; but I can now say I have entered into the sheepfold through the door and am perfectly satisfied. Yea, more than I ever thought could be enjoyed in this earth have I enjoyed of my heavenly Father's love. He has manifested himself to me a great many times.

When afflicted he has comforted me, and three or four times when apparently at death's very door has he sent his blessed healing Spirit, for which I feel to praise and bless his holy name.

Dear Saints, pray for me that I may fight the good fight of faith until death. I hope ever to be found ready to uphold the banner of Christ and this blessed restored gospel which I feel is the power of God unto salvation.

Your sister,
FLORENCE TOOVEY.

WEST BAY CITY, Michigan.

Editors Herald: The old year has bidden us a lingering farewell in her sad, sweet way, and has passed into pathetic silence. Experiences reaped from her fields are varied and educational. To me the year has brought both cloud and sunshine, as most years usually do to mortals. But amid the conflict I have felt and do feel that God is near the ones who trust him.

Retrospectively, I see where errors have crept in, where failures have dulled the lustre of an achieved success. But let men fail, let wrong seem to rule where right should govern, it will not detract a single sparkling gem from the diadem of principle, as revealed in the ethics of the Christ. The religion of Jesus must ever appeal to the intelligent mind, the tender heart, and the soul where the love of principle predominates. Faulty administration of law may occur, and is even expected of man, in his human frailty, but the law itself must remain enshrined in splendor.

Thus the new year finds me an humble though possibly weak devotee to the All Good. I read of the success of the brethren in the field with a prayer of gratitude to God for men of sufficient grace and strength to continue the contest, which oftentimes seems so unequal.

My permanent address is still 1007 North Catherine Street, West Bay City, Michigan.

Mail sent there will always reach me. Will the secretary of the Fifth Quorum of Elders please take notice, and forward blanks or correspondence accordingly.

I desire the correspondence of any who feel disposed to write. May a kind and indulgent Father still care for his people, is my prayer.

E. A. GOODWIN.

DEER LODGE, Montana, January 6.

Editors Herald: The HERALD is a paper that I could hardly do without. It is a welcome visitor. Our branch here has a very large membership enrolled on its books, but they are very badly scattered, and only a few are here to attend meetings. We are endeavoring to keep the Sunday-school moving. We have a small attendance, but are getting along very well. We are going to start a Religio next Friday.

G. E. SPRAGE.

REA, Missouri, January 3.

Editors Herald: For the last three months Bro. Joseph Ensley and I have been laboring together, and have had some ups and downs in the way of trials and hardships, yet I do not wish to complain.

In the month of October Bro. Ensley and I started into our field of labor. We started with a poor, lame horse and a poor buggy,—a rig that I was ashamed of. But we plodded along, and after a time we got a much better rig. The months of October and November passed as we worked our way eastward through the Southern Missouri District. We found the place where Bro. A. M. Baker got the eggs dished out to him so freely that he made some complaint about the smell. We held meetings in a private house, and had a nice time.

At Cave Springs we held another series of meetings beginning on the first day of December. On the night of the 8th my subject was the Book of Mormon and prehistoric America. A fine crowd was before me, and I had just reached the main subject when "crash!" went a window glass, and osage apples whistled by my head just as if I had been placed up for a target. Win-

dows crumbled in on both sides of me as though they were through with the house and would never use it any more. And for me to give a reason why I was not hit with anything more than fine glass would be to bring in the hand of Him whose arm is outstretched in defense of the message we bear. Two lamps, one on each side of me, stood the storm and were not even put out. One young sister was struck and knocked senseless for a moment. One or two more were hit, but not badly hurt. And of all the excited crowds I ever saw that was the worst. They ran over one another, just any way at all to get out doors, and the report soon came to me that the next would be shooting, and I told them that they would not hit any one but the preacher. So I called them to order again and finished my sermon. I preached the next night, and closed.

I am still alive and in the field.

JAMES F. DAVIS.

RAYMOND, Idaho, January 5.

Editors Herald: Since last writing I have labored in various places in Idaho and Wyoming, doing what I could for the Master's cause, also visited Round Valley, and Bear River Valley in Northeastern Utah; but conditions not being favorable at the time, I did no preaching there. From there I went to Evanston, Wyoming, where I found that the friends I expected to find had gone from home; and being a stranger, with scant funds to pay my way, I went elsewhere. I went to Spring Valley, Wyoming, where a nephew of Apostle Gomer T. Griffiths, David G. Thomas, lives. He is not a member of the church. Not finding conditions favorable for religious services, I passed on to Fort Bridger, and about eight miles southeast of Fort Bridger I came to the home of J. Nelson Van Fleet, where I met with a hearty welcome. I tarried with them a few days, preaching, distributing tracts, and doing what I could to instruct those whom I met, in the gospel plan of salvation. From there I went to Cumberland, a new coal-mining town, expecting to find Bro. and Sr. Rowland, but learned that they had moved to Pocatello. Other friends also had moved away, and so I only tarried one night. From there I went to Diamondville, where Bro. and Sr. Kingover live, and although surrounded with much wickedness, they are still in the faith. Did what I could to strengthen them in the faith, and encourage them to renewed efforts to overcome all obstacles thrown in their way. From there I went to Kemmerer, where on former visits I made some friends. Was kindly received by those friends, and during my stay with them tried to get them interested in the gospel; but the outlook for gospel work at that time was not good in any of those mining towns, so I did no preaching but came on to Ham's Fork, where had formerly done considerable preaching. But when I arrived here I learned the people had all moved away except two families. I tarried with them a few days, and then on to Cokeville, the last town I visited in Wyoming. There was some interest manifested at the latter place and I hope to be able to make some converts there in the near future. From there I came to the Thomas Fork Valley in Idaho, and did some preaching near Raymond. Some appear to be interested at this place and have stated to others that they believe the Josephite church is the true church.

On December 16, I left the Thomas Fork Valley and started for Malad City, to attend the Idaho District conference. I stopped at Montpelier and McCammon on the way. Near the latter place live Bro. and Sr. Andrew Goodenough, who are still in the faith, although they have not had the privilege of meeting with the Saints for many years.

Conference of the Idaho District convened with the Malad Branch, December 20 and 21. The Spirit of the Master was present throughout the conference, and we all felt it was good to thus meet together, and I believe that good will result from the efforts put forth there to elevate the Saints to a higher plane of thought and action.

From there I went to Elkhorn where I preached four times to small but interested audiences, and believe that if a protracted effort should be made there, it would result in an ingathering of precious souls into the church. I spoke of this to Bro. W. S. Pender who is now located at Malad City and I believe he will look after the work at Elkhorn. While at Elkhorn I was kindly cared for by Bro. and Sr. John Vanderwood. Bro. Vanderwood kindly letting me have his horse and buggy, or else taking me to the place of meeting with his team. I wish to mention the loving kindness of the dear Saints of Malad, of their kind hospitality and financial assistance given me while there, and especially Bro. Elias E. Richards, who hitched up his team and brought me fifteen miles or more on my journey homeward on a very cold day. May the divine Master bless them all in my prayer.

I came home on the last day of the year and spent New Year's day with my family. Preached once in Thomas Fork Valley since I came home.

The outlook for gospel work is brighter in Idaho than ever before. If all is well I expect to go to the Bear Lake Country to-morrow to labor for the Master. And may all who labor in the Master's vineyard be blessed with all that is needful to sustain them in the conflict during all the days of our warfare, is the prayer of your brother and fellow laborer in the gospel,

A. J. LAYLAND.

OAKLAND, California, January 5.

Editors Herald: I am feeling well in the work. One gave name for baptism, formerly an apostle with the Bickertonites, an enthusiastic man. Splendid meetings yesterday, the first Sunday, as in fact we are having all the time. Baptisms are very scarce, but the Saints are growing in spirituality and wisdom, those who are using their talents. Too many who might be powers for good for the Lord are permitting their talents to rest in idleness. We are laboring to awaken such, and shall so continue, leaving the results with God. We are more than usually blessed with the Spirit in presenting the word. Many earnest Saints here have started the new year with additional interest in gospel work. The missionary is well sustained and his labors appreciated by the active ones.

The work in San Francisco is moving on quietly under the charge of Bishop Parkin. We visit them about every Sunday, morning or evening. The presence in the city of Brn. J. A. Anthony, J. A. Saxe, G. S. Lincoln, Edgar Smith, with Bishop C. A. Parkin in charge, gives them a good force of workers, more than we have on this side of the bay. But they willingly come and help as they are called upon, which is nearly every Sabbath.

We have here our veteran Bro. J. B. Price, who is willing to assist at all times; also such men as J. M. Cockerton, R. Ferris, W. F. Wille, E. R. Williams, C. C. Day, and others who are each doing a good part as local helpers. Others of younger years and experience are developing for future workers in the vineyard, each to occupy in his own place and sphere, and do his own work, and not that of another.

There does not seem to be attractiveness in the gospel to make a protracted meeting possible, while elsewhere we read, not with jealousy, but joy, of crowded houses and deep interest. Why not here is a question I can not solve; but God knoweth. The indications of the Spirit are that only here and there will be found one willing to receive the truth; hence we need not expect the throngs. In conversation with a Methodist revivalist who had worked in nearly every State in the Union, he informed me that California was behind in religious interest. Again we ask, Why?

We try to view this work as that of God. "My kingdom is from thence," says Jesus, and try to recognize myself, and counsel others to recognize the overruling hand and wisdom of God in its gradual development and culmination, which is the prepa-

ration of a Zion to meet the coming Bridegroom. The part to be played by the membership now is to attain unto a pure life, the elimination of the old leaven, and the activity in the soul of the new, the love of God, the love for man. There must be a lifting above petty jealousies, which so often irritate, before Saints can dwell together in Zion with one heart and one mind. To reach this point will require all the powers of man rightly used, supplemented by divine grace and strength. When the Saints are pure in heart, the Lord will open wide Zion's gates and let them in. God's ways are the best ways. Nothing counts in this work better than a humble, consistent, pure life. Eloquence and words are nothing compared to it.

Yours in the field, praising the Lord,

J. M. TERRY.

EAST DENNIS, Massachusetts, January 6.

Editors Herald: News from this part of the vineyard through the HERALD is very seldom read. The Saints of Massachusetts are very slack in contributing to any of the church papers, and forget that the friends who have removed from us are intensely interested in any news which may come from their old home. Our young people could easily furnish very interesting news, and instructive matter to our readers in distant fields, if they would, and thus show their interest not only in their old friends, but also in the success of our HERALD, *Ensign*, and *Autumn Leaves*. Let us wake up to our duties.

The silent reaper has claimed another of our number since the new year opened, Sr. Mary Ames, of Brockton, Massachusetts. Her home was always a welcome place for the servants of the Lord. We shall miss Sr. Mary.

The work in Dennisport is not as full of promise as we would like to see it. Indifference and an utter disregard to duty seem to have fastened themselves upon some. The neat, nicely carpeted and seated chapel (the work largely of the faithful few sisters) seems to have no charm to many who live very near its door. What excuse will you have to make, Saints, when you have to answer for this neglect before the Master? The golden opportunities of the now are being pushed aside, unimproved, slighted, never to pass your way again. "Arouse, arouse, why idly stand?" We have no time to idle away.

How different with the sisters of East Dennis whose lives are often made very hard by the opposition and the cruel words of their companions. They came about eight miles to meeting with faces beaming with delight and thankfulness to God for the privilege. How earnestly they prayed for the time to come when they could live in peace, and always have the opportunity to attend meeting. To this we most fervently say, amen.

Our faithful brother, N. C. Eldredge, who has labored here for many years, should have the support of his flock, and some mark of appreciation for labor among them. We are working on several cases which must be attended to by an elders' court, and thus vindicate the rights of the church. Unpleasant work to be engaged in, but most essential when sin and iniquity abound among the people of God. The great need everywhere seems to be efficient labor by branch officers. How many of the serious troubles which have to be attended to by elders' courts could be settled if handled by branch officers before they have assumed such serious proportions! The visiting of Saints in their families by the acting priest, his timely counsel, spiritual exhortations and prayers, will result in much good, and the good results be seen in the attendance at regular church services and spiritual power manifested. The Saints need these visits or our Father would not have made the provision he has for them. When this work is not done the Saints feel they have been neglected, and they lose the respect and esteem they had had towards the brother who is known as the priest of the branch, and the results are disastrous to the spiritual growth of the branch.

When a teacher fails to attend to the duties of his office, and permits evil speaking, backbiting, and hardness to prevail in the

church among its membership, without putting forth proper efforts to stop this devilish work, it fastens itself upon the membership, like the octopus upon its victim, sapping its vitality, its spiritual power, until the whole body is affected and that branch of the vine loses its vitality, and fails to bring forth fruit pleasing to the Master.

Are we not our brother's keeper to a great extent? Surely as officers in the church of Jesus Christ we are, for our duties are clearly defined in this relationship. Then to Him who has called us we stand or fall, as we do or neglect to do our duty. How seriously the whole branch is affected by the negligence of one officer in the performance of his duty! The Master says "line up." If the officers will line up, the branch will "line up" with them, and if each branch "lines up" the whole church will be just where the Master wants us to be: And if we are doing this we can sing with the Spirit and the understanding,

"For now we are the Bride adoring
Preparing for the great I Am."

My advice and counsel to others can be worth but little unless I am attending to my own duties; so I want to show by my works, by faithful service, that I am working towards the success I am expecting of my brother.

While we are pointing out the defects, as we view them from our standpoint of judgment in the work of the district, we have none the less appreciation of faithful service rendered by the faithful ones, for we have many faithful ones here; but we want all to come up to the position designated by the Master we should occupy. We feel to say in conclusion, "O Lord thy people bless. Arm them with holiness, hear us we pray."

Yours in the conflict,
RICHARD BULLARD.

SACRAMENTO, California, January 8.

Editors Herald: Since last writing to your columns, our district tent was prepared for use by a new top to it being made by the Saints of Sacramento, where Bro. John Carmichael and the writer began a series of meetings, preaching nights and distributing tracts in the day. Bro. John here met with a mishap of a rather serious character, for the time being, which, perhaps, might have been avoided had he followed the example of an illustrious predecessor by name, of whom it is recorded: "My son John went to bed with his breeches on." As he failed to imitate this pattern, and the embraces of morpheus were one night too powerful for him to throw off, he awoke one bright Sunday morning in the tent (where he slept in order that the tent might not be carried off in the night) and found, to his dismay, that although his bed and the tent were still there, all of his wearing apparel, watch, money, valise, and books had been appropriated by some insatiable wanderer of the night; fortunately he had other clothing at the writer's house, and as soon as possible it was transferred to him for his relief.

The heat became so oppressive that it became impossible to labor much during the day, and no interest being manifested in the meetings, we removed to Oakland and labored there and in that vicinity until time for our reunion at San Jose. At Oakland I baptized a lady eighty-seven years of age, which called forth the exclamation from Bro. Parkin: "Isn't that the eleventh hour for you?"

At the reunion Bro. Carmichael worked hard and diligently with assistance of Bro. Etzenhouser and some of the local Saints, in order to make the reunion a success from a standpoint of finance and comfort, and an enjoyable and a spiritual time was had.

After the reunion closed Sr. Bates took wife and myself by wagon to see Alum Rock Park, some miles distant from San Jose. We secured specimens of Meteor Rock, which is said to be a fragment weighing about two thousand tons, supposed to have been broken off from some meteor and hurled to this planet. There are several kinds of mineral waters within a short dis-

tance of each other in this park, and also petrified sticks, dirt, etc., in abundance. It is situated in a pretty canyon several miles in extent, and on one side is a pretty cave about fifty feet long composed of rock substances which in places hang down, forming columns that look like icicles, formed by the action of alum and moisture.

Leaving our genial Bro. Carmichael at San Jose, my labors during the balance of the year were destined to be mostly alone. A few services were held at Irvington where we were royally entertained by Bro. and Sr. E. S. Chase, and we then started for Oakland in order to be there for our conference, which met October 4. While at this place I attended a lecture in Berkeley given by Professor George H. Pepper on the "Cliff-dwellers," held under the auspices of the Berkeley University. He said: "In Chaco alone there must have been eleven thousand Cliff-dwellers." By the stereopticon he exhibited a round tower and gave his opinion that it may have been used as a watchtower. The reason assigned why the doorways entering these dwellings were so narrow at the bottom and notched wider a distance above was, that the place might be more easily defended and yet admit a bulky burden on the shoulders of a man entering hastily in retreat from a foe. Much other matter presented showed that the speaker had made considerable examination of the subject, and the writer felt well repaid for going to the lecture.

At Ione some meetings were held in Isaac's Hall, and three were baptized there. Bro. T. W. Davis generously met the expenses of these meetings. He was appointed to the mission-field but was prevented from filling the appointment, but expressed his intentions of doing so the coming year.

Being detained at Sacramento some time, as Mrs. Phillips was preparing to return to Boston, the day of separation came all too soon and she was on her way to relatives and friends in the East. The following day found me in Chico, where services were held Sunday, thence to Centerville, fifteen miles distant, where a series of meetings was held. Sr. Hintz, formerly a Baptist, accepted the restored gospel and with Sr. Starkey was baptized in Chico Creek. We have some noble Saints here who have received testimony of the work, and by righteous lives, are influences for good.

May we ever merit the divine approval, is the earnest wish of your brother,
A. B. PHILLIPS.
1004 J Street.

Miscellaneous Department.

Conference Minutes.

Central Illinois.—District conference convened at 10 a. m., January 3, R. T. Walters presiding, Alice M. Simpson clerk, Margaret Jones organist. Branches reporting: Taylorville 68, Beardstown 37. Officers reporting: Elders R. T. Walters, T. J. Bell, M. R. Shoemaker, Luther Simpson, Thomas Broad; Priests Abram Jones and Jacob Waltenbaugh; Deacon Thomas Lilly. Bishop's agent's report showed a collection of \$498.40; paid out \$376.94; balance on hand \$121.46. His books were audited and found correct. Report of district treasurer: Balance last report 39 cents; received \$12.01; total \$12.40; expenses 45 cents; balance \$11.95. Jacob Waltenbaugh, R. T. Walters, T. J. Bell, and Alice M. Simpson were chosen as delegates to General Conference. Speakers during conference were T. J. Bell, M. R. Shoemaker, R. T. Walters. Next conference is to convene at Beardstown, June 6 and 7. Our conference closed with a motion that a resolution be sent to General Conference asking to have the same missionaries returned to this field. A vote of thanks extended to the Saints for their kindness and hospitality.

Two-Day Meetings.

The Mobile District, Alabama, will hold two-day meetings at the following named places and dates: Bluff Creek, Mississippi, January 24 and 25; Bayminette, Alabama, February 7 and 8; Theodore, Alabama, February 21 and 22; Three Rivers, Mississippi, February 28 and March 1. G. W. Sherman, president of district.

Notice of Appointment of Bishop's Agent.

The Saints and friends of the St. Louis District of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice that in accordance with the recommendation made by said district at its conference held on December 27, 1902, Elder Russell Archibald, Jr., has been appointed Bishop's agent for said district in and for said church, in place of Bro. John G. Smith, resigned on account of failing health. Bro. Archibald is well known in the St. Louis District, and in many portions of the church, and needs no special commendation from the Bishopric for this work. We take pleasure in making the appointment, and trust the Saints will unanimously aid him in the work.

It is also with regret that we part with the efficient and competent services of the former agent, Brother John G. Smith, who has been diligent and faithful for a number of years. We trust the Lord may bless and sustain him in his declining years.

In behalf of the Bishopric, witness this tenth day of January A. D., 1903.
E. L. KELLEY, Presiding Bishop.

Notices.

Bro. Clare A. Sherman, who is teacher of the First Chicago Branch, and whose address is 1494 Van Buren Street, desires to know the addresses of the following persons. Will the persons themselves, or any who know their whereabouts, please communicate with Bro. Sherman. The names are: Eva A. Kirchoff, Marietta McMillan, Sam. L. Smith, Sarah J. Carpenter, Calvin and Mary Gillett, Clinton D. Sandford, Mary Van Buren, Dora H. Larkey, Henry J. Hanna, James H. Tate, Eliza H. Ozier, William A. Bardwell, Rosa and Charles Kitchingman, Emile Finkbine, Philip Kitchingman, Amanda Larson, Joseph Larson, Lulu and Arthur Larkey, Mabel Daniels, Kate Kitchingman, Leonard Shaw, Ida May Crawford, Edith May McLaws, Louis Liest, Marie E. Mandole, Eliza Barling, Missouri Taylor, William G. Mette, Alta Briggie, Olive M. Dahlen, Nels Anderson, Henry Ingalls, Della Johnson, Jennie Rickert.

Fourth Quorum of Deacons, please send me your reports for the past year; also let me know if you are coming to General Conference. Come, all who can, as there is some important business to be done. If any want to join the quorum, please make application through Church Secretary. My address is Guilford, Missouri. Robert Nelson, president of quorum.

To the Pottawattamie Saints: Unable to reach you all personally I take this method of expressing my thanks to those who so generously contributed to the purchase of a roller-top desk for my Christmas present. While I appreciate the value and convenience of the gift, I am especially pleased to receive it as a token of your good will, which I hope to merit. May the joy of my Christmas be yours for the year.

2-1t.

J. CHAS. JENSEN.

Conference Notices.

Conference of the Northeastern Missouri District will convene at Higbee, Missouri, February 14, 1903, at 10 a. m. Send all reports to William Chapman, Higbee, Missouri. J. A. Tanner president, William Chapman, secretary.

The conference of the Central Nebraska District will convene with the Inman Branch, February 7, 1903, at 10 a. m. The Sunday-school convention will meet on the day before, at two p. m. All branch and Sunday-school secretaries are requested to be prompt with reports of branches and schools. Levi Gamet, president of district.

Conference of the Kentucky and Tennessee District will convene at Oakland with the Sedalia Branch, February 7, 1903, at 10 a. m. Some important business to transact, as well as new officers to be elected. Would like to see a good representation of all the branches present, especially the officers. J. R. McClain, district president.

Ohio District conference will meet with the Byers Branch at Davisville, on February 21, 1903, at 10.30 a. m. Davisville is situated on electric road between Wellston and Jackson. Those coming north or south stop at Wellston, take street cars there. Those from west the same at Jackson. S. J. Jeffers, district president.

Nauvoo District conference will convene at Montrose, Iowa, Saturday and Sunday, February 7 and 8. Let all reports be in the hands of the clerk ten days previous to conference. Mark H. Seigfreid, Adrian, Illinois, district clerk.

Fremont District conference will convene with the Tabor Branch at 10 o'clock a. m., February 7. All reports, petitions,

and communications should be sent to Charles Fry, Tabor, Iowa. A. Badham, district president.

Northeastern Kansas District will convene in conference on February 14, at Atchison, Kansas.

Southern Wisconsin District conference will convene at East Delavan, Walworth County, Wisconsin, February 7 and 8, 1903. If you intend to come by rail drop a card to Henry Southwick, Elkhorn, Wisconsin, R. F. D. No. 2, and you will be met at Delavan or Williams Bay. Send branch and official reports to W. A. McDowell, Elkhorn, Wisconsin, R. F. D. No. 2. We want to hear from all officials of the district. W. A. McDowell, district president.

Southeastern Illinois District quarterly conference will convene in Springfield, White County, February 7 and 8, at 10 a. m. Those of the ministry are requested to report in person or by letter, as there is important business to transact. Bro. F. M. Slover, our sub-missionary in charge, will be with us, and Bro. G. H. Hilliard, of the Bishopric, is invited to attend. I. A. Morris, district president.

The Southwestern Texas District conference, will meet at San Antonio, February 6, 1903. We would like for all the Saints who can to make arrangements to attend. Ruth Gifford, assistant clerk.

Northern Wisconsin District will convene at Twin Lakes, ten miles east of Chetek, February 21 and 22, 1903. Two-day meeting at Porcupine, February 28 and March 1. W. P. Robinson, district president.

The Texas Central District conference will meet at Evergreen Schoolhouse near Percilla, Houston County, February 28, at ten a. m. A good attendance is desired, especially of the priesthood in the district. Send all reports to C. M. Mitchell, secretary, on or before February 15, at Cook's Point, Texas. There is important business to attend to at this session of conference. One item is selection of delegates to General Conference. E. W. Nunley, district president.

Convention Notices.

Northeastern Kansas District Sunday-school will convene in convention on February 13, to elect district officers and delegates for the General Convention; also the text-book question will come up.

Sunday-school convention of the Little Sioux District will convene at Little Sioux, Iowa, February 6, at 2.30 p. m. Fred A. Fry, superintendent; Annie Stuart, secretary.

The Sunday-school convention of the Northern Nebraska District will convene at Omaha, Nebraska, Saturday, January 31, at 2.30 p. m. All interested in Sunday-school work cordially invited to attend. Alice C. Schwartz, district superintendent.

Married.

PROUDFIT—COSTER.—At the home of the bride's mother, at Bartlett, Iowa, January 1, 1903, Mr. John Proudfit and Sr. Ida Coster, Elder S. Orton officiating in the ceremony, which was witnessed by a number of friends and relatives. The bride and groom will make their home at Percival, Iowa, to which they will go with best wishes and prayers of many relatives and friends. May God keep them in the narrow way.

GREEN—ECKHART.—In the Saints' chapel, near Onslow, Iowa, Bro. Orrillus E. Green and Sr. Mary E. Eckhart were united in marriage by Elder J. W. Peterson, at high noon. A New Year's sermon was announced, after which the betrothed parties marched into the church to the time of a wedding march played by Sr. Peterson and were married in the presence of Saints and friends. After congratulations were extended the entire congregation was kindly invited to partake of the wedding feast at the home of the newly-married couple. Nearly all accepted the invitation. Bro. Green's former companion was for many years assistant editor of the *Hope*, and his second wife stands not one whit behind in ability and intelligent understanding of the latter-day work.

Died.

ANDERSON.—At the home of Bro. and Sr. W. W. Morrison, Oakland, California, Bro. Edward Anderson passed away after a lingering illness of five years, on December 31, 1902, at the age of 30 years, 2 months, 24 days. He was buried from the church, January 2, 1903; funeral in charge of Bro. J. B. Price; sermon by J. M. Terry. Bro. Anderson is the son of William Anderson, who accompanied Bro. A. H. Smith as missionary first to the

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West. He leaves two sisters to mourn: Sr. W. W. Morrison, of Oakland, and Sr. Minnie F. Davis, of San Francisco. Edward was anxious to depart and be at rest.

ELLISON.—Sr. Edna, wife of Bro. Lehigh Ellison, died December 22, 1902. She was the daughter of Bro. and Sr. Jacob Lamasters, and was born September 20, 1877, in Ohio. Removed to Western Iowa with her parents in 1882, and was married to Bro. Ellison July 6, 1898; was baptized by Bro. Mark Forscutt, at Logan, Iowa, in 1894. She was a great and patient sufferer and died in the hope of the first resurrection. Funeral services at the home by Elder J. A. Donaldson.

DAVIS.—Madelene Opel, at Maquoketa, Iowa, December 31; 1902. She was born August 25, 1898. Inside of three years Bro. and Sr. Davis have laid three children away. First, Frankie passed away, then Margerie, then the baby. They are laid side by side and three little mounds mark where the earthly remains are; but their spirits are with God, they are free from their pains and afflictions. These little buds of promise are only transplanted into the kingdom of heaven, rejoicing in the presence of God and his angels. Services conducted by Elder John Heide at the house in Maquoketa, Iowa.

BROWN.—Fred S., second child of Bro. and Sr. Edward Brown, died at his home, Sargentville, Missouri, December 29; was born May 22, 1882. He was in perfect health up to a few days before his death. Was taken sick with mumps, and five days afterwards was called home. Funeral services at the home by Bro. John Billings; interment in Brookside Cemetery.

AMES.—At Brockton, Massachusetts, January 2, 1903, Sr. Mary Ames passed peacefully away after an illness of forty-six hours from paralysis. She leaves her companion to mourn her departure, but not as one without hope. Funeral services by Elder F. O. Coombs. Interment at Dennisport, January 5.

LANE.—Near Lamoni, Iowa, January 4, 1903, Bessie, wife of Edwin H. Lane and daughter-in-law of Bro. and Sr. Joseph Lane, formerly of Nodaway County, Missouri, aged 18 years, 4 months and 18 days. She left a baby one month old. Her death was very sudden and unexpected up to the last hour. Her maiden name was Coffelt, and she was a member of the Methodist Church. Bro. H. A. Stebbins preached the funeral sermon and the body was taken to Ravenwood, Missouri, for burial.

An article on the amusements of children in *The Delineator* for February contains a wealth of practical suggestions. Most mothers are usually at their wit's ends to provide suitable entertainment for the children. The kindergarten is an aid in the solution of this problem; but it only occupies a portion of the child's time. The work of the kindergarten should be supplemented by play and instruction of a like character in the home. The seed sown in the heart and mind of the child bears abundant fruit in later years and the good that they derive from song and story and healthful bodily exercise can not be overestimated. A love of nature, habits of neatness and order, politeness of manner can be instilled in the little one by intelligent effort.

The American Girl.

The American girl is admired and liked at home and abroad because she is the happiest, healthiest, and friendliest of girls. Usually unharmed by any self-consciousness, she is not apologetic and morbidly sensitive, as are many girls brought up in the close, conventional air of European civilization. She likes the world, and is alive to everything beautiful and good in existence. She is easily pleased, and her unstudied, fresh enjoyment of simple pleasures gives happiness to every one

around her by its simple, wholesome expression through her face, figure, and voice.

American girls, when you study them critically, are not more beautiful than English or French girls, but somehow an American girl always contrives to make a pretty picture of herself, and neither she nor any one else can explain how she does it. She is adaptable to an astonishing degree, and she can dress for a walk, an outdoor game, a dinner, or a ball so as to make the impression that in each particular garb she is at her best. This power to change her appearance so as to look almost like another person is one of the American girl's chief charms, and she owes it to her keen appreciation of the people and circumstances around her. She has imagination and intuition and a genius for fitting herself to the hour.—January *Woman's Home Companion*.

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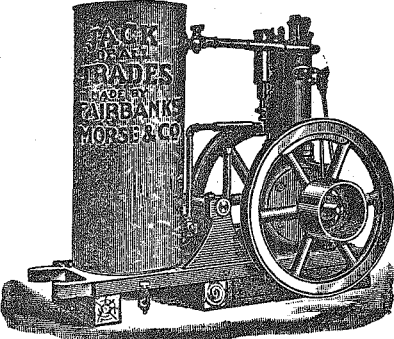
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon,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

Volume 50

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Number 3

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 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

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SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Ancient Egypt." "The Aztecs," by Lucien Biart.

In a recent number of the HERALD we made an extract from a letter from Mattie Hughes, in which she expressed the idea that it would be a nice thing to have our college debt wiped out by General Conference time. It would, indeed, and we certainly hope the Saints will make a strenuous effort to this end.

Editorial.

A NEW EFFORT.

Another effort is being made to establish a church with a sufficiently broad foundation for all classes of believers, and in which every shade of belief and unbelief may find room and an opportunity for an expression of opinion.

We give below an article from the *Open Court*, in which the form of organization and some of the things to be conserved by it are presented.

There seems to be a continued effort to get rid of the consequences of the law ecclesiastical, either by a denial of its obligations as a whole or by polite evasion of its specific requirements. We have no sympathy with the movement.

FOUNDATION OF A LAY CHURCH.

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation; but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion or dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than are ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights, too.

Wherever the churches prosper, let them continue their work; but for the sake of the people over whom the churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established churches: provided, the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite convictions will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this church that its patrons may at the same time belong to other churches or to no church. Nor does the membership imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.—*Open Court*, for January, 1903.

AN APOSTLE AS A SENATOR.

Reed Smoot, of Utah, is a candidate for the United States senatorship from Utah. He is an apostle of the Quorum of Twelve of the Utah church. There has been considerable opposition aroused by his candidacy. It would appear that President Roosevelt, under the impression that the interests of Utah would suffer in case one of the apostleship should be chosen as senator, has suggested to Mr. Smoot the propriety of withdrawing from the field in favor of some other not a member of the quorum of apostles.

In the *Chicago American* for January 9 Senator Kearns, of Utah, reports Mr. Roosevelt to have said:

I am deeply interested in the future of Utah, in the material upbuilding, as well as the future and best interests of the Republican party. The election to the United States Senate of an apostle would work great harm to the State. It would be very unwise. It would certainly lead to contentions and strife and bitterness here, if not in Utah, and would unquestionably be a misfortune to those who are interested in all that goes to make the state of Utah prosperous and great.

I have every confidence in the majority members of the Utah

Legislature and I feel sure if they understand the gravity of the situation as it appears to me, and as I have heard it expressed by members of the Senate, they will refrain from any action which will not result in good for the future of Utah and her people. I desire you to place me on record as kindly but firmly advising against the election of any apostle to United States senatorship.

We see no impropriety in the President having made such a suggestion. We think the President would hardly go so far as to attempt to dictate in the matter. This he could not do, it seems to us, with any degree of propriety. The people of Utah have the right to choose their senator, if he be otherwise qualified for office, whether he is a member of their church or holds office in such church. It may be as well objected that a bishop of the Church of England, a Catholic priest, or a clergyman of any other denomination should not serve simply because he holds an ecclesiastical office, as to object to one of the apostles of the Utah church simply upon the ground of his being an ecclesiastical officer. We think the President would hardly go so far as that. It would be striking at the liberties of the people a rather too trenchant blow.

If there is an impropriety in the selection of Mr. Reed Smoot to the senatorship of Utah, and the interests of Utah would suffer because of such choice, that would certainly appear during the incumbency of the office by the man chosen. We understand that Mr. Smoot proposes to continue his candidacy, let the result be what it may.

AN ILLUSTRATIVE INCIDENT.

We call attention to an article entitled, "Church Finances," by Bro. D. P. Young. This article is in direct exemplification of what we referred to in the editorial to which he takes exception. In that editorial we said just what we meant to say, no more, no less; and yet instead of referring to the position assumed in the editorial the brother assumes that certain implications might be taken from what is written.

It has ever been conceded that the more intelligent obedience is rendered, the better is the service under the obligations imposed by either commandment or necessity. It has ever been assumed by us or by other leading men of the church, that we are aware of, that any one was required to yield blind obedience unto what another may have stated simply because that other did state it. The implication is an unjust one and illustrates the principle to which we refer.

If the editor of the HERALD, either as president of the church or as editor, must not give an expression to any opinion, or what may have come within his knowledge, lest some one may imply a meaning different from what was apparent from the text, then he must remain silent; and so of every department in the church.

The point at issue is this: In a multiplicity of opinions on the same subject, all urged with equal vehemence, and in all of which there is more or less of truth and a correct understanding, to whom should be accorded the better credit for a correct understanding, those who have been called of God or the church to serve in the special department to which they are called, or those upon whom no such responsibility is placed?

Is it true that every individual member of the church has as fair a conception of the duties appertaining to the specific office and the principles upon which the service is rendered as those do who are specifically called and intrusted to act in that office? Granted that the opportunity for obtaining knowledge is open to all, do all have access to those opportunities? Do those upon whom no responsibility rests in regard to the duties of the office and calling make as diligent research, think as deeply, and conclude as wisely as those upon whom the necessity for research, thought, and conclusion necessarily devolves? Our understanding of the matter is that it is not reasonable to hold such a supposition.

There are hundreds of Latter Day Saints who will not even take the pains to own the books of the church; and some of those who have them more frequently rely upon what others say to them than upon the text in the books. Is there any probability that such persons would have as just conception of the duties of specific offices as the men who are called to act in those offices? After enumeration of certain duties of officers in the church the commandment was given, "Now, let every man learn his duty;" and this command is not, Let every man learn the duty of another. Again, it is stated in the law that it should be the duty of certain persons to teach the revelations. This means not only what the text may say, but what may immediately attach to the text in the relationship in which the rules may hold to action in the church; and we are therefore persuaded that the elder who is actively engaged in the duties of his office as a minister has a better understanding of the spiritual things of the law than the man who is not thus engaged in the ministry. We have illustrations of this occurring every day, in which the man in the front in the field has advanced further both in the word and the spirit of its administration than has the man who has simply confined himself to temporal affairs in his own interests. And if this be true of the elder, it must be true of others.

We should naturally expect the deacon to have a better conception of the care of an audience, the affairs of the sacramental service; that is, the bread and the wine, and the vessels used in connection with the sacrament, than would a member of the congregation not holding office. For the same reasons we hold that the Bishopric with the presiding Bishop at

the head would have a better conception of the temporal law and its requirements, manner of carrying it into execution, than would those engaged merely in spiritual affairs. And where several opinions, each differing, are presented before the people, preference should be given to those of the Bishopric. Not that it is a principle of force or blind obedience expressed in such statement. Where there is one that knows, there are clearly many who do not know. Which has the better opportunity to know, the man engaged in such work, or those who are not? The children of Israel went out under Moses by command of God. When they upheld the hands of Moses, Israel flourished; and when they rebelled, they came under the wrath of God. It is in evidence that Israel did not yield either an enforced or an intelligent obedience, and suffered the consequences thereof.

We have hitherto held it to be our duty to present whatever we had to say without particularly guarding against possible implications that any one might choose to make, being content with our understanding and that we have had hitherto no sinister motives to serve. We wrote to the brother in reference to his criticism and received a letter in reference to it, which we publish in connection with the criticism itself. We have not yet hesitated to publish an article offered in good faith simply because we may be subject to criticism in said article.

We have been sharply rebuked for not publishing articles, some of which there has not been room for until they have passed out of date, others of which we have declined to publish because of the subject matter itself being in our judgment unnecessary or improper; and in doing this have tried to conserve the interests of the whole. No offense has been taken and none intentionally given.

"COPPER AXES AND WEDGES."

The following is clipped from the *Alton Evening Telegraph* for January 13, published at Alton, Illinois:

COPPER AXES AND WEDGES.

Henry Hendricks, the well known East Alton farmer, was in the city to-day with a small box filled with curious specimens of the handiwork of Indians, or more intelligent race preceding even the Indians in the occupancy of this country.

Mr. Hendricks made the find, which is one of the most interesting made in years in this locality, while grading on his farm, the old Dan Giliham farm, below East Alton, and they were about six feet below the surface of the earth. There are two copper axes and a copper wedge, all showing skill in manufacture and all showing evidences also of having been used a great deal.

There was a large piece of red paint rock and it is wonderfully full of vitality yet, although it must have lain where found ages upon ages. With its power to color, the piece found is large enough to paint a fairly large town pretty red. Among the articles is a curiously shaped and wonderfully fashioned something, its surface being smooth as glass. A hole is bored clear

through it at the thickest part but what its uses were could not be imagined by those who saw the curios.

Mr. Hendricks will have the find investigated further by experts and it is possible that many other articles may be found in the same locality—articles that may serve to throw some light on the problem of nationality or race of the peoples who once populated these valleys and disappeared in some mysterious manner leaving neither history nor tradition behind them.

EXTRACTS FROM LETTERS.

Bro. S. D. Condit, writes from Logan, Utah, December 30: "Bro. Pender and wife are now located in Malad, the right ones in the right place, evidently; and it gives us much encouragement for that place. However, all around there seems to be a more promising outlook, and we hope for the best. Conference provided for a branch organization at Hagerman, and Blackfoot Saints are also praying for organization. We trust we may have your prayers."

I. N. White wrote from Independence, Missouri, January 13: "Just returned from Holden and Post Oak, where I held meetings for eight days. Bro. Hulmes was with me part of the time, but he was called home on account of the severe sickness of his wife's brother, Matthew Smith. Late this evening I hear he is dying." Later we learned that Mr. Smith died on the 14th.

Bro. E. W. Nunley writing from Cooks Point, Texas, January 14: "I am fifty-six years old; weigh one hundred ninety-five pounds, and am enjoying very good health. Am quite stout for a man of my age, and am very thankful for it. I never felt better, I am in the conflict until the end; I know the good Lord is with me every day. I again bear my testimony that I know the good work that we are engaged in is of God."

In submitting notice of convening of the Nodaway District in conference in February next, E. S. Fanon wrote on the 16th instant: "There is a prevalence of scarlet fever at present in the vicinity of the Bedison Branch, but it seems to be dying out some, and it may be we can meet at the appointed time. Had seven deaths from the fever, one from typhoid, and more sick. Surely these are troublesome times. The Saints are escaping well so far."

EDITORIAL ITEMS.

H. O. Smith reports that in his mission the work has been hindered greatly in the last quarter by rains. He reports fifty-five baptisms and an average of a little over thirty-one sermons for the twenty-seven men reporting,—a creditable showing. Much opposition has been encountered.

I. N. White reports sixty-one baptisms in his mission for the quarter. The work is in fair condition in most places in that mission.

I. N. Roberts reports thirty-eight baptisms in the Southeastern Mission for the third quarter. On the 12th instant he wrote that he was holding a series of meetings at Louisville, Kentucky.

We are indebted to Bro. William Crick for a copy of the *Pasadena Daily News*, special edition descriptive of the "Tournament of Roses," held on New Year's Day at Pasadena, California. The edition is finely illustrated by half-tones.

By a copy of the *Evening Gazette*, of Burlington, Iowa, issue of January 13, we note that Bro. Elvin was holding evening meetings there at that time.

An exchange which we are glad to see coming regularly to our desk is *The People, the Land, and the Book*. It is a quarterly magazine published by B. A. M. Schapiro, on East Third Street, New York City. It is devoted to matters treating of the "historical people of Israel;" the Bible, and Jewish tradition and literature. It is a Hebrew-Christian magazine, and we understand that the editor is a converted Jew. Persons interested in the condition of the Jews can not but find the little magazine of considerable interest.

From advices by letter from Bro. W. E. La Rue, dated Millersburg, Illinois, January 16, we learn that his father, Bro. I. B. La Rue, is quite low, not expected to live. He is aged seventy-one years.

Sr. P. H. Phillipin, of 597 York Street, London, Ontario, is suffering from cancer. Her husband desires that so many of the Saints as can and feel to do so, will on January 28, pray for Sr. Phillipin's cure or release from pain, going before the Lord fasting, if they will.

On January 19 F. A. Russell wrote from Gilchrist, Illinois: "Good meetings here. Will continue this week."

Professor A. G. Smith, of the University of Iowa, delivered a lecture in the brick church at this place on Tuesday evening, January 13. His subject was "The Laws of Chance," and it was handled in a masterly way. It was treated largely from the standpoint of mathematics, and showed the lecturer to be a close and tireless student of his subject. Lectures of the solid character of the one presented by Professor Smith are calculated to do much more good than simply to entertain the listeners. While his lecture may have been uninteresting to some, we can not but feel that it is far better for the people of a community to spend their time and money to hear lectures of a wholesome solidity rather than go simply to be amused. We welcome to our community such lecturers as Professor Smith, and shall hope that we may hear more such lectures in Lamoni.

We desire to get a complete file of *Autumn Leaves* from volume one to volume thirteen. Who has them?

Original Articles.

GOD'S COUNTRY.

In your issue for December 3 I notice your editorial on "No Refuge Except Under the Law." By the reply of Assistant Commissioner Richards to the Doukhobors, we see they will no more have immunity from the responsibilities of government in the United States than in Canada.

This is interesting to a Canadian, and your remarks thereon are fair, with one exception.

As a Canadian, I can not grant that in the United States or any other nation there is greater immunity from civil or religious oppression than we possess.

You say on second page of that issue: "The laws of the United States are, if possible, more liberal in regard to the exercise of the right of conscience than those of the Dominion."

Will you kindly state wherein such conditions prevail? We who live here fail to see them, and so do American missionaries who labor here.

What do you call liberty? Is it license? We think not! What is freedom? Webster gives it as, "Exemption from the control of another; separation; liberty." Nationally, exemption from control is all right, yet even here with some limitations, as in the case of Spain in its late war with the United States; or the Boers with Britain. The citizen of no land can make such a claim, except in his recognized rights. "This is a free country," says the mobocrat. His victim denies it.

Is freedom of speech allowed? "This is a free country," cried Mr. Valandingham in Washington, the time of the Civil War, when his seditious utterances were called in question by the United States marshal. "This is not a free country," the same man cried when arrested for preaching the principles of secession and State rights, within sound and hearing, almost, of the halls of liberty.

While I was in Kentucky in 1862, some young men, among whom was the nephew of ex-Governor Beriah Magguffin of that State, were arrested for shouting on the street, "Hurrah for Jefferson Davis." They were discharged the next morning, as it was only a boyish freak, and their people were noted supporters of the Union. "This is not a free country," they said. Is it? Certainly it is, but free to do right. Men are not allowed to make seditious speeches, although some have in Canada, as was a celebrated Fenian agitator named O'Donovan Rossa in Toronto, some years ago, and who was allowed to go as a harmless bravo.

With regard to religious liberty, what rights have you in the United States that we do not possess in Canada? Let me call your attention to the decision of Chief Justice Armour, of the High Court of Justice of Canada, in the Dickhout marriage case, and con-

curred in by Justices Street and Falconbridge. In part, it was as follows: "The fundamental law of the country makes no distinction between churches and denominations. Every person is at liberty to worship his maker in the way he pleases. We have, or ought to have in this country, perfect freedom of speech and freedom of worship."

Certainly we should; the law allows it.

The Doukhobors, or Christian Community of Universal Brotherhood, find themselves under constraint and compulsion in Canada. They say: "We can not obey the laws nor conform to the institutions of any country, or become the subjects of any sovereign, because we are the subjects of God." They will do no military service of any kind, and they will marry and divorce themselves as they please. They will not pay taxes in any form. That is their religion. Our laws interfere with this people. Yours would as well. Where is the difference? This is not liberty; it is license to grant such.

If you have more liberty of worship in the United States than we have, it must be of that kind, and, for curiosity, I would like to hear some one take advantage of it.

Before me I have a clipping from a HERALD of September 20; that is, the letter is so dated, but I have not the year. It is from Elder Gomer Wells, written from Sydney, New South Wales, Australia, from which I give the following: "I have just received and read with pleasure, 'Talmageau Criticism, No. 1.' I can heartily approve of all it contains except the statement concerning religious liberty. I, too, 'thank God for American freedom, where the serfs of European dynasties can come and think; and thinking, worship God according to conscience's dictation, with no fear of molestation.' But I can not go so far as to say, 'It is in America *alone* where mind may soar, and intellect delve and return with disclosing light from realms above or speaking stones from earth below, and none can say it nay.' I believe I know this to be too exclusive a statement. I think the brother will pardon my pointing it out; and also recognize that my opportunity to observe justifies this criticism, or rather this correction. I enjoy the superior advantage of four years residence under the bright ægis of the British crown and flag; and though I am a bred and born citizen of the United States of America, I have never felt freer, in every sense, under my own flag than here in these British Colonies. I am in a position to say that America is not the only country in the world where mind may soar, intellect delve, and serf worship almighty God according to the dictates of conscience. The oppressed of European dynasties find as welcome asylum in the lands known as the British Empire, as they do in the United States."

He further says: "I speak the truth when I say that I have enjoyed better police protection here than

at home, when the same was needed, in the propagation of the truth."

You will fail to present evidence in support of your assertion, as given with regard to the laws of the United States being more liberal than in the Dominion. You presuppose it correct on the grounds that "there is a sort of tacit consent to the idea that Episcopalianism is the church of the state." If that is so, we have been and are very dull scholars in this respect. In refutation of this, let me again quote the words of Chief Justice Armour: "The fundamental law of the country makes no distinction between churches or denominations." Their social status in upper classes may have a more distinctive recognition, but this is through courtesy and not by any provision in the law.

At one time the state church of England was recognized here, and large grants of land were set apart for the maintenance of the clergy of that church. They were called the "Clergy Reserve Lands." When responsible government was granted to Canada, there being no state church recognized under the laws of Upper and Lower Canada, the "Clergy Reserve Lands" were secularized by law.

By what tacit consent can the Episcopalian Church be the state church? Even if there is, which I fail to see, in what way does it affect the law so as to, in any way, even in the slightest, curtail the right of conscience in the worship of God? If your statement is correct, in Canada, in comparison with the United States, there must be restrictive measures by law. What are they?

From the point of view of a Canadian, it appears as if our church organ likes to take a fling at British institutions as revealed in this country and other parts of the great empire. Surely this church is not strictly American! Does membership therein make one an American citizen? If so, I would not have united with it. I pray you, dear Saints, do not misunderstand me. For the American Republic, I have the most profound respect and admiration, and, were I living there, I would cheerfully become a citizen. But in Canada, I am a British citizen, and I love my country.

Now, dear HERALD and Saints of the great and glorious American commonwealth, do not, I pray you, make unkind allusions to our country and its institutions. Your remarks, dear HERALD, this time, to which I have made some criticism, are not unkind. Indeed, your language is more of a flattering nature than otherwise.

What we have to complain of is (and you will allow me to refer to it in the kindest spirit, and, as God is my Judge, free from any prejudice whatever towards a country I have always admired, and where I have lived) that some writers in the HERALD and *Ensign* express themselves as if this church were organized for the special benefit of Americans, and that foreign-

ers are simply tolerated as an act of clemency. "This is God's country," they will say, and we agree, but kindly ask, Is Canada not God's country as well? A great many Americans do not think so. What is God's country? Is it not a land where there is an abundance of civil and religious liberty? Freedom from oppression? "Thank God for liberty," said Silas Henson, the origin of Harriet Beecher Stowe's Uncle Tom, as, with his wife and family he stood on British ground in Canada, as he fell on his face and kissed the earth he could tread as a free man. "Thank God for liberty" was also the fervent breathings of Anderson, the fugitive slave, as he fled from Southern slavery, pursued by officers of the state, when he also stood on Canadian soil. All this is changed now; but to that poor slave, which was God's country?

Two American miners were in a very serious and bitter quarrel in the Klondyke. One said to the other, "Wait till I get you in God's country, and I'll blow the top of your head off." To the threatened man, in fear, possibly, of his life, which was God's country?

Dear brothers and sisters of the Reorganized Church of Jesus Christ of Latter Day Saints, wherever you may be, wherever our lots be cast, let us seek to make it as much God's country as we can. Let us each endeavor to conform himself to the essential demands of the gospel, so that the beautiful life of the Master may be manifest in us. By so doing, our influence will widen, like the stone thrown in the water, the waves circling out in wider and wider rings till the effects are felt on the other shore. That is "God's country" where good men are protected and evil men punished; where justice is administered without fear or favor. Both Briton and American can heartily sing,

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:

.....
"Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!"

We can all sing this hymn, every word. Let us be free from all overweening pride in national superiority in all things, and, like Shakespeare, see "books in the running brooks; sermons in stones, and good in everything." There is much evil to eliminate from *our land* before it can properly be God's country; so let us continue to pray for that day that is, we believe, near to us, when he shall come to be glorified in his Saints.

Allow me to also refer to another matter, and I also do so in the same spirit of loving kindness that has characterized the foregoing.

In the *Autumn Leaves* of some months ago, the

particular issue of which I have forgotten, a writer makes the claim that the United States is the great supply market of the world. That it is the world's great money market, etc. In proof (?) of this the writer stated that England had to borrow money from the United States to carry on the war in South Africa. Will this writer kindly inform us who the bondholders are? No government lends money. They may guarantee a loan, as Russia did with China recently.

Why has the American Government made so many calls on the British capitalists for loans, if the United States is the great money market of the world?

Now, what are the facts of the case that caused the writer of the article in *Autumn Leaves* to make the statement he did?

No government keeps a large cash surplus on hand. Some continental nations have, of course, a large amount of money laid away for the emergency of war, but no British government does so. When such arises, with that power, their bonds are placed on the British market. In the South African war, there was required several hundred millions of pounds. I refer to one case, as they were offered more than once. This sale of bonds, as with the others, did not go begging. They were all taken in two hours by the Bank of England. This bank has a branch in New York City, United States, and they, the branch, made request of the parent in London for the privilege of carrying one million pounds (about five million dollars) of those bonds. Not bonds that had been bought by the bank in New York, but by the parent concern in London.

To this, the management of the Bank of England had no objection, but they could not go out of the country except by the consent of the Chancellor of the Exchequer, Sir Michael Hicks-Beach, and he being agreeable, the transfer was made. If this is borrowing money, then the statement of the writer in *Autumn Leaves* is correct, but we have grave doubts of any one seeing it in such a light as the present, and it is far from being a dim one.

The United States may yet come to be the great Bourse of the world, and I might live to see it, and it would do no violence to my love for my country as I have such confidence in God who is bringing to pass his great work among the nations for the establishment of his kingdom upon earth. The nation that is true to itself in God's righteous demands will receive the divine approbation, and can lend to all and borrow from none. "Righteousness exalteth a nation, but sin is a reproach to any people."

Brethren, "the land shadowing with wings," as ye say America is, and which I believe, North and South, must not cover up, hide and protect that which is a reproach to any people. It must defend black and red, as well as white men. It must mete out swift and

sure punishment to all who are guilty of violating the law of righteousness.

Of one thing we can be sure; the wealth, power, and direction of the world is in the hands of the Anglo-Saxon race, and if true to our best interests, as seen reflected in the gospel of Jesus Christ, it will so continue till he comes. Then will fly the blood-stained banner of our King to which we will all pay loving homage.

Such a grand heritage being ours, let us free ourselves from that narrow prejudice that seeks to make the gospel a part of the government we so much admire.

As a missionary of thirteen years of labor, I have met with some of the ultra or radical ones, and some have charged us with being a Yankee church. This has been, no doubt, the experience of other Canadian missionaries. Of course, we most emphatically deny such an allegation, and put in the claim to be the democracy, or government by the people of Christ on earth, and waiting for his coming, when he will establish his theocracy. I am afraid that if our accusers were to see some of the articles referred to, they would be confirmed in their views, or would claim they were.

Dear brothers and sisters of the same blood with us, this great latter-day work is committed to the Anglo-Saxon race irrespective of national boundaries. Let us be faithful to our traditions, and with a cosmopolitan spirit, in the sense of freedom from local prejudice, in the words of the poet:

"In freedom's van together lead
The world to freedom's perfect day,
With highest thought and noblest deed
The Anglo-Saxon way.

"And His eternal benison,
Whom stormy winds and seas obey,
Shall smile on duty bravely done
In Anglo-Saxon way."

This is God's work, and also ours, but let us not try to make it American or British and narrow its influence so that many of God's sheep will be shut out. He is seeking for them, and has commissioned his servants to "hunt them from every mountain and from every hill and out of the holes of the rock." Yes, as Julia Ward Howe says in her beautiful and graphic "Battle Hymn of the Republic:"

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free
While God is marching on."

"Righteousness exalteth a nation, but sin is a reproach to any people." God's country will be the redeemed world. At present, the prince and power of the world is the controlling and governing force in all nations.

From newspaper reports of the exploits of criminals in the United States, we can easily see that the courts of justice should be kept very busy,

An infidel once said to the writer: "Do not go hunting for heaven away beyond the stars, but seek to build it up here, and posterity will bless you." "Amen!" I replied fervently. May we all learn the lesson, see God's country in the midst of his people wherever they may be, and with a heart full of love for all of his children, black or white, dark, yellow, or copper, with charity for all weak ones, and malice toward none.

A. E. MORTIMER.

SEAFORTH, Ontario, January, 1903.



"CHURCH FINANCES."

Under the above caption in *HERALD* for November 26, occurs an editorial comment upon the article of Bro. Joseph Flory, said article appearing in *HERALD* of same date.

In the first paragraph of the editorial are found these words:

"It seems to us, however, that when men are put in charge of any special work in the church their rendition of the law, or rules of the church under which they are supposed to serve, should have the preference; and unless the liberties of the people are subverted, there should be general acquiescence in their conclusions."

As to the correctness or incorrectness of the position taken by either the editor or Bro. Flory, as to the subject matter under consideration, I wish to be understood as having nothing to say, but wish, rather, to make the quotation from the editorial a text from which I might deduce some thoughts that to me are of vital interest to us as a people.

No department of church work, to my mind, is of so little importance, or rather no work in any department of the church, is of so little importance, that it does not impose upon every individual member, who is required to subscribe in the least way to its demands, the necessity for the same knowledge and understanding concerning every detail, as upon those who may stand as the official heads of the department. Certainly, this is requisite to an intelligent following, based upon the hypothesis that to follow aright is of as much importance as to lead aright. Indeed, we believe no truly great leader will be content to have his subordinates follow in any other way.

It is to this end that I wish to write; for the purpose of impressing the mind of the reader of the supreme importance of a personal understanding of what is written in the standard books of the church, relative to the duties of its membership, so that when those who are put in charge of any special work in the church, come before the people to teach and instruct them, they will be in a condition to sit as judges in the matter, as to the correctness of such teaching. And, when the common people begin to thus qualify themselves, and demand of their

teachers and leaders that they give them such instruction and understanding as required above, then, and not until then, will our teachers realize the great responsibility that attaches to them as servants of the people. So far as I am concerned I feel that the difference between going just right and a little wrong is so great that none of us can afford to become careless or indifferent toward matters wherein our eternal welfare is at stake.

I think in the past the church has had many blind followers, and altogether too many blind leaders, and as a result of this, some have fallen into the ditch. It will be well, then, for us if we can be awakened to the necessity of changing our methods somewhat, that we might present a better appearance before the world of mankind as well as unto the Lord.

It is not to be presumed from the above, that the writer expects that the common people will be in advance of their teachers, but this is the thought he wishes to convey, that no member is required to subscribe to the teaching of any man until he first understands that such teaching is in accord with the law of God. Anything less than this would be a blind following, and in the most effectual way "putting our trust in man and making flesh our arm."

Now while I do not think the editor intended to convey the thought or idea that members were justified in being careless and indifferent as to the manner in which they accept the teaching of those who are set apart as teachers in the various departments in the church, yet I do believe that many will think that such statements as made by the editor, and quoted above, are a standing rebuke to those who have, for the sake of arriving at the truth, seen fit to question the positions taken by some of the teachers who have been chosen to teach in the various departments of church work, and to those who have seen fit to criticise such teaching. I am quite certain I understand the position assumed by the editor of the *Herald* in matters of this kind, having been a reader of that paper almost from the beginning of his editorial connection with it, but I can not help feeling that such statements as the one referred to in the editorial quoted, are often misleading to those who, through their lack of understanding, fail to catch their true import. I believe the danger of being thus misled is due to the belief that our eldership has some superior advantage in securing the truth, through divine assistance of the Spirit; or in other words, they fail to see that there is no "Holy of Holies" into which those holding priesthood authority can go; that every other honest seeker after light has not the same right to enter. We ought to remember that to have truth in its highest and best sense, requires us to have a personal insight into it, and "whoever abandons the personal research for truth, abandons truth."

In the last paragraph of the same editorial these

words occur: "Is it not better to have each department at liberty to carry on its work according to the law and the light, wisdom, and direction of the Spirit to which as officers of their calling they are entitled? We certainly think so."

This statement, coming as it does from one high in authority, and as a leader, without qualification, I fear will be made to do duty for more than it is worth, by those who are not so well informed as they should be. It will be used as a weapon of defense against those who, like Bro. Joseph Flory, desire first to have a personal insight into things before subscribing to their demands.

Now the question might be asked, and indeed it ought to be asked and answered in the mind of everyone, What is the work of the officers of the financial department of the church? Is it to define the law of finance with the thought in mind to have the people comply with it without seeking for an understanding of it for themselves? Hardly. But I fear that many of your readers will think this is what you mean, and when the officers of that department come among the people, they should receive their rendition of the law, because as officers of that department they are entitled to a sufficiency of the Spirit of God to enable them to understand aright.

Notice, I do not say this was your intention to have the people so understand you, but I believe many will infer as much. It is not enough for the officers of our financial department to understand the law, and the people to recognize the fact that they do so understand it, any more than it is enough for a schoolboy to see that his teacher knows how to solve his mathematical problem. The boy needs to see it as his teacher sees it. Just so in spiritual matters, we ought to be able to perceive that our teachers perceive, but before we can comply with the law intelligently we must be able to perceive for ourselves.

Let us have a perception for ourselves, then, and not be content with a "perception of a perception." I can not comply with the requirements of a principle of law in the highest and best way until I understand and comprehend it. I must first see it as it is, as it stands related to other principles of the law of which it as a principle forms a part. This I could never do simply because I followed the instructions of my fellow man, though I knew he understood it and was right. Am I right in this? If so, certainly I am entitled to as much of the spirit of God in my research for truth, if I am honestly and earnestly seeking, as any holding office or priesthood authority, though I myself am only a layman.

Never will the church arise to the dignity of its profession until its membership, one and all, wake up to the fact that it is just as necessary for the humblest citizen to have a full and complete knowledge and understanding of all the laws of the church, and

kingdom of God, as it is for those who stand high, so far as relates to priesthood authority.

If we would be less concerned about what the consequences will be in neglecting to follow the teachings of those in authority over us, and more concerned about finding the truth through their assistance and thinking of what the consequences will be if we fail to find it, we will be doing more for ourselves and the work.

No man, no matter how much truth he may have, or how high he may stand as a teacher and leader among men, can speak with authority to others until they are convinced of the truth as he has it. The moment I am convinced of the truth, justification or condemnation begins with my acceptance or rejection of it.

I believe, then, if we would have truth in its highest and richest form we should acquire the habit, and cultivate our faculties for selecting it at first hands.

D. P. YOUNG.

HOLDEN, Missouri, December 3.

HOLDEN, Missouri January 9.

MR. JOSEPH SMITH, Lamoni, Iowa;

Dear Brother: Yours of the 5th instant, relative to withholding from publication my article, wherein I criticised your editorial in HERALD for November 26, is before me. In reply will say, I only used the quotation as a text from which to make an argument in favor of a principle which to me was of vital interest to the work in which we all are engaged. If I failed to follow my text, but reasoned well upon the theme or principle under consideration, then it seems to me no serious objection could be urged against the article.

The most essential thing to consider in deciding whether the article should be published, is not what your words, when properly understood, would convey, or what they would mean when viewed from the widest possible range of implication, but what principles does the article discuss, and will the subject matter contained therein justify its publication.

My thought was not to criticise the statement as it appeared in itself, but rather the meaning which I considered might be given to it by implication. If I was wrong, and such fears were not well founded, it does not necessarily follow that the article or reasoning as set forth is void of merit, hence, should not become a bar to its publication.

In my article I endeavored to present a theory concerning the best possible way to render obedience to, and make personal application of, any principle being taught by those in authority. The central thought was that without the exercise of our personal liberty in accordance with our highest intelligence and fullest energy, no matter if the act was right in the abstract, there was something lacking to give it life; the letter would be there, but not the spirit, hence as

Paul says, the act taken as a whole would be dead.

Would the work of the various departments of the church be held in abeyance, or in any way paralyzed, if those having authority to teach the people would insist on the people understanding what they were teaching before complying with it. Are the interests of the church in any sense, being jeopardized by my failing to follow our teachers until I reach an understanding of the principle they are endeavoring to convert me to if I am earnestly seeking to understand? Certainly not. In my article I was aiming to safeguard these fixed and fundamental principles of understanding and progress; this and nothing more.

I have long since thought that if there was any one thing, more than another, that hinders more rapid progress of the work, it is due to the fact, that we do not, as officers and laymen, seek to obtain a personal knowledge of the work in which we are engaged.

If you do not see fit to publish my article, please return it to me and I will most certainly think none the less of you.

Very truly yours,

D. P. YOUNG.



J. W. M'GARVEY AND J. A. BEATTIE VS. D. H. BAYS.

In D. H. Bay's book on "Mormonism" eleven pages are devoted to church organization repeatedly denouncing the Bible authority for a "First Presidency."

The following question to and answers from two prominent educators in the Christian or Disciple Church show that Bays is out of harmony with his brethren who understand "Greek," hence he must be counted wholly unreliable.

Question: Would it be improper, in speaking of Peter, James, and John, whom Paul called "pillars" (Galatians 2:9), to call them presidents or a first presidency of the Christian church?

Reverend J. W. McGarvey, the venerable president of the College of the Bible, Lexington, Kentucky, replied November 24, 1902, as follows: "I do not think it would. A pillar is that which upholds the roof of an edifice, while a president is one who rules an assembly. There may be many pillars in the same edifice, but there can be but one president of a single assembly. We are always safe in retaining the metaphors of Scripture, and when we substitute some of our own we are apt to make a botch of it."

Mr. J. A. Beattie, the honored president of Hiram College, Hiram, Ohio, answered, December 5, 1902: "It has always seemed to me that the teaching in this passage is that these men being the chief men are represented in this place as the support—as upholding the church—as those who stood under it and held it up. The figure of speech which causes the use of 'pillars' seems to press this as the idea rather than the idea of office. It is true that they

guided, controlled, and in this way it is natural enough to look upon any one of them as a president and the whole as constituting the presidency or a presidency. I do not see anything especially improper in calling them presidents, and yet I do not think the writer intends to hold them up in this light, but rather as the supporters, the upholders, the sustainers of the church."

Mr. Bays is wrong in his teaching, while the Reorganized Church of Jesus Christ of Latter Day Saints is right.

C. J. HUNT.

DELOIT, Iowa.

Selected Articles.

THE POPE'S ENCYCLICAL ON THE SCRIPTURES.

The Pope's latest encyclical, formally instituting the new Biblical Commission, is regarded as more than usually significant in view of the fact that it is a recognition of the influence of the "higher criticism." In this document the members of the commission, who have already met in Rome and selected Father David Fleming as chairman, are definitely instructed as to their duties. From the London *Tablet* (Roman Catholic) we quote the following summary of the guiding principles laid down:

"The Holy Father lays down under three heads the leading ideas which are to serve as a guide to the members of the commission in their work. In the first place they must take advantage of the fruits of modern research. Any help to biblical exegesis they must take up without hesitation and by writing make it matter of common knowledge. Philology and the kindred branches of knowledge must be sedulously cultivated. Almost all the attacks on sacred Scripture have arisen from these studies, and we must seek our weapons there if the struggle with error is not to be carried on at a disadvantage. We must not let non-Catholics outstrip us in the knowledge of the ancient oriental languages and in familiarity with the early manuscripts. In the second place, the authority of the sacred Scripture must be maintained in its entirety. They must guard against the spread amongst Catholics of the reprehensible practice of allowing too much weight to the opinions of non-Catholics, as though the proper understanding of the Bible depended on a display of extraneous erudition. God has not delivered it over to the private judgment of the learned, but has intrusted its interpretation to the church. . . . It is not the laws of hermeneutics, but the divinely appointed guide and teacher, the church, that can throw light on the obscurity of the divine books; the legitimate sense of Scripture is not to be found outside the church, nor can it be given by those who reject her teaching and authority. The members of the commission, therefore, must do their best to induce those who are taken with an excessive

admiration for non-Catholic writers to give a more devoted adherence to the church. If the Catholic interpreter seeks help in his critical studies from outside authors, he must use caution and discrimination. The critical faculty is of the greatest help in penetrating the sense of the sacred writers, and may be sharpened by the opportune use of heterodox authors, but Catholics must beware of being infected by the intemperance of judgment into which the higher criticism frequently degenerates. In the third place, the commission must give special attention to the positive explanation of sacred Scripture, as it is of the greatest benefit to the faithful. With regard to those texts where the sense has been authentically declared either by the sacred writers or by the church, it is hardly necessary to say that this interpretation is the only one that can be in accord with the canons of sound hermeneutics. The many passages which the church has not definitely explained are left to the judgment of individual scholars to interpret as they please, as long as they are faithful to the standard of the analogy of faith and Christian doctrine. The keenness of the discussion, however, should not lead to breaches of mutual charity. It will be the duty of the commission to regulate the chief questions in dispute among Catholic scholars, and decide them as far as their judgment and authority can reach. One advantage to be gained from this will be that questions will be matured for the declaration of the Apostolic See as to what must be inviolably maintained by Catholics, what reserved for further investigation, or left to the judgment of each individual."

"This looks like prescribing in advance what the commission shall discover as the result of its investigations," observes the *Chicago Advance* (Congregational); "but even so, the appointment of the commission is noteworthy; for popes have in the past yielded to the Protestant spirit of investigation and private judgment by processes not severely logical, and the holy father in this instance is but following in the course of his predecessors in adapting himself to progress somewhat at the expense of logic." The *Chicago Interior* (Presbyterian) comments, in similar vein:

"Pope Leo's encyclical appointing a commission 'to devote their entire energy to insure that the divine words may receive the explanation demanded of them by the times,' does the utmost possible to make the labors of the commission utterly sterile by adding this qualifying instruction: 'That must be held to be the true sense of holy Scripture which has been and is being held by the holy mother church.' There is not a minister anywhere in Protestantism who would not agree that that sentence contains the gist of the reason why the Catholic Church is so nearly a failure as a witness to living, saving Christian truth. And yet we have known even Presbyterian ministers who,

whenever theological professors were appointed to do for our church what this commission is to do for Catholicism, have insisted that they must put on just such clamp-locks as the Pope has commanded these scholars of his to wear. It is sometimes necessary to discountenance some professor who has used his liberty to bad advantage for himself and the church; but the danger of such a result in isolated cases will never persuade the *Interior* to consent to weigh our theologians with papistic ball and chain before turning them loose to seek the truth."

The *Springfield Republican* says:

"It is a commonplace that the reformation substituted an infallible book for an infallible church. But the ancient church has always held that an infallible book can only be interpreted by an infallible church. And nothing could be more reasonable. If God has given an absolutely perfect revelation, he must have provided an absolutely perfect interpreter. This he has done in the church, with the divinely ordained vice-regent of God in the seat of Saint Peter as its head. Between this and the untrammelled freedom of the scholars, and thinkers, and every man and woman, there is no place for pause.

"The results of the Pope's special commission, which is to apply scholarship so far as they dare, and to preserve all the dogmas and proof tests uninjured, will not be awaited with any great anxiety, though a certain curiosity will attach to the findings. It is as much as saying: Find out what you can, but keep it close."—*Literary Digest*, December 27, 1902.

A little church in Pennsylvania recently celebrated the one thousand millionth minute since Christ's coming to earth. In an article on "Pierpont Morgan, His Advisers and His Organization," John Brisben Walker mentions that Mr. Rockefeller is popularly supposed to control one thousand million dollars, and that one thousand million dollars would represent the labor of ten thousand men since Christ's coming to earth, calculated at the average scale of wages paid during the past two thousand years. In the same number of the *Cosmopolitan*, a very interesting calculation is made as to what the one thousand millions could accomplish in the hands of a thoroughly ambitious man.

The introduction of school gardens into the educational system of our country is an event of larger significance than is generally recognized. It is a growing fact. In some cities this work is being encouraged by municipal and civic clubs, college settlements, factories, and a very few schools. Interest in the movement is growing rapidly. The agricultural and horticultural progress of Europe is largely due to the efficiency of the school gardens. In Belgium, the study of horticulture is compulsory. Each school must have a garden. In Austro-Hungary there are more than eighteen thousand school gardens. In Russia the school gardens include two hundred ninety-six acres, vineyards, one thousand two hundred fruit trees, and a thousand beehives. School gardens are not regulated by law and encouraged in Germany, but in France, according to a decree of December 11, 1887, no plan of a school building in the country to which the state contributes shall be accepted unless a plan for a garden be attached. Miss Miller, dean of the Lowthorpe School of Horticulture, tells about school gardens under the title, "An Experience and a Lesson," in an illustrated article in *Home and Flowers* for January, 1903. This is a graphic, up-to-date account of what is being done all over the world by children in the way of practical gardening. The article shows the educative influence of this work, and its splendid effect upon the characters and health of the children.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Home Department of the Sunday-school.

(Paper read before the Little Sioux Sunday-school Convention.)

In coming before you I do not consider it necessary so much to enter into a discussion of the plans or methods of the work as to try to impress the utility and necessity of the work being done. Most of you have the leaflet on the Home Department, and can study the plan for yourselves and thus gather an understanding of it, but as to the necessity and practicability of the work, some are not altogether converted. Many who believe in it as a principle, do not think that they can do anything in the matter. Let us, therefore, look into the matter for a little while from the standpoint of utility, necessity, and practicability.

First, as to the

NECESSITY.

What is the mission of the Sunday-school? Most assuredly it is to bring about a better education in the things pertaining to the law of the gospel upon the part of the Saints—children and adults, but primarily the children. This being true it follows that the work should be extended to those who are for any reason not permitted to share in the benefits of the Sunday-school by attending the regular sessions. If we believe that a knowledge of the law is necessary and essential to salvation in the celestial kingdom (and we all believe that, I presume, because we can not obey the law until we have first understood it), we must also believe that one can not understand it without an intelligent study of it. The most effectual study of it will evidently result from systematic effort. The claim is made, therefore, that the Sunday-school is a very effectual help in this necessary study of the law. I say, therefore, without equivocation, that the strong probability is that those who do not make a study of the law as revealed in the books for themselves will not be prepared for the highest degree of glory. Why did the Savior say, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me"? Again, "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." The people do not, many of them, do much studying of the word in their homes about their firesides, and hence the necessity of lending our influence so far as we can do so to bring it about more generally than it is done at the present time.

Second, its

UTILITY.

It goes without saying that what is everybody's business is nobody's business, and if some one does not make it his business to see that a more general and effectual study of the word is made by the people, no one will do so, except incidentally. This department is instituted for the express purpose of making it somebody's business to encourage and assist in this part of the work of gospel education, and it at once opens up to hundreds of the young who are desirous of finding something useful to do, a field that is unbounded both in extent and fertility. It is therefore useful both to those who minister and to those ministered unto. "It is more blessed to give than to receive." Do we believe it? I trust that we do. I believe that we do. This work is twice blessed; it blesses them that give and them that receive.

Third,

IS IT PRACTICABLE?

Unquestionably, yes. Is the preaching of the gospel practicable? Without purse or scrip? Somebody must make sacrifices that it may be preached. Yes. Somebody must make sacrifices that

this work may be done, too. Some one must be willing to forego the comfort and pleasure of a quiet evening at home now and then in order that some of the cheer of gospel teaching and influence—the association of the "Comforter" may be enjoyed by somebody less highly favored than themselves. Are we willing to do it? Let us ask ourselves, "Which is the greatest commandment?" and then answer in the words of the Master, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and the second is like unto it, Thou shalt love thy neighbor as thyself."

Dear Sunday-school officers and teachers, do we believe when we call attention to these immortal words of the greatest Teacher that ever taught that they apply to us as well as to those whom we teach? Do we believe further that it is required of us that our teaching shall be made effectual by our examples? Do we believe that now is the day of salvation? Do we believe that in every life there comes the supreme moment when a decision is to be made whether service is to be rendered to God or to mammon? Have we thought that in the lives of some of our boys or girls that decision may be made to-day? Do we know that sometimes only a word is sufficient to turn that decision in the right direction? Are we willing to make the effort to be there, and strive to say just the right word? Think, I pray you, on these things. If we can not be there in person, shall we make the effort to put the word of God there so that God may speak the word when the supreme moment comes? If we believe in the two commandments upon which "hang all the law and the prophets," it is decidedly practicable. But it will cost some one effort. If we were sick or sorely in need, we would try to provide that which would administer to our comfort and necessity, if we could. Why should we not do as much for our neighbor, yea, more, our brother, if we shall find him in need? We should not hesitate to administer to his temporal wants if we found him sick or suffering; why not administer to his spiritual wants and comfort just as readily? This is the practical side of this question that I desire all should consider. It is the practical side of the gospel that so many people fail to get hold of, but the only side which will bring salvation.

Let us look at

THE PLAN OF WORK

for a little while. Your district superintendent is to be district superintendent of the Home Department, if his other duties will permit of his doing the work. If he can not do it by reason of being so occupied with other duties, then the superintendent and assistant of the district are to appoint a Home Department superintendent. He is to have charge of this department in the district, to be the directing head, to give information and advice to all inquiring for it or needing it in his district. He is to have personal charge of territory in his district outside the jurisdiction of any local Sunday-school, in which territory he may appoint local Home Department superintendents. It is his duty to hustle local superintendents and to see the work is pushed in connection with the local schools. He is largely the responsible person for the work in his district whether in local schools or in unorganized territory.

THE SUPERINTENDENTS

of the various Sunday-schools are to act as local superintendents of the Home Department, in case their other duties will permit of their thus acting. Otherwise, the superintendent and assistants are to appoint the Home Department superintendent. He is to have charge of the work in connection with his school, including all territory within reasonable reach of his school. He is to appoint the visitors, keep a record of the work, and make reports as required. He is to work under the district Home Department superintendent and advise and counsel with him. He should see that every individual in the community is visited by the visitors and induced, if possible, to take up the work and become a student of the word of God.

THE VISITORS

are to be appointed by the local Home Department superintendent. They are to visit the houses of all stay-at-homes and try to induce them to join the Home Department and take up the work. They are to visit the members of their classes as often as necessary to assist them in their work, supply them with literature, collect their contributions and records and supply them with new *Quarterlies* and envelopes.

They are to keep the Home Department members posted upon the doings of the school, invite them to attend the sessions of the school when practicable, encourage them to avail themselves of the use of the school library, and in short, to be all in all to them so far as their ability and opportunity may permit. It may be seen at once that the work opened up by this department is limitless in its extent, and yet not unpleasant or irksome, and can be done by the boys and girls, young men and young women, ladies or gentlemen. Any one with average sense and judgment and a willingness to assist what he can in the work is qualified and eligible.

Now, let me say in

CONCLUSION,

that I think the time is fully ripe for the districts and local schools to take hold of this work and push it forward. The convention is the place to begin it, and this convention should not adjourn without recognizing this department and making provision for it to be introduced and prosecuted with vigor. Remember, the Lord said the "organizations for good" should be blessed "even as they bless others of the household of faith." Here is a chance to "bless others of the household of faith" and by so doing claiming the promise of blessing to ourselves. Do we need more spiritual power and blessing in our work? Ah yes. Then let us be up and doing in this, and in all other good works.

May the peace of the Most High meet with you in the convention and assist you to a righteous conclusion in all matters affecting your work, so that your light may actually go out to all within the radius of your influences, including all the stay-at-homes, and so that many may in years to come rise up and call you blessed, and so that when your labors of love are over the welcome plaudit may salute your ears, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

J. A. GUNSOLLEY.

Should parents be ready and willing at all times, to answer, as best they can, the questions of their children in regard to spiritual matters? What is likely to be the effect on the child of indifference in these things, also on the part of the parents? In reply to the first question, the answer must be in the affirmative, because the word of the Lord advises parents to "Train up a child in the way he should go" (Proverbs 22: 6), and the Apostle Paul advises that they be brought "up in the nurture and admonition of the Lord." (Ephesians 6: 4.) Thus we see that our heavenly Father has laid upon parents the solemn responsibility of educating children in spiritual matters, and this work should commence in the early days of childhood. In Doctrine and Covenants 17: 19, we find, "Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." And thus the effort of the parents is to be seconded by the blessing of the Lord, through their faithfulness in the promises of the Almighty.

The Lord never intended to relieve parents from the duty of instructing their children in spiritual matters. Doctrine and Covenants 68: 4, "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when

eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord." By this revelation of God's word, parents are left without excuse, for it is herein made the imperative duty of parents to teach their children spiritual matters, and the Sunday-school is not intended to relieve them from this solemn obligation, but it is and should be one of the "helps" organized to assist parents in the spiritual education of their children, and because of this, parents should devote some of their time and means to the support of the Sunday-school work, for their homes and their children and themselves are to be benefited thereby.

So our answer to the question, "Should parents be ready and willing at all times to answer as best they can the questions of their children in regard to spiritual matters?" is that the word of God answers yes. The future well-being of our children answers yes. The peace of our homes answers yes. The experiences of the past by those who have neglected this duty answer yes. The hope of the realization of the promises of God to the faithful answers yes. And to this we can all say yes and amen. What is likely to be the effect on the child of indifference in these things on the part of the parents? The facts of history, recorded in the past, are the best answers that can be given to the question. The neglect of these duties by the parents by which their children have grown into a spirit of "indifference" to-day fills the world with sin, misery, and woe. And, as a result, many parents have ended their days in sorrow and distress.

In 1 Samuel 3: 13, 18, the Lord appeared to the boy Samuel, and told him what would befall Eli and his house "because his sons made themselves vile, and he restrained them not." When Samuel told Eli, he said, "It is the Lord; let him do what seemeth him good." He made no complaint because he knew the saying of the Lord was true, and the time for correction was past. It should have been done sooner. In Doctrine and Covenants, section 68: 4, "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for . . . their children are also growing up in wickedness;" Doctrine and Covenants, section 90: 6, "But I have commanded you to bring up your children in light and truth;" and he said to Frederick G. Williams, "You have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. . . . You shall set in order your own house, for there are many things that are not right in your own house," and, in the seventh paragraph of the same section, the Lord says to Sidney Rigdon, "that in some things he hath not kept the commandments, concerning his children; therefore, firstly set in order thy house," also in ninth paragraph, same section, "My servant Newell K. Whitney, also a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place."

With such reproofs as these, both ancient and modern, should there not be an awakening in all our homes to the solemn responsibility that rests upon us, so that we, who have not begun the work of correction, may not hesitate any longer but do it now, and save our homes and our children and ourselves from the stern, but kind rebuke of our heavenly Father? It is far better to be able to say of our children as it is said in 2 Timothy 3: 15, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," also the saying of the wise man in Proverbs 20: 11, "Even a child is known by his doings, whether his work be pure, and whether it be right." So our answer to the question "What is likely to be the effect on

the child of indifference in these things, also on the part of the parents," is the "effect" will be bad for the child, and a source of sorrow and grief to the parents.

For the Lamoni Stake convention.

Letter Department.

OMAHA, Nebraska, January 14.

Editors Herald: On Sunday, the 4th instant, Bro. Le Roy Wood handed me a little tract of the "Anti-Mormon" series, number 4, part 2, by R. B. Neal, of Grayson, Kentucky, in which the first quotation is as follows: "Joseph Smith: I have got the damned fools fixed, and will carry out the fun. The world owes me a good living, and if I can not get it without, I'll steal it; and catch me at it if you can."

On the 5th instant I wrote to Mr. R. B. Neal stating that as he was a minister he would, of course, not use that language in his tract unless he was sure that Smith used it and that if he would let me know where in Joseph Smith's writings that language could be found he would confer a favor on the writer and might save a soul, or words to that effect. I had of course read the statement before but had forgotten just where it occurred. However, I was sure that he could not find it in any of Joseph Smith's writings, for I have read too many of the Seer's words not to know that such language was not his. To-day I received the inclosed letter from R. B. Neal, also the December number of the *Helper*, and tract number 6 of the "Anti-Mormon" series. I have sketched the above-mentioned tracts and all I care to say about them is as follows: If the spirit that directs the writing of these tracts and the general spirit of these tracts and the comment therein contained is the spirit of the ministers of the so-called Christian Church, it is not, in my estimation, the Spirit that characterized the blessed Master. I have not so learned Christ and I thank God for a different training in spiritual things. Fairness, truth, honesty, and love should be a characteristic of every minister in conversation, preaching, writing, lecturing, or debating.

"I know that my Redeemer lives."
What comfort that sweet sentence gives!
He lives to plead for me above;
He lives to save me by his love.

O longing soul, lift up thine eyes,
To where he rules beyond the skies,
And see the glory of his face,
And be partakers of his grace.

O see the tokens of his love,
Still shine in glory up above;
His wounded hands, and pierced side,
Are still the living Christian's pride.

He lived for you, and died for me,
And how could I forgetful be?
Or cease to love him as I should,
When he to us has been so good?

He is our hope, our staff, our stay;
He leads us safely all the way.
From day to day, his love I feel,
When humbly at his throne I kneel.

CHARLES E. BUTTERWORTH.

"January 10.

"C. E. BUTTERWORTH,

"Omaha, Nebraska,

"Dear Sir: Your note is before me. I have a book before me, 'History of Mormonism,' by E. D. Howe, published in 1834. On page 236, in the sworn testimony of Pete Ingersoll, a near neighbor and intimate of the Smiths, you will find this state-

ment: 'Now,' said Jo, 'I have got the damn fools fixed and will carry out the fun.'

"Ingersoll made affidavit to that December 9, 1833.

"I have also before me volume 1, 'Mormon Portraits,' by Doctor W. Wyl, a careful and conscientious writer. In that you will find the rest and more of a like nature, both by Smith and Brigham Young. All I desire is the facts about Mormonism. I have studied it pretty thoroughly and I am strong in the conviction that it 'was conceived in sin and born of iniquity.'

"I expect to reply to your letter in the *Helper*, as it may help others like you who seem not to have certain facts at your command.

Yours for truth,

"R. B. NEAL."

THORNTON, Rhode Island, January 10.

Editors Herald: I believe I have not troubled your (our) paper since some time before the last General Conference, but I have not lost interest in the *HERALD* or in the cause it represents.

I presume some of my friends wonder where I am and what I have been doing all of this time. I have been working against some difficulties of a physical character, but have been able to keep comparatively busy just the same. I had the pleasure of remaining in the city of St. Louis for one week on my way home from General Conference, and preached for the Saints there in their beautiful church, and felt the Spirit of the Master in so doing. Altogether it was a week spent that I shall not soon forget.

I could not pass by the Philadelphia Saints without stopping, so preached for them before spending a few days at Bridgeton, New Jersey, where we have one sister and a few friends. Back to the city again to say good-bye to the Saints who have become dear to me by association, then home. The missionary in charge appointed me to labor in Providence and Fall River for a short time. Owing to sickness and death, the time was necessarily extended until November 1, on which date I left home for Boston, and preached to the Saints there on Sunday. A nice lot of Saints in Boston; all growing.

On November 4 the writer left for South Durham, Maine, where my cousin William B. Young, wife, daughter, and son-in-law live. All of the above persons in the church. Arrangements had been made to hold meetings, and the "new preacher with a strange doctrine" began to preach. The local pastor of the Quaker church said, "Watch him; he is a Mormon, and when he goes away will take somebody's wife with him." I preached for nearly a month as opportunity and weather permitted, and strange to say did not take anything away with me but my grips and, I hope, the respect of those who heard me preach. Quite a number were interested and I trust some may obey in the future.

I had intended to visit other places in Maine, but the weather was so bad it would not have been practicable at that time. Brn. "Will and Bert" can hold the fort until the writer or some other brother can visit them again.

Christmas found me in Providence, where I received my share of candy along with the other children, and a present or two of a more substantial character. By the way, just before I left for Maine our genial young Bro. Daniel Joy put a roll of bills into the writer's hands, contributed by a number of Saints, which was very thankfully received, and the spirit prompting gifts of this character is appreciated far more than the intrinsic value of the gift.

I preached for the Saints in Providence on the Sunday before Christmas, and for the Fall River Saints the Sunday after. I contracted a severe cold while in Maine, and it has failed to leave me entirely as yet, interfering somewhat with my labors.

I have received word from Bro. Sheehy to join Bro. Lentz in Western New York as soon as possible, so I presume in a few days if all is well, I will be on the road again.

This day I preached the funeral sermon of an aged sister in Johnston, Rhode Island, to quite a large gathering most of them strangers to our faith. We feel assured that good was done.

I forgot to mention that I spent some time with Bro. I. M. Smith in the tent at Haverhill, Massachusetts, in July, where we were kindly cared for by Bro. and Sr. Thayer. We had a nice time, but there was not very much interest on the part of the world. I was called home from the reunion at Silver Lake, after two or three days of joy, to the bedside of a dear mother, who lingered until October and then passed over the river.

While in Providence in September I baptized my son, George, and another boy, the son of Sr. Eva Glover.

With good wishes,

GEORGE W. ROBLEY.

AURORA, Illinois, January 10.

Editors Herald: I expect to return to Cleveland, Ohio, to make my home there where I first learned of the Latter Day Saints. When I resided there the work was not established, but since I have met with the Saints on two occasions for about eight weeks last summer and the same length of time two years before this; so I have become somewhat acquainted with the Saints there and the efforts they are putting forth. Now I entertain a hope of meeting with them again shortly and becoming a member of the Cleveland Branch. This seems to be coming about providentially. I desired to move back there last summer, but my folks would not consent. So returning home I accepted the position that I formerly held. After a few months I learned that the factory was likely to move to Cleveland, and wanted me to go with them. This was agreeable, and now I am waiting for word to get ready to go.

The past twelve years I have attended meeting in Chicago and Plano mostly, as well as elsewhere in the district, which has been a great help to me along life's journey in this latter-day work. The *HERALD* and *Ensign* have been very valuable to me, also, and should I fail to testify to this help I should omit an important part of my testimony that has come to me when I could not attend meetings. I prize the church papers with other works of the church above all else in my possession, and have noticed that where these are lacking in the homes of the members there is also lacking a large degree of the spiritual life and energy that others are enjoying. We must keep in touch with Christ and the spiritual life which he imparts. A quotation from John might apply here as well as to the world: "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." These are trying times to those who would keep in touch with this latter-day work. There must be sacrifices made for the gospel, that we may receive and abide in the Spirit that Christ said the world could not receive.

I am still in the faith and trust to continue. This I know can only be accomplished by obeying the doctrine of Christ and keeping his commandments, and pure love for God, and his work will be manifest only in proportion as we love God, keep his commandments, and demonstrate that we believe that God is a rewarder of them that diligently seek him.

I trust that the Spirit of Christ may be manifest in your gatherings of the Saints and abide with us in all our efforts to build up the kingdom of God and establish his righteousness.

F. T. HAYNES.

SYDNEY, New South Wales, Australia, November 4.

Dear Herald: It is some time since I have written anything to the readers of this excellent paper. I write a few thoughts to elicit more knowledge by an abler pen than mine.

What is man, and what was he at his creation, is an important question that has been asked by the learned and unlearned in all ages. But with all the wisdom and learning that this world hath attained unto, men are still unable to give a satisfactory answer

to the question. The Psalmist says that man is "fearfully and wonderfully made," that he is a little lower than the angels. He not only possesses a different organization, but powers and capacities of mind, distinct and of a far more exalted character than the animal creation around him. We can form some conception of his formation in the womb, the progress of his organization, and the development of his nature, until the time of parturition when he emerges into the world. We then can witness the dawn of his mental powers from their earliest manifestation until maturity; recognizing at each advancement increased strength, vigor, and capacity to his advancement appears there is no limits.

Had man an existence before he appeared in this world?

According to the Bible it appears that his spirit existed before the formation of this earth. The Lord said of Jeremiah, "Before I formed thee in the belly I knew thee." There can be no knowledge of an object without its existence, therefore, the spirit of Jeremiah had an existence before the body was formed. Paul is called a chosen vessel. The redeemed are said to be chosen or elected. The time of its being done is said to be before the foundation of the earth. Christ is called the Lamb slain from before the foundation of the earth. It would be just as impossible for God to choose them, if they had not an existence, as it would be for a person to choose fruit from an empty basket.

It is said that when the foundation of the earth was laid all the sons of God sang together and the morning stars shouted for joy. The reason that they were filled with joy was that they looked forward to the time when they should be permitted to go upon it, and take a tabernacle, that they might attain unto the like power and glory as their heavenly Father. That it is possible for man to attain unto that power and glory is evident from the saying of the Savior when he prayed that his disciples should be one with him as he was one with the Father.

From the foregoing we may conclude, that he possesses powers and capacities of mind that are susceptible of increase, even unto a fullness. Therefore, when Adam was created in the image and likeness of God, he was pronounced very good by him who created. Now the question is, Were they created mortal or in an immortal state? We read that they were in the garden of Eden and had access to the Tree of Life and ate of the fruit of it whereby they could live for ever. But some maintain that they were created mortal because they died, but I maintain that death is the result of disobedience to law; and if no law had been given then there could be no transgression, then death could have no dominion over them. We read that they partook of the forbidden fruit, then the Lord God sent them from the garden, and placed a cherubim and a flaming sword to guard the Tree of Life. Thus we find a change had taken place from a state of mortality to a state of immortality, but had they fulfilled the law, death would have had no dominion or power over them. They were capable of enduring for ever and ever in their organization if they had fulfilled the law and kept within certain conditions and bounds, their tabernacle would never have been seized by death. Death entered entirely by sin, and sin alone. It is a fact they have fallen, and there is a redemption, but some may consider that the redemption only redeemed us in part, that is, merely from some of the effect of the fall. That is not the case; every man and woman must see at once, that a redemption must include a complete restoration of all privileges lost by the fall, and that redemption is as broad as the fall, in order that man may be restored to his primitive state. When speaking of man's primitive state it goes to confirm that when the restitution of all things spoken of by the holy prophets, which will take place at the second coming of Christ, the environments that surrounded Adam will be removed in Christ through gaining the victory over death. Indeed, I may close with the saying of Paul, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to

pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15: 54-57.

RICHARD ELLIS.

ORIOLE, Indiana, January 12.

Editors Herald: Brn. Porter and Flinn have been holding a series of meetings here at this place. They came here Christmas day, closed last night. Baptized five January 4 and have six more to baptize when they return. We have had large audiences and the people seem to be very much interested. Some few have done all they could to shut us out of the schoolhouse, but have failed. Think there is yet a good work to be accomplished here.

The M. E. Church commenced a protracted meeting on last Monday night, January 5. The church is located right by the side of the schoolhouse, but we held the congregation. The M. E. minister called on Bro. Porter to preach in the church Wednesday and Friday. On last Friday when he began to preach several of their members got up and left. They said they were going to lock up the house and were not going to let that old Mormon in there any more, but they became reconciled before night and opened the house. Bro. Alexander, the minister of the M. E. Church, seems to be honest in his religious work and he treated Bro. Porter with Christian courtesy during the series of meetings. We were also visited by the U. B. preacher. Bro. Porter called on him to preach. He took his text where it says the sheet was let down before Peter, and as God was no respecter of persons, he indorsed all churches as a part of the body. Bro. Porter made a reply and showed that was what he had been teaching the people—that God was no respecter of persons, but only recognized one body.

Bro. Porter leaves here this morning. He has been invited to preach in a private house about three miles from here and is going to preach there to-night. From there he is going to Mt. Pleasant to hold a series of meetings, then on to Derby and Mill Stones and return back here if it is the Lord's will. There have been thirty-five baptized here since last spring and a goodly part of them are workers in the cause of Christ.

May God add his blessings to all the Saints, is my desire.

Your brother in the one faith,

JOHN N. BERNARDI.

WATERVALLEY, Kentucky, January 11.

Editors Herald: I would be pleased to have space in our paper for a few thoughts. I say our paper because I understand it belongs to the body. I have been a little offended at our editor two or three times because he did not put in print just what I wrote to the paper; but I am very glad that our brother did not publish everything I was simple enough to send. I sometimes realize after sending a letter that I did not write in the proper spirit. I believe some of us are too quick to get out of the way with the editor for refusing to give place to every article and letter sent to him. We should believe that if it is God's work, God will rule in his house, and that he overruled in putting a man or men to edit the organ of his church, men who would do things well, to the honor of his cause on the earth. It would be a disgrace to the cause, indeed, to publish everything that is written. This we do not doubt.

I am yet in the faith of Christ and desire to do what I can to the honor and glory of him and the advancement of his holy work on the earth, yet I fail on many occasions through weakness. I have been sorely tried, yea, most severely to me for the past twelve months, but I thank the Lord I am being delivered I believe, and I hope I may soon be made free indeed.

I received a supplement to the HERALD over two months ago, requesting me to get a new subscriber to it for six months if no

longer. I went to a brother who owned a home, and asked him to subscribe. "I would love to do so, but I am not able," and at the same time that brother was spending ten or twelve dollars per year for coffee, besides using enough tobacco to pay for the paper once or twice each year, and all this before a large family of children.

I went to another Saint who also used coffee and tobacco. He had a large family but a good little home, and money out. I asked him to subscribe for the *Herald*, but he said, "No, I do not care to just now." So to-day I thought I would try it once more. I asked a brother if he did not want to subscribe for the *Herald* a little while to assist in paying for the press. He, of course, wanted the paper, but was not able to pay for it, though at the same time had enough home-raised tobacco stored away for chewing to pay for it more than once. He probably spends a great amount for coffee.

I do not like to see a brother care no more for the cause than that he would rather damage and poison his body, and choose darkness rather than light. "For whatsoever doth make manifest is light," and neither the church papers nor the prophets can make known very much to them if they will not receive them. Any one who does not want a thing can always find an excuse for rejecting it. But where there is a will for the church papers there is a way to obtain them. I can not see how such Saints can, with any degree of faith, ask God to bless and prosper them on the earth; or either to give them wisdom or the Spirit.

Hoping this will arouse repentance in every such brother or sister,

Your brother in the cause,

J. W. WILLIAMS.

CLAVERING, Canada, January 12.

Editors Herald: I feel it my duty to write to your columns in regard to the Sunday-school work. When our school was organized by Elder John Shields about fifteen months ago there were only four Saints living here, and they lived from one to two miles apart; but they have a nice little school here now. The average attendance last summer was about twenty, but since the cold weather has set in the attendance is from ten to fifteen. There are just three families beside the Saints that send their children to the school, but they come pretty regularly. I read in the HERALD some time ago of a school that was organized either two or three times and carried on for a time and let fall through. So I thought it might be a little encouragement to them to hear from some other schools.

It is a great work for us grown people as well as children, and I trust that the Saints in other parts will feel it their duty not only to attend Sunday-school regularly, but to come prepared to take some part in the lesson, if it is only to answer a question and assist in the singing. I am far from being what I might be, but I trust that it may be as seed sown on good ground that it may spring up and bring forth good fruit.

It is my desire to live the life that God would have his Saints live, and I trust by God's help that I may grow strong in his work.

Your sister,

MAGGIE PERKINS.

HUMPTULIPS, Washington, December 26.

Editors Herald: There are at this place five members of the Latter Day Saints Church whose names remain on the records at Kinmundy, Illinois, as members of that branch. We are located twenty-five miles north of Hoquiam, Washington. There are a number of honest-hearted people here who seem to be interested in the gospel of Jesus Christ, who I believe would accept it if it were preached to them by an able minister. There is at present no church organization here of any sect, and if the missionaries of this district are looking after the best interests of this latter-day work they should do their best to get the first foothold here. At present there are Methodists, Baptists,

Christians, Presbyterians, and Salvationists. We have a union Sunday-school at our house, also a union prayer-meeting every Sunday and Wednesday nights. The schoolhouse is open for all denominations, and we could get a good audience in a few hours notice. Elder D. P. Brown is now nearing his eightieth birthday and is not able to do much, but is willing to do what he can.

Elders coming to this place will have to come from Hoquiam by stage, there being no railroad.

Yours respectfully,
EARNEST E. FISHEL.

GROW, Oklahoma, January 12.

Editors Herald: Two years ago last fall we left Kansas to find a home in Oklahoma. We are located in Day County, but there are no Saints near us that we know of. We miss the society of the Saints very much. Bro. and Sr. D. S. Crawley stopped over night with us last fall, and we enjoyed their visit very much. The first of December Bro. S. S. Smith came and preached ten good sermons. There were few that attended, but the most of them that did come thought it was the best preaching they had ever heard. I think some are almost convinced that the gospel as preached is true. One man is reading my Book of Mormon and another has asked for it to read, but some are very prejudiced. One man came two nights and he thought he preached splendid the first night, but the next night he came Bro. Smith preached on the Book of Mormon and he found out he was a "Mormon." That was enough for him. Others have said they would come next time one of our elders came to preach.

The lumber is on the ground to build a schoolhouse, so we expect to soon have a place to hold meetings. We would like to have any of the ministry stop and preach for us at any time. We are on the road from Red Moon to Seiling. Saints, stop and see us when you pass through.

Your sister,
SARAH SCOTT.

STEWARTSVILLE, Missouri, October 13.

On October 9, 1902, at ten o'clock in the forenoon, I saw the following beautiful vision. A part of the earth in its sanctified condition, a lake of clear water with most beautiful pebbles all around the outer edge, and two large, round and handsome stones which a man was placing side by side close to the pebbles. The man was dressed in very light apparel, wearing a small light gray hat. He had a very peaceful, joyous countenance, and was performing his duty with apparent ease and pleasure. To the left of the lake were two rows of the most beautiful evergreen-trees, far more perfect in shape, color, and verdure than any I have ever seen. The carpet of mossy green all around the same was very rich. Still farther to the left and in front were fine bushes with lovely green boughs, inlaid with rich verdure. Most beautiful scenery of varied kinds met my view for some distance around.

Soon another man with a happy countenance was seen training the vines and caring for the plants. He wore the same kind of apparel as the other one, which was perfectly clean.

Right beyond this was a shrubbery garden, beautifully ornamented on the borders with lovely flowers of varied hues and kinds, and within were tall, silver-colored posts beautified with silver drapery and finely perforated. Several women were passing around in this grand place with perfect ease. As their feet pressed the velvet carpet of green and their hands cared for their precious charge, joy and peace was depicted upon their countenances. They were dressed in very light apparel, though clean and pure, with light bonnets which were alike upon their heads.

Just beyond and a little to the left was a company of children, hand clasped in hand, in a circle, at play. They varied in age from one to eight years, and their little faces beamed with mirth and glee. Every minute one of the little ones

would loosen his hands, always slipping within the circle, not out, and never falling. Every move was gracefully performed. The scenery around them was charming and and their joy seemed complete. Just beyond and to the right were girls engaged in performing light duties. These were surrounded with the beauties spoken of before and how grand it was to behold the silver posts with rich ornamentation, and beautiful flower beds which were filled with rich, fine flowers which was at their right. Being anxious to learn what they were doing, I looked closely at one and found she was entwining fine silk thread, of a pale blue shade, around a shuttle or part of a loom. They were dressed delicately and were attired in pure, clean clothing. Happiness beamed from their faces, and their hair was puffed and combed so evenly, with no other covering upon their heads.

Just beyond the beautiful scenery that surrounded them were a number of boys who were within a garden of fruit and vegetables. I saw a row of large, ripe, luscious grapes. The beauty and perfection of this garden I can not cause you to comprehend unless you are inspired by divine power. I beheld with joy, wonder, and satisfaction this vine and the way it was trained; also the beautiful ridges upon which the vines were; also the potatoes,—not a weed. Nothing was imperfect and all was serene peace. These youths were also attired with light apparel, and wore the same joyous expressions upon their countenances as the maidens. Then I saw one boy cut a large bunch of grapes from the vine.

As I looked beyond quite a distance I beheld scenery far surpassing in beauty any I had seen before in the vision. Extremely tall, silver-colored posts, decorated in rich trimmings and ornamentations of many kinds, made the scene grand, beyond description. I beheld people moving gracefully around preparing the beautiful surroundings in perfect order. The joy and happiness I felt surpassed that which had been experienced before.

I then said, May I behold in vision my Savior? I then saw a lovely walk of white satin being lowered from the posts and as soon as lowered, that precious being stepped upon it, followed by two attendants, one on each side and a little to the back of him. He was dressed in rich, light—almost white apparel, having a crown of pure richness resting upon his head. The attendants, who had no crowns upon their heads, were dressed quite similar but not in such rich apparel. When he stepped on the walk, I saw his good and beautiful face which gave me joyous and peaceful satisfaction, and filled my soul with pleasure and thankfulness. His face was a side view to me. After ascending a most beautiful pavilion, he passed out of sight, also his attendants and people. As I still beheld the beautiful scenery, I exclaimed: "If this is the earth in its sanctified state, what must be the celestial glory?" Immediately the scene passed away and the most grand and beautiful ornamentations of gold color, very brilliant and of various kinds, passed before my eyes as a vision for a few moments and then disappeared.

M. J. HEAD.

PIEDMONT, Missouri, January 14.

Editors Herald: Since coming to this county some two months ago we have had no serious trouble getting places to preach. Yesterday, however, the monotony (if such it may be called) was certainly broken. On Monday night we went to our appointment as usual. It was a clear, moonlight night; a little cool, but not so much so as to keep anxious churchgoers away. As but two persons came out we thought best to close the meeting.

Yesterday morning bright and early we went in search of another schoolhouse in which to present the gospel of Christ. About ten o'clock we found Mr. Taylor, a school director, who said he had consulted with one other director and they had concluded we could not have the use of the house. After warming

a little we were off for another schoolhouse some two miles further. We were informed that a Mr. Dale lived near the schoolhouse; so on coming to his place stopped to warm and to inquire if the schoolhouse was open for preaching. Soon after entering the room Mr. Dale came from the barn, and before we could tell who we were and our business he abruptly told us to leave, showing us the door and saying he had no use for "you fellows." We picked up our things and left. While we were putting on our overshoes I asked the man, who still stood in the door watching us, if he knew anything bad against us. He replied, "No, not for certain."

This was a new experience, not only for Bro. Thomas, but also to the writer.

The schoolhouse being near, I called and asked the teacher if it was open for preaching. He answered in the affirmative, but wanted me to see the trustees before announcing an appointment. The first director called on informed us that the people there believed we taught false doctrine and that he thought if we preached there no one but children would come out to hear us. He also thought we had no need to see the other directors. While there the school director and wife had quite a conversation with Bro. Thomas on the gospel. The former being Missionary Baptists tried to assert that the church had been on the earth since the days of Christ, while Bro. Thomas said there had been an apostasy from primitive Christianity. I sat still and listened.

C. J. SPURLOCK.

STILLWATER, Oklahoma, January 9.

Dear Herald: The HERALD, *Ensign*, and *Autumn Leaves* are welcome visitors at our home. We are always glad to receive them and scan their pages for familiar names and places. My husband, S. J. Hinkle, and I attended the quarterly conference of the Oklahoma District, December 6 and 7. He is Bishop's agent for Oklahoma. There are few branches in the district as the Saints are scattered, so he decided to visit the Saints at their homes and talk and instruct them on the law of tithing.

We first stopped at the home of Sr. Lou Mitchell, daughter of Bro. Fowler, of Lamoni, then on to Bro. Furgus Mitchell's, near Goff, in Grant County. He is quite feeble, having been sick all summer. We next called on Jacob Crofford near Pond Creek. Afterwards we visited Sr. Effie McCullough, who lives in Pond Creek, and stayed over night with Bro. A. M. Crofford, near that place. He is a prosperous farmer, and was formerly in the furniture business at Pleasanton, Iowa. Others visited on our way were Bro. Hemingson, Sr. Nettie Archer, Bro. and Sr. F. J. Brewster of Helena, and then on to conference. Arrived in time to make the Bishop's agent's report and have books examined before adjournment of the business session. There was not a large attendance, only three being present outside of the membership. They have a nice little church. It is the first to be erected in Oklahoma, and they expect to have it dedicated in March. Those of the ministry present were D. S. Crawley, W. P. Pickering, H. F. Durfey, S. J. Hinkle, R. M. Maloney, J. Scott. This is not intended as a report of the conference, yet I have seen no report up to the present time.

It would be too tedious to enumerate all the Saints' homes we visited. They have two good-sized branches there only about six miles apart. One branch I understood had eighty members. That is away out in Western Oklahoma too, in Dewey County.

While there, we called on Frank Vrooman, who left our church and lectured against us. We were acquainted with him a few years ago and heard him bear his testimony then to the truthfulness of the work, but it seems he is more in disfavor with the members than the doctrine of the church.

There are some noble Saints living out there, as well as many we met on the way.

After spending a week or ten days in Dewey County and taking two subscriptions for the HERALD, we started on our way

home, stopping the first night with Bro. H. B. Hart, and had a meeting in his house. His father-in-law, old Bro. Landen, had gone to his rest only a couple of weeks before. The next night we stopped with Bro. James Bullard, who lives a mile east of Bro. Hart, and held one meeting there. Bro. Bullard is from Council Bluffs, and is a wide-awake Latter Day Saint.

On December 18 we chanced to stop with a Mr. S. J. Braden, and found he was a cousin of Clark Braden. He does not feel flattered over his relationship.

The last Saints we called on before reaching home were Bro. and Sr. Cheney, who live near Dover, then on for home, sweet home.

We were gone just three weeks. How can the missionaries stand it when they are away for months and sometimes years if on a foreign mission?

We are expecting Brn. W. M. Aylor, H. O. Smith, and W. P. Pickering here next week to hold meetings at our schoolhouse as long as interest is good.

It seems to me if the Saints fully understood the tithing law, and how badly the church is in need of money in order to keep missionaries in the field, they would respond more readily. It is a part of the law that is not inquired into very much by those not thoroughly understanding it. I fear there are too many of us who pray that more "laborers be sent into the vineyard," and at the same time withhold the tenth that should go to send them. Dear Saints, what good will that money do us when we are called away from this world? We are only stewards over what we possess, and I hope we all may lay up treasures in heaven where moth and rust do not corrupt.

Yours in the faith,

MRS. ANNA HINKLE.

LANDER, Wyoming, January 13.

Editors Herald: We never see any of our elders, as we are one hundred fifty miles from a railroad, and have not heard a sermon for many years. The Saints who have the privilege of meeting the Saints are blessed. I am trying to keep the faith and hope the Saints will pray for us that we may be faithful to the end.

Yours in the one faith,

JOHN G. HALLAM.

GLADSTONE, Illinois, January 6.

Editors Herald: I am glad to see the progress of the truth throughout the world, as it seems to be advancing; and as it advances, prejudice gives way. I have often thought I would like to be a traveling elder; but since I have become better acquainted with the conditions and trials they have to pass through in order to get the people to see the truth, I fear I would be too weak to stand such trials as some have had to pass through. Not that I am any better than they are, or to be compared in goodness in any sense with them.

How strange it is that the truth should be so unpopular in all ages of the world, and have to be besmeared with the blood of all the martyrs. How unpopular was Jesus, the Son of God, in the generation in which he was in the flesh with his apostles. Who can tell of all the persecutions they suffered for the sake of the truth, that man might be brought back from his fallen state? And then the people in after generations would loudly proclaim, "Oh, if we had lived in that day, we would not have done such things." But if another prophet should be raised up among them they would turn and persecute and kill him, as did their fathers.

The saints in all ages of the world have been brought before earthly courts and tribunals and many refused deliverance. It is strange that earthly courts and tribunals of principalities and powers have not long ago learned that they had no jurisdiction over the planets in space, or the eternal decrees of Jehovah. Did the power or authority of any earthly tribunal bring Jesus from the dead? No, but they tried to keep him from coming to

life again. But it was not possible that he should be holden of it for God the Father had decreed that through the suffering of death he who has power over death should be destroyed. What is man or the son of man that thou art mindful of him? Has he not said how he delivered Israel of old with a mighty outstretched arm? Then watchman, what of the night, or the darkest hour just a little before day? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" What, by some theological seminary? No, but sent of the Lord, as was Aaron. O, contemplate with me the love of the Father for all the world, he who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Think of it! How willingly would one of us give up our only son, and that, too, for his enemies, to die such a cruel death? What nation would grant such a gift? I think I see why David said, "Let them be ashamed."

O how apt are we to err in spirit, individuals as well as nations; and from whence has come great wars and bloodshed, division and strife. If all such could have been avoided this world might be Eden; every man, woman and child might have a mansion home with all the good things that heaven and earth could produce. The spirit of the gospel is the only hope for the nations of the earth.

JACOB L. RUST.

SWEET HOME, Missouri, January 11.

Editors Herald:

"Come, let us anew
Our journey pursue,
Roll round with the year,
And never stand still till our Master appear.
His adorable will
Let us gladly fulfill,
And our talents improve
By the patience of hope, and the labor of love."

Dear Saints, let us each take this verse for a resolution for this the beginning of the new year. We surely are in danger if we are standing still, waiting for our Master to appear. Then let us have our lamps trimmed and burning for the Bridegroom when he comes. Let us endeavor to learn his will and gladly in our weakness try to do it, and thereby improve our talents.

Sisters, as mothers we sometimes think our talents are limited and we have not much of a chance, but who is doing a nobler work than the mother who is trying to raise her family up to love and fear the Lord? So let us unite our efforts and labor in love.

Pray for me, that in the day of His coming I may have it said, Well and faithfully done, enter into thy joy.

Your sister,

MRS. MARY HAWLEY.

WATERLOO, Iowa, January 17.

Editors Herald: There are only seven members of the Reorganization in Waterloo that I know of, and one of these is away at college. We are members of the Oran Center Branch, but live about twenty-eight miles from there, so can not attend meetings very often.

Bro. Robert Smith of this city was ordained to the Aaronic priesthood last fall, and we commenced holding prayer and testimony-meetings at our homes every two weeks on Sunday afternoons. It seemed quite an undertaking there being only six of us; but God certainly has verified his promise, that where two or three are gathered in his name there he will be. We were afraid our meetings would lack interest because we were so few, but felt determined to do the best we could and trust God

for an increase. Two brothers from Cedar Falls, Bro. Peter Hinds and his father, whom we had never met, heard of our meetings, and now attend. Members from Oran Branch attended one meeting, also Bro. Rudd of Dow City was with us once.

I saw in a letter from a brother living in Dakota that they were lonely without church privileges, and I have felt impressed to tell them that if they have not church privileges, make them. The brother said there were twelve members, if I remember rightly, twice our number. I have come to the conclusion that it is not numbers, but a determination to do the best we can under the circumstances that surround us, that makes a good, live meeting.

Bro. Rudd said if we could get a place for preaching he would come and hold meetings; and as there never has been any preaching here, except a sermon or two at a private house some time ago, we were anxious to get a place. After trying several "union" chapels in vain, we have just got the promise of the use of the Christian church, so have written Elder Rudd to come and occupy as soon as he can. We are in hopes we may be successful in these meetings and that our numbers may be increased.

Pray for us, dear Saints, that we may live faithful to our professions, and that a number of the honest-hearted may be led to see the true light of Christ our Lord. This city is growing very rapidly. Five new factories will be built this season, possibly more, which will greatly increase the population, which is already over fifteen thousand. A bright, wide-awake class of people. Surely among so many we ought to have a large branch of Saints.

May the Lord bless his people and direct his work, here and everywhere.

MRS. J. A. GOODRICH.

KIBBIE, Illinois, January 14.

Editors Herald: During this winter my labor has been mostly in Wayne County, and a few have obeyed the gospel in connection with my efforts, assisted by other brethren. Bro. J. W. Paxton has labored with me, and he lately baptized four near Johnsonville. During our reunion and since, there have been forty baptisms in the district and the meetings have been very interesting. Bro. Ammon White has been with us and has rendered valuable aid to the work by introducing the Religio work and organizing societies here and there. This is one of the organizations for good, and will be the means of strengthening and educating the young as well as old along spiritual lines if carried out according to its rules. And like every other department of church work, those who engage in it must work if they receive the good results which are promised the faithful.

As Bishop's agent my report for last year has just been sent in and many of the names of our brethren and sisters were not in it; yet, am glad to say that the district has done better in a financial way this year than ever before, which is an evidence that many have realized the necessity of observing the tithing law, and we hope this interest may increase until the name of every member may be found upon record as having complied with the law. Prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing, that there shall not be room enough to receive it. With the above promise before us, why hesitate any longer? The Lord is true to his word, therefore, we should never doubt or fear.

In the year, we have received several challenges for discussion, but so far only one debate has materialized. All of the above matters have been referred promptly to the missionary in charge. We have stood in defense of the work when necessity demanded and we hope to be worthy of all the great blessings promised to the faithful. I have a great desire to live humble so that I may feel worthy to enter into rest when the conflict is ended. We expect to hold a few meetings here, thence to Bellair, where we expect to be joined by Bro. R. T. Walters and hold a protracted effort at that place. I have a great desire to

become more spiritual and also get a better understanding of the work so that I may be better prepared to advance its principles among the people in the future.

Pray for me that my knowledge may increase.

Yours in hope and love,

F. M. SLOVER.

DES MOINES, Iowa, January 17.

Dear Herald: The new year opened with church work advancing in our district. There is a renewed consecration on the part of many of the Saints to be more active in church work. The missionary force of the district has been especially active. J. F. Mintun has just finished his discussion with D. H. Bays at Baxter. The first of the month H. A. McCoy went to Washington County to present for the first time our faith to the people of that county.

The district conference meets in Des Moines, February 21 to 22, with the Religio and Sunday-school conventions on the 19th and 20th. It is six months since the last conference was held, and a large attendance is expected at the coming conference.

The work in the city of Des Moines is progressing. Greater activity is shown on the part of officers and members. In addition to the regular services held at the church, preaching services are held every Sunday in the east part of the city. The Sunday-school is prospering and has a good interest, especially on the part of the younger members. During the past three months, a Sunday-school library of fifty volumes has been put in. One third of these books are church publications, and the remainder, books adapted for the junior members of the school. The church publications are being used by the older people, especially the Church History, and the children are using their books, and thus we know to some extent the character of reading with which their minds are being fed.

The interest taken in the Religio work since the coming of the *Quarterly* is very marked. In fact it could not be otherwise with such an interesting volume as the *Quarterly* is. The lessons are taken up in such an interesting manner and the historical matter and the prophetic utterances of the first chapters of the Book of Mormon are so plain that certainly any Latter Day Saint with a particle of living faith can not fail to be interested in the Book of Mormon study.

There has been a marked increase in the membership of the Des Moines Branch recently, over twenty Saints placing their letters here. Opportunities open for work along many lines in the city. Laboring for the advancement of church work in all its departments and fully realizing that the blessing of heaven rests upon those who labor earnestly in the Master's cause.

Your brother,

A. A. REAMS.

SALT LAKE CITY, Utah, January 15.

Editors Herald: I arrived here on the 9th inst., without meeting with any special incident on the way. There was but little snow to be seen anywhere. It is quite cold this morning, for this place, so said, as it is some below zero. Our meetings at the church on the 11th were quite well attended and satisfactory. The Saints seem to be cheerful and hopeful, moving along as best they can.

The outside excitement just now is the election of a senator. The President has advised the Legislature of this place not to send an "apostle" to Congress, so there is a humming in the hive. It looks as though the "apostle" was going anyway. The Smoot blood is not the kind that downs at trifles, so the senator question will likely be fought at Washington, as was that of Brigham Roberts. The President has made friends as well as lost friends by this move, so when rounded up it may be for or against him politically. Anyway may it conduce to the hastening of events for the better,

Fraternally,

WM. H. KELLEY.

NORTH TOPEKA, Kansas, January 17.

Dear Herald: The way is opening up in this place, so we believe, for better work to be done. The Saints have rented a store building that will seat seventy-five or one hundred people, and expect to buy it soon. It is nicely located on Kansas Avenue in North Topeka. It was already seated with chairs (rented and borrowed), having been used by the Comeouters and others for a mission. We have needed something of the kind here for years, and we believe with wise labor a good work will be done. Hall rent is high, and if there is one place in the district where they need a building more than another it is this place.

The Saints here have made sacrifice for the work, and are willing to make more as they intend to purchase the lot and building now rented. The Saints are poor in this world's goods, laboring by the day for a living, but rich in faith. Any one who reads this and feels to give in a good cause, it will be gratefully accepted.

Send all moneys to F. B. Tigner, Station A., Topeka, Kansas.

This branch extends an invitation to any of the ministry passing through to call on them. Bro. Tigner lives at 1173 Kansas Avenue, North Topeka, and John Robinson at 214 Gratton Street,
GEORGE W. BEEBE, JR.

Spirit and Results in School-Teaching.

From the deduction stated the inference is natural: "If the superintendent is responsible for the spirit of the schools, why is he not also responsible for the results?" If the superintendent wishes to develop a good school spirit, it is necessary for him to work for spirit. If he is desirous of accomplishing results of a higher order, it is necessary for him to work for results.

In view of what I have stated, the aim of supervision is clearly a double one. In the first place, the superintendent must see that a wholesome spirit is developed in the schools; and, secondly, it is also his duty to see that due attention is paid to results. This again gives rise to an important question: Is it possible to keep the results in view without at the same time crushing the spirit? Or, conversely, Is it possible to develop a delightful class-room atmosphere without at the same time destroying the results?

Judging by my own impressions, acquired by a two-fold study of the question, spirit and results are in no way incompatible. The criticism aimed at the modern school spirit, that it means a milk-and-water system, a weak sentimentality rather than mental discipline of a wholesome kind, does, perhaps, apply to the schools of those localities where the mere utterance of the word "results" is looked upon as sacreligious—schools that are in a transitional stage, just emerging from an antiquated system, and not yet accustomed to their new surroundings. But the criticism does not apply to localities where a good spirit has already become an established fact, and additional aims can be held in view without losing sight of the fundamental proposition. In itself, a good school spirit does not indicate weakness any more than a poor spirit is an indication of strength. In some of the delightful schools, it is true, the results are by no means praiseworthy; but, on the other hand, the results are frequently of a very inferior order in typical schools of the antiquated kind.

There is, indeed, no logical reason why results may not be kept in view without in any way neglecting the spirit; for "subjects" are taught in the modern as well as in the antiquated schools; and the time devoted to the formal studies is, in most instances, ample to lead to satisfactory results. If the modern idea should stand for the abandonment of the three R's, it might be deemed unworthy; but it does nothing of the kind. The matter simply resolves itself to a question like this: "All other things being equal, will forty-five minutes a day devoted to arithmetic in the schools in which the pupils are active and responsive accomplish as much as forty-five minutes devoted to arithmetic in the schools where the pupils are repressed and passive?" The facts compel us to answer this question in the affirmative. Therefore, there is no reason to doubt that a good school spirit and satisfactory results may without difficulty go hand in hand.—Doctor J. M. Rice in the January-March *Forum*.

Man delights to play with the mighty forces of nature; this is well illustrated in T. S. Brown's account, in the February *Autumn Leaves*, of the peculiar sport of rock-rolling, as practiced in the mountains of California.

Miscellaneous Department.

Convention Minutes.

Chatham.—A joint session of the Sunday-school and Religio convened at Wabash, Ontario, December 27, 1902. Bro. W. L. Ross was chosen chairman, and Sr. A. M. Kettlewell, secretary. Visiting Saints were granted all the rights and privileges of the convention. The evening was devoted to an entertainment. Adjourned to meet just prior to the convening of the fall conference.

Elders' Financial Reports.

To this date the following elders have sent in their financial reports for the year just past. All those who have not reported, please take notice and send in report at once. The rule requires reports from all. No elder should require of his brethren what he will not do himself. Let as have a full list this year or rescind the resolution requiring elders to report.

The reports in hand to date are as follows:

Adams, J. W.,	Adamson, Peter,	Allen, D. L.,
Allen, Arthur,	Anderson, David A.,	Anderson, Peter,
Arber, Joseph,	Aylor, W. M.,	Baggerly, J. M.,
Baggerly, I. F.,	Bailey, J. J.,	Bailey, O. H.,
Baker, A. A.,	Baker, J. M.,	Baldwin, D. R.,
Baldwin, Richard,	Barr, Andrew,	Belkham, C. J.,
Bell, T. J.,	Bennett, Walter L.,	Berve, Amos,
Blackmore, Joseph,	Blanchard, W. W.,	Bond, M. H.,
Booker, W. L.,	Booker, W. J.,	Brookover, Geo. J.,
Bryan, J. W.,	Bullard, R.,	Bullard, E. D.,
Burr, A. E.,	Burr, C. H.,	Butterworth, C. E.,
Beatty, T. J.,	Beebe, G. W. Jr.,	Beckley, J. R.,
Carmichael, A.,	Carmichael, J. B.,	Case, Oscar,
Case, Hubert,	Campbell, Duncan,	Caffall, James,
Chase, A. M.,	Chatburn, T. W.,	Chute, G. T.,
Chambers, D. R.,	Closson, A. V.,	Clapp, J. C.,
Cook, D. W.,	Cooper, F. M.,	Cohrt, F. E.,
Cochran, A. S.,	Condit, S. D.,	Condit, J. H.,
Crabb, J. C.,	Crippen, A. R.,	Curtis, J. F.,
Craft, James,	Cushman, S. F.,	Davis, William,
Davis, John,	Davis, E. A.,	Davis, James T.,
Davison, H. J.,	Davis, John T.,	Davis, R. W.,
Davis, J. Arthur,	Davis, J. W.,	Davis, J. Alfred,
Devore, L. R.,	Derry, Charles,	Durand, E. H.,
Donaldson, J. A.,	Ebeling, F. J.,	Ellis, W. D.,
Elvin, R. M.,	Enge, N. C.,	Erwin, J. D.,
Etzenhouser, R.,	Evans, J. R.,	Evans, R. C.,
Fields, S. H.,	Flinn, P. A.,	Forscutt, Mark H.,
Foss, J. C.,	Foss, S. O.,	Fry, Charles,
French, H. E.,	Fuller, W. H.,	Gibson, Wm.,
Goodrich, V. M.,	Godby, G. H.,	Goodrich, J. L.,
Goodenough, E. J.,	Gowell, M. F.,	Gould, Leon A.,
Gross, Jacob,	Green, George,	Grant, J. A.,
Greenwood, W. H.,	Griffiths, G. T.,	Graves, Geo. H.,
Grimes, J. F.,	Granger, Francis,	Gregory, Fred'k,
Gunsolley, J. A.,	Gurwell, L. G.,	Haden, W. E.,
Hayer, Eli,	Hampshire, Geo.,	Hansen, H. N.,
Hanson, A. B.,	Hawn, O. J.,	Hartnell, William,
Harp, Chas. E.,	Harp, John,	Harder, H. R.,
Henson, E. L.,	Hills, L. E.,	Howlett, R. B.,
Huff, James,	Hulmes, G. H.,	Hugill, R. W.,
Hutchings, D. A.,	Hunt, C. J.,	Irwin, C. E.,
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Jones, Thos.,	Kaler, John,	Karahoo, Noah,
Keck, A. J.,	Kelley, T. C.,	Keeler, E.,
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Scott, James M.,	Scott, S. W. L.,	Scott, Columbus,
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Whiteaker, A. L.,	Ecclestone, William,	Reese, Gomer.

Very respectfully,

E. L. KELLEY,
Presiding Bishop.

January, 19, 1903.

Prayer Union.

LAMONI, Iowa, January 15.

Editors Herald: Bro. R. H. Wight, of Delta, Colorado, wishes me to request the Prayer Union to remember him in their prayers, that the will of the Master may be fully accomplished in his case. Bro. Wight has been a sufferer for many years; is confined to his couch much of the time; is patient and confiding in the good pleasure of the Master through the prayers of his people; is truly a worthy petitioner.

HENRY C. SMITH.

Notices.

The members of the Quorum of Twelve, as many as conveniently can, will be expected to meet at Independence, Missouri, on March 20 next, at 10 a. m. at the home of Bro. Joseph Luff, to consider business relating to the General Conference to be held in April following, and any other business that may properly come before them. Brn. Luff and I. N. White will please arrange for a permanent place of meeting. Wm. H. Kelley, president of quorum.

Conference Notices.

The matter of time and place for the next conference having been through the secretary submitted, all branches but one have reported, one leaving the whole matter to the officers, the others naming the desirable place to be San Jose, leaving the time to the officers. We therefore announce that the Central District of California will convene in conference at 162 South First Street, San Jose, California, on Friday, March 6, 1903, at 10 a. m. We are authorized by Bro. J. Swenson, president, and Sr. E. Carmichael, secretary, to announce that during the conference the Sunday-school district convention will be held. Delegates to each respectively should be appointed. The usual delegate expense to General Conference and convention is again to be met. Let this be attended to, each branch furnishing its quota and sending by delegates to San Jose. In 1901 the Lord spoke on representation, and said: "My servant was directed to present rules of representation." That servant, as "directed," presented rules for districts as well as for the general body, and they should prevail. One or more branches failing to appoint or send does not change the Lord's will. He also said: "The only qualification for delegates chosen by the branches or districts should be members in good standing." The Lord asks for delegates; will you furnish them? Any inquiries directed to J. B. Carmichael or self to 54 Colfax, San Jose, California, or on Sun-

day-school matters to J. Swenson, 662 Willis Avenue, San Jose, California, will receive prompt attention. Let us meet in faith and unity and the Lord's favor will attend. R. Etzenhouser, J. B. Carmichael.

The semiannual conference of the New York District will convene on February 21 and 22, 1903, in Saints' hall, 199 Saratoga Avenue, Brooklyn, New York. Business session February 21 at 6.30 p. m. District president desires that missionary in charge be present. He and all others of the ministry who can come are heartily invited. Written reports should be sent to secretary three days before conference. It is desired that all who can will attend, and that a good conference be had. Samuel Guilfooy, district secretary.

Kirtland District conference will convene with the New Philadelphia Branch, March 7, at 10 a. m. Bro. J. A. Becker, district secretary, requests the branches to mail branch reports not later than March 1. Address him at Byesville, Ohio. V. M. Goodrich, district president.

The Kewanee District conference will convene at Kewanee, Illinois, on Saturday, February 7, 1903, at 10:30 a. m. All reports or other documents sent by mail must be addressed to Joseph Terry, Millersburg, Mercer County, Illinois, or to my address, 630 North Walnut Street, Kewanee, Illinois. John S. Patterson, district president.

The conference of the Little Sioux District will convene at Little Sioux, Iowa, Saturday, February 7. Joseph D. Stuart, clerk.

Des Moines District conference will meet in the Saints' church in Des Moines, Iowa, Saturday and Sunday, February 21 and 22, 1903. Saints of the district take notice. A. A. Reams, district secretary.

Nodaway District conference will meet with the Bedison Branch on February 7, at 10 a. m., as per adjournment of last conference. E. S. Fannon, president.

Convention Notices.

Northern Nebraska District Sunday-school Association will meet in Omaha, Nebraska, January 31, 1903, at 2.30 p. m. Election of officers and other very important business to transact. Alice R. Watkins, secretary.

The Kewanee District Sunday-school association will convene at Kewanee on February 6, 1903, at 10.30 a. m. A large attendance is solicited.

The Fremont, Iowa, District Sunday-school association will meet with the Tabor Branch, Iowa, February 5, 1903. Let every Sunday-school worker in the district feel it his duty to make an effort to be present. Emma Hougas, district superintendent.

Religio Convention Notices.

The Des Moines District association of Zion's Religio Society will convene at Des Moines, Iowa, February 19 and 20, 1903. It will be held jointly with the Sunday-school convention. We hope the district will be well represented and the spirit of its willing workers made manifest. Alice Kramer, district secretary.

The Kewanee District Religio convention will meet at Kewanee, February 6, 1903, at 7.30 p. m. Local secretaries please send reports to Sr. Louise B. Suman, Moline, Illinois, William R. Norris, district president; Louise Suman, secretary.

Religians of Little Sioux District will convene at Little Sioux, Iowa, February 5, 1903, 7.30 p. m. G. Henry Shearer, president; Nellie E. Ballantyne, secretary.

Died.

Cook.—On January 6, 1903, at Galesburg, Illinois, Sr. Susan E. Cook, aged 72 years, 6 months, 2 days. She married Thomas G. Cook, March 19, 1848. He and three sons and three daughters survive their loving wife and mother, two sons and two daughters having preceded her to the better land. Funeral services in the Saints' church in Dahinda, January 8, in charge of J. S. Patterson, assisted by J. H. Hopkins. Elder Patterson preached from the text: "And I heard a voice from heaven saying with me, write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." In her strong faith the sister was able to welcome death.

"Pale, withered hands that for nearly fourscore years
Have wrought for others, soothed the hurt of tears,

Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart,
Now stirless, folded, like wan rose-leaves pressed
Above the snow and silence of her breast,
In mute appeal they tell of victory won,
And well-earned rest; now mother's work is done."

JONES.—David W., son of Bro. and Sr. John D. Jones, was born at Alma, Illinois, July 14, 1861. Died at his home in Kewanee, Illinois, September 24, 1902. He leaves a loving wife, who is a sister in the church, two daughters, father, mother, and one brother with other relatives to mourn his untimely death. Obedied the gospel in childhood but manifested some thoughtlessness during youth. Charges were preferred and he was expelled. This offended him and he hardened his heart against the cause. Though mild persuasion was used, he would not reënter. He defended the truth, but took no delight in the attempt to live it. Was bedfast over a month with typhoid fever and pleurisy, caused by working excessively in black, damp, foul air and water in the coal mines. He was highly esteemed by all who knew him, but more especially by the different leagues of united labor, as he seemed to be ever in the lead, encouraging them onward. Right against might as he called it. These different orders in their marching lines attended the obsequies with a host of others in their kind manner to listen to the funeral discourse by Elder D. S. Holmes, on September 26, 1902.

BETTS.—Sr. Joseph E. Betts, Sr., died at her home in Belleville, Illinois, Thursday, December 25, aged 76. She was born in England, December 21, 1826. She came to America in 1856 with her husband, Robert Groom. United with the Reorganization, at Belleville, June 28, 1869. Her first husband died in 1884, and in 1891 she married Joseph E. Betts, Sr. He and her sons, James and John Groom, fourteen grandchildren, and sixteen great grandchildren survive her. Funeral service December 28, 1902, in charge of Elder R. Archibald, Jr. She is one of the old, faithful members, and will be missed greatly.

HOVENGA.—Luppe Hovenga, of Dekalb County, Missouri, died January 3, 1903, at his home, after enduring much suffering, at the age of 78 years, 1 month, 17 days. He leaves an aged companion and twelve grandchildren to mourn his departure, but not as those without hope. He united with the church in 1873, near Burlington, Iowa; was one of the most zealous and faithful members of the German Branch. Funeral sermon by T. T. Hinderks, assisted by Elder Wildermuth.

SIMMONS.—Sr. Jane Nicklay Simmons was born in Lenawee County, Michigan, in 1843. Died December 31, 1902, from Bright's disease and enlargement of the heart. She stood firm in the faith to the last and just prior to her death said: "Do not shed tears for me. I tell you now while I can, my work is done; no help for me but God." She leaves one child, Frankie, two sisters, a grandson, a granddaughter, and a large circle of friends to mourn her departure. Funeral sermon by Elder S. W. L. Scott.

AMES.—Sr. Mary Abbey, wife of I. B. Ames, was born January 14, 1836; baptized April 9, 1869, by Elder Thomas F. Eldredge; died January 2, 1903, at Brockton, Massachusetts. She leaves a husband, one daughter, many relatives and friends to mourn her departure. She died firm in the faith, believing she had done the best she could. Funeral sermon at the home, conducted by Elder F. O. Coombs, assisted by Elder R. Bullard. The remains were laid to rest in the Swanlake Cemetery.

MORTON.—Bro. Edward Morton was born August 7, 1845, at Burlington, Bradford County, Pennsylvania; baptized February 16, 1890, by Elder T. J. Martin; died December 28, 1902, at Fergus Falls, Minnesota. Leaves a faithful and devoted wife and five children to mourn. He was a kind-hearted husband and went to rest with the blessed assurance of coming forth in the resurrection of the just.

DOVE.—At Lander, Wyoming, December 18, 1902, Sr. Mary A. Dove, aged 78 years last April, passed peacefully into the vale beyond. In 1855 she migrated from England with her husband and other Saints, and settled at Council Bluffs, Iowa. After her husband's death in 1895, she moved to Lander where she has since resided with her adopted daughter, Mrs. F. E. Cheney. Funeral December 20, by Reverend John Roberts, of the Episcopal Church.

February *Autumn Leaves*, contents: "Hope's Star" (poem), by J. Mayne Baltimore; "Two Hours in Sydney's Art Gallery," by J. W. Wight; "Gathering In" (poem), by Anna Salyards; "A Trip to Glasgow, Scotland," by Allie Thorburn; "Reminiscence," by Alexander Smith; "A New Theory of the Creation," "Bothwell Castle," by J. W. Rushton; "The Rich Young Man," by E. A. Smith; "Rock Rolling," by T. S. Brown; "The Past and Present;" "The Coming Man," by Pamela Jones; Editor's Corner; Daughter's of Zion; Religio's Arena.

The Saints' Herald.

ESTABLISHED 1860.

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Industrial Woman.

There isn't any "new" woman. The components of womanhood, and especially of gentlewomanhood ever have been and must ever be the same. Different times, different places, different social structures put to different tests and uses the fundamental femininity, but the principle is always the same. She is the same good, true-hearted woman whether she is battling with men in the business world, or tending to domestic affairs at home; and anyway, in most cases, she veers around to the latter state in the end. In such a manner Miss Clara E. Laughlin, in a paper in the February *Delineator*, considers some of the problems of womanhood, especially the industrial problem; and the paper is well worth reading.

Municipal Corruption.

A gentleman of Boston, when asked who could remedy the illegal joints and the possible crookedness of the police department, said, "The lazy good people of the Back Bay." The location of the city is of very little importance. The sentence must stand as a condemnation of the "lazy good people" the world over, whether they live in a little, ill-managed city in Ohio, or in a big, worse-managed city in the East. To two things is municipal corruption due—laziness and cowardice on the part of the so-called best citizens. They know that evil exists. They even put up with some inconvenience rather than stir themselves in the behalf of good. It is moral laziness. On the other hand, lest they should in some measure injure a business interest by admitting that their city is not what it should be, coward-like, they sit with their hands folded. They grumble, perhaps; they lament, with lifted eyes, their ills, but they make no move to remedy. And the thing which makes it all the more shameful is that a real move on their part means success. There is a practical, if not a moral, excuse for a man hanging back when he may expect failure, but there is mighty little with which to salve his conscience if he sees only success; and nothing is truer than that the good men may rule, if they will. Goodness has been, and always will be, a strong, two-edged sword in itself. You can explain this how you like, but people rally to it against evil if good only lifts its head. The majority of weak, indifferent people, who tip the balance, are sure to follow the leading of good men. And so we come back to the indictment that the "lazy good people" have themselves to blame for evil in the world; evil that they don't like to think of, evil that perhaps they have just heard of. It is in their hands that the matter rests.—January *Woman's Home Companion*.

More or less romance always clusters around the ancient ruins of any land. This is especially true of the ruins of Scotland, famous as they are in song and story. The readers of the *Autumn Leaves* we feel sure, will find much of interest in "Bothwell Castle," by J. W. Rushton, in the February number.

Love's Way.

I built me a mansion stately and grand,
 Richest of dwellings in all the land.
 Wide were its portals and fair to see.
 Love, I would take her to dwell with me.

Love she gathered her cloak of brown,
 Said me a "Nay" with her eyes bent down,

Went her way to a lowly door
 One had fashioned whom we call poor.

There she goes out and in with him,
 Brightens his heart, while my own is dim.
 Wee heads crowd 'neath the doorway vine,
 Never the laugh of a child from mine.

—Cora A. Matson Dolson, in *Home and Flowers* for January.

"Gathering In" is a poem by Anna Salyards, in the February *Autumn Leaves*, that will appeal to all Latter Day Saints.

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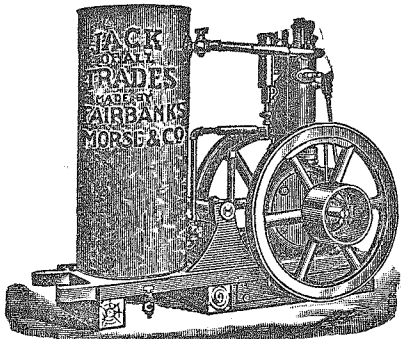
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The Saints' Herald

E. L. Scott

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

Volume 50

Lamoni, Iowa, January 28, 1903

Number 4

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

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CHURCH HISTORY.

Volume four of the Church History is now being prepared and over four hundred pages of it have already been stereotyped. The business department expects to have it ready for delivery sometime between April 1 and May 1. Those who desire to receive this volume as soon as published, and also help bear the burden of publishing it, may send in their orders at once, accompanied by remittance. It can thus be determined about how many of each style of binding will be demanded. Prices will be the same as on the others: Cloth, \$1.50; leather back and corners, \$2.00; full leather, \$2.50; full leather, gilt edges, \$3.00.



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Editorial.

A DIFFICULT TASK.

Not long ago the HERALD made an editorial allusion to a religious sect existing in the northern part of upper Canada, one of the colonial possessions of his majesty King Edward VII, now reigning on the throne of his excellent mother, the late honored Queen Victoria. This sect had removed, as we gather it, from Russia or one of its dependencies, in order to have a fairer field for the exercise of their religious faith. They discovered, however, that notwithstanding the well-known liberality of English laws toward those who would worship God, some of their peculiar views of faith and practice could not be tolerated under the colonial rule; they therefore sought an asylum on United States soil under United States laws. They appealed to the authorities for permission to settle on government lands and be suffered to pursue their religious ways unmolested, under protection of United States laws. They were answered by Commissioner Richards that lands belonging to the Government were reserved for occupancy by citizens by the Government, and their request could not be granted.

In writing on the topic the editor wrote in substance that the laws of the United States were *if possible* more liberal toward the exercise of the right of conscience than those of the Dominion.

To this statement a brother on the thither side of the Detroit River, a subject of his majesty King Edward, with commendable zeal and patriotism takes exception, and writes a good article in defence of freedom for religion in Canada, rather challenging the production of an instance in which liberty of conscience is greater or the advocates of religion safer under the laws of the United States than under the laws of the Dominion of Canada. We have no disposition to take up such challenge, and fail to see how what we wrote of this Doukhobor sect in Assiniboia and its appeal to a reception upon Uncle Sam's domain should have drawn out such a challenge.

Our whole effort was to show that notwithstanding the well-known and long established reputation of British laws favorable to the exercise of liberty of conscience in religious matters a sect, affecting belief in an absolute freedom from allegiance and subjection to any sort of human government, includ-

ing the submission to state and municipal duties, obligations, and regulations the same as govern other citizens, would not be favored or protected in a demand for the exercise of such liberty, neither in the Dominion nor in the United States, as no such liberty could either be granted or guaranteed by either government.

The brother failed to give us credit for the statement made in the paragraph immediately preceding the objectionable one.

"The laws of the Dominion of Canada are but the reflex of the rules for human government that have grown into use from public necessity, and the safeguarding of the liberties of citizenship. The exercise of the worshiping instinct, or created sentiment in man, is provided for in such enactments as will permit a proper respect for Deity and regard for his commands as found in his word and known as revealed religion. And, while these rules are so framed as to secure the right of conscience to the individual, the rights of the citizens and the safety of the state are at the same time preserved."

We here paid the highest tribute to the laws of the Dominion, for the reason that our American laws are based upon the Common Law of England; and if there are any differences between the statutory enactments of the States and the Dominion, those differences have been the result of necessity caused by the environments in which the experiment of a "government of the people, by the people, and for the people" has been carried on so far; and the fact that in the United States, the people are sovereign; in the Dominion, the king. And we write this without a thought of disparaging the government of the Dominion.

That men have been mobbed and slain for advocating their religious convictions in the United States is true; but this has not been because the laws were in fault; it was because misguided zealots and sectarian bigotry led the van of those who disregarded the law. It is true (and shamefully true) that men were held to involuntary servitude, and cruelly maltreated under laws providing for such a condition of things. The Nation paid for the wrong in blood and treasure. It was one of the coincident evolutions from the darkness of past ages to the better consideration of human rights, a governmental agreement between the precept of the Declaration of Independence and the practice of the people under it.

We had not a thought of making a disparaging comparison against the laws of the Dominion, or of exploiting any degree of patriotism; though we see no just reason why an American-born citizen of the United States may not have and hold the opinion that his country is the best, its form of government the best, its laws the most beneficent of any human government on the earth, and may not say so, in

proper words, without subjecting himself to rebuke for undue exhibition of offensive patriotism.

We confess to a prejudice in favor of American institutions; but do not hold such prejudice to the extent of an odious partisanship which refuses to see and acknowledge the good and the beautiful in other lands, the true and noble in the citizenship of other countries, the justness and beneficence of the laws of other governments.

Our idea was this, that in neither the Dominion nor the United States would a religious sect be permitted to settle, be fostered and protected by law to grow and increase, whose formula of faith recognized no human government and whose practices were detrimental to and disregarding of the rights of other citizens, and the rules of government to which all other citizens were held to be subject.

At the time of writing the editorial referred to, we had in mind the thought, Would the Dominion government permit the Utah Mormons settling in Alberta to practice plural marriage, or to live in a state of what is known in Utah as "unlawful cohabitation," should such a dogma and such practices be taught and attempted in that province under the plea for religious toleration? Are the laws so carelessly framed as to permit the building up of a polygamic community on the soil of a British colony? We were impressed that it would not be so done, and the thought gave us confidence to feel that the officers of both the Dominion and the United States were dealing justly with the Doukhobors.

As a citizen of the United States we can love and honor our country and its flag, and also take off our hat in respect and honor for the cross of Saint George, the emblem of the mother country whence our forefathers came.

We agree with the brother as to the destiny of the Anglo-Saxon race, and give his article room with pleasure and without a thought of jealousy, or suspicion of motive. Nevertheless it seems a difficult task to avoid giving occasion for criticism if one writes freely.

AZTEC TREASURES RECOVERED.

The following, taken from the *San Francisco Chronicle* for November 14, 1902, is a sample of what went the rounds of the press about that time:

New York, November 13.—A special to the *Sun* from Hermosillo, Mexico, says: "A remarkable authenticated story of the discovery of hidden Aztec treasure has just been reported to the government authorities at Tepic by Pablo Mertino, the parish priest of Yesca. The priest makes the statement, which is concurred in by several reliable witnesses to the occurrence, that a party of Americans, headed by an archæologist who gave the name of Heverick, arrived at Yesca several weeks ago and went from that place into the mountains, accompanied by three Mexican guides.

"The archæologist got bearings by means of a chart which he said he copied from an Aztec stone tablet in the National

Museum in the city of Mexico. They found a large cavern in the mountain near Yesca. Immense stone images stood about this chamber. In one end was a handsome altar, above which burned a bright flame, supplied by natural gas from a crevice in the wall. It has probably been burning for centuries.

"In a chamber adjoining was found a great store of ornaments and utensils belonging to the Aztecs or some other race. Twelve burros were required to transport the articles taken from the cave to San Blas, where they were shipped to San Francisco, accompanied by the Americans. It is said to be the largest and most valuable collection of relics ever discovered in Mexico.

"Such articles can not be removed from Mexico without the consent of the Government and an investigation is in progress."

ANCIENT AMERICANS CREMATED THEIR DEAD.

In the *Kansas City Journal* for January 18 there appeared an article under the heading, "Cremated Their Dead," which is of considerable interest in an archæological way. The article begins by speaking of Lansing, Kansas, having been for some time past quite a center of interest for anthropologists and scientists. In February, 1902, a skull was found there which bore evidences of great antiquity, and since the discovery many noted scientists interested in archæology and anthropology have visited the little Kansas town. After mentioning many others, the article speaks of George J. Rensburg, a Kansas archæologist, and his work in Kansas and Missouri archæological fields. Mr. Rensburg claims to have discovered evidences of a mound-building people who were distinct from the great Mississippi Valley race of Mound-builders. Within fifteen or twenty miles of Lansing he has discovered mounds which furnish evidences that the builders practiced cremation of their dead. Mr. Rensburg has in preparation a book in which he will publish many of his archæological discoveries in Missouri and Kansas. He is quoted by the *Journal* as follows:

"The burial, or crematory mounds, usually crown the high points of land, and vary in size from twelve to twenty-five feet in diameter, and not to exceed four feet in height," said Mr. Rensburg in reviewing his most important discoveries. "On the lowlands, above high water mark, generally on the second terrace of the creek beds, are occasionally observed elevations similar in external appearances to the burial mounds. These are especially noticeable where they have not been deteriorated by cultivation or other encroachments of modern civilization. Excavation reveals that they are the rubbish of the Indian lodge or hut, their contents, or rather composition, being a mass of charcoal and other burned substances, bones of animals, potsherds, and various objects of domestic utility. Near the base of one of these lodge sites at Iatan, Missouri, I found the largest fragment of pottery that I have ever found in the mound region in question. It was nearly a fourth of a vessel of perhaps one-half gallon capacity. I mention this incident in view of the fact that the pottery of the primitive 'Missouri bottomite' was apparently of a fragile quality, and exists now only in a fragmentary condition. I have never succeeded in finding a vessel intact, although potsherds are numerous on all camp and village sites along the Missouri River.

"The burial mounds are constructed largely of stone, invariably lime rock and generally carried from the outcropping ledges along the sides or base of the hill on which the *tumuli* are

situated. I have, however, noted instances in which the stone had evidently been carried from a considerable distance, there being no stone in the immediate vicinity of the mounds. Several wagon-loads of stone are sometimes contained in a single structure. Huge wedge-shaped rocks, many of them weighing as high as a hundred pounds each, firmly embedded with the larger end downward, make the penetration of these mounds a difficult task. The human remains, sometimes the bones of several persons, calcined and badly decomposed, and scattered about in confusion, are inclosed in rudely constructed stone cairns, the walls and contents generally showing unmistakable signs of crematory funeral rites. Mounds of this character along the Missouri rarely ever yield relics of any kind. The only objects I have found in them aside from the human bones, were several rude flint implements and some chert spalls in an Atchison County, Kansas, group of mounds. These deposits, I believe, were accidental, rather than intentional. Despite their dearth of relics to enrich the collector's cabinet, these mounds in themselves are interesting, and afford an inviting subject for the studious and investigating antiquarian.

"In several instances the disclosures of these incinerary sepulchers have been of exceptional interest. On the famous old 'Major Bean farm,' in the vicinity of the Missouri lakes, within a stone's throw, yes, almost within the shadow of the old war-time hostelry which has sheltered such notables as Jefferson Davis, General Albert Sidney Johnson and others, I opened a mound in which a number of prehistoric Missourians had been incinerated long before the pioneer Major Bean had ever dreamed of settling on the placid shore of the lake which bears his name, and perhaps long before this doughty Missouri soldier, or his parents, came into existence. And perhaps Major Bean lived there all those years unconscious that the ashes of his red skinned (?) predecessors were resting at the very threshold of his pioneer home.

"This mound contained the remains of perhaps a half dozen skeletons in a confused, calcined mass, fragments of skulls and jaw bones being visible in every part of the mound. A noteworthy feature of this discovery was the unusual thickness of the cranial fragments. The whole mass of burned bones, charcoal and other burned substances, was covered with a layer of burned earth—baked almost to the consistency of brick—and then the regulation stone and black loam on top of this, making a mound fifteen feet in diameter and three feet high. A mound on the farm of Mr. James Palmer, at Iatan, Missouri, disclosed one of the phalanges of a human foot with the toe-nail still adhering to it. This, considering the fact that the rest of the remains were badly decomposed, and the mound evidently of much antiquity, is a remarkable discovery, and one, I believe, that has never been duplicated. Mr. Cy Smith, formerly police sergeant of Atchison, Kansas, now toll keeper of the Atchison bridge, and a reliable witness, was present when the find was made, as was also Mr. Palmer, a trustworthy citizen. The interesting specimen may now be seen in my private collection of antiquities. In this same mound was found a charred portion of a humerus about midway of which is a perfectly round perforation extending vertically into the hollow center of the bone. This perforation is about the circumference of a thirty-two caliber bullet hole. Perforation of the humerus is common among the remains of prehistoric people, but it invariably exists in the coronoid and olecranon fossa of that particular bone, and not in the cylindrical shaft as is the case in the Missouri specimens. Hence we have here something of an entirely different character from what is commonly known ethnologically as perforation of the humerus.

"The mound in which these curio-osseous conditions existed bore every indication of great age. A large white-oak about four feet in diameter originally grew on top of it. It was cut down in 1866 and converted into ties for the Kansas City, St. Joseph, and Council Bluffs railroad, which passes the place.

Mr. Palmer, who had lived on the farm on which the mound was located, since 1845, more than half a century ago, informed me that the mound looked as old then as it did at the time of its exploration. Mr. Palmer gave me an iron tomahawk which his father found on this farm in the forties.

"Although these mounds, both isolated and in groups, exist at intervals along the Missouri River between Omaha and Kansas City, I find that they are especially numerous in the immediate vicinity of the chain of lakes on the Missouri side of the river between Leavenworth and Atchison. The Missouri and Kansas mounds, adjacent to the Missouri River basin, are exactly similar in construction and contents, and were, in all probability, built by the same people. I have excavated these structures on Sugar Lake, in Missouri, and at the mouth of Owl Creek, in Atchison County, Kansas, and found that the same general characteristics prevailed throughout. Hence the Missouri River can not be considered a dividing line between two distinct mound-building districts as some writers have asserted. The late Judge E. P. West, who was actively interested in archaeological matters, explored some of these mounds in Western Missouri, and writing for the Kansas City Review of Science several years ago, concluded that they were the work of the great Mississippi valley race known as the Mound-builders, and that the comparative smallness of the Missouri River mounds with the great earthworks of Ohio, Illinois, and other Mississippi basin territory, was due to the fact that the former were hastily constructed, this being the outskirts of the Mound-builders' civilization."

Mr. Remsburg does not agree with Judge West's theory. He says that while the intrinsic evidence of the Missouri River mounds sustains their claim to a considerable antiquity, they reveal nothing above the capacity or achievement of the typical North American Indian. "That the Indians constructed mounds in various parts of the country, and that certain tribes practiced cremation of the dead, is a foregone archaeological conclusion," says Mr. Remsburg, "and in studying the life habits of the 'red race,' and the burial customs indicated by these mounds, and the relics found closely associated with them, I can see no necessity for attributing them to the agency of a distinct or superior race when they express so unmistakably the known status of Indian intellect."

QUESTIONS AND ANSWERS.

COUNCIL BLUFFS, Iowa, January 22.

Editors Herald: In HERALD for January 17, in answer to the question, "What would have become of us if Eve had not eaten the forbidden fruit," some one answered, "Nothing. We would not have been." I understand the record to say that when God gave Adam the woman in the garden, he accompanied the gift with a command to multiply and replenish the earth. It is fair to presume that they were able to carry out the command, or do you hold that the entire animal world would have been unable to multiply if Eve had continued obedient? Of course when Eve fell and had to leave the garden, it became necessary for Adam also to place himself on her level if he was to carry out the law of multiplication, but I am of the opinion that if she had remained in the garden they would not have remained childless. What do you think?

And now I want to ask you a question: When "the Lord took Moses out of their midst and the holy priesthood, also," what portion of the priesthood was it? If, as some of our elders believe, it was the Melchisedec priesthood, were the elders and others who held that priesthood at that time deprived of the authority they held on the death of Moses? And if it was all the authority of that priesthood, under what law did Lehi and his descendants, also the prophets of Israel, from Moses to Malachi, who are not of the tribe of Levi, officiate at the altar? You will see from my questions that the solution given by the

elders has not been satisfactory, so I bring my query for more light.
J. CHAS. JENSEN.

For reply to part one of the foregoing letter, see Book of Mormon, 2 Nephi, chapter 1, paragraph 8, page 58, small edition, "Adam fell that men might be." Our reply to the former question was, "We do not know;" and was based upon the idea that we and all of Adam's posterity, so far as we know, were born out of the garden of Eden. We presume that had both remained in the garden, they would have had children, but by what rule can we say we would have been among those children; when the penalty put upon Eve was, "I will greatly multiply thy conception"? We do not care to affirm that we would have been of the fewer number born in the garden.

The question in the latter part of the letter may be answered later.

CORRECTION.

In the editorial, "An Illustrative Incident," on page 50 of HERALD for January 21, 1903, second sentence of second paragraph, for "It has ever been assumed," read, "It has *never* been assumed," etc. An error in the types makes us to say quite to the contrary of what we wrote.
EDITOR.

EXTRACTS FROM LETTERS.

Under date of December 25, 1902, Bro. Wight wrote from aboard the steamship Allinga, on high seas: "Twenty have been baptized since Mr. Blair first began debating with Bro. Mackie, eighteen of them since I began with Blair. In mean statement he is worse than Braden. Need I tell you more? The branch in Melbourne now numbers fifty, with prospects for a continued increase. Bro. Butterworth and I are on our way to Sydney for the conference there, and he may go home, America, starting in January via steamship Sonoma. Bro. Ellis has had a slight paralytic stroke. My mission address will be G. P. O., Sydney, New South Wales, Australia."

On January 22 J. Charles Jensen wrote from Council Bluffs, Iowa: "Bro. and Sr. C. A. Beebe have gone to Hot Springs, Arkansas. We all hope for the best. Elder L. E. Hills, a conductor on the Milwaukee Railway, preached for us Sunday morning and evening, January 11, very acceptably. We hope to have him locate here. At our semi-annual election of branch officers, all were reelected with good majorities. Saints here are well, excepting for slight colds."

By letter from Bro. W. R. Pickering, of Kansas City, we learn that he and his wife will sail from New York on February 3, for a trip to the East. He says: "We expect to make most all the Mediterranean ports, going as far east as Jerusalem and Damascus, also to Alexandria and Cairo, returning

through Italy, Switzerland, France, and England, arriving home again about the middle of June."

Writing from Tiffin, Iowa, January 22, F. A. Smith said: "Bro. Mintun did well in the debate, and made friends for the cause. We will go to Iowa City the 24th. We are going to hold some meetings here if we can."

In sending in a contribution to the College debt fund, T. C. Kelley wrote: "I do not know whether you approve of the elders taking the liberty to donate any of the means given them for personal expenses, but I like to contribute a little once in a while, even if it is 'more than they all.' (See Luke 21: 3.) I used to think some of the brethren of means would, like the judge referred to in Luke 18: 2-5, become weary with the continual coming of the 'widow' of request for money; but it seems that their patience holds out longer than that of the judge. Perhaps it is well, for it gives all the poor Saints a chance to give 'more than they all,' and if they do it, will they not have a greater reward?"

EDITORIAL ITEMS.

W. H. Smart reports that he and Bro. J. T. Riley, who is a great sacrificer for the work, have been laboring together of late.

F. A. Smith in reporting for last quarter reports twenty-eight baptisms in his field. He says the elders find a general indifference to religious matters, hence they have poor hearings. The brethren are working together in harmony. He has ordained Bro. Orman Salisbury second counselor to the president of the Fourth Quorum of Deacons, as per resolution of General Conference.

Bro. Dana P. Brown, writing from Humptulips, Chehalis County, Washington, states that there are five members of the church at that place who are desirous of being visited by some of the eldership; namely, Proctor Brown, Sarah Brown, Ernest Fishel, Lizzie Fishel, and himself. He does not know whether they are in a district or not, but they would be pleased to welcome an elder in their midst. Humptulips is twenty-four miles north from Hoquiam. Any one going there will need to leave the railroad at Hoquiam and ride over with the mail-carrier. Bro. Brown was seventy-nine years old last October. He came from Central Illinois. Bro. G. H. Hilliard may know him.

By the *Nebraska City News*, of Nebraska City, of late date, sent by Bro. J. W. Waldsmith, we note that William N. McLennan, with whom we studied law for years at Nauvoo, Illinois, had a rather narrow and thrilling escape from drowning, in an attempt to cross the Missouri River on the ice with a horse and buggy. The ice gave way over deep water, the team was drowned, the buggy lost, but Mr. McLennan

clung to the edge of the ice long enough to be rescued by a Mr. Cook, who ran to his rescue. Mr. McLennan is eighty-four years of age, but is still vigorous and tenacious of life. We thank Bro. Waldsmith for copies of the *News*. Mr. McLennan suffered no permanent injury by his involuntary cold bath.

Heman C. Smith reports forty-eight baptisms in his field for the quarter just closed. These baptisms were by the missionaries and he says local men baptized a goodly number. He reports general conditions of the mission good.

D. W. Dutton, of Mt. Pleasant, Iowa, was in Lamoni Saturday last, in the interests of the Anti-saloon League. He made the HERALD a call, and as a result, the *Dial of Progress*, the Iowa official organ of the League, will reach us as an exchange.

We note by the daily press that the Woman's Christian Temperance Union is engaged in efforts to secure the passage of an anti-polygamy constitutional amendment. They will also make a fight on the seating of Reed Smoot in the Senate.

Bro. J. M. Terry writes us from Oakland, California, that he is not having good health there, and that he finds the mission a difficult one in which to accomplish much work.

In a recent number of his paper, *Leaves of Healing*, Dowie says that the days of prosperity for the farming community may not end this year, nor next, but there will soon be a change, a period of drought is coming, he says.

Sr. O. B. Arnold, who is sixty-six years old, recently wrote from Namao, Alberta, Northwest Territory, renewing for HERALD. Her children are all married but one, a daughter, who is with her. The three live alone, and Mr. Arnold is sixty-nine years old. Sr. Arnold joined the church when the doctrine was first preached in Ontario. She likes the Alberta country quite well, and says it is being settled rapidly.

Elder J. M. Baker, Dow City, Iowa, January 24th, reports that everything is moving along in a hopeful way in the Gallands Grove District. He and Bro. Crippen had closed a series of good meetings at Deloit, and were opening up at Dow City.

Of the many callings and vocations in life, none, perhaps, is more high and noble; and none through which God and his salvation can be more blessedly revealed; and none in which God and his holy cause may be more shamefully disgraced, than in the ministerial calling. God's ministers are ambassadors from the courts of heaven to represent the kingdom of God to this world. He who labors in such a calling, by mouth or pen, for pleasure, support, or honor of self, is a dark and corrupted spot on the unrolled scroll of God's creation.—*Gospel Trumpet*.

Original Articles.

SIXTH DAY OF APRIL.

In Exodus 13: 3, 4 we read, "And Moses said unto the people, Remember this day in which ye come out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day come ye out in the month Abib."

Smith's Dictionary of the Bible informs us that the month Abib corresponds with our month April. Then the month of April can only be positively fixed as the first month in the year; for as we read in Exodus 12:1, 2, "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you."

It seems that God informed his people in regard to dates and months when he delivered them out of their Egyptian bondage; and like the restoration of the gospel in our day, after authority was conferred upon Joseph Smith and Oliver Cowdery, the organization of the church was postponed until the sixth day of April, so it was with the Israelites' deliverance.

Next we wish to call your attention to the birthday of Christ: The twenty-fifth day of December is now celebrated as his birthday. This date has not always been thus celebrated; but his birthday has been changed three times. The last time it was changed to suit the conveniences of those who had in charge the arranging of dates and seasons of the year, and they arranged that midwinter be the beginning of the year. Hence there is no evidence that Christ was born December 25, in the winter, but by reading Luke 2: 8, "And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night," the evidence is that his birthday was not in the winter, but in the spring of the year; and more likely on the sixth of April than the twenty-fifth of December.

Now comes the atonement for the human family. Christ come forth triumphantly over death and arose from the grave; and when did this happen? Easter Sunday is celebrated. It is a movable holy day always coming on the first Sunday after the full moon after the equinox, which is the twenty-first of March. This year the moon will be full April 11; consequently Easter is on the 12th. It can vary from March 23 to April 20. Thus we see the meridian is April 6.

Turn now to Book of Mormon, Nephi 4: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no

mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite; yea, for the time that there should be darkness for the space of three days, over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given." This prophet had predicted the time, and also events which would transpire at the time of Christ's crucifixion and resurrection. Quoting again from Nephi 4: "And it came to pass in the thirty and fourth year, in the first month [April], in the fourth day of the month [Friday when Jesus was crucified], there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder," etc. This same event which occurred on the fourth day of the first month of the thirty-fourth year of Christ's age is also recorded in the Bible. "And it was about the sixth hour, and there was darkness over all the earth."—Luke 23: 45. "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."—Matthew 27: 55. Thus Christ arose from the grave on the sixth day of April.

It is stated that God directed the establishing of the government of the United States in raising up wise men to that end. How did God direct in regard to the time of its beginning? The *St. Louis Globe-Democrat* states: "The last Congress under the Confederation adopted a resolution declaring that the first Wednesday in January, 1789, presidential electors should be chosen in the several States; that on the first Wednesday in February the electors should choose a president, and that on the first Wednesday in March Congress should meet, the president be inaugurated, and the wheels of government begin to turn." The first Wednesday in March, 1789, fell on the fourth of the month. This is the reason why congressional and presidential terms begin and end on March 4.

But though the government was born on March 4, 1789, it did not begin active existence until several weeks later. Steamboats were not dreamed of then, and railroads did not come into existence until a half century later. Traveling was a slow, tiresome work, and Congress was long in coming together. The House of Representatives did not get a quorum until March 30, twenty-six days after the date set apart for its opening. The Senate did not organize until April 6. Congress then counted the vote and declared George Washington elected president and John Adams vice-president.

The last event concerning this notable day, the sixth day of April, is the organization of the church.

It happened much the same as the beginning of this government; notwithstanding the authority or ordination of Joseph Smith and Oliver Cowdery by the angel of God (Revelation 14:6) was May 15, 1829, yet the church was not organized until much later. In regard to this, Joseph Smith, Jr., said: "In this manner did the Lord continue to give us instruction from time to time, concerning the duties which now devolve upon us, and among many other things of the kind, we obtained of him the following, by the Spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth."—*Times and Seasons*, vol. 3, pp. 928, 929.

Now, with all these events which have transpired on the sixth day of April, it will not be much of a conjecture, to think that some time in the future, as the Saints will meet together on the sixth of April in conference capacity, and as the president shall tap the table with his gavel to call order, that at that day and moment, we shall hear the trump of God, when the righteous dead shall come forth and the righteous will be changed in the twinkling of the eye to meet the Lord in the air.

F. C. WARNKY.



"ADAM FELL THAT MEN MIGHT BE."

It almost invariably happens that when an individual, honest in motive, sets out to investigate what we term "the great latter-day work," he is sooner or later brought in contact with what appears to him to be direct contradictions and inconsistencies in our standard works; and oftentimes confusion and discouragement ensues. If these obstacles can be removed successfully, what faith may have arisen in his mind will undoubtedly be greatly strengthened, and the chances are favorable that the investigator will become a believer; if not, the opposite will be the result; it will be destroyed and he will be found among those who oppose the work.

One of the greatest of these obstacles, and one most frequently met with, is found in the declaration placed as the heading of this article, "Adam fell that men might be." Immediately on reading this statement, the mind of the reader is carried back to Genesis 1:28, where the creation of the man and woman is recorded and where God gives them an explicit command to "multiply and replenish the earth."

And now comes the trouble. This command can not, according to the caption of our article, be carried into effect until Adam fell, hence to obey one command he had to disobey another; that is, to carry the command to "multiply and replenish the earth" into effect, he had to disobey the command not to partake

of the "forbidden fruit." Such a requirement of Adam would be very dishonoring to his Creator.

The only attempt to reconcile this difficulty, that the writer is aware of, is the following one: The command of God in Genesis 1:28 was applicable to them (Adam and Eve) before their fall. Eve having fallen, involved a separation between her and Adam, and consequently an impossibility to carry the command into effect. Adam loving Eve, gallantly stepped forward and partook of the forbidden fruit that he might go with her. That this declaration of Nephi, "Adam fell that men might be," was spoken of Adam alone, and is not to be applied to Eve at all. That Eve was only idly talking when she said, "Were it not for our transgression we never should have had seed."—Genesis 4:11 I. T.

The writer can not accept this theory as being the correct one, for the following reasons:

It is in opposition to the facts, and does violence to the language as recorded in both King James' and Inspired Translations of the Bible. This declaration of Nephi undoubtedly does apply to Eve as well as to Adam. It makes Eve utter an untruth, when we have every reason to believe that she was speaking by the power of the Holy Ghost. It makes the King James Translation contradict itself, makes it and the Inspired Translation conflict, and the latter with itself. It leaves one of the strongest arguments known to infidels against the inspiration of the Scriptures, untouched and unanswered.

That Adam loved Eve we have no reason to doubt, but that he partook of the forbidden fruit simply for the sake of that love and that he might go with her, we have every reason to doubt. We have not the slightest hint or intimation given in the record that Adam knew there would be a separation of himself and Eve. All that had been spoken to him in regard to disobedience was, "For in the day thou eatest thereof thou shalt surely die." The "casting out" was an after consideration. (Genesis 3:22, 23.) Suppose Eve had been thrust from the garden and Adam had remained, what evidence have we that their separation would have been final? None at all.

Adam's conduct when accosted by his Creator is in direct opposition to the theory we are opposing. When the dread question was asked him, "Hast thou eaten of the tree?" what does he say and do? Does he gallantly step forward and say, "The woman thou didst give me partook of this fruit and didst fall. I love her and wished to go with her, so I partook also? No indeed, far from it. But his answer is characteristic of a great many of our modern Adams when they wish to shield themselves in wrong-doing at the expense of their wives: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Genesis 3:12.

The Lord in giving his reason for pronouncing the curse upon the earth for Adam's sake, says:

“Because thou hast hearkened unto the voice of thy wife.”—Genesis 3:17. This makes it perfectly plain that it was Eve who induced Adam to transgress, and if there was any gallantry displayed upon the occasion at all, Eve should certainly have the honor of it. The facts in the case are simply these: Adam partook of the fruit for the same reasons Eve did, viz., she saw the tree “Was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise.”

We will now briefly examine the language of Nephi from which our text is taken and see if it can consistently be applied to Adam alone, “And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good, for they knew no sin. . . . Adam fell, that men might be; and men are, that they might have joy.”—2 Nephi 1:8.

If Eve had already fallen, how could all things remain as when created after her act of disobedience and its effects upon her? And how could they remain in a state of innocence, when Eve had already sinned? The simple meaning to the whole matter is, the word *Adam* must be applied to both himself and Eve. The plural pronoun *they*, having both Adam and Eve as its antecedent, proves this beyond a doubt.

“And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.”—Genesis 4:11, I. T. These are the words of Eve of which the advocates of the theory we are opposing, say, she was simply talking, and that we should take her words only for what they are worth.

Are we to suppose for a moment that Eve was idly talking in regard to her seed, when she followed up the declaration with three as grand truths as were ever uttered by mortal lips? No, we can not do this. It is the same truth as declared by Nephi: “Adam fell, that men might be.” Adam and Eve were both in favor with God at this time. (See fourth verse.) Adam was filled with the Holy Ghost and prophesied concerning all the nations of the earth, fervently praising the name of God for permitting his transgression, for his eyes were opened, and that he should share the joys of the resurrection. Eve catches the inspirational flow, and also thanks God for permitting their fall, and in the height of her uncontrollable joy exclaims, “Were it not for our

transgression, we never should have had seed.” Surely no idle talking here.

The theory we are opposing would compel us to believe that the second chapter of Genesis is a repetition or rehearsal of the first. This we can not consistently do, except in case of the first five verses, for the following reasons: The most of the second chapter treats of new matter. There are nearly a half score of direct contradictions between the two chapters.

In Genesis 1:28 is an account of the creation of man and woman; then in the second chapter, fifth verse, after giving a summary of all God had created, it is declared that there “was not a man to till the ground.” Here the infidel steps in and declares that God had either forgotten that he had made man, or made him twice.

In Genesis 1:24-26 we are informed that God made the beasts of the field before he made man. In the second chapter we see that man was made first, then the beasts, which when made were brought to the man to name. The Inspired Translation confirms this last statement by declaring Adam to be “the first flesh upon the earth.” Both translations, in the first chapter, declare that the man and woman were created on the same day, the sixth. Both, in the second, place a long period of time, probably years, between them. Adam was first made and enlivened, the garden of Eden planted, the trees made to grow out of the ground (and we have no right to suppose any other way than naturally) the fruit to grow and ripen, the beasts and fowls made and named, and Adam then put to sleep and Eve made.

In Genesis 1:11, 12, the earth brought forth grass, herbs, and trees the third day of creation; then in Genesis 2:5, after everything had been finished, we are told that there were no plants or herbs upon the earth, for it had not rained yet. The last quotation from the first chapter (Genesis 1:11, 12) makes the grass, herbs, and trees come forth three days before man was made; the second informs us that man was made first. (Genesis 2:7-10.) In first chapter, verses twenty and twenty-one, we are told that the waters brought forth the fowl, or were commanded to bring them forth. In second chapter, verse nineteen, God made the fowls out of the ground.

In the first, God gave *every* tree to man for food. (Genesis 1:29.) In the second, he forbids the tree in the midst of the garden. In the first, the command to “multiply” was placed upon the man and woman in blessing. In the third, the declaration that Eve should have children was placed upon her in condemnation. (Genesis 3:16.)

Looking at the question from our opponent’s standpoint; that is, that the command to “multiply” was applicable to Adam and Eve in the garden of Eden, there can not possibly be any reasonable explanation of these differences between the two chapters, and

the infidel takes advantage of the fact, rolls these contradictions as a sweet morsel under his tongue, and exclaims, "Aha! how are these for the inspiration of the Scriptures?"

The reader may, by this time, be anxious to know what theory we advance in explanation of the difficulty, if the one examined be not the correct one. Our solution of the problem is a very simple one indeed; but simple as it is, it sweeps away every obstacle, brings harmony and consistency between our standard books and completely silences every infidel battery.

The command given in Genesis 1:28 was not given to Adam and Eve in their Edenic state, but at their spiritual creation, hence inapplicable to them. We are well aware that the idea of a spiritual procreation will be new to many, that it will grate harshly on the ears of others, while to a third class it may smack tartly of Brigham Youngism; but that is neither here nor there. It should make no difference to us who it surprises or offends or who may have originated the idea; the great and important point with us is, or should be, is it reasonable? Is it consistent? Is it tenable? Is it true? To all of these questions we answer in the plainest terms, We believe it is.

Every firm believer in the Scriptures, especially in the Inspired Translation, understands that everything God created and made exists in dual form, the spiritual and the physical; that is, everything in the spiritual realm has its type or likeness in the physical. The Apostle Paul in Romans 1:20 declares, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." We quote also Hebrews 9:23: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Moses was commanded to make the tabernacle strictly to the pattern shown him in the mount, because it "served unto the example and shadow of heavenly things." (Hebrews 8:5.) It will be the union of these two, the spiritual and physical, which effects the perfection of both.

Now, as the physical is an exact type or reproduction in grosser form of the spiritual, let us determine if we can, what system God has employed to bring the physical into existence. When we thoroughly investigate his works, as revealed through the laws of nature, we make the important and startling discovery that the procreative system prevails throughout every branch of his vast creations. It is the system by which the human race is perpetuated. It exists throughout the animal and vegetable kingdoms, and our scientists inform us that it extends even into the mineral kingdom. It seems, then, that in physical perpetuation God knows no other than the procreative system. Now, if this be

true (and we presume no one will doubt it), are we beyond reason or consistency in presuming that God employed the same method in bringing the spiritual into existence? We think not.

Again, we are informed in numerous places throughout the Scriptures that God is our Father, in fact, we are commanded to worship him as our Father. Very well. Now let us inquire in what sense he is our Father? The answer is simple; he created our foreparents, endowed them with procreative powers and we were thus brought into being. In Hebrew 12:9, God is called "The Father of spirits," which, if true, places him in the same relation to them, that the word "Father" places him to us, which means, that he is the "Father of spirits" through the procreative system.

The objection may be raised here that God told the man and woman to "replenish the earth," contending that this language would not be applicable at their spiritual creation, hence must apply to their Edenic state. We answer, the spirits were created with a view to their taking bodies upon the earth; as a fact, they could not do this until the spirits were brought into being, hence the faster they multiplied the sooner the earth would be filled up with bodies. As another proof to the position we have assumed that Adam and Eve had to fall before they could have offspring, we introduce the fact that no attempt was made to carry the command into effect until after the fall, however favorable the circumstances were to that end. Now why was this? It certainly was not for the want of time, opportunity, or favorable conditions. Adam (according to our opponents' view) was in the prime of new-born manhood. The fresh, rich blood of a man in perfect health and physical vigor coursed his veins. Eve, as "an helpmeet," had been given him, purer and fairer than the tenderest flowers that bloomed and blushed at her feet, a perfect model of female beauty and loveliness.

They ate the rich, ripe fruit from the new-grown trees, drank the pure, crystal waters, breathed the soft, mellow air perfumed with the odor of a thousand virgin flowers, while they listened, with emotions of joy, to the merry twitter and heart-charming melody of the golden plumed birds as they sailed and circled through the soft, blue air—

The doves cooed love in the willow trees;
The bees went humming by,
The leaves moved softly in the mellow breeze,
And gaily flew the butterfly.

All this, and yet no attempt to carry the command into effect. Strange indeed! It could not be that they had forgotten, it surely. Eve remembered the other command not to eat the forbidden fruit when accosted by the serpent, and we can not believe that they had forgotten this time. God in placing the curse upon Eve, turns the great searchlight of facts upon the

matter, and all is plain as day. Listen: "Thy desire shall [now] be to thy husband, and he shall rule over thee."—Genesis 3:16. Pretty plain language that up to this time she had had no desire for her husband.

We will now briefly consider one or two objections that may be raised against the position we are occupying, and then leave the matter to the reader's consideration:

1. If Eve was not Adam's wife in a true sense before the fall, where is the consistency or propriety in God calling her Adam's wife? (Genesis 2:25.) We answer, the creation of Eve as a wife to Adam was done with a view to the fall. As the plan of redemption was devised before and with a view to man's fall, so Eve was given to Adam as a wife. The book states that she was to be "an helpmeet" for Adam. Now did you ever consider what kind of a helpmeet would have been useful to Adam before the fall? What was his condition or circumstances at that time? According to the accounts given he was just as a little child. He knew no good, consequently, could do no good. He knew no evil, therefore, could do no evil.

Nephi in discoursing upon this point, says, "For it must needs be that there is an opposition in all things. If not so . . . righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore if it should be one body, it must needs remain as dead, having no life, neither death nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility."—2 Nephi 1:6.

That was the condition Adam was in before the fall, and we will ask again, What kind of a helpmeet did he need at that time? We can easily imagine what kind he would need after the fall, but not before. Simply because Eve was called Adam's wife before the fall is no good reason that she was his wife in reality. The history of the affair was written hundreds of years afterward (twenty-five hundred), and the historian, Moses, calls her his wife before the fall, for the reason that she was his wife afterward. To illustrate, the writer has often made this remark, "When I first saw my wife, she was only eight years old." Now, no one would understand from this remark that she was my wife at eight years of age. By no means. I simply call her my wife when eight years old, because she became so afterwards. And this is the sense, and only sense, in which Eve was Adam's wife before the fall. This idea is further corroborated by the language of Adam in Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Adam had neither father nor mother to leave, so as a matter of necessity had his eye on things after the fall.

2. The Lord says in pronouncing the curse upon Eve, "I will greatly multiply thy sorrow and thy conception." If Eve had no conception or had not the power of conception before the fall, how could the Lord multiply them? He can not multiply that which does not exist.

We answer, the Lord could multiply Eve's conceptions in the same sense that he could multiply her sorrow before she ever had any sorrow, or in the same sense that he could multiply the seed of Jacob before he ever had any seed. (Genesis 28:3, 4.) The Lord is not speaking to Eve as an individual alone in this case, but is speaking prophetically of her posterity. That this view is the correct one is evident from the fact that the curse was not carried out individually upon Eve. Her conception was *not* greatly multiplied. She did not have any more children than the average women of her time.

When God promised Abraham that he would multiply his seed to the number of the stars of heaven or to the sands of the seashore, he did not mean that Abraham should have that many children of his own, but that it should come through his posterity. And so it was in the case of Eve.

T. J. SMITH.



NEED OF ATTENDING MEETINGS.

The following conversation overheard not long since caused me to think how as a people we might reflect on it to our profit:

"Unless we have a revival or something of the kind to awaken us I do not know what will become of our churches. There seems to be no responsibility on the part of church members as to their duties regarding church services. If they happen to get up in time and the day is fine, and they feel like it, having made no previous engagement, then they go to church; but if for any of these reasons they want to stay home, they do so, and justify themselves in so doing."

You who read, will think that Latter Day Saints never get to this condition; and yet when we go to church Sunday after Sunday and sometimes, yes always, there are some seats, and alas, too many, that we see empty that ought to be filled, we wonder why it is. Are we like the saints in Ephesus that are mentioned in the second chapter of Revelation,—have we left our "first love"?

Possibly this letter will not reach those who might be reminded of their neglect and help them to answer the question, Am I doing right by absenting myself from the house of God? For very often those who fail to attend church fail also to subscribe for and read the church papers. We are told in Doctrine and Covenants not to forget to assemble for worship. There was wisdom and a purpose in it, when given by one who said, "No idle word proceeded from his mouth." It is from listening to the servants of God that we

become more acquainted with God's laws governing us as a people, of our duties toward one another, and of our obligations to God and his work. How can we hear unless we are where this counsel is being given by those whom God has appointed, that by the foolishness of preaching, he might save them that believe? I know that you will think this means outsiders or those not of our faith, but of what profit is it to us to have our names enrolled in the church books, if we do not follow on and keep all the commandments of God? Nay, rather our condemnation will be greater because we knew the will of the Master and did it not.

Many say, I love this gospel and I know it is true, and want to grow in it. But be assured we will never grow in this work unless we learn to take the first steps, and are willing to take them when we learn what they are. You show me a Saint who faithfully attends the services in the house of God, not once or twice, but always is at his post of duty, and I will show you one who is growing; and trials and obstacles will not hinder him rising higher, because he is learning all the time, and his devotion to right and his humility will find favor with God.

But on the other hand, when members neglect their meetings and make their duties second to their own will, those members are in the same place they were when they started in the race; or what may be worse, have fallen out and ceased to do anything. This condition will be like that mentioned of the people in Ephesus and "they will be removed out of their place."

There are conditions and circumstances which make it impossible to be present; but usually where these conditions prevail the ones who are deprived feel the loss and mourn it. But too often it is neglect, or lack of interest, or some other interest that comes between us and our whole duty to God, that finds us on Sunday morning or on Wednesday night away from our place.

It should not be with us, How few meetings can I get along with, but, How many times can I render this small and feeble service to my heavenly Father, who has made it possible for us to grow nearer to him, and more like him by observing these provisions? No trival thing can excuse us from such service, and let us fear, that because God has so arranged it that six days are for work but the seventh is his day, when we are to worship him, that we do not claim too much of it as our own, and do those things which we would not dare do to an earthly master, but which we indulge ourselves in because God is long-suffering and merciful.

Some claim physical weariness, and overwork, when Sunday comes. There is a saying, "A change is as good as a rest," and I think this will apply here. I have seen few people who have worn themselves out in overwork of this kind, but many cases where

they have become disheartened by the cares of life, without this support that is offered in the gospel, because they could not find any time for God and his work. "Seek ye first to build up the kingdom of God, and to establish his righteousness and all things will be added unto you." I believe God will give us physical health above what we have if our zeal is to work for him. When you are tired and discouraged, tell the Lord that you want to be with his people. Ask for strength to be given, and I firmly believe that you will seldom find that an excuse for staying at home.

It is the testimony of many that they have been rested in meeting and healed of sicknesses that were preying upon them when they attended. Certainly we find encouragement, strength, instruction and spiritual blessing by attending the services of God's house.

Let us, then, not excuse ourselves, or try to get away from the fact of our privilege and duty in this matter, but let us with the coming year enter more fully upon this, our part of the Lord's work, and by our presence and prayers sustain the servants of God, who seek to break unto us the word of life.

A SISTER.

Selected Articles.

A NEW-TESTAMENT GAUGE OF OLD-TESTAMENT VALUES.

After the higher criticism has had its way, after we have readjusted our thought of the Bible in accordance with the fullest knowledge of to-day, what place shall be assigned to the Old Testament in its relation to Christian belief? This question is a vital one in religious circles to-day. It is occupying the minds of eminent German theological scholars and forms the subject of much of the most debatable matter in Doctor Cheyne's newly published "Encyclopedia Biblica." A notable address on this question was recently made by Professor Francis Brown, of the Union Theological Seminary, New York, and is now published, together with addresses by two of his colleagues, in book form under the title "The Christian Point of View." Professor Brown endeavors to estimate "The Religious Value of the Old Testament," not so much by the usual critical methods as by the application to the Old Testament of New-Testament standards. He writes:

"What is the test of the Old Testament as a religious authority? It can surely be no other than the universal Christian test. . . . If Jesus Christ is the supreme revelation of God so that all doctrines, opinions, rules, and practices which claim to be of God must conform to his teachings, life, and Spirit in order to establish the claim, then the teachings, life, and Spirit of Jesus Christ are the only touchstone by which we can recognize the religious value of the

Old Testament, among the rest. Whatever accords with the teachings, purpose, and Spirit of Jesus Christ has religious value for us. Whatever does not accord with these lacks religious value for us, whether it stands in the Old Testament or in day before yesterday's sermon."

Professor Brown proceeds to a practical illustration of this principle:

"In the field of doctrine we may illustrate the matter by the character of God as shown in the Old Testament. When we sum up the impressions and teachings about the God of the ancient Hebrews, the general result is very definite. We find a personal Being, of great majesty, dignity, and power, the Creator and Ruler of men; a Being of holiness and transcendence; a Being of righteousness, who promotes righteousness in others and punishes every breach of it, whose government is a moral government, and from whose decisions there is no appeal; a Being of kindness, tenderness, and helpfulness, with gracious care for those who confide in Him, whose plans are at length to be worked out and His desires realized in the unity of men under His benevolent sway, amid the exhibition of the divine glories of righteousness and universal peace. With each stroke of this drawing the New-Testament picture is in accord. To this extent the spirit and teaching of Jesus Christ indorse the older revelation.

"But when we study certain portions of the Old Testament by themselves, the impression is somewhat different. We find that, over a large area of the history, God appears to care for one small people alone. The region of His power is simply the region of that people's communal and national life. Elsewhere other gods are ruling. Moreover, for a time, the function of Yahweh is not so much to secure His people's righteousness as to give them success in war and prosperity in times of peace. Both the universal and the ethical are long in the background. Further, the beginnings of His worship in Israel, as far as they are not obscure, are very rudimentary. Polytheism lies back of monotheism. From our standpoint we feel the imperfection of the Old-Testament views. We explain them by the principle of development; the Old-Testament view of God is passing from the lower to the higher—from the conceptions common to men to the unique conception of the inimitable King of kings. This means that when we apply our test at certain separate points the Old-Testament doctrine of God is found wanting."

Considering next, the authority of the Old Testament precepts, we are reminded that "some are distinctly corrected or repudiated by the New, such as the law of divorce and the law of the oath." In the eyes of Jesus "the authority that controls moral life is not at all the authority of a statute; it is solely the authority of an inward principle." And the strength of the religious feeling that finds expression in the

Psalms and religious lyrics of the Old Testament lies chiefly in the fact that "the God whom we worship in the Hebrew literature of religious experience is the God revealed in Christ." To take a widely different illustration:

"If the Song of Songs is to be saved to the canon of Scripture—if, that is to say, it is to appear conformable to the standard of Jesus Christ—it will be, not by revamping the traditional view which finds in it an allegory of Christ and the church, but by expanding the thought of Christ till it consecrates all love, human as well as divine.

The Old Testament, then, is not, in Professor Brown's opinion, the primary source of the Christian religion. It is the embodiment of a genuine religion, which as far as its elements have permanent vitality, Christianity has taken up into itself. Its promise of universality proves to be "conditioned on its merging into that which was destined to spring from it, to supersede it, to envelop it, to discard the perishable in it, and to give new glory to that in it which could endure."—*Literary Digest*, December 13, 1902.

Mothers' Home Column.

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WAYS OF COOKING MEAT.

To broil steak, set the gridiron over a clear, hot bed of coals, grease it and have it very hot when the steak is laid on. Turn the steak as often as it broils. Constant watchfulness is required to keep it from being blackened by smoke from the burning drippings. It should be lifted the moment the fat flames up and held until it dies down again. Ten or twelve minutes will cook a steak an inch in thickness. When done lay on a hot platter, sprinkle with salt and pepper, lay bits of butter on it and set in the oven a minute or two before serving. For delicate stomachs leave off the butter.

Broiling is the most approved method of cooking steak, but there are times when the fire is not right for this, and at such times what is called "dry broiling" may be resorted to with almost as good results. Heat the frying-pan smoking hot, grease lightly with a piece of fat and lay the steak in it. As soon as one side is seared turn and sear the other. After this the heat need not be so intense, but it must be sufficient so that no juice will escape until the steak is done. Frequent turning is necessary to prevent this. The steak is spoiled if the juice is allowed to simmer out of it. Just before taking up sprinkle with salt and pepper, turn, season the other side, turn again and in a moment it is ready for the hot platter. Add butter if desired.

Broiling is as good for chops as for steak; but the former being thinner it takes less time for them than for steak.

Frying in grease in the ordinary way is unwholesome. Much of the good of the meat is lost by the juices being allowed to escape, the fibers are rendered hard and indigestible, and thus from an expensive cut of meat poor food often results.

There seems to be no acceptable method of cooking veal cutlets other than frying in fat, first sprinkling with salt and pepper and then dipping in flour or cracker crumbs, eggs, and again in cracker crumbs. Before being thus prepared each piece may be pounded and a little lemon juice squeezed over it. Or the meat may be minced and formed into small cutlets, a few drops of

onion and lemon juice and a little parsley being added to each. To secure the best results the fat should be very hot at the start. Lay the cutlets in it, brown one side, turn and brown the other, then lessen the heat and cook slowly until thoroughly done. Cooked in this way they are delicious but should be eaten only by those whose digestion is good and then only occasionally. Veal is very indigestible when underdone, and like pork and poultry should never be served the least bit rare.

To roast meat the oven should be very hot at first. After the outside of the roast is seared the temperature of the oven may be lowered. If there is doubt about the oven being hot enough to start with, sear the meat in a hot frying-pan, or set on the stove the dripping-pan in which it is to be roasted and when very hot turn a few times in this and then put it in the oven. Twenty minutes for each pound of meat will roast it thoroughly. For an underdone condition allow from twelve to fifteen minutes, according to the state desired. No water is needed in the dripping-pan for roasting beef, mutton, lamb, or fat veal.

For the foregoing recipes the best cuts of meat are undoubtedly to be preferred but we have learned that the less expensive parts contain an equal amount of nourishment and if properly cooked may be made very palatable. We turn our attention now to some of these.

One of the best uses that can be made of round steak is in what is sometimes called "Norwegian Stew." Cut the steak in pieces of suitable size for serving, sprinkle with salt and pepper and dip in flour. Sear each side in a frying-pan with hot fat. When all the pieces have been treated in this way pour over them enough boiling water to cover. Simmer gently for two hours or until very tender. Add water if needed to leave enough for a good gravy when done. Chuck steak may be treated in the same way, or seared without flour, and stewed.

Braising is a combination of roasting and stewing by which meat and vegetables with various herbs are cooked together. A braising-pan has a closely fitting cover for the purpose of retaining all the steam generated during this process of cooking. If one has not a braising-pan two roasting-pans that will fit together exactly, one over the other, may be used. By braising, inexpensive, coarse portions of meat may be made tender and juicy. The following recipe for braised beef is taken from the *Delineator*.

"Put on the bottom of the braising-pan four or five slices of fat salt pork. Cut into dice two carrots, two onions, a turnip and a stalk of celery and mince finely a sprig of parsley. Place half of these over the slices of pork. Dredge well with flour and a little pepper, a piece of the round of beef weighing about four or five pounds, lay it on the bed of pork and vegetables, and place it in a hot oven for from twenty to twenty-five minutes, at the end of which time the heat of the oven may be allowed to moderate. A pint of good stock is then poured over the meat and a few slices of pork and the remaining half of the vegetables laid on top of the beef. Add to these four or five pepper corns, two or three cloves and a couple of bay-leaves. Put a teaspoonful of salt in the bottom of the pan. Fasten the lid down tightly and let all simmer quietly for from three and a half to four hours, remembering that this slow, gentle process of cooking alone will render the meat tender and enjoyable. When the beef is done the gravy is strained, the fat or grease skimmed off, and salt and pepper to taste added. . . . The vegetables are to be placed on the serving platter around the meat, over which may be poured a portion of the gravy, the remainder to be sent to the table in the sauce boat. . . . If the gravy becomes greatly reduced while the meat is cooking, a little more stock may be supplied. A little more flour may also be needed to bring the gravy to a creamy consistency."

Beef tongue is excellent braised. It should first be boiled for a few minutes and then simmered for two hours or until tender enough to remove the skin. When this is done roll it up and tie securely, roll it in flour and place in the braising-pan. Pour over it the following gravy:

"Put into the frying-pan three tablespoonsful of butter; when this sizzles, add an equal quantity of flour. Stir together smoothly. Add a quart of the water in which the tongue was boiled; and the usual cut up vegetables and herbs. Pour over the tongue and allow all to simmer in the covered braising-pan for two hours. The juice of half a lemon may be added to the gravy. Set the tongue in the oven uncovered while straining and thickening the gravy."

The use of the braising-pan gives very satisfactory results in cooking poultry.

For pressed beef, boil in not overmuch water a shank of beef until it will fall from the bones. Carefully pick the meat from the bones and chop or grind fine; then put it back into the kettle with the water in which it was boiled, season with salt, pepper and a little mace. Let it boil for a minute or two, then turn into a deep dish and let it stand to set. It is a good plan to lay on it a small plate with a weight on top. This causes it to set more firmly and it is more readily sliced. If there is too much water left after boiling the meat, let it boil down before putting in the chopped meat, for it must not be too thin.

The following hash may be made from cold roast or steak or even a boiled piece of meat. It is well to look ahead a little for this hash and save a little gravy for it. Take meat that is not very fat and chop fine. If one has a meat-grinder so much the better, for then it is easy work. Put a good-sized piece of butter in the frying-pan and while it is browning over the fire mix salt, pepper, and enough flour to thicken the gravy, with the chopped meat, stir it into the browned butter, and pour in boiling water sufficient to make a soft hash, not forgetting to put in the cold gravy left from the roast. While this is simmering on the back of the stove, prepare some squares of toast, lay on a warm dish and pour the hash over it, being careful to have it all nicely covered.

Another kind of hash is made by adding potatoes. Chop cold boiled meat, carefully picking it free from bones or bits of hard gristle. If pieces of roast or steak are to be used, first stew until tender. When the meat is finely chopped, add nearly twice the quantity of cold boiled potatoes, and chop until fine. Put in the frying-pan a piece of butter and enough stock or boiling water to make the hash quite moist. Add the meat and potatoes and season well with salt, and pepper if desired. A chopped onion may also be added. Cover and simmer for fifteen minutes, then uncover and cook for fifteen or twenty minutes longer, carefully keeping it from sticking to the pan, and adding a little more water if it becomes too dry.

Our space does not admit of advice concerning soups and savory stews, which are at once economical, appetizing, and wholesome, if properly prepared, more than to give a reminder that no part of the meat needs to be wasted. The bones and trimmings from steak (which should be removed before cooking), all other bones and any left-over pieces of roast or steak not otherwise utilized, should be put on in cold water, cooked for a long time, and the stock made use of in soup or stew, or for other purposes where stock is required.

Prayer Union.

As an elder is not accessible, Mrs. Susan Everett Quinn, of Wabash, Indiana, requests the faith and prayers of the Prayer Union in behalf of her young son, who has sustained an injury of the back.

Of the many purposes in the lives of men, none can be pursued in such wisdom, consistency, and integrity; and be attended with such wisdom, consistency, and integrity; and be attended with such success and happiness, as those purposes which hold high over all, the honor of God and the manifestation of the glory of his salvation.—*Gospel Trumpet*.

Letter Department.

LYDIA, Texas, January 17.

Editors Herald: We are still trying to travel the straight and narrow path, though we meet with many discouragements. But, amid all our trials, God gives us his Holy Spirit as a beacon light to lead us on to Zion.

I had the pleasure of attending district conference which convened December 6, at Wilburton, Indian Territory. Met several of my brother laborers and also had the pleasure of meeting Bro. Joseph Smith and heard him tell of the angel's message. This filled my soul with joy, for I know by God's divine Spirit it is true.

From Wilburton I came to Coalgate with Bro. H. O. Smith and remained there a week. It rained nearly the entire time we were there so we did not get to do much preaching. Baptized two at this place but had to attend to it in the rain. Brn. H. T. McClain, J. W. Huffesed, and A. G. McPherson have built a nice church at Coalgate. I know God has some people here. May the Lord's blessing attend these Saints that they may live faithfully so the work will go forth.

From Coalgate I returned home, stopping a few days in Lamar County. I spent the holidays with loved ones at home, thence to this place to look after the work.

Last evening I led a noble young man into the waters of baptism, and I believe he will be of much use to the church.

It has rained in Eastern Texas for two months, and the roads are worse than ever was known. About one tenth of the cotton is in the fields and the farmers can not pick it. Times are very hard and money scarce. I go east to-day to tell others of the beautiful gospel.

May God bless his people this year.

E. A. ERWIN.

WILLOW CITY, North Dakota, January 17.

Editors Herald: I have had an experience not altogether pleasant, and my main object in writing is that this may be helpful to others, both ministers and lay members in the church, and I appreciate the wisdom of a recent editorial in the HERALD in which it was shown that debates may be of doubtful good. However, my recent debate was forced upon us by a challenge, publicly read from the Presbyterian pulpit, in which we were invited to meet them "with an open Bible."

Brn. George Day and J. B. McLeod, who were in the meeting at the time, thought that sounded fair and agreed to furnish a man. Sequel: After six weeks vexatious delay, considerable hindrance to my missionary labor, expense of two visits, etc., I either had to sign the following resolutions or leave the brethren to meet the charge, "Your man backed out." "Resolved that the Book of Mormon is a divine revelation and equal to the Bible or Holy Scriptures."

Two nights; first night was external evidence, second night, internal. "Resolved that baptism and laying on of hands as taught by the Reorganized Church of Jesus Christ of Latter Day Saints are necessary to salvation." Affirmed by W. Sparling, and denied by Reverend J. C. Wilson.

The building was small but was packed full, the majority being Presbyterians, as only three Saints were present. I started out with archaeological evidence, using Baldwin mostly, and followed it up with history and the usual Bible evidence familiar to all Latter Day Saints. I humbly acknowledge the goodness of God in the bestowal of his Spirit throughout. But when I came to Isaiah 29: 13, I was filled with the Spirit, portraying the apostasy; and also in the nineteenth verse, showing the joy and comfort of the meek and lowly of heart.

The negative started out with a few criticisms on Jacob's and Moses' blessings. Found fault with my geography and asked me how I could prove they had gone west instead of east, etc. He was plainly confused, and after a few minutes left the Bible

altogether. He then spent perhaps five minutes on archaeology, admitting that in the main my statements were correct. He now produced Linn's "Story of the Mormons" published by Macmillan Company, reading long extracts about the plates and a machine that was found in the stone box and used for stereotyping, called Moroni's spectacles, the whole weighing several hundred pounds, but he finally compressed them into Joe's hat. But his statement of the plates was mild compared to Joe himself and pen fails to portray the scene in that house, a laughing, jeering, crowd, many of them professing to be followers of the meek and lowly Jesus. The speaker waxed more and more eloquent as the cheering and clapping increased, and finally said the whole thing was a damnable fraud. He knew it. The audience knew it. "And that man," pointing to me, "knows it too!" Loud and prolonged cheers and clapping of hands.

On the second night I showed the way the divinity of the Bible is usually proved from the contents of the volume itself and applied the same test to the Book of Mormon by showing that its teachings on the godhead and salvation through Jesus Christ by obedience to the six principles, giving several references for each principle separately, and supplemented by the Book of Mormon on the duties of prayer, chastity, morality, benevolence, etc., then I compared each with the same subjects in the Bible, and I finished with praising God that he had given us line upon line, precept upon precept.

My opponent started out by trying to jump the fence of internal evidence, but I lassoed him quickly. He wiggled and twisted and vowed it was unfair—he could not examine those eleven witnesses. I told him I knew that by his examination of "Joe" the night before. His supporters in the hall grunted a little, but I called for the ruling of the chair and my point was sustained. And now permit me to say I was greatly encouraged. I had seen the whole thing in a dream two nights before the debate commenced, and as it was shown to me, it was minutely fulfilled. My opponent weakened more and more and finally excused himself by saying that he could not be expected to be as expert as Elder Sparling with the Book of Mormon.

The third night on the second proposition we clashed a little on the use of Greek, but finally I told him to talk Greek a whole hour if he chose but I preferred to use a language the audience understood. I started out by a clear statement that the resolution did not say that baptism and laying on of hands was all that was necessary to salvation, but faith and repentance were prerequisite and the graces of the Spirit as enumerated in 2 Peter 1: 5-7. My foundation argument was based on 1 Peter 1: 18-25. We are redeemed with the "precious blood of Christ," through "obeying the truth . . . being born again . . . by the word of God."

By using the Instructor I was able to use scripture very rapidly, giving reference to every quotation, and I noticed my opponent peering over and evidently wondering how I rattled off the Bible, and remarked to Bro. McLeod that Latter Day Saints were certainly acquainted with its contents. He used about fifteen minutes of his time on the Greek root *bapto* and its derivatives, but finally drifted on to "faith" as being essential and talked well for about thirty minutes. Then he tried "laying on of hands," but was evidently out of his depth, for he repeatedly asked the chairman what time he had left, and, when told, struggled on, filling his hour.

In my closing speech there was an attempt by his supporters to interrupt, but the chairman insisted on the strictest order and at the conclusion, I challenged him to continue the same subject or the prophetic calling of Joseph Smith, but he respectfully declined, and the meeting dismissed in good order.

In conclusion I wish to say I do not think there was as much good done as though I had kept at my regular missionary labor. There are a few who stood out boldly for us and I wish to return thanks for their hospitality. To the Saints of South Dakota who are urging me to come I would say, I shall be pleased to do

so if the Lord opens the way. In the meantime, please do not withhold the tithes and offerings. Bro. Oscar is striving manfully to do his duty and his family are worthy of support. Remit to me at Clifford, North Dakota, and receipts will be forwarded.

Yours for success,

WILLIAM SPARLING.

LUCAS, Iowa, January 22.

Editors Herald: I am occupying each night with good liberty, but not large audiences. I will go to Cleveland, Iowa, to-day, to remain over Sunday. I am announced for next Monday evening to speak on the Book of Mormon at Lucas.

Bro. Bert Barrett is with me and assisting creditably.

In bonds,

J. A. GUNSOLLEY.

KAITANGATA, New Zealand, December 23.

Editors Herald: Some perhaps may want to know what their missionaries are doing in this isle of the sea. We have not converted all New Zealand yet, neither are we liable to do so, for it is not our intention to take the country by storm; but we think best to move slowly and surely. Our labors so far have been confined almost entirely to the town of Kaitangata. Bro. Hanson has preached two sermons in a schoolhouse twenty miles distant.

Our baptisms so far are three, honorable people. This makes eleven, all told, who have their names on the record, but not all active. Whether there are any others in this island we know not as yet. We have organized a Sunday-school with twelve or thirteen members, but will not report it to the association till we see how it continues. As soon as the holidays are over we will move out and see what we can do elsewhere, for we now have a basis to work from. Besides we go with papers signed by the leading men of the town.

Very truly,

D. E. TUCKER.

WALLSEND, N. S. W., Australia, December 24.

Editors Herald: I returned home from Victoria at the beginning of November and am now preparing for our annual conference.

We have been able to carry on the *Gospel Standard* for the first year and can report a slight credit balance. It will be much harder to keep going next year than it has been this, for we will be without some of the large donations from America which have helped us so much this year. However, we hope for the best and that all of our American subscribers will renew their subscriptions, and also that others will favor us with their assistance. Will you, dear reader, if not already a subscriber, send us a subscription to help us along in this far-off land. We asked for five hundred American subscribers at first, but so far we have only two hundred. Will you be one to help make up the other three hundred? If so send your subscription either to Bro. J. R. Epperson, 1723 Walker Street, Des Moines, Iowa, or the HERALD Office. Do not wait, but subscribe now, or you will be sure to forget. The *Standard* is doing a good work out here, going to places where the missionaries have never been, thus opening up the way for them. Will you help us to keep our little missionary at work?

Bro. Leon Gould has a supply of our pamphlet, "Valid Christian Baptism," which are for sale at twelve cents each, post free. Address him at Lamoni, Iowa.

About two years ago we published a pamphlet entitled, "The Book of Mormon on Trial," for the benefit of the Wallsend church building. We have not as yet sold enough copies to pay back the money expended. The church is not yet paid for and needs the money that would accrue by the sale of these pamphlets. Besides, the writer has about fifty dollars which he urgently needs (being a missionary) bound up in these booklets. Surely among forty-five thousand members we can sell one

thousand of these books. If you have not one already see that you get one immediately. The price is only fifteen cents, and you can order of us through either the HERALD or *Ensign* offices. We shall be pleased to let book agents and missionaries take a supply to sell for us, and will allow ninety days credit. Will missionaries and book agents write us about this matter? Payment can be made through the HERALD or *Ensign* offices when the books are sold. Can we not sell these pamphlets within the next few months? Lend us your help and we will see. Address all communications to the *Gospel Standard*, Wallsend, New South Wales, Australia.

The work here is moving along nicely, becoming more firmly established every day, and if the Saints faithfully discharge their duties we will have thousands in this land rejoicing in the truth as we see it.

Your brother in Christ,

WALTER J. HAWORTH.

ROCKFORD, Illinois, January 21.

Dear Old Herald: I say old HERALD, for you are, like the writer, growing old; but you are very dear to me, and I would greatly miss your weekly visits should they cease. I have been intimately acquainted with you ever since you first started out in 1859. You were, like the Reorganization at that time, quite small; but from that small beginning you have increased in size and circulation until now it is very gratifying to know that your useful pages are read with pleasure by some nearly all over the world.

It was in the little log schoolhouse on the hill beside the sparkling waters of the Pecatonica River, on the seventh day of October, 1855, that I was ordained an elder in the First Quorum of Seventy.

I often think how the work of the Lord has spread out until at the present time our missionaries are being heard in the far distant lands and upon the islands of the sea. To me, dear HERALD, this is very gratifying.

I rejoice that I am still able to travel and lift my voice in declaring the message of the restored gospel. I am preaching in private houses in this wicked city. Of course there are plenty of churches here, large, costly ones, too, but they are closed against the true message of Christ. So we are compelled to use more humble places to reach the honest in heart.

I came here December 4 and began holding meetings at Bro. Cushman's. A few of the neighbors came out to hear and seemed interested. I then went to Bro. James Fulks', on School Street, and began meetings. A few interested neighbors came, so I preached to them the best I could, the good Lord blessing me with his Spirit. Then I returned home for the holidays, but came back again January 2.

After I had been here about a week, Elder F. M. Cooper joined me. We continued our meetings, changing from Bro. Fulks' to Bro. Cushman's. Unfortunately, Bro. Cooper was taken sick with an attack of la grippe and returned home, leaving me to fight the battle alone. Last night a lady who had been attending our meetings, whose husband is a nightwatch in one of the large shops, opened up their large sitting-room for preaching, so we spoke there. Thus we see the work is gradually beginning to get a hold, and I feel sure if this could be followed up, some would be reached. I was told by a reliable person last night that an elderly lady, who has been attending our meetings, said she was satisfied that we had the truth and she was going to be baptized in the near future. This is encouraging.

I feel that an elder ought to be stationed in Rockford to look after the gospel interests. I expect to remain over another Sunday, then go to Poplar Grove. There are a few Saints at this place who are zealous in good works.

May the Lord bless his people and help them to be faithful in good works. Success to the dear old coworker, the HERALD, is my prayer.

ELI M. WILDERMUTH.

McFALL, Missouri, January 20.

Editors Herald: I came here on the 10th instant and commenced meetings in the Heath chapel, located about five miles east of McFall. On Monday, the 12th, Bro. J. C. Vaughn came to my assistance and we have continued up to this date, preaching sixteen sermons in all,—thirteen at the church and three at a schoolhouse. The interest has been good all through. A few in this section are very favorable to the work, and by and by we hope to see them gathered into the true fold of God.

The schoolhouse where we held meetings last winter is closed against night-meetings, but open to day services, so we preached there at half past two o'clock Saturday afternoon and at eleven o'clock Sunday forenoon. We were kindly cared for by Mr. E. Goldsbury and D. W. Plowman. Many of the neighbors disapprove of closing the house against religious services at night, and it is thought it will be open again by vote in the spring.

At the Heath Chapel it has been very difficult for any of the churches to hold meetings on account of so much rowdiness and poor order among the young men, but the Lord and the good people have been on our side this time. At the beginning of our meeting there seemed to be a desire for order, if it could be had, so Mr. Brown took the part of janitor and Mr. William Heath, one of the directors of the church, gave his assistance to maintain order. Hence we continued along a number of evenings with fairly good order and a good crowd most of the time. After a while some of the young "bloods" got filled up on "spirits" that makes them unruly, so friend Heath visited town and swore out warrants to arrest nine of them, and the officers were after them last night at the close of the meeting.

I am pleased to meet such men as Heath, Brown, and others, who have shown at these meetings a desire for right and support of law and order at religious gatherings, even if it should be Latter Day Saints holding them. If Missouri and some of our Southern States would do likewise at some points it would be an honor to the neighborhood and all good thinking people. It is claimed by some that our meetings have been the best, longest, and most orderly of any meetings held here for years. We close to-night and go to Beth Chapel three miles southeast of McFall. Have been kindly cared for by Bro. and Sr. Joseph Doty and others.

While presenting the gospel, we have been graciously remembered by the Lord and felt the peaceful influence of God's Holy Spirit. "It is good to be a saint in latter days." May the Father open up the way before us.

Yours in the gospel,

D. C. WHITE.

BARTLETT, Iowa, January 21.

Dear Herald: Perhaps it may interest some to hear from the Fremont District. The work is steadily moving forward, slowly, but gradually gaining ground. The unseen power of heaven is pushing it along to its final accomplishment in the destruction of all powers in conflict with righteousness, and the setting up of the kingdom of God on the earth in these the latter days, where Jesus of Nazareth shall be King of kings and Lord of lords. Our worthy Brn. Henry Kemp and Charles Fry are right in it for good. May the Lord bless them.

I am at present holding meetings at Bartlett, and my defending the truth seemed to arouse Reverend Charles Aitkin, of the Christian Church, so he gave vent to his feelings by challenging me for a public discussion. But after considering the matter he met me at the home of one of the Saints, where we talked over the work, and then withdrew his challenge, saying he thought it was the wisest plan not to have any discussion. However, he created quite a little stir, which caused the people to come out, and I had the privilege of presenting the work to them. I stated that I had referred the matter to the missionary in charge, and if it met with approval, would publicly discuss the doctrinal

tenets, if propositions could be arranged satisfactorily to both concerned, but he is still of the opinion that it is best to withdraw.

I am thankful to God for the restored gospel and the liberty given me in its defense.

What we as Saints need is to live close to God; live so that the influence of the true gospel spirit within us can be felt by those with whom we come in contact; then this work will roll on.

With good wishes to all, and for Zion's triumph, I am,

Your brother,

ADOLPH E. MADISON.

ORIOLE, Indiana, January 21.

Editors Herald: Bro. Porter went to Mt. Pleasant and held a series of five meetings but was directed to come back and arrived last Saturday. He delivered five sermons and baptized nine, six last Monday and the others on Tuesday. One of them is a merchant of one of the largest establishments in town. The merchant's wife, the local M. E. preacher, his daughter and wife desire to be baptized soon. Many others are convinced, but are holding back for some cause. Babylon trembles for fear of her loss. The members of the M. E. church, the few that are left, are persecuting the Saints. They have threatened to whip us. Called us almost everything but good people; saying we were soft-headed fools. We now have a strong branch, and nearly all take part in the social meetings. Some are letting their lights shine and the people are beginning to see it. Bro. Porter left here this morning for Derby, Indiana.

Most of those who do not belong to any church are friends, and they can see how patiently the Saints are enduring the persecutions. Think there were not less than three or four hundred people at the baptism last Monday. The Saints enjoyed the Spirit of God wonderfully while attending to the ordinance of baptism. Have had large crowds at our meetings with good interest.

May God bless the Saints everywhere is my desire and prayer.

JOHN N. BERNARDI.

FARNAM, Nebraska, January 8.

To the Saints Scattered Abroad; Greeting: I was sixty-seven years old September 2, 1902, and was born in Ohio County, Kentucky. My parents became identified with the church at Nauvoo, before the death of Joseph and Hyrum Smith.

My mother was at the conference held in April, 1844; the prophet being killed the following June. As my memory now serves, she stated that upon that occasion the prophet stated or prophesied "that if Brigham Young ever led the church he would lead it to hell."

On July 2 or 3, 1846, I was baptized near Council Bluffs, Iowa. At this place the Saints had gathered and remained about four years preparatory to the exodus for the West. It was at this place that Brigham Young was chosen as leader in Joseph Smith's place. Some claimed that the voice of Joseph was impersonated in Brigham, and that the mantle had fallen upon him.

My father's family as well as my father-in-law's were going with Brigham across the plains to Utah. Well do I remember a number of localities and incidents along the route, but space forbids a recital. In about two months after we left Council Bluffs, we found ourselves at Salt Lake, arriving there about midnight. This was in September, 1850. We remained there about one year and went to California, returning in the year of 1857 or 1858 to Salt Lake, where I married Sr. Rebecca Jane Hoops, in 1859, and remained there until 1865. Two children were born to us. After that we made our home in Council Bluffs, Iowa.

While in Utah, and before my marriage, that people tried hard to induce my wife to enter into polygamy, and to avoid this, she accepted my hand at the age of fourteen. Among the

many other things that transpired while we remained in Utah was that upon a given time while Brigham Young was preaching; and in my hearing, he laid the Bible, Book of Mormon, and the Book of Doctrine and Covenants before him, and said, "they are not worth the ashes of a rye straw."

To my knowledge they taught the doctrine that Adam was their God, and that it was necessary to kill some people to save their souls, or in other words, blood-atonement, the same as destroying angels. But with all these trials, we obtained a knowledge of the work by obedience to the principles of the gospel, and are firm believers that the Reorganization is the true church of God.

WILLIAM DODSON.

MASON CITY, Nebraska, January 2.

Dear Herald: I have been a reader of your valuable pages for many years, and feel that I can not get along without the HERALD, and if the Lord is willing, I will continue to take it the few days I remain here.

There are no Latter Day Saints at this place, consequently, we do not have the gospel preached in its fullness. I feel to thank my heavenly Father that I was brought to the light of the truth of the latter-day message as proclaimed by the angel flying in the midst of heaven. Although I am deprived of the privilege of meeting with the Saints, yet I am with them in spirit and ever pray for the welfare of Zion.

Your sister,

E. A. ALLISON.

LITTLEBLUE, Missouri, January 20.

Editors Herald: I came here first of last week. Was at this place last fall with the tent. Had a good hearing then and baptized one. I am preaching now in the Burr Schoolhouse, with a good hearing notwithstanding the dark and cloudy nights. Bro. J. D. White preached Friday and Sunday as I had special appointments in the city. I returned Monday. Some are favorably impressed. Am enjoying good liberty in preaching.

F. C. WARNKY.

WAYNE, West Virginia, January 22.

Editors Herald: I arrived here on the first of this month, and found Elder John Alfred Davis here down with lung fever. I am still here waiting on him. He has been very low, almost at death's door, but is a little better at this writing. But his lungs are affected. He suffers terribly at times. He asks the prayers of all who may read this in his behalf that he may be restored to health. He will go home as soon as he is able to travel.

W. R. ODELL.

Mintun-Bays Debate.

Editors Herald: The discussion between Bro. J. F. Mintun and Elder D. H. Bays has closed. I was privileged to attend seven of the twelve sessions, and write as a disinterested party so far as speaker is concerned. I was especially anxious to attend this discussion for the reason that I was baptized by Mr. Bays into the Reorganization about twenty-two years ago and confirmed by him and Bro. Nathan Booth. Partly as a result of that baptism and confirmation I have received many spiritual blessings. My life has been made better and my faith greatly increased in the Creator, because of the influence of the Holy Spirit. Having received the knowledge, therefore, of the divine authority once exercised by Elder Bays, I was anxious to hear the man for himself and see how one thus blessed would attempt to reply to that which I had received from him as true.

As I entered the hall Bro. Mintun was speaking and I began to look for Elder Bays. But look where I would or to whom I would, I could not see any one who looked like the man I knew years ago. There was a man sitting at a table whom I took to be Mr. Bays' moderator. Imagine my surprise when that man

arose as the speaker; even then I supposed another man for some reason had been chosen in Mr. Bays' place. Even his voice was not natural, and his manner of speech was not that of the gentlemanly man I once knew. I could not refrain from thinking that his later associates or else his recent religious training had robbed him of much. Perhaps both had united to accomplish this result and impelled him to heap slander and vituperation upon the heads of those whom for over thirty years he had lovingly called brothers. His habit of ridicule to make the boys laugh impressed me with insincerity. I can only answer for myself, but that is the impression it left.

As the discussion continued and he frequently misstated the faith of the Saints, which he must have done either willfully or ignorantly, I was confirmed in my former impression, especially when he boasted in every speech that he knew the faith of the church perfectly.

In this connection I will mention two instances where he misrepresented the faith of the church. In replying to the doctrine of laying on of hands for the blessing of little children, he said: "Yes, I've done that same fool thing myself. Only Jesus blessed the children. Only he and God can do that. It is foolishness to think that one man can bless another." Bays knew very well that the church has never made any such claim. He knew that we recognize that power rests alone with God and that we are only instruments in his hands to bless children or others. It is a great consolation to know that one who had represented us for twenty-seven years, and who, as he said himself, had "sat in their private councils and in their public councils and in their general councils," is compelled to misrepresent us to make a point. How will he harmonize his effort to misrepresent, with sincerity? If he is really honest, let him represent our faith as it is and attack that. If, as he said, he had been "like a pup but now had his eyes open," it was a great misfortune to him to get his eyes open. If he can not tell a man of straw from a real man, then he better get his eyes open again.

Another misrepresentation was concerning the healing of the sick. He never allowed any other impression to be gained from his talk but that we claimed to heal the sick, and in one speech he said: "If they can heal the sick, let them heal Grandma Hyde here in town, and then everybody would believe." He knows we make no such claim, and I dare say he has resented that false charge many times himself while in the many debates for the church, and now for him to turn and be the false accuser himself is a queer way to get his eyes open. I make these criticisms honestly, knowing that Mr. Bays as a subscriber to the HERALD will see them. The last of all things that Mr. Bays will admit is that he does not know all about the church in the slightest detail. If he knows so much, then why does he misrepresent? Is that getting one's eyes open? These are only two of the many misrepresentations stated by Mr. Bays.

In this discussion I presume it was as it is in all discussions, that is, there are persons on each side. Some wish it this way or that and will see nothing else. I tried to look at the matter impartially, and I believe I state the facts when I say Bro. Mintun gained many lasting friends for the truth as we see it. Elder Bays by his uncalled for denunciations lost friends. In my humble opinion we need fear no lasting injury from Elder Bays where we can follow up his work.

One thing I noticed is that in all Mr. Bays' efforts he continually bears testimony to our work. I could see the people were learning more of the Latter Day Saint work than they knew before. In one speech he said, "I want to say one thing that is due to the Reorganized Church. I have sat in their private councils and in their public councils and in their general councils, and I know how they feel on the question of polygamy. I know they loathe it with disgust. They are good citizens." During the last session when Bro. Mintun asked all those who knew for themselves that Jesus had fulfilled his promise, "These signs shall follow them that believe," to stand, Elder Bays in

reply said, "No doubt every Latter Day Saint stood up. I think they all did, but it only shows their credulity and duplicity." I could see some who seemed to be puzzled how the Latter Day Saints could be good citizens and practice duplicity; and when Bro. Mintun called their attention to their Latter Day Saint neighbors and asked how many believed the statement of Elder Bays concerning their duplicity, there were many whose actions said they did not, and some said so afterward.

Elder Bays presented about the same arguments as in his book. In fact, he dare do nothing else or it would spoil the sale of his book. I expected to hear something new, but was disappointed in that. At the close of the debate Elder Bays said "I want to say a word; I think it is due Bro. Mintun. I have had twenty-seven debates [I think he had made that statement a dozen times before,—J. W. P.] and several of them with the Latter Day Saints, and Bro. Mintun has been the most gentlemanly of any of them. He is a gentleman and defended his cause in meekness. I think this statement is due Bro. Mintun." These are his words as I remember them. After the debate was out I heard one man say to another as they passed down the street, "His last little speech is what cooked me."

Bro. F. A. Smith and I commence here to-morrow evening. May hold a week or so, and we may get frozen out.

Yours stronger in the faith,

TIFFIN, Iowa, January 22.

J. W. PETERSON.

NOCKENUT, Texas, January 15.

Editors Herald: Bro. John Harp just closed a series of sermons here, with good interest and fair audiences. I think some are almost persuaded that we have the primitive gospel. Several were heard to say, "It was the best sermon I ever heard." Bro. Harp presents the gospel plainly, so that the small and great may readily understand it. His preaching, together with an exemplary life, as presented by him under the influence of God's Holy Spirit, will bring conviction whether conversion or not. I think if the believers in Texas could all be baptized there would be an ingathering that would cause rejoicing. I wish everybody could realize the truth that convinced means convicted unless obedience follows. I will endeavor to water the good seed sown here, leaving the result with Him who giveth the increase.

Bro. Harp is in fine health. I think we only raise one vegetable that he dislikes, that is okra; he will soon like that if he stays in the South.

I ever pray for the kingdom triumphant.

C. JACKSON.

DEEPWATER, Missouri, January 24.

Editors Herald: In the early part of the month, in company with Elders W. H. Mannering and J. N. Stephenson, I visited Polk County, where the brethren have labored for some months. I find that it is a hard field, but by persistent labor they have made some effectual openings. They baptized three at one place and at some other points others are interested; but I learned that much of the seed had fallen on stony places; and when persecution arose because of the word, the feeble plants perished. I left the brethren working away as earnestly as if they expected to convert the whole county.

While in Polk County I was impressed to visit the Wheatland Branch. I did, and found division existing in regard to building a house of worship, principally in regard to the size of the house. I held eight meetings; a good degree of the Spirit was given; and on the Lord's Day we administered the sacrament and had prayer and testimony-meeting, and the peaceful, refreshing Spirit that prevailed will long be remembered by all. I requested the president of the branch to call a business-meeting for Monday evening. They came, and unity prevailed. The size of the house was compromised, and nearly all agreed to go to work and build the house. I think they will now succeed. The branch officers are presiding with dignity and wisdom.

I stopped at Lowry City, Wednesday evening, and enjoyed a peaceful, quiet prayer-meeting with the faithful few. The Sunday-school and Religio there are progressing nicely, though there are but few who are assisting in the work.

I came here yesterday to hold meetings for a week or ten days. I have been waiting nearly all winter to find a time when there were no protracted efforts going on; but even now the Methodists are in full blast, and consequently they draw the crowd. Only a few were out to our meeting last night. Expect to continue over Sunday night, and if the Methodists do not close I will move on.

The latter part of February I expect to deliver a series of lectures at Taberville on the Christian Church. They have at different times publicly assailed us there, and they have so far refused to discuss fair propositions, and I shall try to show up their inconsistencies.

The Saints at Nevada are arranging to build a chapel there. Brn. White and Silvers are in Morgan and Camden Counties unfurling the gospel banner.

Two days after Christmas I was reading Bro. R. M. Elvin's article in the HERALD in regard to Graceland, Christmas gifts, and extravagance, and I felt impressed to make an inventory of the Christmas gifts and offerings of a family with which I am fairly well acquainted. It was as follows: Husband for Christmas tree, ten cents, for Graceland, two dollars and fifty cents; wife for Graceland, two dollars and fifty cents; little daughter, present for little brother, ten cents, Christmas offering thirty-five cents; little boy six years old, book for sister, ten cents, Christmas offering twenty-five cents. I thought if all of the members had directed their gifts and offerings accordingly possibly their stomachs would have been as well off and Graceland some better.

Our district conference convenes at Coal Hill, March 7. We are generally united and at peace in this field. I am feeling well in the work, and expect to continue to the end. May peace abide with the church, and fruits of righteousness appear in our lives.

JAMES MOLER.

LENA, Nebraska, January 22.

Dear Herald: In my last communication I mentioned Elders Fred A. Smith and S. D. Payne having been at our place, Minatare, Nebraska. On December 23 I left friends and home to join Elder Payne in his labor of love and sacrifice to preach glad tidings to those who feel disposed to hear. Having gone as far as Whitman, Nebraska, on the cars, we were met by Bro. Stewart Godfrey, who took us some thirty miles southwest in a buggy to the home of Bro. Nathan Bassett.

Arriving here at dusk, we found all things in readiness for the marriage of two of Bro. Bassett's daughters.

On the morning of December 25 we went some thirty miles to Tryon, Nebraska, arriving in time for evening service. Soon the court-house was well filled with people from all sections of the country to enjoy the Christmas entertainment in which the Saints took a prominent part and acquitted themselves well. We feel to say, God bless those dear young Saints who had the courage to withdraw from the world in order to be with God's own chosen people.

From here we went to North Platte City, visiting Saints and friends, and holding meetings by the way, until we finally by the kindness of Saints, for we had no team of our own, arrived at the home of Elder S. D. Payne, finding all well. We held meetings at the Mount Hope and Stoner Schoolhouses, where we formed the acquaintance of friends among whom were some of our Dunkard friends (the church of my former choice) and was kindly treated by them. This was almost more than I hoped for, but they attended our services and listened attentively while we presented the claims of Joseph Smith and the origin of the Book of Mormon. We left a good interest and felt blessed in the effort. We left on the morning of January 14.

I am of the opinion there is oftentimes too much waste of time

and money in bringing our claims before the world; and also in executing our church business. Come brethren, let us deny ourselves a little more, and ye, branch officer, see that the law is kept. Do not let the poor lambs and sheep suffer but feed them. If the blessings or the gifts of the gospel are to be enjoyed, we must live for them. Do not forget your secret and public prayers, do not forget to read God's word, do not forget to fast and give alms and do not forget to live just as near to God as you can, and he will bless you all.

D. W. SHIRK.

BLACKFOOT, Idaho, January 26.

Editors Herald: We have a flourishing Sunday-school, with twenty-six enrolled members. Several who are not church members are members of the school. We frequently have visitors. Have had as high as thirty-six in attendance. The school was organized last November. We think its sessions are very interesting. Two of our teachers are not as yet church members, but are investigating. We hold prayer-meeting each Wednesday evening.

As we have no church building all services are held in private houses. Our Sabbath-school is held two Sundays in the month in town, and one at Sr. Christenson's three miles west, the other at Bro. Hanson's three miles north of town. Of course this makes it a little inconvenient, as it is a very long distance for those outside of town to go. But they attend regularly. Bro. Larsen and Bro. Wheeler are obliged to go nine miles one Sunday in each month. They arrange to take the Saints in town, which is indeed appreciated.

Elder S. D. Condit has labored here more or less for the past four years. Elders Layland and J. H. Condit visited us last fall. Elder Wheeler resides here, and is always on hand to help the good work along.

We expect a conference here in February, and hope to have a branch organized soon.

May the Lord bless all his people is the prayer of

Your sister,

MRS. LARS P. LARSEN.

SLOAN, Iowa, January 1.

Editors Herald: There are a few at this place who are not afraid to defend the gospel. How glad I am to hear those out of the kingdom say they have never heard such preaching before, as is presented by the Latter Day Saints, but nevertheless it is the truth that such testimonies have been given in public places as well as the homes. Last spring we held tent meetings and many became interested and expressed a desire of hearing more of the gospel. As some seemed near the kingdom, I continued to visit them whenever I felt it wise to do so, always leaving the church papers with them. Everything went along smoothly until these dear souls requested me to organize a Bible study, then the evil one began to work with greater power than ever before. One woman in her rejoicing went to the M. E. minister's wife and told her our plans, to which she replied that it would not be best as it might interfere with the minister's work; at this time he was at conference. Before he went to conference he gave me a letter from the M. E. church of which I had been a member for eight years. Several times during the past three years, I had asked for it but he never was willing to grant it, until now. When he handed it to me, he said he believed the elders that were here in the spring were servants of God, and that he had said many things he ought not to have said. Further, he knew now that the Reorganized Church is not the same as the Utah church, and would tell his people if he returned. Then he invited me to attend church and take my accustomed place, uniting with them in all their services as their church doors are always open to me. To this I replied that I would do as the Lord wished, for I knew too well what that invitation meant. The following Thursday I attended the prayer-

meeting. The minister was absent for two weeks and everything went smoothly until the day after his return.

I entered into their services as much as I could and be true to the covenant made with God, but the oftener I met with them, my desire was that they might hear the gospel once more. I prayed and asked God to prepare the way to send one of his servants, that would be received by this people and I promised the Lord to do as he directed. I did not have long to wait. The evening the minister came home I was directed by the Spirit to go to him and ask for the church. After committing myself into my Father's care, I retired for the night. Was soon sleeping peacefully and dreamed that my husband had returned home, as he had been absent for a few days. In my dream, a little cat followed him into my room, walked up to the foot of the bed, and jumped upon the bed. I thought it such a beautiful cat as it purred and sang, but when it set its eyes on me, its countenance changed and its whole being was filled with frenzy. Before I could speak it sprang at me. I tried to ward it off with my right hand but it sank its claws into my hand. Then I prayed God for deliverance and my husband came rushing in and tore the cat away just as it had sprung at my throat. I awoke filled with rejoicing that God was with me.

The next morning I could hardly wait for the proper hour to come when I might go and ask for the church. I did not expect to get it, but I knew the Lord wanted me to ask for it so I went to the minister's home and was admitted by his wife. She told me the minister had returned from conference but had gone to Sioux City that morning, asking if she could do anything for me. I answered that she could, as I desired the use of their church for a few nights. Thereupon she wished to know who would preach and I answered, W. H. Hansen. To which she replied that she would like to hear him again and told me to call in two days, as she would speak to the minister about it. Accordingly, I went back but the minister had returned and gone again to Sioux City; but as he left no word regarding the matter she told me to call when he returned.

As I was about to leave she said, "I would like to ask a question and it is this, Have you gotten into a condition where you do not believe in the convicting Spirit of God?"

I answered, "No, I have not."

"Then I pray you, be not deceived."

To which I replied, "I have greater faith in the convicting Spirit of God since meeting you, knowing that you have heard the truth and learned to know the way, but doeth it not."

She then became angry, saying, "You are not of the sweet Spirit of Jesus; you are of the Devil. You are a deceiver. I can read you like an open book. You can deceive my husband, but you can not deceive me; you are a liar. You claim to be of Christ and receive from him, when you know you follow Joe Smith rather than Christ. You are the Devil. You are bringing doctrines and dogmas into our church. What did you pray last prayer-meeting night, and what did you testify?"

I told her I could not recall it but that I knew my testimony was not my own but his that sent me.

Then she replied, "I must say to you, I can not bow with you in prayer any longer, and I can not bear your testimony."

I answered, "You judge me."

She said, "I have a right to judge you as a servant of God, and I want nothing to do with you. You will have to get your answer from the minister."

The Sunday following I attended services, and as I passed out the minister invited me to come to his home the next day. I did so, and he told me they had decided not to let us have the church, as they had refused the Holiness people, and they would be obliged to treat us all alike. I thanked him and told him I was not disappointed.

Not seeing his wife, I asked if she were at home to which he answered yes, and called her. As she came into the room I offered my hand, which she took very reluctantly. I said, "I am sorry I

came to your home a few days ago and disturbed you in such a manner as to make you angry." She did not answer. The minister broke the silence and wanted to know what was the matter. I told him some of the conversation; but before I could tell him all, she interrupted, saying, "I am not sorry for what I have said. If Jesus ever wants me to come to you, then I will come and ask your pardon, but not until then." And pointing to the door she told me to go.

I said, "Very well; may God bless you inasmuch as you are willing to serve him in truth and righteousness."

He followed me to the door, and as I passed out he said, "Sr. Driggs, I am not responsible for what my wife has said and done, and I want you to remember the church doors are always open for you."

On the following Thursday I attended the prayer-meeting, but she kept her promise. She became angry and left, then followed a severe sick spell which the doctor pronounced nervous prostration. On Sunday he announced that revival meetings would begin the next Thursday. Some of the members knowing conditions thought their revival would not be successful until wrongs were made right. I told them I was ready to do whatever the Lord required of me, so I wrote to her a few days after their meeting began, and they tried to make the people believe I had written a letter to the minister that was not fit to pass through the mail; but they were compelled to present the letter and own that some very sad mistakes were made. They have done all in their power against the work, by trying to make the people believe more than ever that we are the same as the Utah church—even the minister after the promises he has made.

Oh, how much we need to remember our promises to God. He is true to his promises, dear Saints if we are true to ours.

MRS. MARY DRIGGS.

LEAVENWORTH, Indiana, January 24.

Editors Herald: A few of us in this branch are trying to do what we can for the Master's cause. I fear we do not do all that is required of the Lord in keeping the commandments. Our branch president is doing all he can, when here, in trying to teach the Saints how to live. We have had good preaching in this branch in the last year by Elders George Jenkins, M. R. Scott, Jr., and others.

LIZZIE FLINN.

GOODERHAM, Ontario, January 19.

Editors Herald: We have a small branch here but hold Sunday-school and prayer-meeting every Sabbath; and though few in number I feel the promise is true where two or three are gathered there He will be in their midst to own and bless. We must obey God's commandments if we expect to be blessed. I rejoice in this latter-day work, for I know it is true, for as it is written "if any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." What a blessed privilege to know for ourselves. I have been blessed many times. And though it took some time to exercise faith, and did not accomplish it until my little one was afflicted with a sore on her neck. When Bro. Tomlinson saw the child's neck he advised us to apply the oil and in a short time after doing so, she was healed. So it is oftentimes through trials and afflictions that we are blessed. As parents we should exercise faith in our homes and set the example before our children and friends.

I feel a great responsibility resting upon me in training my little ones as well as to have a conscience void of offense, for I can not be spiritual and be under condemnation at the same time. We must be humble if we expect to be blessed.

It is fifteen years last summer since I was baptized by Uncle John H. Lake. He was the first elder who visited this north country, and I am so thankful that the way was opened up for the preaching of the restored gospel.

Elder S. Tomlinson and T. A. Phillips were here last summer.

The former gave the Saints some wise counsel which I will never forget. He is a good missionary and well liked because of his wise counsel and brotherly love which helps the weary traveler on his way. His timely advice has done much for this branch and may he prove faithful and endure all things which he may be called upon to pass through, for he is useful, and I thank my heavenly Father that I was privileged to meet him.

Ever praying praying for the welfare of Zion, I remain,

Your sister in Christ,

HATTIE M. LAKE.

Country Life in America for February.

Country Life in America for February takes one to California and Florida and to many pursuits of the outdoor world during the month. Among the leading articles, superbly illustrated, "Camping in Florida" is the personal experience of the naturalist, A. Radclyffe Dugmore, along many of the best rivers and lakes. "The Renter in a Country Town" is the true story of the making of a home, written by a successful novelist, and "Shelburne Farms" describes Doctor W. Seward Webb's seat, an ideal country place on Lake Champlain; while "The Orange in Florida and California," together with numerous other articles, shows the profitable side of a delightful horticultural pursuit for amateur and professional growers. Other charmingly illustrated articles tell of "Carnations and How to Grow them," "The St. Bernard Dog," and how the Alpine mastiff was discovered to Americans, besides a fund of timely information and suggestions for plant-growing, sport, poultry-raising, and kindred subjects that interest the country lover. An announcement is made for a "Gardening Number," which will be a double issue for March, and eight prizes of thirty dollars each are offered for "experiences" of readers who follow the suggestions for vegetable and flower-growing, landscape-gardening, village improvement enterprises, and other matters of which the magazine will treat. No magazine illustrates the things of the outdoor world so well.

The Effect of Tobacco.

The subject of tobacco is necessarily included in this chapter. Like all elements which have an effect upon the nerves, it differs widely in its action upon different individuals and no sweeping statements can be made. Upon most constitutions its action is deleterious. It is always injurious before the period of complete development, and can not be used before the age of twenty-five without harm. Doctor Seaver, Director of the Physical Laboratory of Yale, tabulated the record of the students entering that university during nine years, when all the young men were examined and measured. The smokers averaged fifteen months older than the non-smokers. They were also shorter in stature. Nicotine interferes with growth, and its effect in that regard is very measurable. At Yale during the four-years' course the non-users of tobacco, although taller when they enter, gain 24 per cent more in height and 26.7 per cent more in girth of chest than do the habitual users. Doctor Hitchcock of Amherst College found even greater differences. The difference in the lung capacity is very striking in the two classes and has been noticed by all observers. It shows the effect of tobacco on the respiration, nicotine being a potent depressor. As regards the effect of nicotine on the mental processes, it is more difficult to interpret the meaning of statistics. Out of the highest scholarship men at Yale only five per cent use tobacco, while of the men who do not get appointments, sixty per cent use it. It is not necessary to interpret this as meaning that mental decrepitude follows the use of tobacco by young men, for there are other factors to be considered; but it is certainly not conducive to the best work.—Doctor F. M. Crandall in the *World's Work*.

Several years ago a suggestion was made to President Eliot, of Harvard, that, inasmuch as the first thing a young man ordinarily did on graduating from college was to choose his life-work, it was important that each student should have presented to him a thorough discussion as to the advantages, disadvantages, and temptations of each of the leading professions, so that in determining his life-work he might act with the fullest knowledge attainable. *The Cosmopolitan* has begun this discussion in its January issue by taking up the legal profession. Besides pointing out what the young man has to encounter in entering upon a lawyer's career, *The Cosmopolitan* considers at length the revolution which has taken place in the legal profession because of the reorganization of business in great aggregations like the United States Steel Corporation, and modern business instruments, such as trust companies, title and guarantee companies, and fidelity insurance companies,

Miscellaneous Department.

Conference Minutes.

Spring River.—Convened at Joplin, Missouri, December 12 to 14, 1902; J. T. Davis president, assisted by F. C. Keck; M. S. Frick secretary. Ministry reporting: Elders J. T. Davis, F. C. Keck, J. T. Riley, F. L. English, W. H. Smart, W. E. Haden, W. S. Taylor, Otto Baumgartel, H. E. Jones, J. H. Thomas, J. L. Lancaster, J. W. Thorp, T. S. Hayton, A. H. Hirke, T. G. Christie, E. D. Bailey, W. E. Westervelt. Priests R. E. Martin, William Kirk, M. A. Love, W. B. Hillan. Teachers G. M. Rhonemus, M. S. Frick, J. C. Powell, A. P. Free. Ninety-four delegates were sent from the following branches: Joplin, Missouri; Angola, Columbus, Pleasant View, Galena, and Weir City, Kansas; Fairland and Miami, Indian Territory. Travis, Missouri; Indian Creek, Kansas; Maysville, Arkansas; Lamanite, Indian Territory, not reported. Total district membership 1029. Officers of above reported branches preached 234 sermons; 15 baptisms. Bro. Cromwell, Webb City, Missouri, was recommended for ordination as deacon. Bro. A. Greek granted a letter of removal from Galesburg Branch (disorganized) to Bandon, Oregon. Branch of fifteen organized at Miami, Indian Territory. Officers: Stephen A. Briggs, elder; J. B. Warren, priest; J. W. Gilbreath, teacher; J. W. Roach, clerk. Petitions from Pittsburg, Kansas, and Chelsea, Indian Territory, asking for branch organization, referred to district and mission authorities. Treasurer's report: Total receipts, \$10.24; expenditures, \$8.88; on hand, \$1.36. J. T. Davis elected district president, with power to choose associate; M. S. Frick, secretary. Conference adjourned to meet at Webb City, Missouri, March 13, 1903.

Little Sioux.—District conference convened at Moorhead, Iowa, October 4, 1902, H. N. Hansen and F. A. Smith presiding. Statistical reports from all branches excepting Missouri Valley showed a total membership of 1,462, which included one patriarch, 5 high priests, 2 seventy, 43 elders, 24 priests, 27 teachers, 19 deacons; a gain of 23 by baptism, 2 by certificate, and 5 by letter; a loss of 6 by letter and 4 by vote; a net gain of 20. Spiritual condition of branches reporting, improved. Ministerial reports showed 698 services held, 328 sermons preached, 1 marriage solemnized, 20 children blessed, and 86 sick administered to, besides many who reported in a general way. The Bishop's agent's report showed receipts of \$709.71; on hand, \$240.92; total cash \$950.63; disbursements \$752.70; balance cash \$197.93. The debt of the district was fully met in all funds. Nearly a thousand dollars had been raised in all for the Grace-land debt. The brethren in charge of the district tent rendered itemized accounts of receipts and expenditures and balanced accounts. Mr. D. H. Stoker, of Yorkshire, Iowa, donated a substantial tent to the district through Bro. Sidney Pitt, the tent and freight costing him upwards of \$80.00. Bro. Sidney Pitt donated his time in buying and selecting, his railroad fare, and two gasoline torches, a cash outlay of \$5.60 in addition. All was presented in new, first-class condition, and accepted with thanks with the understanding that whenever Mr. Stoker or his family desired meeting in their neighborhood the tent and a competent minister be sent there with as little delay as possible. The committee was sustained in its conclusion that a church building could not be erected at Missouri Valley at present. The Samuel Wood's case was reported on by the committee, which recommended that his license be not restored and his membership be referred to the Woodbine Branch, of which he was a member. Sustained. Sidney Pitt, on recommendation of the Persia Branch, was ordained a priest. The ordination was attended to October 5, F. A. Smith, H. N. Hansen, and J. C. Crabb officiating. James R. Wight and Joseph Turman were recommended for ordination to the office of priest. Recommendation adopted and referred to the respective branches of which the brethren were members, with recommendation to ordain. A communication from Patriarch Charles Derry in explanation of the duties of his office, together with advice to the Saints, was read and ordered spread on the minutes. Conference adjourned to meet at Little Sioux, Iowa, February 7, 10.30 a. m. James D. Stuart, clerk.

Church Secretary's Notices.

Delegate Credentials to General Conference.—Delegate credential blanks, provided for by action of General Conference, have been sent to presidents, or secretaries, of the various districts, also to officers of branches not in districts. Said officers of districts and branches are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference to the Church Secretary as soon

as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of holding of conference or business-meeting, is sufficient. Separate individual credentials are not necessary. Please insert total membership, in all cases.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast a full vote of the district of which they are delegates, unless otherwise instructed by their district conference;

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts." However, at the General Conference of 1900 the chair rules "that a branch of more than twenty-five members is entitled to one delegate for each twenty-five of its membership, the same as a district."

For further information concerning representation, choice, and instruction of delegates, etc., see Book of Rules, chapter 16.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 26.

Notice of Amendment to Book of Rules.

Formal notice is hereby given that at the next session of the General Conference, to be held at Independence, Missouri, beginning April 6, 1903, amendments to the Book of Rules will be offered as follows:

First, to provide for and include rules for the organization, regulation, and government of Stakes. These to be submitted by anyone interested to the General Conference for action and subject to amendment and adoption as new matter.

Second, amendments to rules already printed, consisting of correction of errors in grammatical usage and also rearrangements of special headings.

It is not possible at this time to set out the exact wording of the proposed amendments, but we deem it advisable to give general idea of necessary additions and amendments to be added before issuing new edition of Book of Rules.

E. L. KELLEY.

F. M. SMITH.

R. J. LAMBERT.

LAMONI, Iowa, January 23, 1903.

Notice to Fourth Quorum of Elders.

Will the brethren of this quorum who have changed addresses since last spring, please notify the secretary, Bro. F. E. Cochran, Lock Box 345, Lamoni, Decatur County, Iowa, at once.

Sunday-School Secretaries.

Special attention is called to the new system of reporting. Hereafter schools are expected to report to the district secretary, at the end of each quarter, viz., the last of March, June, September, and December, regardless of the time of holding conventions. Secretaries of districts are to report for the full calendar year. Schools not in districts report to me quarterly. New blank forms for both schools and districts have been issued and mailed, and these only should be used. If you have not received same, please notify me at once. D. J. Krahl, General Secretary.

Conference Notices.

Gallands Grove District conference will convene February 14, at 9 a. m., at Deloit Iowa. Send reports early to Sr. Nellie Rudd, secretary. A full representation is desired. District officers and delegates to General Conference are to be chosen. J. M. Baker, district president.

Southern California semiannual conference will convene February 28, 1903, at Los Angeles. A full attendance of officials, ministry, and delegates desired. Written reports are expected from every official. Those serving in a branch capacity will report through their branch president; all others direct to Maggie Pankey, secretary, 2802 South Grand Avenue, Los Angeles, California. Location of reunion; advisability of purchasing and conducting a tent the coming summer; appointment of General Conference delegates will be considered. Those coming please report early to John Haxton, 315 Winston Street, Los Angeles, California. T. W. Williams, district president.

The conference of the Nodaway District will be postponed to meet with the Bedison Branch on March 14 and 15. The scarlet fever here is of a very malignant and fatal type, and we do not feel safe in convening at the date as published last week. The schools are all closed and public meetings suspended for the present. E. S. Fannón.

Conference of the Eastern Colorado District will be held in Denver, Saturday and Sunday, March 7 and 8, 1903. Send reports to secretary at Wray, Colorado. John B. Roush, president; A. E. Tabor, secretary.

Convention Notices.

Gallands Grove District Sunday-school association will convene at Deloit Iowa, February 12, at 3 p. m. Religio association on February 13, at 10 a. m. Election of district officers and choosing of delegates to General Conventions will take place at these conventions. Floy Holcomb, secretary.

Pittsburg District association will convene at Fayette City, Pennsylvania, February 28, at 9.30 a. m. There will be election of officers and delegates appointed to General Convention. Louis A. Serig, secretary.

The Far West District Sunday-school association will meet with the Zion's Star school, St. Joseph Branch, St. Joseph, Missouri, Friday, February 20, 1903, 10 a. m. As this is the time for electing officers, we should like a full representation from each school in the district. W. H. Worden, superintendent, Grace E. Constance, district secretary.

Southern California District Sunday-school and Religio associations will meet at Los Angeles, California, February 27, 1903, at 9.30 a. m. Religio work will occupy the morning session; Sunday-school, afternoon and night. Programs will be sent the various schools and societies. Full delegation of workers desired. T. W. Williams, district superintendent and Religio president.

The Sunday-school convention of the Nauvoo District will convene at Montrose, Iowa, February 6, at 10 a. m. Madge M. Craig, secretary.

Eastern Colorado District Sunday-school association will meet at Denver, Colorado, Friday, March 6, 1903, at 10 a. m. All Saints in the district who have taken up the Home Department study will report on the amount of work done, to the district secretary not later than March 1, 1903. Secretaries please send in your reports early. It is anticipated that a district Religio will be organized. Mrs. L. A. Schmutz, district superintendent, Mrs. Louisa Fishburn, district secretary.

Northeastern Illinois Sunday-school association will convene at Plano, Illinois, February 13, 1903, at 1 p. m. Election of district officers will take place at this convention. On account of local duties, the present superintendent feels that he can not serve longer. Mamie C. Williamson, secretary.

The Lamoni Stake Religio convention will convene Thursday, February 5; 3 p. m., reports of officers and locals; 4 p. m., election of officers and delegates to General Convention; 7.30 p. m., addresses and discussions.

The Lamoni Stake Sunday-school association will convene Friday, February 6; 9 a. m., prayer-meeting; 10.30, reports of officers and schools; 2 p. m., question: "Who shall represent us in the General Convention?" question box; 4 p. m., election of officers and delegates to General Convention; 7.30 "Graded Text-books; correct use of "Senior Quarterly." This is a delegate convention and all locals and schools should appoint and send delegates and full reports. J. A. Gunsolley.

The Des Moines District Sunday-school association will convene at Des Moines, Iowa, February 19 and 20, 1903. It will be held jointly with the Religio convention. We trust that all workers interested in this department of God's work will put forth a special effort to attend and have a voice in electing their district officers for the coming year. Elsie E. Russell, district secretary, 503 High Street, Grinnell, Iowa.

Born.

SMITH.—At Lamoni, Iowa, January 8, 1903, 2.12 a. m., standard or central time, to President Joseph and Sr. Ada Rachel Smith, a son, named Reginald Archer.

Died.

MILLER.—At Victor, Montana, January 6, 1903, of pneumonia, Sr. Rachel Miller; was born September 27, 1850, at Woodstock, McHenry County, Illinois; baptized April 16, 1899, at Woodside, Montana, by Elder A. B. Moore; married July 30, 1872, at Crystal Lake, Iowa, to Ezra Miller. To them were born three children, two of whom survive to mourn her departure. Funeral at the Presbyterian church, attended by a large gathering of friends; services conducted by Elder G. Reese.

YERGIN.—At Kansas City, January 16, 1903, of typhoid fever, Mr. John S. Yergin, husband of Sr. Mary Monson Yergin, passed away. Leaves a loving wife and two children to mourn. He was a good man morally, but never deemed it necessary to obey the gospel. Funeral services at the residence by F. C. Warnky.

HAWS.—Elder Albert Haws was born November 15, 1830, in Ontario; baptized May, 1867; died November 22, 1902, at Oakland, California, of heart disease; ordained January 1, 1870, to the office of an elder. For many years, he was an active missionary, but for some time before death his bodily infirmities rendered him unable to do active missionary work. He did long and faithful service as a minister, and was always willing to devote his best energies to the interest of the cause he loved.

TILTON.—At San Francisco, California, January 13, 1903, of paralysis, Sr. Emma, wife of Bro. H. L. Tilton, aged 56 years, 9 months, and 20 days. She was born at Nauvoo, Illinois, in 1846, and united with the church May 4, 1873, being baptized by Bro. Joseph Smith at Plano, Illinois. Married Bro. Tilton twenty-one years ago. They moved to Los Angeles in 1894, thence to San Francisco in 1900. Her body was brought to Lamoni for burial. Bro. Henry C. Smith had charge of the arrangements, Bro. H. A. Stebbins preached the sermon, and Bro. J. R. Lambert assisted.

SERVIS.—Sr. Anna Servis departed this life January 15, 1903, at the home of her son-in-law and daughter, Bro. and Sr. Lucious Streater, Raglan, Harrison County, Iowa. She was born September 22, 1818, in Maryland, and came to Iowa in 1865. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1884, being baptized and confirmed by Elder Phineas Cadwell. Sr. Servis was a faithful follower of the Master and passed away with the hope of eternal life. Service at the Saints' church at Magnolia by H. N. Hansen, assisted by R. C. Chambers.

EPARD.—On January 18, 1903, Avenue City, Missouri, Hyrum, infant son of Bro. E. S. and Sr. Cassie Eppard, aged 11 months and 22 days, was transplanted from earth into the glorious kingdom of our blessed Redeemer. Funeral January 21, by Elder M. Shaw.

The February number of the *Arena* opens with a timely paper by Edwin Maxey, LL. D., of Columbian University, one of the special contributors, on "The Attack on Venezuela." Professor Frank Parsons, Ph. D., presents some startling facts and figures in an article on "Public Ownership." Horace Mann, M. S., discusses "The Labor Problem," and the Reverend Adolph Roeder has a most suggestive essay proposing a "School of Civics." Frank Emory Lyon, Ps. D., considers "Psychology and Crime," and Colonel William Hemstreet writes interestingly on "Agrarian Revival." Clara Bewick Colby has a most appreciative paper on the late Elizabeth Cady Stanton, which is followed by a sprightly description of "The Woman of the Period," from the pen of Marie Merrick. Henry F. Harris has a thoughtful article on "Marriage and Divorce," and George H. Shibley, in a "conversation," discusses "The Victorious March of Majority Rule." "The Tyranny of Servants" is the title of a significant fable by Carl S. Vrooman. Editor Flower's departments of "Topics of the Times" and "Books of the Day" are vitally instructive, as usual. Editor McLean announces a paper by Justice Walter Clark, among other interesting features, for the March number.

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The World's Work for February.

A large and unusually varied number of articles on important subjects appear in the *World's Work* for February. By much the most striking article is that on the United States Navy at Work, by Lieutenant Commander Albert Gleaves, illustrated by twenty pages of remarkable photographs. A series of investigations of the professions begins in this number with an article by Harry D. Nims on "The Law;" George Iles is the author of a well-illustrated story of Herbert Spencer's work; and Arthur Goodrich finds good things to say about the United States Steel Corporation's Profit-Sharing Plan. Owen Wister's review of Frank Norris's last book, "The Pit," is fitting and has a unique interest. Among the illustrated articles, which are always made features of the *World's Work*, are Marrion Wilcox's story of how the finest Cuban tobacco is being grown in the United States, an article by Sylvester Baxter about the railroads controlling trolley lines, and Herbert G. Ponting's description of a wonderful Japanese workshop. Libraries, their great growth and work, make up the subject upon which Miss Helen Haines writes; Doctor Floyd M. Crandall gives interesting suggestions for the "Prevention of Physical Breakdown;" Louis James Magee tells of various methods Americans can learn from German business men. And this is only part of the contents. There is an article about American skilled workmanship as shown in watch factories by P. P. Frost, some thirty-five short editorial articles in the "March of Events," and twenty more in "Among the World's Workers." The portraits for the month include Secretary Moody of the Navy, Judge Alton B. Parker, General F. V. Greene and Doctor J. E. Russell.

The events which are leading up to "The Passing of the American Indian" are recorded by Mr. Thomas F. Millard in the January-March *Forum*. Within one year, says the writer, the Indian will finally disappear from among the nations of the world, his identity for ever lost under the broad mantle of United States citizenship.

Mr. H. Litchfield West's review of "American Politics" in the January-March *Forum* discusses the Congressional elections, the Democratic leadership, the growth of Socialism, the President's attitude to the trusts and the tariff, the "Lily White" movement, Speaker Henderson's resignation, and the proposals for reciprocity with Cuba.

The hawks belong to a great bird family known as *Falconidae*, which also includes falcons, eagles, kites, etc., and which has three hundred and fifty branches, or species, distributed all over the world. Of these, about thirty-five species are found in North America. Some are migratory, while others remain in one locality the whole year round. Except in the migratory seasons, when certain species may be seen flying in scattered flocks, which sometimes extend for many miles, hawks are solitary birds, as a rule flying singly or in pairs. They become greatly attached to particular breeding-grounds, and return year after year to the same bit of woodland, often to the same tree, where they will patch up the old nest, which has perhaps been occupied by squirrels during the winter. They are, moreover, very constant in their affections, some species being known to mate for life. The food of hawks consists in the main of small mammals, insects, reptiles, and batrachians, which they capture and hold with their powerful claws, and tear to pieces

with their hooked bills. As destroyers of mice and noxious insects they are of great value to the farmers, and even the species which occasionally carry off game and poultry have a handsome balance of good deeds to their credit. Intelligent men are now beginning to recognize this fact, and with other thoughtful people are losing patience with the thoughtless ones who still persist in killing these winged servants, many of which are saving for their murderers at least twenty dollars a year.—February *Woman's Home Companion*.

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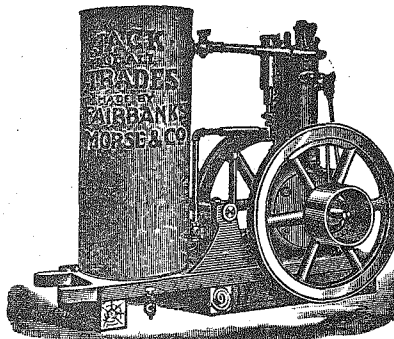
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, February 4, 1903

Number 5

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

Editorial.

AN EXAMINATION OF OBJECTION TO EDITORIAL ANSWER.

In our article columns this week is an article under the caption, "Is Section 99 Revelation," from which it appears that our reply to question found on page 1243 of HERALD for December 24, 1902, and the quotation from the Doctrine and Covenants in support of the reply have met with a ready opposition.

We answered the query according to our understanding of the provisions of sections 99 and 104, Doctrine and Covenants. We are still of the opinion covered by our reply.

We do not call the authority of section 99 in question. It contains the rules of the church to govern the action of the High Council in its procedure.

Paragraphs 11, 12, and 13 provide for the calling of a council of high priests abroad for the purpose of settling controversies and adjusting difficulties occurring in the fields where the high priests may be laboring. Paragraph 12 contains a provision restricting the calling of such a council to "the most difficult cases of church matters," and gives to the "traveling or located high priests abroad, power to say whether it is necessary to call such a council, or not."

One of the objections stated by the brother who takes exception to our answer is that it puts too much power in the hands of one man, the President of the church, upon the general ground that "it looks unjust to claim that such power is vested in one man, and appears contrary to the law of common consent."

Paragraph 13 does pretty much the same thing, for it provides that the "traveling or located high priests abroad," indefinite as to number, are invested with the "power to say whether it is necessary to call such a council or not." If the one provision confers too much power on "one man," who is specified, and who is known to the church always, and for whose impeachment in case of malfeasance in office there is a special provision of the laws, why does not the other which places identically the same power in any "one man" of a great number, not specified, who in the discharge of his duty moves according to the dictates of his own judgment. And, further, when the council called by such high priest is in session, either himself, or "one man" of equal authority is to act in all things in accord with the provisions given to govern the "one man" of paragraph 14. Is it possible that the objection lies against the "one man" because he

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SELFISHNESS is darkness. It shuts us up in the tight little box of our own lives. Unselfishness gives us a wide circle of interest and delight. What we do for others has as much to do with our happiness as what we get for ourselves. Just think how many joys a man may have who is not confined to his own reasons for rejoicing! . . . Doing the most for others is doing the best for ourselves. If you have never made another life bright, you know not how much brightness can come into your own.—*Sunday-School Times.*



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is the president and subject to an improper bias for or against an alleged offender, in favor or against a specific subject in question, and for that reason is not to be trusted; while the other "one man," being more specifically "of the people" is more worthy of confidence?

Again, paragraph 9 puts even a greater degree of power into one man's hands, when it provides that after the trial is over this one man shall make a decision which must be approved by the whole council; unless it can be shown by some of the members that there is an error in the decision, in which case a rehearing shall be had, and even then a majority of the council shall be sufficient to confirm the decision. The right of decision is with the president.

If paragraph 14 applies only to "such cases" as those referred to in paragraph 11, for which an appeal to the High Council is provided then it is clear that paragraph 14 provides that the "president, or presidents shall have power to determine whether any such case, is justly entitled to a rehearing," for the rehearing referred to in paragraph 11 is to be before the High Council. If, therefore, none but the "most difficult cases of the church" are to be brought before a council of high priests to be summoned by a traveling or local high priest, he having the "power to say whether" such council is or is not necessary, what reason is there to object to the "president or presidents" of the church determining whether any case that may be appealed from the Bishop's court or an elders' court to the High Council is entitled to a rehearing before that council, such objection to rest on the ground that it invests "one man" with too much power?

The brother sets forth the mode of procedure after the council is called to sit on the trial of a cause, and states that it is not till then that any decision of the matter may be reached. And to support this objection he states that it is evident that "the law of common consent is here intended to govern in all cases where satisfaction has not been given the parties appealing."

If it had been intended that the law of common consent should apply in manner and form that this objector states, then the rule given in paragraph 14 has no application and is void of meaning, as it distinctly provides that the "president or presidents of the seat of the First Presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it." Here the duty of examining the appeal, and accompanying evidences and statements is imposed upon "the president, or the presidents," and this duty is to be performed before the matter goes to the council for final trial. It can not refer to an examination by the council, or in the presence of the council, but is to be done by

the "president or the presidents" with the direct view of determining whether the case is "entitled to a rehearing," and should go to the council for such rehearing. It would be a waste of time and effort for the matter to go before the council, be heard and then the president to declare that it was not entitled to a rehearing. The paragraph has no meaning upon such a construction as that; and the wisdom of the men who formed the council and who framed the rules of section 99, which the objecting brother so highly lauded at the beginning of his article, is sadly in fault for adopting a rule without intent or purpose.

The council when convened to sit in trial of a cause determines whether the cause which has passed under the examination of the president or presidents and been found to be "justly entitled to a rehearing," is a difficult one or not, and the council is divided by numbers into those who speak for the accuser and accused two, four, or six as the council may determine, and then proceed to hear the cause upon its merits, not to ascertain if it is justly entitled to a rehearing but to reach a decision in the cause itself. There is not a word in all this description of the procedure in the case of a trial before the council that touches the work referred to in paragraph 14. When is it that the president or presidents make the examination of the appeal, evidences, and statements provided for to determine whether an appealed cause is entitled to a rehearing, if it is not prior to such a rehearing? If the president has, or presidents have, the power to determine that any case is entitled to a rehearing, it follows that he or they may decline to present such case before the council, if upon the examination of the case it is found that it is not entitled to a rehearing; the paragraph is useless if rendered otherwise.

It must be remembered that the person charged with wrong-doing and against whom an inquiry is urged in the courts of the church is not the only one in interest. There is another party to the cause equally in interest and whose rights are no more to be ignored or disregarded than the rights of the accused. It is all well enough to talk and write about mercy and justice for the accused, and by appeals to the sympathy of the readers and hearers create prejudice in favor of the one accused of wrong, and the right he may have to a fair trial; and against the church whose duty it is to bring wrong-doers to answer for the wrongs done by them. But what of the church and its fellowship? What about the right the church has to expect the good, upright, honorable, and righteous speech and conduct of its membership? What of the man who by word and deed violates the good order and rules of the church; and then when the officers of the church call his attention to his wrong-doing is defiant, and refuses either to acknowledge his wrong-doing, or to make suitable restitution? What about him, who,

when required to appear before a court provided for in the rules of the church properly called and constituted treats such court with contempt, refuses to submit to its decision made upon due inquiry, and then relying on his right to appeal makes such appeal upon the plea of dissatisfaction with the action of the elders' and Bishop's courts and demands that his case be heard by the High Council? Is there no place where the work of a mischief-maker in branch or district shall find his mischief-making tactics stopped? Shall every peevish, restless malcontent be at liberty to annoy, trouble, and vex members and officers of a branch, or a district by wrong-doing, or disorderly and insubordinate walk and conversation, and when his conduct is called in question he be allowed to disregard the result of a proper inquiry by the elders' court, and the Bishop's court, and force his cause into the High Council, a court especially provided for the "most important business,"¹ and "most difficult cases of the church?"² Is every case of alleged personal misconduct an important, or difficult case? Is there none which comes under the clause, "and no common or ordinary case is to be sufficient to call such a council;" referring to the one provided for in paragraph 12, section 99? If, as our objecting brother argues there is no difference between the principles governing in the council provided in paragraphs 11, 12, 13, and the High Council, is it not equally correct to conclude that "no common or ordinary case is to be sufficient" to go before the High Council?

There is absolutely no provision in the law by which every case must of right go before the High Council. Sections 99 and 104, both define the character of the cases which may go before either the council of high priests abroad or the High Council. These cases are to be "the most difficult cases of church matters," or "the most important business of the church, or the most difficult cases of the church," upon which there is not "satisfaction upon the decision of the Bishop, or judges." The importance or difficult nature of the case is not determined by the dissatisfaction of any parties affected by the decision of the Bishop, or judges. This determination is left to "the traveling, or located high priests abroad" in the one case, and to "the president or presidents of the High Council" in the other.

It is absurd to hold that every case of difference of opinion in regard to church law or rule, or every case of alleged personal misconduct is difficult or important, within the meaning of the rules of sections 99 and 104. The difficulty or importance of the case must first be determined before the calling of the council of paragraphs 11, 12, 13, section 99, or the presentation to the High Council of section 99, and paragraphs 35, 36, 37, of section 104.

¹ Doctrine and Covenants, section 99, paragraph 12.

² Doctrine and Covenants, section 104, paragraph 35.

The objecting brother states: "Note, the power to accept or reject is not left to one man as president, nor one man as councilor, but the council in this case as well as the former case has the right to determine."³

This objection is a curious one, for it insists that the council is the one that determines whether the case is of sufficient importance to call itself together. There is nothing in paragraph 12 which defines whether it requires one, two, or fifteen high priests to be a proper number to authorize the calling of this council of high priests abroad. It makes no provision for any definite number, and hence the objection is not valid.

This objecting brother states: "The President or Presidency is not an appellate court." No. But the High Council over which they preside is. And before this court can be reached it must be shown to this presidency that the case appealed is of the "most difficult" class of cases or "most important business of the church," before he is authorized to convene this high court. "No common or ordinary case" will justify the convening of such court. The terms, "Inasmuch as there is not satisfaction," do not give a case importance; it must be of importance at the start, and in itself.

The objecting brother writes: "As a member of the official body, I discovered an 'error' in the decision of the president in his claim that section 99, paragraph 14, was his authority for accepting or rejecting cases of appeal, which the law provides should come before the High Council."

"As a member of the official body," the objecting brother is not invested with any right of discovery. It is only when the council is in session, the case has been called, the evidence heard, the pleadings and statements of both sides been heard, and a decision has been rendered by the president, in the case being heard before the council, that this objecting brother or any other member of the council is by the rule invested with the right of discovery, and may call the decision in question. The decision of the president which may be called in question must be one made in the course of the hearing of a cause before the High Council, and not an answer to a query made by the editor of the HERALD in the columns of that paper. The objector has simply made a discovery outside of his sphere.

The brother objector states that he has "as a member of the church" "discovered an error in the decision of the president and editor of the HERALD in his claim," etc.

Paragraph 14, of section 99, is a resolution of the members of the High Council, organized February 17, 1834, having direct application to the president or presidents and defines the duty and power of these officers in regard to their procedure in the matter of cases appealed to the High Council. Paragraph 35, of

section 104, does not strengthen the brother's objection but weakens it, for the reason that it defines the class of cases that shall be laid before the High Council, and this is "the most important business of the church, and the most difficult cases of the church," in agreement with paragraph 12 of section 99, which defines the class of cases upon which the high priests abroad may call a council; and "no common or ordinary case is to be sufficient," and the one or two who may be asked to call this council are to determine whether such council should be called.

If there is to be no preliminary inquiry, or examination of any case offered to the High Council, on appeal, how shall it be determined whether it is a difficult case or an important matter? If such examination is to be made, who shall make it? Shall the parties dissatisfied decide, or shall it be the officers named in paragraph 14 of section 99? If the high priests, or high priests abroad, or located, one, or more, who may be requested to call a high council as provided in paragraphs 11 and 12 of section 99, are not to determine upon examination of the matter, or case, in order to ascertain whether it is "a common, or ordinary case," or one "most difficult" or "most important," who shall determine this fact clearly provided for in both section 99 and 104? Is the one who makes the request, or the two who make the request of the located high priest to determine this question? The rules make provision in both cases; in the one, it is the high priest or high priests, either traveling or located, who are required to call the council; and in the other, it is the president or presidents of the High Council.

It is evident to us that the intent and purpose of the restrictions in paragraph 12, of section 99, providing that the council of high priests abroad is to be called only on the "most difficult cases of church matters," and that "no common, or ordinary case is to be sufficient" to justify such calling of a council; and the one defining the class of cases that may be taken up before the High Council to be "the most important business of the church, and the most difficult cases of the church," that the one council should not be called, nor the other convened, except on important affairs; and to restrict the bringing of unimportant, trifling, or vexatious matters of controversy before a tribunal so important as a council of high priests abroad; and to prevent the convening of the high tribunal of the church and the wasting of the time of such council upon the common, or ordinary cases, the settlement of which before the elders' courts, and the Bishop's court should be accepted and acquiesced in. It is for this purpose that the questions of difficulty or importance must be first settled, before either a council is called in the one case, or the High Council convened in the other.

The provision found in paragraph 36 does not apply as used by our objecting brother, for it does

not say that all offenders must be tried by the High Council, but simply that none can legally object to answering to the tribunal thus referred to. This is easily seen by reading paragraph 37, for in that paragraph there is a direct exception, and one or more officers are exempt from trial by the High Council, in the fact that a special tribunal is created before which a "president of the high priesthood, if he transgress, shall be tried by the "Common Council of the church;" which common council is understood to be the Bishop and his counselors, according to paragraph 33, of section 104. When this common council sits to try a president of the high priesthood, he shall call to his assistance twelve of the high priesthood, who with the Bishop and his counselors, shall constitute a council before which a president of the high priesthood must answer. This council is evidently given the same powers as a tribunal and is to proceed in case of the trial of an offending president of the high priesthood, in the same manner as the High Council, as shown in section 99. It would be manifestly improper for the High Council to sit to try a president of itself and it is open to some inquiry whether the council should try any of its members in case of transgression. We make no affirmation in regard to it.

"As a member of the church," the brother has discovered "an error in the decision of the president," but as a member of the church, of the official body, the High Council, and one of those referred to in paragraph 14 of section 99, we see no merit in the alleged error; nor do we see any propriety in the objector classifying the answer of the Editor to an inquiry in the HERALD as a decision, of the nature of the one referred to in section 99, which if made and discovered is to be followed by a "rehearing."

Whether the officers who are named in the rules are the proper ones to make the inquiry and determine what cases are common, ordinary, difficult, or important, it may not be becoming for us to state; but it is written; and upon this writing we have made our deductions and formed our conclusion, and upon this we believe that the answer we gave to the question in HERALD for December 24, 1902, was and is correct.

JOSEPH SMITH, Editor.

"PREACH RELIGION, NOT THEOLOGY," SAYS DOCTOR ABBOTT.

Doctor Lyman Abbott, the well-known editor of the *Outlook*, has recently been delivering a series of lectures before the students of the University of Chicago. In one of these lectures he pointed out to his listeners the need of preaching more religion and less theology than do the ministers of the day. He advocated the idea that the ministers should know theology but should preach religion, instead of preaching theology and leaving out religion. He

declared that the tendency of the ministers of the present day was to preach theology and not religion. If we can depend upon the reports of some of the daily papers of Chicago, in speaking along this line he said in part:

I am both a minister and a layman, and I speak to you as a layman and in behalf of laymen. What I have to say to you is that theology is a different thing from religion. Both are important, but they are widely different. Religion is the life of God in the soul. We must of necessity think about it and formulate our thoughts, but these thoughts are theology and not religion. Botany is a different thing from flowers, astronomy is a different thing from the stars, and so theology is a different thing from religion.

Flowers remain the same, but botany may change; the stars remain the same, but astronomers may change. And so religion, the life of God in the soul, remains the same in every age, though there may be new theologies. Religion is, in fact, both old and new, as old as Christianity and as new as the last conversion of a sinner. The Bible is not a book of theology, nor even a book about religion, but a book of religion.

Now, when we laymen go to church we go to get not theology but religion. It is necessary, understand me, for the preacher to know theology; but what we want of him is religion, and we are disappointed if we do not get it. If I ask a carpenter for a box and he presents me with a lot of tools, if I ask a farmer for wheat and he presents me with a reaper, if I ask the hotel keeper for breakfast and he gives me a book on bread-making, I have reason to complain. So it is when I go to church for religion and the preacher gives me theology.

What I wish to impress upon your minds is that the professors in this seminary are not giving you wholesale what you are to give to your future parishioners retail. If you preach the theology you are taught here, your people will grow tired of you, no matter what sort of theology it may be. I am a liberal myself, and I can assure you that they will weary of liberal theology even sooner than of any other.

A WORD ABOUT TRACTS.

From what is now and again transpiring we take it that there is some misunderstanding about tracts, that is, pamphlets and sermon leaflets, etc., for distribution.

As we understand the order in reference to tracts in other languages, and indeed in the English language, the class of tracts that was to be submitted to the Presidency and the Board of Publication, was that class which was to be issued by the church and authorized for general distribution; and was not intended to refer to that class of literature which elders, ministers, writers might see fit to write, publish, and circulate on their own motion and responsibility; including extracts from speeches, and sermons duly reported.

There is no disposition nor intention on the part of the Presidency to construe the revelation in regard to tracts in such a way as to hamper or cripple the efforts of missionaries in charge, elders in the field, or local officers who may by voice or pen advocate and defend the church and the truth. Men of the church are and must be at liberty to use their talents and means to their best advantage at their discretion,

and answer for the same to God, without improper, unjust, or malicious interference upon the part of any of their fellow servants. There could not have been any intention in the direction given to foster an improper censor of the opinions and speech of the men of the church, the object being only to secure unity of intent and uniformity of testimony in the tracts to be issued by the church officially, and for which the general officers of the church would be expected to stand. Tracts of this class should be submitted to the Presidency, thence to the Board of Publication, according to the agreement in the joint council of 1894; though the Board is not mentioned in the revelation of 1901.

The Presidency have no objection to read and examine what may be submitted to them for examination, and which is to be published and circulated by individuals or associations; but do not propose to become responsible for the subject matter of such tracts, books, pamphlets, leaflets, etc. They are personal ventures, written and published as the views, conclusions, opinions, and arguments of those who write them; and the Presidency can no more be responsible for these opinions and arguments than they can be for the sermons and speeches, statements, testimonies, and prophecies, etc., of the elders in the field, or the branches; and it would be the height of absurdity to ask or expect the Presidency to supervise, sanction, and approve of the sermons, lectures, and testimonies of the ministry, before the same were uttered, through fear of some one being guilty of heresy. However, it is within the range of possibility that tracts on the doctrines of the church can be read and examined by the Presidency, if the same are to be issued by the church to be of an official character, and to secure uniformity of statement so far as is practicable from the ability of those officers.

A number of books have been published by members of the church, as personal ventures on the part of their authors. The Presidency had no part in writing, arranging, or editing these books, and can not be held responsible for the views expressed in them. Some of them the Presidency did not have the opportunity to read until they were in print. Some of those of which the manuscripts were submitted for perusal were the individual property of the authors who were publishing them for the gospel's sake and the profit there might be in them. The church had no claim to them either as propagandists or as money-makers; and as a consequence the Presidency had no right to indorse them nor suppress them. They had to be left to the judgment of the public and the ordéal of those who bought them.

Some of the tracts in circulation were not submitted to the Presidency until they were in print. These the Presidency neither approve nor disapprove in an official way. They have done good in all probability.

The Presidency would be doing wrong in interfering with them. And certainly it can not be expected that the Presidency will stand for them if they are already before the public and have been for months and years.

Take as an instance a sermon by Bro. Joseph Luff, "Why I became a Latter Day Saint." This was a public sermon, taken by a stenographer, and doubtless submitted to Bro. Luff before being put in type. What could the approval or disapproval of the Presidency signify in such a case? The sermon was an excellent one; in some of its parts inspired in its delivery; and involving much of the personal history of the man. What would the Presidency have to do with it?

The Bishop is carrying a tract fund for the purpose of supplying to the missionaries numbers of tracts on demand. Those desirous of aiding this fund in a general way would do well to send their contributions direct to the Bishop, so that he can supply the needs on demand.

All tracts written for the purpose of general distribution of the sort, and which are intended to be submitted to the Presidency, should be sent to them before they are published. After a tract has been published and put in circulation it will be useless to send it to the Presidency either for approval, disapproval, or revision; as it would be quite improper for that body to undertake to change or suppress what had already been put in circulation as a personal venture; especially so if differing views on material points had been taken by different writers.

"WASHINGTON'S VISION."

We have been requested to publish "Washington's Vision." It appeared in the columns of the HERALD in 1874, issue of December 1. We herein reproduce it as it appeared in that issue:

WASHINGTON'S VISION.

The last time I ever saw Anthony Sherman, was on the Fourth of July, 1859, in Independence Square. He was then ninety-nine, and becoming very feeble; but though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand, "What time is it? I can't see so well as I used to.

"Half past three?"

"Come then," he continued, "let us go into the Hall—I want to tell you an incident of Washington's life, one which no one alive knows of except myself; and, if you live, you will before long see it verified. *Mark the prediction—you will see it verified!*"

Reaching the visitor's room, in which the sacred relics of our early days are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable companion related to me the following singular narrative, which, from the peculiarities of our national affairs at the present time, I have been

induced to give to the world. I give it as near as possible in his own words:

"When the bold action of our Congress, in asserting the independence of the colonies became known in the Old World, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came and the world knows the result. It is easy and pleasant for the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will, at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to the narrative.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious, and another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's care-worn cheeks, as he would be conversing with a confidential officer about the conditions of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from God the interposition of whose Divine Providence brought us safely through those dark days of tribulation.

"One day, I remember it well—the chilly winds whistled through the leafless trees though the sky was cloudless and the sun shining brightly—he remained in his quarters nearly all the afternoon alone. When he came out I noticed his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington gazed upon his companion with that strange look of dignity, which he alone could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind, or what, but, this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me, a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even fourth time did I repeat my question but received no answer from my mysterious visitor, except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought, itself, suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy and yet even more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

"Presently I heard a voice saying, "Son of the Republic, look and learn;" while at this same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some

distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain, all the countries of the world, Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific.

““Son of the Republic,” said the same mysterious voice as before, “look and learn.”

“At that moment I beheld a dark shadowy being like an angel standing or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand while he cast upon Europe some with his left. Immediately a dark cloud raised from each of these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothering groans and cries of the American people.

“A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving waves it sunk from view. A third time I heard the mysterious voice, saying:

““Son of the Republic, look and learn.”

“I cast my eyes upon America, and beheld villages, towns, and cities spring up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say:

““Son of the Republic, the end of the century cometh, look and learn.”

“At this, the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced “UNION,” bearing the American flag, which was placed between the divided nation, and said:

““Remember ye are brethren.”

“Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying:

““Son of the Republic, the end of the century cometh, look and learn.”

“At this the dark shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia, and Africa.

“Then my eyes beheld a fearful scene. From each of these countries arose thick, black clouds, that were soon joined into one. And throughout this mass there gleamed a dark red light, by which I saw the hordes of armed men, who moving with the cloud, marched by land and sailed by sea, to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and burn the villages, towns, and cities that I beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice, saying:

““Son of the Republic, look and learn.”

“When the voice had ceased, the dark, shadowy angel placed his trumpet once more in his mouth, and blew a long, fearful blast.

“Instantly a light as if of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word “UNION,” and who bore our national flag in one hand, and a sword in the other, descended from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, but who immediately taking courage again closed up their broken ranks and renewed the battle.

Again amid the fearful noise of the conflict I heard the mysterious voice, saying:

““Son of the Republic, look and live.”

“As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it on America.

Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld villages, towns, and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice:

““While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last.”

“And taking from his brow the crown on which blazoned the word “UNION,” he placed it upon the standard, while the people, kneeling down, said “Amen.”

“The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I had first beheld. This also disappearing, I found myself once more gazing on my mysterious visitor, who in the same voice I had heard before, said:

““Son of the Republic, what ye have seen is thus interpreted. Three perils will come upon the Republic. The most fearful is the second, passing which, the whole world united, shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land and the UNION.”

“With these words the vision vanished, and I started from my seat, and felt that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States.

“In UNION she will have her strength, in disunion her destruction.”

“Such, my friend,” concluded the venerable narrator, “were the words I heard from Washington’s own lips, and America will do well to profit by them.”—Wesley Bradshaw.

MANCHESTER CHILDREN AID GRACELAND.

If all the Saints, especially those who are able, would manifest the same zeal towards helping Graceland College that some Latter Day Saint children in Manchester, England, have, the college debt would be wiped out in a hurry. The following is a letter recently received by us:

MANCHESTER, England, January 17.

Dear Editors: Our four children, Bessie, Charlie, Evelyn, and Sam, earned prizes for 1902 at the East Manchester Sunday-school, and requested in lieu thereof that the value of the same be given them so that they might forward it as a “gift” to Graceland College. The request was readily acceded to, and I therefore beg to forward same, five shillings or one dollar and twenty cents, for that object. Can I ask you to pass it on to the proper quarter?

We thank you in anticipation, and extend best wishes for God’s work in all its departments.

In gospel bonds,

SAM. F. MATHER.

15 February Street, C. on M.

We commend the example of the Mather children as being worthy of emulation. May they be rewarded for their sacrifice.

You may decide to do a kind and knightly deed next December, but it would be better to decide to do it to-day—it will bring a larger interest; indeed, its interest will be principal before December.—*Christian Standard*.

EXTRACTS FROM LETTERS.

W. H. Kelley, writing from Salt Lake City, Utah, January 24, said: "I intended to go to Provo to-day, but the smallpox and scarlet fever are prevailing there now; schools closed and many houses quarantined, so shall postpone my visit there. Will be here to-morrow again. I am feeling quite well, physically and otherwise."

Will S. Pender wrote from Malad City, Idaho, January 23: "It has been raining and snowing here for several days, which makes the farmers rejoice. Church work is moving very satisfactorily here."

Under date of January 25, Bro. H. T. Watson wrote from Mound City, Missouri: "Bro. Stead is here unfurling the gospel banner to the breeze, making it so plain that people on the run can see it."

A. M. Chase wrote from Sagle, Idaho, January 23: "There is quite an interest here. Elders H. L. Holt and D. L. Harris have each held a few meetings here and there seems to be quite an appetite for the gospel message developed and we are doing our best to feed them. We expect to return to Utah about February 1."

Bro. Ammon White wrote from Edgerton Junction, Missouri, January 26: "Ended a two-week meeting here last evening. Yesterday I baptized four, two of them colored, and four more were ready but stood back because of the colored people. God is no respecter of persons, and hence I received all who came repenting. I am sorry that some allow themselves to be led as the world is led, by the popularity god. Time will show that "our Father" erases all colors and leaves all white. I ever pray for these prejudiced souls."

U. W. Greene reports twenty baptisms in his mission last quarter. He says: "The quarter has brought many anxious hours, and some of the experiences have been of a nature never before encountered. But divine assistance has been granted at times, causing my heart to rejoice."

F. M. Sheehy in reporting for the quarter says: "On the whole we are not discouraged, but anxious to continue the fight, although the trial of faith 'more precious than fine gold' is still on."

In a letter dated February 1 at Independence, Missouri, Joseph Luff wrote: "A telegram has just come announcing that my sister in Toronto, Mrs. Hartley, is breathing her last; can live but a few hours; pneumonia. My wife and brother will start for there to-night, and if called I may need to go to-morrow morning. My mother is very poorly and Mrs. Hartley was her sole dependence in the way of care and treatment; hence a double fatality is possible if not probable. I do not feel able to undertake the trip, but will try if called. This is as a thunderclap from a clear sky; but it must be best or it would not be allowed; for if ever there lived a Saint whose life was wholly spent for others, Sr. Hartley was surely

one. My heart feels crushed, but God can not be unkind or unwise, and through my tears I will try to praise him. May he give us grace to abide and learn in the way he pleases." On the outside of the letter Bro. Luff had hastily written the following words: "Sister dead. I leave this afternoon."

EDITORIAL ITEMS.

We have received from Bro. George F. Weston, of Buchanan, Michigan, a copy of his map of Arabia, which is advertised in another part of this issue. He designed it for the February Religio lessons Nos. 7 and 8. Religians and others interested in Religio lessons will find Bro. Weston's map of considerable interest. Thanks, Bro. Weston.

We have received the copy of the *Ulster County Gazette* mentioned by Bro. Thomas Matthews in his letter in this issue, and find it as he states. Thanks, Bro. Matthews.

Brn. Adam J. Keck and F. A. Russell, two members of the auditing committee, reached Lamoni, Monday morning, February 2. Bro. A. Carmichael, the other member, reached here the evening of the same day.

I. N. Roberts, missionary in charge of Southeastern Mission, is in Lamoni this week attending the meetings of the Lamoni Stake Council, of which he is a member. He probably will not return to his mission before General Conference.

In Illinois an active fight is being made against the unlicensed sale of cocaine. The cocaine habit has become alarmingly widespread, and it is thought the habit can be checked to a great extent by restricting the sale of the deadly drug. It is said to be worse than morphine, and holds its victim in a more relentless grasp.

For the present the HERALD will give no more space for articles on the question of church finances. We have a number on hand,—more than will likely be used.

With *Zion's Ensign* coming to our exchange table from Independence, Missouri, the *Gospel Standard* from Australia, *Sandheden's Banner* from Norway, the *Canadian Messenger* from Canada, the *Saints' Advocate* from Philadelphia, the *Gospel Echo* from Denver, the *Glad Tidings* from Michigan, and the *Prophetic News* from Rhode Island, we feel that the Reorganized Church of Jesus Christ of Latter Day Saints is being quite well represented in the printing world. These together with the periodicals issued from this office, namely, HERALD, *Autumn Leaves*, *Zion's Hope*, *Gospel Quarterly*, and *Book of Mormon Quarterly*, are doing much to present the restored gospel before the people. Let us not, however, weaken our efforts by scattering our energies. Centralization of effort and means is the rule of the day, and why not good for us?

Original Articles.

IS SECTION 99 REVELATION?

Section ninety-nine of the Doctrine and Covenants is regarded by some as not being a revelation; but the rules therein contained bear the marks of divinity, and the men selected to form the first High Council of the church were preëminently men of wisdom in setting forth the powers and duties of those who should afterward compose the standing High Council of the church.

There are a few items in this section which appear to have been misunderstood as to their proper meaning and application as I understand it.

I have asked quite a number of officials the same question that I saw in the SAINTS' HERALD of December 24, viz., Does the President of the church, who is also president of the High Council, have the right to decide what cases shall or shall not come before the High Council? With quite a number the answer was yes, while a few answered in the negative. To me it looks unjust to claim that such power is vested in one man, and appears contrary to the law of common consent that runs through all the teaching of the books, where the law of God is supreme.

In this section is found provision for two distinct council organizations, both to be conducted on the same general principles. The one a permanent and standing high council, the other a temporary one, organized for present emergency. The standing High Council for the church is composed of the First Presidency and twelve high priests set apart and accepted by the church; and as yet we have found nothing to show that either the president or any or all of the councilors have the power to reject or refuse any appeal that comes from either the elders' or the bishops' court. The president has no pre-eminence over the twelve councilors, and can not legally and justly act independently of them, for the law requires both to form the High Council. There is no provision in this section that gives the president or any one man the power to reject an appeal until the case has been heard and then councilors are required to set forth the merits of the case in its true light, and every man must speak according to truth and equity. After the evidences are heard, the President shall give a decision according to his understanding of the case, and then call upon the councilors to confirm it by vote. But if any of the councilors can throw additional light upon the matter, or discover an error in the president's decision, it can be changed, otherwise it shall remain unquestioned. If the president must have the sanction of the councilors to make valid his decision, on what rule or law does he hold the power to accept or reject any appeal to the standing High Council of which he is simply the presiding officer.

It is evident the law of common consent is here intended to govern in all cases where satisfaction has not been given the parties appealing. They are according to the rulings in this section justly entitled to a rehearing. There is no bar to their appeal. The High Council as a body has the right to determine whether it is a difficult case—and whether it will require a full council or not; but neither president alone or councilors alone have power to reject any appeal of importance that may be presented for adjustment before the High Council of the church.

The second council provided for is found in paragraph eleven of the section, and is for temporary local service. Here is authority for a council of high priests, organized according to the foregoing pattern. They have power to appoint one of their number to preside, then proceed to try the case. The same rules are to govern that apply to the High Council, when the case is heard. They must send a copy of their decision, with a full statement of the evidence and testimony, to the High Council of the seat of the First Presidency, the council of the church. Should the parties or either of them be dissatisfied with the decision of this local court, they may appeal and have a rehearing, as though no decision had been rendered. No ordinary case is sufficient to call such a council. The local high priests have power to say whether it is necessary to call such a council. Note, the power to accept or reject is not left to one man as president nor one man as councilor, but the council in this case, as well as the former case, have the right to determine. And, when the case has been submitted to the seat of the High Council of the First Presidency, for this is the council of the church, they are then authorized to act in a council capacity on any important case. The President or Presidency is not an appellate court.

As a member of the official body, I discovered an error in the decision of the president in his claim that section 99:14 was his authority for accepting or rejecting cases of appeal, which the law provides should come before the High Council. Section 104:35 clearly defines the powers and duties of this council of the church, "inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; . . . And thus the presidency of the high priesthood, and its councilors shall have power to decide upon testimony according to the laws of the church." In paragraph thirty-six, "there is not any person belonging to the church, who is exempt from this council of the church," and paragraph thirty-seven, "Thus none shall be exempted from justice and the law of God;" no matter how high his standing or how low he may have fallen, and there is nothing in these sections of the law that gives the

president or presidents preëminence over his councilors.

The reader will readily discover that paragraph fourteen is no proof of the claim presented and does not in any sense exclude or prevent cases of appeal to the High Council. As a member of the church, I have discovered an error in the decision of the president and editor of the HERALD, in his claim that section 99:14 was his authority and guide for accepting or rejecting cases of appeal that the law provides should come before the High Council. It is only a partial or abbreviated statement of what is called in paragraph eleven, the High Council of the seat of the First Presidency. Section 104:35 is my authority for this statement. I offer the above deductions from reading the pattern of the High Council as set forth in section 99, also section 104:35, 36, 37, revelation on priesthood in the interest of justice and equity between man and man. The pattern defined and set forth in these two sections is represented as nothing less than the law of heaven by which, when administered by men of truth and equity, justice, and equal rights can be obtained by man upon earth.

GEORGE DERRY.

LAMONI, Iowa, January 16.

THE WORD OF WISDOM.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—Proverbs 4: 7.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.—Proverbs 8: 11.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.—Proverbs 8: 34-36.

Wisdom is all essential to the well-being of man and to his success in all that is good and noble, and hence the Father has always seemed willing and anxious to give to man wisdom on all subjects that relate to his moral, spiritual, physical, and mental development and salvation. All men of all past ages who have loved the Lord, have pleased him by seeking that wisdom that comes from his hands, because it is man's everlasting safety, substance, success, and understanding of all that relates to his good in this life and that which is to come.

Its lack is darkness, ignorance, unsettled ways, weakness and loss both in time and in ages yet to be. "Her ways are ways of pleasantness, and all her paths are peace." Wisdom was the success of all the worthies of past ages; and disaster and failure have ever followed its rejection. The man of wisdom builds on the rock, and the man who does not is foolish. Wisdom is the eternal rock, and disaster comes to all who build not on it.

He whose mercy never changes has graciously given wisdom to his people in these as well as in past ages. Wisdom, not only relating to the moral and

spiritual, but touching their physical being, also. And it is to the consideration of the latter we desire to invite attention. (See Doctrine and Covenants, section 86.)

As to the exact date of the giving of the Word of Wisdom, it matters but little, since the principles embraced in it are eternal, and of universal application. According to the Lords preface to it, it is adapted to "the weakest of *all* saints," and this being true, the strong ought to comply with it gladly to be consistent. It is not only for the benefit of the officers of the church, "the saints in Zion" also, but for the "church." We proceed in this paper on the hypothesis that this word of wisdom originated with God.

Would it be consistent for us to place our wisdom up against God's in order to take license to gratify our unnatural, abnormal appetites? In order that we may be properly understood, we observe that we note the difference between the temperate use of all commanded and permitted of God, and that which is prohibited. It is the prohibited and the forbidden that provokes the greater controversy, so far as the Word of Wisdom is concerned. To the forbidden we invite attention.

The basis of the negative controversy here, are the words, "To be sent greeting, not by commandment or constraint." But it is divine revelation, and divine words of wisdom, and opens with "Behold, verily thus saith the Lord unto you," and gives God's reasons for giving the revelation. It sets "forth the order and will of God." And what says the Lord? Answer: "And again, strong drinks are not for the belly, but for the washing of your bodies. And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And, again, hot drinks are not for the body or belly." How is this to be evaded?

The Master here speaks with the warning voice, saying, "I have warned you, and forewarn you," and this because of evils that "do and will exist in the hearts of conspiring men." A warning always indicates danger. In this great matter the health and well-being of the Saints are in danger. Is it designed that the signal shall be heeded by the Saints? Certain things in common use among the Saints are to be rendered more enticing to them by adulteration. He declares in words not to be misunderstood, that the things warned against are "not good for man," and their nature is such that danger increases with their continued use. Can they move along heedless of warning and not suffer loss? The things warned against in their native, unadulterated state "are not good for man," and when adulterated are much less fit for his use. Therefore the idea sometimes expressed, "If we can just get these narcotic poisons in their unadulterated state, we can use

them with impunity," is not well taken, is delusive. Can we continue to use them, then, and please him who gave the warning? How great his condescension to send this word of "greeting" to his Saints so recently, a word of wisdom relating to their physical and mental well-being and temporal salvation. How shall this divine greeting be received and treated by his people? What of that earthly friend of yours who would treat your greeting as some Saints treat this heavenly greeting?

But the question is asked by some, "Did not God create tobacco, tea, and coffee and pronounce them very good?" Yes, he says tobacco is good "for bruises, and all sick cattle" but "is not good for man," neither "strong" or "hot drinks." What more do you want? They were not ordained for man, neither that from which hot drinks are made.

Nor did he create in man the appetite for that which he says is not good for man. This appetite, if we have it, we create, and that to our hurt and in violation of the divine law ordained for our good. Our nature, in relation to the things designed for our physical and mental well-being, and healthy existence, is the expression of God's law and will. And to create the false, artificial appetite is to transgress his law, as well as to use, though forbidden, those things that satisfy this unlawful appetite. Paul must have had reference to something of this nature when he wrote to the Philippians (Philippians 3:19), and of the Cretians, who were "slow" of appetite. They would not become regenerated readily. Their appetites for forbidden things claimed too much of their attention. (Titus 2:12.) With some in the world the appetite and the mind walk closely associated (Job 15:2, 35), and such associates when perverted seek excuses for the use of the forbidden.

The artificial, rather the unlawful appetite is formed and fed at the expense of cleanliness, health, and pocket. "All wholesome herbs God hath ordained for the constitution, nature and use of man, every herb in the season thereof." Wholesome herbs, mind you, not those unwholesome, as tobacco, tea, and coffee. And in the season thereof. But these unwholesome herbs, some insist on using in all seasons. Why? Because the unlawful, abnormal and artificial appetite craves them. Can we say of the Word of Wisdom as David of old said of God's word? "I have refrained my feet from every evil way, that I might keep thy word."—Psalms 119:101. Or, as Micah says, "do not my words do good to him that walketh uprightly"?—Micah 2:7. "Thy word is very pure: therefore thy servant loveth it."

Strong drinks as here referred to are those containing alcohol, are narcotics, are poisonous, and hot drinks include tea and coffee. All are an injury to the digestion. They render the blood impure. Coffee as a poison is used to counteract other poisons.

All weaken the organs adjacent to the heart, also the heart itself.

If any are inclined to question that tea and coffee are meant, let me ask, Does God countermand the use of that which man is not using or will not use? Why?

We need not enter on a play of terms here. Hot drinks include tea and coffee. Heated, mixed intoxicants are not excluded by us. God has revealed himself to the Saints "after the manner of their language, that they may come to understanding."—Doctrine and Covenants 1:5. Hot drinks like strong drinks are made of that which evil designers will adulterate or vitiate.

Strong drinks, tobacco, tea, and coffee are all adulterated. But if they were not, why are we told they are "not for man," neither "good for man?" These are all debasing in their nature. Their use lowers the standard of human health and spirituality. God's reason for prohibiting their use is to enable us to escape the danger that their use will surely bring. If this be not true there is no real purpose in the Lord giving the Word of Wisdom. It is wise to avoid the use of the injurious, the poisonous, that which operates against our spirituality, dulls the mind, paralyzes the being, is unclean, and leads to insanity in many cases if persisted in. That which hinders the attainment of good health, clear mind, power, and spirituality, the use of that not ordained for man.

It is declared to be God's "order and will" for the Saints to observe the teachings of the Word of Wisdom. It is his pleasure that they observe it. Are we willing to carry out the divine pleasure by strictly observing the "order and will" of God here?

But here you come again, saying, This word of wisdom is not given by "commandment or constraint." God does not constrain you by commandment to eat bread or meat, or to drink water, and yet you are constrained as though it were a command to do so or die. It does not make a thing right or wrong for God to prohibit or command it, but he commands or prohibits a thing because it is inherently right or wrong. If the commandment, "Thou shalt not steal," had never been given, yet it would be just as wrong for me to secretly steal that one-hundred-dollar horse of yours. You instinctively feel that this is true.

If we insist on going contrary to what is revealed in the Word of Wisdom, are we not violating God's revealed will? And is not that sin? You must answer yes or no. If "yes," why persist? If "no," then why did God give the revelation, wisdom, "order and will?" Just for us to toy with and treat lightly or indifferently? There are promised rewards to be bestowed on those who in righteousness observe this word of wisdom; health of body, strength, wisdom, and treasures of knowledge, which those who fail to observe it will most surely fail to receive. If it is not designed to warn the Saints of dangers that lurk by

the way, by using those things forbidden, of what use is the warning? Are the weak Saints expected to observe "the word" for their good and to observe God's will, while the healthy and spiritually strong are to disregard it? Is that it? Is not the divine pleasure on both sides of this question? Is that the consistent position? What are we to judge by in this case, theory or action?

Experience, observation, and science have to date given us many of the reasons why alcohol, tobacco, coffee, and tea are not ordained for or adapted to man's use. Who ever knew the dyspeptic to recover from his ailment while using all or any one of these poisons? Who ever knew of the inebriate to overcome his inebriety while using them? As long as they are used their appetite remains. Their use only irritates the sore their use has created. They intoxicate and weaken the flesh, forming cells in the human body, and thus destroy the corpuscles of the blood, and result in weakness of the body, dull the brain and slow up the ability to think readily. I am not now referring to the first, temporary effect, stimulation, but to their permanent effects. They burn the oxygen so necessary to the sustaining of the strength and health of the body and brain. If their temporary effects are temporarily lost to those who use them, how restless they are, how unfit they are to continue their avocations until they are braced up again by a new supply. Their use, by rushing the blood through the blood vessels in too large currents, enlarge those vessels to an abnormal degree, and thus derange the system, rendering it more liable to disease. The blood vessels of the brain and eyes, are enlarged to such an extent, and so remain that the subject thinks things look like, and are snakes, and the effect is so abnormal that he imagines they are in his boots, or there are other animals threatening his life. The poisons and narcotics now under consideration are foods to the body and mind in no sense of the word. Their use causes us to expend more rapidly the strength they leave remaining with us. They therefore deceive us, making us claim for ourselves that which we really are not.

Doctor Parker, a learned English physician states that his experiment shows that one pint of gin used per day will quicken the pulsations to one fourth more daily than it is normally. Quickened action of the heart weakens it, and hurries life away. Their use inflames the lungs and stomach, interferes with digestion, and produces ulceration of the stomach. You never knew a person to "taper off" permanently, especially the use of alcoholic drinks, or tobacco. It has to be done by a "stop short never to go again." "Strong alcohol has a deadly effect upon all living things," says one writer of ability, and gives instances where it killed dogs, pigs, and fish almost immediately after they were forced to drink it.

Wine, beer, and cider have alcohol in them, and

their use calls for something stronger, invariably, and leads to as fatal results. A wound enlarged only affects a larger area, and so long as the cause remains never heals. And it is just so as to the effects of using narcotic poisons.

Three drops of nicotine, pure, extracted from tobacco, will kill a man if swallowed by him.

Doctor Kellogg says in his *Child's Physiology*, "Place a piece of tender beefsteak in a saucer and cover it with alcohol. Put it away over night. In the morning the beefsteak will be found to be shrunken, dried, and almost as tough as a piece of leather. This shows the effect of alcohol on the tissues which are essentially like those of lower animals. Break an egg into half a glass of alcohol, stir the egg and alcohol together for a few minutes. Soon you will see that the egg begins to harden and look just as though it had been boiled."

When it is noted that alcohol and tobacco in some form are almost universally used, and their increased use among women also, and see their effects, need we wonder that cancer and other new diseases are increasing to such an alarming extent? Who can tell to what an extent their use, with that of morphine, has to do with the increase of crime?

That which creates and sustains abnormal and unlawful appetites, whether physical or mental, deadens and hinders spiritual development. They pander to the propensities of the flesh. They lead away from God and holiness. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh. . . . For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye can not do the things that ye would."—Galatians 5: 13, 17.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8: 13.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Peter 2: 11.

It is denied by no intelligent person that narcotics as used in the world causes a large percentage of its crime. Why, then, should that which results in so much evil be allowed to intrude itself to even the least degree into the church? Tobacco is poisonous, costly, and unclean. Its evils are seen in an increasing ratio, as its use increases. Insanity often comes of the use of these narcotics. The public school teachers' association of the state of Iowa takes note of the evils to boys, in the use of the deadly cigarette, and have recently called public attention of the parentage of the State to the evil. Occasionally we learn of the insanity of school boys coming from this evil, and of their being sent to the insane asylum from using cigarettes.

Alcohol and tobacco, when used, produce dullness

of mind, nervous irritability, hinder the healthy growth of children and disturbs the family in a great many instances. And who is able to say to what extent they influence the cause of divorce? Inebriety in the world is frequently the cause of divorce, and who can calculate the extent to which it is so in the church? Once admit the causes and their effects will inevitably follow. The annual strong drink bill of most civilized nations equals their bread bill. Add their tobacco, and the amount equals their bread and clothing bill. Just think of a man living in a civilized country and paying as much annually for whisky and tobacco as his board and clothing bill amounts to! The cigar and cigarette bill is increasing at an enormous rate in the United States, and the end seems not yet.

Alcohol, nicotine the extract of tobacco, caffeine from coffee, and tannin from tea are all more or less poisonous. The two latter are used to tan leather. As they color and render leather tough, so they harden the albumin of food and render it harder to be digested. Cigarettes are largely flavored with opium. Nicotine extracted from tobacco remnants and stalks by boiling, is poured over tobacco and other leaves with which it is adulterated in the manufactory, and absorbed into the human system when used.

No marvel that boys, some girls, and young men become reckless at times by the use of cigarettes and those other poisons and engage in doing that which they would otherwise be ashamed of. By their use the moral instincts are gradually deadened, and the propensities of the animal nature become dominant until sin reigns.

All have injurious effects upon the body as well as the mind, yet parents will use these poisons before their children, setting them the example so detrimental to good. Their evil effects are transmitted to their offspring, whose natures are vitiated and perverted, then wonder why they are nervous, so irritable, and are astonished at their youthful waywardness. Their opportunities for this inheritance complained of are twofold—inherited from the parents, and their own use of that which causes it.

Is it any wonder that in the increasing degeneracy of this age the Lord would warn his people against these common causes of that degeneracy? Saints can no more use these poisons and escape their destructive effects than they can elude their shadows when walking in the gleaming sunlight.

When these narcotics are used they act in increasing degrees. The stages are three, as observation will reveal. First, they rush too much blood to the head, and set the tissue forming cells into too rapid operation. This is the stimulating stage. Then, the cells act in an uncertain manner causing unbecoming conduct on the part of the individual. Thirdly, the cells become benumbed, act slowly or may entirely cease to act. "This is the stage of paralysis," says

science. Should all these stages be often repeated, not only is the body injured, but the will is weakened, the judgment also becomes deranged. The senses being blunted, these effects are unavoidable. The narcotics above named all act similarly, when used separately, though not to the same extent. This being true of these things when used in their pure state, how incalculably worse must they be when adulterated? They are not foods. They tear down but do not build up the body or mind. There is no place assigned in God's menu for man, for alcohol, tobacco, tea, or coffee. The Word of Wisdom does not reveal it. The revelation denies them a place there. It says: "I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

These things must have been productions of the curse, after the earth was cursed. At best their use brings only a curse to man now when used by him. If these evils to man, or any of them are adapted to the use of the lower animals, then their use by man will only lower the scale of his being, and this will reverse the operations of evolution. God's purpose in the creation of man is his elevation to a higher sphere. A sphere wherein he may glorify him. And he has always tried to impress man with the great truth that it is for man's good that he be elevated to a moral and spiritual sphere of glory and honor. To continue the practice of that which God says is not for man's good, is to dishonor him, and ask him to honor and elevate man, while continuing to go contrary to his will will degrade himself. But God has plainly informed us thus: "For God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—Doctrine and Covenants 2:1. According to this statement, that which God says to-day "is not good for man," never was designed at the creation for man, nor will it ever be.

Are there Saints who use any or all of those things said "not to be good for man," who are unable to have the Church History now published? It is all important that it should be in our homes for the information of both ourselves and our children, that

we be informed in regard to the rise and progress of the church of God in these last days. Do any of them use these evils while claiming to be unable to take the church organ, the SAINTS' HERALD, or the *Gospel Standard*, published at Wallsend, Australia, or *Zion's Ensign*, or the *Glad Tidings*, or *Autumn Leaves*? These all publish the everlasting gospel, as restored through the instrumentality of the Prophet Joseph Smith, also give the history of the advancement of the church and accounts of the labors of the ministry in the different parts of the world visited by them, and of the dealings of God with his people and of his great and manifold blessings bestowed on them. Are you interested in the great work of the redemption of Zion, now at hand? Are you expecting to share in the blessings to be bestowed on Zion redeemed? If so, you will lay aside all sin, together with all that God has said is "not good for man," "neither meet in his sight," if using them, and seek by a faithful observance of all the commandments, and, seeking all the information possible through the means above named, and the faithful study of the divine records of the church, to be prepared for those blessings. Surely he "that hath this hope in him, purifieth himself, even as he is pure."

Brother, sister, old, middle-aged, or youthful, on which side of this question do you stand? Jesus speaks in Doctrine and Covenants, section eighty-six. In another place he says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Is your gospel example and light bedimmed in the presence of your family, your neighbors, the church, and the world, by use of those poisonous, filthy, expensive, and forbidden things? Wherein are you justified in thus doing? Can you with a clear conscience justify yourself in walking contrary to this word of wisdom, warning, and divine revelating? This word designed for "the temporal salvation" of God's people in the last days? It took one hundred and twenty years of warning, and hard labor, and the building of the ark in Noah's day to effect "the temporal salvation" of the obedient in the days of the flood. The faithful and diligent watching and heed to the Savior's teaching and warning to secure "the temporal salvation" of the saints when Jerusalem was destroyed A. D. 70. (Luke 21:19-22.) Can the Saints of these days violate the Word of Wisdom, and at the same time claim of God the promise accompanying it to the obedient, of "temporal salvation"—the mercy of the destroying angel that passes over?

To live in violation of it brings evil to our minds and bodies in many ways as we have seen, both physically, mentally, and spiritually. But of those who faithfully follow its teachings, the word of God is thus pledged. "And all Saints [not merely the weak ones.—C. S.] who remember to keep and do these sayings, walking in obedience to the commandments,

shall receive health to their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and shall not slay them. Amen." C. SCOTT.

Mothers' Home Column.

EDITED BY FRANCES.

We'll Understand.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken thread again,
And finish what we here began;
Heav'n will mysteries explain,
And then, ah, then, we'll understand.

We'll know why clouds instead of sun,
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.

Why what we long for most of all,
Eludes so oft, our eager hand;
Why hopes are crushed and castles fall,
Up there, sometime, we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

Then trust in God through all thy days:
Fear not, for he doth hold thy hand;
Though dark thy way, still sing and praise;
Sometime, sometime, we'll understand.—Sel.

Kindness in Unanswered Prayers.

There are some of our prayers which God loves us too well to answer. If he did what we plead with him, sometimes agonizingly, to do, he would withdraw from us great blessings. But he would rather resist our pleading and disappoint us than impoverish our life by letting us have what we want.

In one of Saint Peter's epistles is a little phrase of three words which casts a world of light on many things in life which seem hard. The writer is speaking of trials and says: "Now for a little while, if need be, ye have been put to grief." "If need be" is the illuminating clause in this sentence. It shines like a star with heavenly light upon the darkness of pain and sorrow. There is a divine reason for the trouble which we long to get rid of. There is a blessing in the thing which is so hard to bear. To take it away would be to take a good, a divine gift out of our life.

A marginal reading of an oft-quoted promise tells us the secret that our "burden" is the gift of God to us. This thought changes the meaning of the experience in our life which is hard for us to endure. A burden is something heavy, something hard to carry. It weighs us down, crushes us, so that we feel as if we must faint beneath it. It is natural for us to want to get rid of it. We say we could go on much more easily, with much more celerity, if only we could lay off our heavy load. So we pray God to take it away from us.

But just then our eye catches sight of the alternative reading, "gift"—our burden is God's gift to us. This unlovely, uncom-

fortable, heavy, crushing thing, under which we are bowing in weakness—it is a gift from God to us. A gift from God! Then it must be good; there must be something gracious and loving in it. God would not give us anything merely to make us suffer. He does not take pleasure in making our life hard for us. This unwelcome thing, this that causes us so much pain, enfolds in its unattractiveness a secret of blessing. It is something we could not afford to have taken away. If only we could see the hidden treasure of good there is in it we would no longer cry to God to have it removed.

The promise, therefore, about our burdens is not that when we bring them to God we will lift them away. Very graciously does God tell us to cast them upon him. This is one of the privileges of trust—we may take everything to God. But we are not told that we will be relieved of the heavy load we take to him, or that it will be lightened by even so much as a feather's weight. Here is where many good people lose their faith. They thought that when they brought their troubles to God he would take them away. Now they cry to him in their distress, from the midst of their difficulties, as they wait under the shadow of imminent sorrow, but nothing is changed, the bitterness does not become less bitter, the load gets no lighter, the torturing trouble is not removed. "God does not hear my prayer," the trembling heart says.

When we remember Peter's "if need be," and the psalmist's "Thy burden is a gift from God," a new light falls upon the mystery. There is a meaning for this suffering, this sorrow, this hard struggle, this time of pinching want—it must stay until its work is done. This gift of God which seems so empty of good, so full of evil, wraps up in its rough crust a diamond of divine love and grace. A man picked up a large, round pebble. It seemed only a coarse-grained stone. But his trained eye saw something shining beneath the roughness and coarseness. He held in his hand a treasure which proved to be worth thousands of dollars. The experiences in our life which we look upon as most undesirable, which are so hard to endure, which we cry to God to have taken away—they have hidden in their unloveliness rich gifts of God.

It would be unkind in our Father, therefore, to take away these things with which we plead with him to remove. His kindness is shown rather in refusing our prayers. We cast the burden upon him, as he bids us do, but it is still on our own shoulder—he does not carry it for us. Yet the prayer is answered, answered, too, in a far better way than if a heavy weight were lifted off. "He shall sustain thee," is the promise. Instead of bearing the load for us, he gives us strength, so that we can bear it ourselves. Thus we get the blessing of the "need be," and we do not lose the gift of God which came in the burden.

Besides, we are divinely strengthened, and rise to new power as Christians. For it is a great deal better for us if God makes us strong, so that we can carry our own loads, than if he had carried them for us. It was better that Peter and John at the beautiful gate should make the lame man well, so that he needed no more to beg, than if they had given him alms enough to provide for him for a whole year. God is much more eager to make something of us than he is to give us an easy time just for a few days.

It will help us better to understand the divine method in answering prayer if we carefully study this phase of the subject. Saint Paul's remarkable prayer for the taking away of his "thorn" illustrates this teaching. This thorn was something which the apostle thought was an insuperable hindrance to him in his life and work. It caused him great distress. If only he were free from this torturing trouble, how much stronger he would be, how much more he could do! So he took it to the Lord in prayer. He prayed very earnestly—three times he made his supplication. To his surprise, however, the thorn was not removed. He must still keep it.

But a blessed, heavenly light was poured upon his trouble, and it appeared in new meaning. Instead of merely a rough, sharp thorn, it was a shining gift of God. Instead of a hindrance to his usefulness, it became a new secret of power and blessing. The suffering would keep him lowly, save him from spiritual pride, and anything that does that for a successful and honored servant of Christ is an incalculable blessing. Besides, it drew down with it into the apostle's life more of Christ, a greater measure of the strength of Christ. So Saint Paul learned that his seemingly intolerable burden was indeed a gracious gift from God. If his prayer had been answered he would have been a great loser, his life would have been impoverished. It was not answered, and he found in his heart new blessing, with which he would not have parted for the world's best treasure.

So we get our lesson. Things are not what they seem. We allow sense to interpret for us what is good and what is not good. If we remembered always that the things which are seen are only temporal, while the things which are unseen are eternal, we should see good in what now seems only evil. After all, it is safest to let the will of God rule in our life, bringing our own will always into quiet submission. God knows what is best for us, and we need not be afraid to trust him with the final decision regarding every prayer we make.

"Yesterday, when I said, 'Thy will be done,'

I knew not what that will of thine would be,
What clouds would gather black across my sun,
What storm and desolation waited me;
I knew thy love would give me what was best,
And I am glad I could not know the rest.

"Thy will be done,' I say, and to the scroll

Of unread years consenting set my name;

Day after day their pages will unroll

In shining words that prove thy love the same,

Until my years are gathered into one

Eternal, sanctified, 'Thy will be done.'"

—Selected.

MATTAWAN, Michigan, January 2.

Dear Sisters: As soon as the HERALD arrives I always look it over for the poetry. I hope in future to see more in it. I do so enjoy reading the letters in the HERALD and I like to know whose letters I am reading. With the blessings of God to help me in my efforts, I hope to do some good, and help by writing some for publication.

There is no branch near enough for me to attend and I have not heard a sermon by a Latter Day Saint since I came from Lamoni. Have had the pleasure of reading two that were published in the HERALD since I commenced taking it and hope to be prospered so that I can take more of the church papers ere the coming year closes.

I wish to acknowledge for the benefit of those that are suffering, or do suffer with sick headache, that I was administered to nearly a year ago and I have not been troubled with it since.

Let us all be faithful and do our best and God will bless us.

Your sister in Christ,

M. HISCOCK.

Program for February Meetings of Daughters of Zion.

Opening hymn, Saints' Harp 115. Prayer. Scripture reading, 19th Psalm. Discussion of select reading in Home Column. Roll call; business; closing hymn, Saints Harp 237. Dismissal prayer.

THE editor of the *Forum*, Doctor J. M. Rice, analyzes, in the January-March issue of that review, the results of his recent investigations into the teaching of arithmetic in public schools.

Letter Department.

SEAFORTH, Ontario, January 26.

Editors Herald: Elder Alvin Knisley and I are laboring in a small post-office hamlet named Leadburg. A Methodist church is there, but we began our meetings at an opportune time for us, as they are unable to sustain a minister. Consequently the church has been shut up. Our meetings in the schoolhouse are well attended, and we are being blessed with good attention and order; with good liberty as well. We also distribute church literature among them, which is read and returned for exchange. We have great hopes of seeing some fruits of our labors in the near future. Pray for us.

In bonds,

A. E. MORTIMER.

CHRISTIANIA, Norway, January 15.

Editors Herald: Permit me to say a few words concerning *Sandhedens Banner* through the *HERALD*. Your readers are aware that we have started that paper again. We have done so because we thought it necessary, and considered it one of the best means that could be employed by us few missionaries now struggling to establish our work in Scandinavia. A few have accepted the work and are rejoicing in it, others are investigating, and the work of sowing the seed and enlightening the people is being pushed constantly. I think we are advancing about as rapidly as could be expected, taking all things into consideration. But for some time to come our financial aid must come from America. If all members and friends of the church who can read the Danish-Norwegian language will subscribe for the *Banner*, we shall have no trouble in paying our way. And this, it seems to me, is asking a very small favor. Certainly, the *Banner* is worth one dollar per year to all who are interested in seeing the work prosper in this field. I am aware that most of you are able to read English and do not need the *Banner*; but this is not and should not be a question of what you need, but rather a question of what you can do for the Lord's work. Remember that it is more blessed to give than to receive. I doubt that any of us truly and fully appreciate the opportunities now afforded us of "laying up treasures in heaven."

For twenty years I have been called upon to leave all for the Master and his work, and labor mainly on the outposts and among strangers in order to establish and build up the work. So have many of my brethren, for a longer or shorter time. This we do, not for our own salvation or special needs, but for the work's sake and the salvation of others. And yet—I think I can speak for all—we do not ask or want any honor or reward for so doing that we are not willing to share with the least of God's children who labor in any capacity for the advancement of the work as best they can.

The *Banner* appears twice a month. Some have thought that one dollar a year was too much, others that seventy-five cents was rather cheap. Let us figure a little. Volume five will run until January, 1904, and contains twenty-eight numbers. To send these twenty-eight numbers to any address in America separately would cost krone 1.40, or about thirty-eight cents. At seventy-five cents, we would then have thirty-seven cents left for the paper. Should the subscription list increase to the extent that we could furnish the *Banner* for that, or enlarge the paper soon, it would please us very much. Who will labor to that end? We should have the needed assistance at once, and I hope that all will send in their subscription at once to Bro. Peter Muceus, Porsgrund, Norway, or notify him that you will do so as soon as practicable. I can hardly believe that any of the Saints would refuse us this much-needed support just because it involves the outlay of an extra quarter. In this country the *Banner* costs krone 1.50, or about forty-one cents.

The first numbers of the *Banner* contain a brief account of the labors of Bro. Enge in this country, whom we may call our pioneer missionary to Norway; also an excellent article by Bro.

Muceus on "Personal responsibility." We have also commenced a series of articles entitled "Important and interesting events in the History of the Church," which will be continued for quite a long time. It will contain accounts of the most important events in the history of the latter-day work, extracts from the revelations relative to doctrine, organization, and church government, also a refutation of the false stories circulated about the work, the Book of Mormon, etc. The *Banner* can yet be obtained from the first by writing to Bro. Muceus. Shall we appeal in vain for help, or will you come to our assistance at once and help us continue our efforts in this important field? Remember that it is our time to work only while it is called "to-day," and that, ye "shall be blessed," even as ye "bless others of the household of faith."

PETER ANDERSEN.

SYRACUSE, Ohio, January 26.

Editors Herald: In looking over the issue of *SAINTS' HERALD* for December 24, 1902, page 1261, I noticed a letter by Bro. Mark H. Forscutt, dated December 19, replying to the would-be critics and enemies of Joseph Smith objecting to the names of "Sam," and "Mormon," as found in the Book of Mormon, etc., etc. Bro. Forscutt stated that he had a copy of the *Ulster County Gazette* of January 4, 1800, wherein is found the name "Mormon." I also have had a copy of the same paper for a long time. I do not remember how I came in possession of it; but thinking it may be of some use to the *HERALD* Office, I will send it with this letter. On page two and second column, you will find the name "Mormons," as Bro. Forscutt stated in his letter. Now I ask, What have the enemies of Joseph Smith to say to this? Joseph Smith was born December 23, 1805, five years after this paper was printed. Hence we ask, Was the name "Mormon," as his enemies say, originated by Joseph Smith?

Yours for facts,

THOMAS MATTHEWS.

SYDNEY, New South Wales, December 29.

Editors Herald: We have just concluded the New South Wales conference, so far as the business is concerned, and it was a profitable meeting. In fact, taken all in all, I never attended a better district conference. Some came more than three hundred miles to be present. What would some of the Saints who feel that they can not go forty or fifty miles to a conference do under like conditions? Good reports were had from both the bishop and the Board of Publication, each showing a balance in hand, all of which is encouraging under the conditions prevailing from the drought. Am glad to say that the most copious and general rains had for years have recently fallen, and the country is rejoicing as a result.

Bro. Butterworth and I arrived from Victoria in time for this conference, the conference of that district having been convened one week earlier to give us opportunity to attend there. Reports at both conferences show substantial gains in baptisms. In fact the prospects are very bright for an ingathering. The brethren in New Zealand report having baptized three, so that the work has started there. The crying need is "more laborers." If we had at least twenty young and active men here we could easily place them. The Australians are very devoted in their worship and friendship and a very self-sacrificing people. They do not believe in seeing the minister unsupplied. Thirty-eight have been baptized already by the latest American elders. Two reporters were present at the New South Wales conference, unsolicited, and the papers contain a fair report this morning. We have added three locals to our missionary list, and yet we are lacking.

Bro. Butterworth has received passage money from the Bishop and will likely sail for San Francisco via Sierra three weeks from to-day. I hope some of the Frisco Saints will be sure to meet the boat on arrival. Through missionary diligence he has

injured his health and now needs care. This I know he will receive at the hands of the Saints; but if he can be met and the burden incident to too much of a physical load be taken from him it will be better. He has well earned this much-needed visit home and the privilege of meeting with his quorum brethren and in General Conference. He should go to Southern California for a rest and to get acclimated before going on to Independence. I am sure that the California Saints will arrange this matter.

Our debate with Mr. Blair resulted in fifteen baptisms in Melbourne, and twenty since Bro. Mackie first debated with him. The prospects are bright for an ingathering in both Sydney and Melbourne. If fifteen to twenty young men could be sent to this mission we would rejoice. Bro. Barmore is following the example of his predecessors in paying homage to Hymen if indications are worth anything. He is doing a splendid missionary work.

In bonds,

J. W. WIGHT.

RHODES, Iowa, January 26.

Editors Herald: Inclosed find the testimony of Sr. Mary Bozarth, who was healed as referred to by her mother, Sr. Dalton, in HERALD of a few weeks ago. Some are interested in hearing her testimony, and having it, so I send it for publication, she stating in it that I could do with it what I might think best.

I am now on my way to Chelsea.

Your brother,

J. F. MINTUN.

St. JOHN, Kansas, January 18, 1903.

J. F. MINTUN.

Dear Brother in Christ: I received a card from you asking me to give affidavit to my healing at the time D. H. Bays administered to me. There were two others with him, Brn. T. J. Franklin, and A. J. Blodgett. The doctors, and every one I guess, had given me up, thinking there was no cure for me. I had never seen any healing in the church. I did not want to be administered to like lots of other young people, and old too. If some see any one do something wrong they lay it on the church; that was about the way I was. I will tell you I never had a testimony of the work until then. It was at conference I got so bad I knew I could not live long. Mother was up-stairs with me; the rest were still at conference below. She asked me if I did not want them to come and administer to me. I nodded my head, yes. She had them come up. They administered to me. The pain stopped and that awful misery I had in my throat, and I went to sleep. As soon as I awoke, the first thing that came to me was to go down and see if I could talk aloud. I did and I could talk as good as I can now. I came up and went to bed. No sooner did I lie down than two personages, old dirty-looking things, came to me and said, "You aren't healed." I spoke out and said, "Am I not mother?" And they all said, "Yes." Then they prayed for the evil spirit to depart, and it did; and I tell you we all rejoiced together. And Bro. Bays said he was glad that he was there and witnessed such a healing. Bro. Litz spoke in tongues the night before that and said that there were great things going to be done, and one would speak that never had, and as one raised from the dead before the conference closed; and it was all true, every word of it. I never saw any one seem to be any more rejoiced in the blessing of God than he (Bays) was. He said he knew it was from God, and not from man. Many times I think about this and wonder if anything ever will come up to make me deny what I have witnessed in this church. I do not think I ever will. I think as Peter did, I bear my testimony to this church, that it is of God. I have many testimonies; not only this one, but many. I am now here alone. There is none of our faith here. I go to hear all. I tell you it is thin stuff for me. There is a church of the Brighamites here. We just have it every time we get together.

I ask the prayers of the Saints that my family and I may live faithfully to the covenant we have taken. I tell my children to get a testimony for themselves. Mine will not do for them nor any one else. That is what is the matter with too many,—they depend on the testimony of others. I pray that we all may keep in the right way, and live and let our light shine that others may follow thereby. This is my testimony.

I pray the Lord will bless all of his children in the one faith.

Your sister,

MARY E. BOZARTH.

P. S.—Do what you like with this. It is every word the truth. I bore my testimony to it then, and I bear my testimony to it now, and Bro. Bays bore his testimony to the healing that day with the rest. It was wonderful!

RUSHVILLE, Illinois, January 26.

Dear Herald: While down in the vicinity of New Canton from the 13th of November until the 23d of December, we had much rain and much to contend with, some sleet, and in fact but very little good weather while there. We did what we could, preaching at the Prairie Schoolhouse, near New Canton, and all the schoolhouses in the river landing community, called the Cincinnati landing. We found some thirty-one or two members of the church in that vicinity and of course they were like sheep without a shepherd; some gone wild for want of care and some one to feed them with spiritual food; but about all that we had opportunity to visit and converse with manifested a spirit to try to commence anew in the work. Our advice and teaching while there encouraged them very much, and there were several very much interested in our work who will, we think, receive it and obey our next visit there. My colaborer, Bro. R. T. Walters, lectured from his chart some two or three nights, and all seemed very much pleased with his efforts along the line of the apostasy and restoration.

While down there I was pleased very much to have the opportunity to baptize the two sons of Bro. and Sr. George Johnson. We were called in to administer to a number of sick and afflicted, among them was Bro. Bennie Smith, who had been sorely afflicted for nearly three years with disordered liver, so severely at times that his life was endangered. Much of the time he was unable to leave the house. Just after I arrived in the neighborhood, I was told of his condition, and Bro. Walters and myself were called to administer to him. He had resorted to medicine previously, but without avail. But our God came to his aid and healed him. In less than three days, pain, swelling, and soreness had all gone, and he did not have to go for any more doctor's aid or help, and since about the 20th of November has been able to do a good day's work when the weather would admit of it. I helped him some in the corn husking after this healing, and he stated it was the only time for about three years that he felt like he could do a day's work.

From this point we went to Taylorville and enjoyed the time over the holidays with the Saints and friends there, holding a few meetings, and on the 3d and 4th attended the conference of this district, which was enjoyed by all present.

The following week Bro. Walters went to Clinton, thence to Bellair to assist Bro. F. M. Slover of the Southern Illinois District, in a series of meetings. I go to Beardstown for a few days, then on to this place, called Sodom Schoolhouse, some six or seven miles west of Rushville, in Schuyler County, where I commenced services on last Saturday night, the 17th, with increased interest. Many that never have heard the gospel before are in attendance.

On the night of the 24th I received word that we could not have the use of the house any longer; so at the close of the service I announced time and place of baptism, which took place at two o'clock on yesterday, Sunday. This man was one of the best citizens here. There are several others believing and two expressed themselves on yesterday that in all probability I would

baptize them before I leave. I will preach at Bro. Curry's private residence until other arrangements are made.

So I feel well in the work; may it progress till it accomplishes what our Father has designed it should.

Still working for the right,

T. J. BELL.

LAKEVIEW, Oregon, January 14.

Editors Herald: My husband and I joined the Reorganized Church over thirty years ago in Nevada, being baptized by George Smith, confirmed by him and Stephen Wood. Our eldest three children were baptized in Nevada. We then moved to Iowa; belonged to the Manti Branch. Did not stay long, but went back to Nevada. It seems we have been wandering ever since like lost sheep.

I take the HERALD; it does my soul good to read it. In my isolated condition I do not see how I could get along without it. It is a great comfort to me.

Dear brothers and sisters, my health is poor and I want you to pray for me that I may be healed. Think of one who has not heard the gospel preached for over thirty years, and pray for me. I rejoice in this latter-day work and would to God I could do something for it; I hope and pray that I may yet see the day that I can. I have helped to raise a large family and the most of them never heard the gospel preached. I would like to see them all obey it and go to work for the Lord. That is my prayer, day and night. I do not say that I have lived as I should all these many isolated years; I have had many troubles and trials, but my desire is to live the life of the righteous.

Prejudice runs high here, but, praise the Lord, the more I hear said against this work, the stronger my faith is. I got some tracts some time ago and was distributing them in the Sabbath-school, when the Christian minister said to me, "You are working for Satan."

I replied: "You can not make me think so."

He replied: "If you are working for Brigham Young, you are."

"Thank you, I am not working for Brigham Young," was my reply.

"Then Jo Smith," he said.

"You prove it," was my answer.

"Come to church next Sunday and I will prove it," was his reply.

That week he advertised in the paper that his sermon on the next Sabbath would be, "Mormonism, the work of the Devil." Quite a few came to hear him. I listened to him and wondered how a man could preach as he did. How I wished an elder could have been here to defend the cause of the Lord.

Your sister,

S. C. YANCEY.

MIAMI, Indian Territory, January 25.

Editors Herald: We are moving to Tolsa, Indian Territory, and desire to know if any Saints live there. We shall be so lonely without Saints. Any elders will confer a favor if they will please look us up. They will always find a welcome at our home. This is a standing invitation to all the traveling ministry.

BRO. AND SR. W. H. SHERWIN.

SAC CITY, Iowa, January 22.

Editors Herald: I do not know how so many of the Saints get along without the church papers. I take both, and could not get along without them, as they are about all the preaching we hear. We live so far from any branch we can not go very often.

Bro. Kephart was here nearly a week and held meetings in our house. We invited some of our friends and neighbors in; but it seems that people do not want to hear the truth. Bro. Kephart gave us lots of good advice. Come again, brother,

Sac City is a very difficult place in which to labor, as very few come out. But I think there were some truths made plain and some friends made to the cause.

I hope Bro. Kephart may live to open many new places and spread the truth.

I ask an interest in the prayers of the Saints that I may live so as to bring no reproach on the church, for I know it as all right. If I live all right all will be well.

Your sister,

A. C. LANE.

COLONY, Oklahoma Territory, January 27.

Editors Herald: We are having good meetings at the above place. Attendance increased from start. A number to appearances interested. One Baptist minister out last night. He took the stand after I finished on the subject of the Book of Mormon and gave a tirade of slanderous objections. Glad to say I proved them illegal and proved his assertions groundless. Doctor W. H. Farmer during his talk arose under the Spirit of God and gave a strong testimony for this grand latter-day work, which seemed to balk him in his speech. Expect more to follow to-night.

S. S. SMITH.

WAYNE, West Virginia, January 29.

Editors Herald: Believing that the Saints will be interested in knowing the result of the trial of the mobocrats that stoned Bro. Odell and myself on January 24, 1902, I write this. The trial was set for yesterday, and when the mobocrats saw we had a case against them they begged for mercy by asking us to let them confess to an assault and battery to which we agreed. We had not employed a lawyer, and were out nothing, and we thought it best for the Saints where the mobbing occurred to show them all the mercy we could. It will cost them about seventy-five dollars each, so the lawyers say, so it will teach them a lesson.

Bro. John A. Lewis is down here at Bro. J. W. Trout's with lung fever, but is improving rapidly. He will be able to go home in a few days. Bro. Odell will care for him and take him home if necessary.

There has been but little missionary work done in West Virginia this winter, owing to bad weather and sickness.

G. H. GOBBY.

MINGO, Iowa, January 23.

Editors Herald: The debate between Bro. J. F. Mintun and D. H. Bays closed last Monday evening at Collins. I believe it has done much good. I have talked to a number of outsiders. I find a good impression left on the part of truth as we believe it. A member of the Methodist church told me to-day that Bro. Mintun had made many friends around Clyde.

I know of no new argument presented by Mr. Bays. It seemed to me a repetition of the argument made in his "Doctrines and Dogmas of Mormonism." Many of his evidences against the Book of Mormon were old stale arguments which I expect Elder Bays has exploded many times, when in the Reorganization.

I do not believe the gospel has suffered any loss in the estimation of the people through the attack Mr. Bays has made on it. The Saints all seem strengthened in the faith, more alive to the work, and I hope will continue to show more interest. We believe more than ever that no instrument formed against this work will prosper.

We are in hopes to go forward in the fear of the Lord and labor as a branch to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity that we may be able to "come up higher" and enjoy those spiritual blessings reserved for those who love the Lord and keep his commandments.

We have lately enjoyed much good preaching in the branch,

Clear Creek, by the missionaries, Elders F. A. Smith, J. F. Mintun, M. M. Turpen, and J. W. Peterson. Bro. Mintun is now preaching in the schoolhouse evenings. Last Sunday Bro. J. W. Peterson preached in the morning and gave us a delightful lecture on his experiences and observations while in the South Sea Islands.

We are in hopes in the near future to make arrangements for a series of meetings to be held by Bro. Mintun at or near Clyde, as the people seem anxious for him to do so. We are cheerful in the conflict and hopeful for the future.

I think the Reorganization has nothing to fear from the "Anti-Mormon Missionary Society" as long as they will meet us fairly, if Elder D. H. Bays is a fair example or representative.

Yours in the hope of Zion,
W. C. EARHART.

APPLEDORE, Ontario, January 27.

Editors Herald: It is some time since I have observed a letter in the HERALD from this part of God's vineyard. I thought I would keep quiet and let those more talented take the lead; but it seems almost impossible to keep still when one's spiritual life yearns for progression. The cry is, "Onward, onward!" and if we stop we lose ground then others occupy that which should have been ours, for as we work so our Master will reward us.

How often we have heard a brother or a sister say, I have felt discouraged, at times I have felt like giving up, and I would if only God and myself knew about it; but then there are others as weak as I am, there are those whom I have conversed with, to despise the evil and choose the good; they will not be benefited if I faint by the way; so turning our thoughts upwards, praying to Almighty God for strength, let us renew our efforts and press on.

Press on to the mark of eternal perfection,
Determined to reap the celestial reward,
That we may come forth in the first resurrection
And feast at the supper with Jesus, the Lord.

Bro. Moroni Traxler occupied the stand here last Sabbath, assisted by Bro. Walter Badder, while Bro. George Green went to comfort and preach to the Saints at Cooperville. Bro. James Baggerly is holding forth at Wallaceburg. Kind regards to my brothers and sisters in the gospel.

Your sister,
MARY M. GREEN.

ADRIAN, Illinois, January 30.

Dear Herald: At time of last communication, we were trying to tell the gospel story at Keokuk. The attendance was so small on account of a cold wave and the prolonged siege of sickness and death, that it seemed improbable that anything would be accomplished to advance the cause among the people. The branch there is weak in numbers, and only a few of them seem to be concerned as to the life and success of the cause. The only hope for the continuation of our work in that city, from my viewpoint, will be the locating of a minister at the general church expense. By so doing, the few faithful would be renewed in courage, some of the careless might be recovered and revived, and some of the world brought to the knowledge of the truth. No fault is here lodged with the work or workers of the past, as it would appear that they have labored under disadvantage, and by times most discouraging hindrances. Regular and persistent efforts are what count for good, and the increase of our gospel work.

Went to Farmington to assist Bro. McKiernan with a series of meetings in his home branch. We were having a fair attendance, with a manifest interest, when of a sudden we were foiled in our efforts by a calamity that befell the town on the 19th ultimo, wherein George J. Stillwell, deputy game and fish warden for that part of the State, resisted arrest and shot Robert Coulter, the city marshal, and Alfred A. Musgrave, the justice of the

peace. These men both died of their wounds the following Sunday. Stillwell was killed by a posse. Excitement ran high, and the tragedy was, seemingly, the only topic of thought or conversation. It was therefore thought best to close and wait for a more opportune time. As I see the work there, it appears that it would be a wise move to locate Bro. McKiernan as the pastor there so as to have regular Sunday services.

Next I spent almost a week at Keokuk on account of the sickness, death, and funeral of Sr. Ferris.

The most lonesome Christmas of my life, as I walked those cold, thronged streets alone, stranger to all, my mind saw pictures upon the walls of memory of other and more happy days, when with the companionship of loved ones, and means to supply the good cheer. But all is gone and is now only a part of the dead past. We pine not without hope, and seek comfort in the promises of a loving Father, so that when our feet shall stand upon the golden strand, our soul shall bask in well-earned peace, our hands shall pluck from the never failing tree of life the savory fruit, and our association shall be all that our longing, loving hearts shall desire.

On the 28th ultimo, we occupied at Burlington, and was greeted with cheer and a fair attendance, and withal liberty in ministering the work of truth. Here is another place that needs an active, all-the-time-worker, otherwise we may not expect to do more than hold our own. It seems to me that at places where we have organized branches, and houses of worship, the effort should be to make progress in the divine life, and augment our numbers.

I then made a trip to Aledo, Illinois, to visit my son, and rest for a few days. There being a partial family reunion at Bro. John C. Epperly's at Millersburg, was one of those invited. The Saints learning of my presence, found wherewith to use me. Preached three times, conducted sacramental service, and blessed a sweet little babe.

Returning to Burlington, occupied over two Sundays, sealing the effort with the baptism of Lillian N. De Muth, and the organizing of a promising Religio.

Obtained the use of the font in the Christian church, and in so doing discovered that the "Anti-Mormon" faction of that church is actively at work. Personally I prefer peace with all mankind, but never feel to lower the flag of truth, or compromise with opposers. We have no reason to fear, if we are but humble and faithful to God and his cause.

Came here the 20th and preached at the Rock Creek chapel till last Sunday evening. Attendance not large, but quite attentive and orderly. Considerable sickness, religious disinterestedness, cold weather, and bad roads, all combine to make our work a conflict.

This week we have the use of the Christian church in Adrian. A January thaw, muddy roads, and dark nights are against us; nevertheless the attendance is fair, order good, and a manifest interest in our explanation of gospel duty. Time will tell if any of the good seed falls upon good ground.

Have done some little for our publishing departments, collected some tithing, and failed not to call attention to the wants of Graceland College. I wish we could have the patronage of all children of Saints who attend college! What a boom it would give our work! If Zion languishes, her inhabitants are the responsible party.

Have great reason to be thankful to the Saints for their kindness to me. Health has been reasonably fair, and time fully employed for the advancement of our church work. I am hopeful for final results beneficial to some of Adam's widespread offspring.
ROBT. M. ELVIN.

"THE Educational Outlook" is the topic of a paper, in the January-March *Forum*, by Mr. Ossian H. Lang. It pays special attention to President Eliot's addresses to New England teachers, the federation of Chicago teachers with the trades unions, and the enlargement of the social responsibilities of the common school.

Miscellaneous Department.

Conference Minutes.

Northwestern Kansas.—District conference met at Baker School-house near Osborne, November 15, 1902. Elder Samuel Twombly chosen to preside; J. C. Vaughn secretary pro tem. Elders Samuel Twombly, T. E. Thompson, L. F. Johnson, J. C. Vaughn, Jay Hoffman, and Priests John A. Teeter, F. S. Ward, E. H. Ebert, H. J. Jemison, reported. Bishop's agent, F. S. Ward, Gaylord, Kansas, reported received \$98.95; expenditures \$52.59; balance \$46.36. District treasurer, L. F. Johnson, of Gaylord, reported: Received 75 cents; paid out 75 cents. Adjourned to meet at Gaylord, March 14 and 15, 1903.

Southern Nebraska.—Conference was held at Nebraska City, on January 11 and 12, 1903, Jacob W. Waldsmith presiding, and Mark H. Forscutt, secretary. On Sunday, the 11th, three preaching services were held, Edmund C. Briggs occupying morning and evening, speaking in his usual interesting and pleasant manner, and Charles H. Porter speaking in the afternoon with convincing power, and quite logically. On Monday, the 12th, business session was held. The usual formalities were gone through, which we omit. A resolution of the last conference was called up, and is here sent for publication, with some others for the benefit of absentees, that all may be advised. Resolved that this conference considers it to be the duty of all officers, especially elders and priests, who live within this district, and, who are not especially engaged in branch work, to seek for opportunities to preach the gospel, to make appointments and to fill them. That all officers in this district are expected to report in writing the work they have done to each district conference. That all reports of branches to our district conferences shall be made out on the blank forms provided by the church for this purpose. Delegates appointed to the next annual convention are hereby instructed to raise the question and seek for an answer to it as to whether district Sunday-school conventions should report to the district conferences with which they are locally identified. The following named ministers reported: High Priests J. W. Waldsmith and Mark H. Forscutt; Seventies C. H. Porter and W. M. Self; Elders J. Thomson, R. O. Self, W. Savage, and J. B. Gouldsmith; Priests R. White, J. L. Spurgin, J. F. Lippincott, S. Broliar, E. Robertson, and R. Meredith. The Hebron Branch did not report. Blue River has 208 members, Nebraska City 189, and Shelton 78; 501 in the district. The Bishop's agent's report shows receipts to have been \$354.04, and expenditures, to families of Elders Waldsmith, Porter, and Self \$276.00, to agent and expenses \$19.84, leaving on hand \$58.30. District Superintendent W. M. Self reported the district Sunday-school association as containing 5 schools, having 30 officers, and about 200 scholars. The district convention was held day and evening before conference, and was a very pleasant affair. No other branch having asked for the next conference, it was resolved that when this conference adjourns, it does so to meet at Nebraska City in May next, on such date as the president shall appoint. The following officers were sustained as district officers: J. W. Waldsmith, president and Bishop's agent. Mark H. Forscutt, secretary. Lena J. Meyers, assistant secretary. Charles H. Porter, district historian. All was peaceful from opening to close of conference. Not a jar disturbed the harmony of the session. The attendance from other branches, however, was lamentably small, there being but one delegate outside of the Nebraska City Branch. Adjourned to meet at Nebraska City, in May, at call of president.

Church Secretary's Notice.

Enrollment in Quorums.—The law makes provision for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons, in harmony with rules adopted by the General Conference, which provide that all applications shall be sent to the Church Secretary. Blanks, containing instructions, will be forwarded on request to the undersigned.

Until such time as the growth of the church warrants the organization of quorums of elders, priests, teachers, and deacons in missions, stakes or districts, all applicants can not be provided for, under the present system of enrolling without reference to location; but vacancies in existing quorums are constantly occurring, and all not enrolled should send in applications.

The secretary can not enroll any one. Quorum officers obtain applications from him, said applications being subject to action of the quorums.

All applications should be in hand not later than March 31, that reports thereof may be made up for the General Conference.

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, January 31, 1903.

Notice to the Members of the High Priests' Quorum.

Greeting: A hall has been secured and arrangements made for our quorum to hold a number of sessions during the convening of next General Conference, at Independence, Missouri, at which we hope there will be as general attendance of the members as practicable. We desire to make these meetings attractive and profitable. Papers will be read on the following topics: Should evangelical ministers of necessity be high priests? How can we maintain our position that both the higher and lower priesthoods are in the church at the same time? How can we best reach the people with the gospel? Can a plaintiff take an appeal; if not, is it as it should be? If the Melchisedec priesthood was taken away in Moses' time, how were there high priests in the Aaronic order? What about the continuous residence of John and the three Nephites on the earth? Order of church services, how best conducted? Duties and responsibilities of the district president? City work; its scope and needs. All these papers are to be followed by discussion.

The following are some of the questions sent in to be answered or discussed in the quorum meetings: How harmonize sections 93: 4 and 102:3, 10? Is there a contradiction between paragraphs 31 and 40 in section 104? Is the law of consecration in section 42: 3-10 in force now? Does section 122: 6 include all intended in the law of consecration? What is the best plan to secure best result among branch officers? What measures should the teacher adopt to fulfill his duties to see that the church meet together often, when members continue to absent themselves from meetings? At what intervals should the priest visit the house of each member? Is it best to use unfermented wine in sacrament? Should the president of the branch visit the members? What is the meaning of last clause of paragraph 10, section 17? Should the deacon be the Bishop's agent's solicitor in the branch? Does the deacon sustain the same relation to the branch that the bishop does to the district or stake? Should teachers be called upon to preach in the branch? What should be done with members who have absented themselves from the branch to which they belong until their whereabouts are unknown, and they are to all practical purposes dead to the church? How should we deal with those holding the priesthood who refuse to discharge the duties of their office? Should the branch and district presiding officers be wholly elected or subject to nomination by superior officers and ratification by the body over which they are to preside? presidents of districts by the First Presidency; presidents of branches by the district president? How should priesthood meetings be conducted? how often held? who should attend? who should preside? The quorum may not be able to fully consider all these questions, but will doubtless be able to throw some light on them. We expect to arrange a program, something in the same form as last year, which the secretary will send to each member, provided he has your address. These together with this published notice should aid the members in coming prepared to answer questions. Those who may not be able to come and feel like answering one or more of these questions, may do so in writing. Only be careful and make your answers short and to the point. F. G. Pitt, president of quorum.

Bishop's Agents' Notices.

To the Saints of the Northeastern Missouri District; Greeting: With great pleasure I express my appreciation of your kind favors the past year in imparting of the means with which the Lord has blessed you. It is encouraging to know I have been able to meet the expenses of this district without the aid of Bishop E. L. Kelley.

The work of God is both spiritual and temporal, and it can not accomplish the ends and purposes designed, without the observance of both spiritual and temporal laws. Because our heavenly Father foresaw this, he established a system which is termed tithing and offering, and this system or law is binding upon all his subjects. The Apostle Paul says "every man shall receive his own reward according to his own labor, for we are laborers together with God." While it is true that we are not all preachers, yet we are preaching in an indirect way when we aid, with our temporal means, to roll on the angel's message; hence we are laborers together with God, striving to build up his kingdom, and to prepare the bride for the Bridegroom. Then our rewards shall be according to our own works. To those who have done so nobly in imparting of their temporal means the

past year, I will say in the language of Paul "your labor is not in vain in the Lord." May God's favors and blessings continue with you during this coming year. I also urge those who are less interested in the law of tithing and offering to begin this year and try the Lord on his own proposition. Read Malachi 3. And let those who have started to pay tithes and offerings not forget the Bishop's agent. We all know the work in this district is growing, the territory is large, the harvest is great and the laborers are few. Let us all cast in our mites whether they be small or great, and we shall be rewarded proportionately.

The Bevier Sisters' Aid Society has been a great help financially in this district; and though few in number, yet they are not discouraged and their work is worthy of commendation. Let the good work go on. Do not forget Graceland College, which is another incumbent duty upon the Saints in general. Let this district also do its portion towards removing the debt. Do not forget the church publications. I think that every Latter Day Saint family should subscribe for the HERALD for it keeps them in touch with the work. It is the duty of every family to subscribe for it, especially this year, as the office has purchased a new press and needs all the support possible. Wishing your coöperation throughout the Northeastern Missouri District this year, I remain, Your brother in Christ,

J. T. WILLIAMS, Bishop's Agent.

BEVIER, Missouri.

Donations to Graceland College Museum.

Ores, by M. S. Frick, Joplin, Missouri.
Specimen of calamite, by Ed Giles, Cleveland, Iowa.
Wood from subterranean lake, by Miss Mary McDonald, Godfrey, Illinois.
Specimen from drift, by Charles Dillen, Lamoni, Iowa.
Fossils from coal strata, by E. O. Clark, Des Moines, Iowa.
A box of minerals from Utah by —.
Samoan war club, by J. C. Clapp, Independence, Missouri.
First mill burr used in Shelby County, Iowa, by T. W. Chatburn, Independence, Missouri.
By Mrs. E. Parks, per Patriarch Alexander H. Smith: Solomon Island war-club. Solomon Island fishing-hook. String of beads found from shells from the Solomon Islands. (A string of these beads, one fathom in length must be ground out before a young man can purchase a wife.)
Presented by E. L. Kelley: Piece of slate and part of rafter from old Carpenter's Hall, Philadelphia. Slate, imported from Europe prior to Revolutionary War times. *Naples Couriers*, newspaper, October 11, 1901. Marble from floor of baths, Caracalla, Rome. Sulphur, taken while hot from the volcano Vesuvius. Pumice stone and sulphur from crater Mt. Vesuvius. Charred wood from mantle, taken from ruins of Herculaneum. Piece of marble taken from lining buried theater, Herculaneum, ninety feet below the lava beds. Paper used for lighting visitors through the catacombs of Rome, presented by a Benedictine monk at Rome.
Coins by Thomas Bradshaw, London, England, presented by Mrs. E. L. Kelley.
One soldo, Pius IX. One half farthing. One 5 coin centesimi. One 4 penny piece, time of George II. One 5 centesimi. One 20 centesimi. One 10 centesimi. By E. L. Kelley.

Notice to the Fifth Quorum of Elders.

Annual report blanks have been mailed to each member of the quorum, which are to be filled out and returned to the assistant secretary, at Lamoni, Iowa, immediately after March 1, and are to contain a statement according to headings given of labors performed during the year from March 1, 1902, to March 1, 1903. Any one not receiving a blank in reasonable time will please notify me and he will be supplied at once. C. I. Carpenter, assistant secretary.

Notices.

James Moler, president of the Clinton District, Missouri, desires to know where the records of the Clinton and Butler Branches are. Any who know, please address Bro. Moler at Walker, Missouri, or Mrs. A. C. Silvers, of same place, who is district recorder.

Conference Notices.

Northwestern Kansas District will meet at Gaylord, Smith County, Kansas, March 14 and 15, 1903. All reports should be sent at least one week before appointed time to Ella M. Landers, Concordia, Kansas.

The Texas Central District conference will convene at Enen, 4

miles from Grapeland, in Houston County, Texas, February 28. Conveyances will meet the north and south bound trains at Grapeland on the 27th, to convey all visitors to the place of meeting. D. B. Higginbotham.

The Utah District conference will convene at Ogden, corner Fifteenth Street and Washington Avenue, March 7 and 8. Reports from all branches desired. A. M. Chase, district president, 504 Sixteenth Street, Ogden, Utah.

Massachusetts District conference convenes at Boston, Massachusetts, February 28, 1903, at 2.30 p. m., at 54 Broadway, East Somerville, Massachusetts. Conference resolutions require all elders to report. Blanks for such reports may be obtained of your branch clerks, which should be returned to him immediately or forwarded directly to me. Branch clerks will please let me have reports not later than February 15. M. C. Fisher, district clerk, 39 Hudson Street, Somerville, Massachusetts.

The Pittsburg District will convene in conference at Fayette City, February 28, 1903, at 2 p. m. All branches are expected to report, and all officers are earnestly requested to report promptly. James Craig, president; E. E. Omohundro, secretary.

Eastern Maine conference will convene at Jonesport, March 14 and 15. Mamie Cummings, clerk.

Far West District conference will convene in the Saints' chapel, corner Seventeenth and Farron Streets, St. Joseph, Missouri, February 21, at 10 a. m. Charles P. Faul, secretary.

Montana District conference will convene at Bozeman, February 21 and 22, 1903. The Saints throughout the State are invited to attend. Let us have as good a representation as possible. Those intending to come from a distance will please correspond with the undersigned. G. Reese, district president.

Convention Notices.

Clinton District Sunday-school convention will convene at Coal Hill chapel, March 6. Prayer-meeting at 9 a. m.; business at 10 a. m. All are cordially invited to attend. Iva Keck, district secretary, Nevada, Missouri.

The Utah District Sunday-school association will convene at Ogden, Corner Fifteenth Street and Washington Avenue, March 6, 1903. Reports from all schools desired.

Married.

CODDINGTON—WILLIAMS.—At the home of the bridegroom's parents, at Malad City, Idaho, at 6 p. m., January 21, 1903, Mr. Harry Coddington and Sr. Stella Williams. Elder W. S. Pender officiated. A few relatives and friends assembled, an inspirational prayer, a brief ceremony, a sumptuous repast, hearty congratulations, and another matrimonial bark unfurled sail and set forth with promise of health and prosperity. So may it be.

WILKIN—HAYER.—At eight o'clock on the evening of January 28, 1903, at the home of Bro. Oliver Hayer, at Lamoni, Iowa, his daughter Clara E. was married to Mr. Frank Wilkin, of Eagle Grove, Iowa. The rite that united in one the two, was solemnized by Elder C. Scott, and in the presence of an assembly of some fifty persons, mostly relatives of the bride. Compliments, sweet music, and the social in general enlivened and rendered pleasant the evening. All their friends wish the married couple good will, and a successful journey up the royal way of life. They will make their home at Eagle Grove, Iowa.

Died.

WEBBER.—Frederick E. Webber, native of Bangor, Maine, a member about four years, and a constant sufferer, died January 17, 1903, aged 53 years. Funeral services by C. A. Parkin, at San Francisco, California.

DAVIS.—Bro. Hiram Davis, of San Jose, California, died at San Jose, January 19, aged 72 years and 10 months. Bro. Davis formally lived at Irvington. Funeral by C. A. Parkin, at San Jose and Irvington.

GITTINGS.—Richard H., born July 8, 1858, Boomer Township, Pottawattamie County, Iowa; baptized October 29, 1893, by Elder Charles Derry; ordained a deacon February, 1898; married Emma Elizabeth Smith, October 14, 1888. One son preceded him to the spirit land. Leaves to mourn a faithful companion, two daughters, and one son, relatives, and a host of friends. He died December 20, 1902. Our brother was for several years a sufferer from consumption. The church lost a faithful officer, the neighborhood an esteemed citizen, the household a beloved husband and parent. Funeral from Boomer Cemetery Church, by Elder F. E. Cohrt.

Seven important men are discussed in the February number of the *Cosmopolitan*: "The Young Napoleon," by Field-marshal Viscount Wolseley; "Leo Tolstoy: An Interpretation Done in Little," by Elbert Hubbard; August Belmont, by R. H. Graves; Henry M. Whitney, by A. E. MacFarlane; "The Triumphant Tour of Adolf Lorenz," by John Brisben Walker; William Andrews Clark, by H. R. Knapp; and "President McKinley's Tours," by W. W. Price.

How to Prune Shrubs.

We prune shrubs to regulate their growth and make them graceful, pretty bushes, to accentuate their natural character, to invigorate weak growth or check overluxuriance, or to increase the profusion or enhance the quality of their blossoms. We prune a privet hedge with a hedge-shears in a closely-sheared, straight artificial line or rounded form; but this sort of pruning, in the case of spireas, deutzias, weigelas, mock oranges, and other garden favorites grown in shrubby masses or as isolated specimens for beauty of form or blossoms, would be desecration.

All kinds of garden shrubs may be pruned between the times when the leaves drop off in late fall and before the bud starts to burst into growth in earliest spring, but I do not like pruning in very frosty weather. A stout, sharp pocket-knife, as Saynor's pruning-knife, or a pair of seven-inch, eight-inch, or nine-inch spring pruning-shears are the handiest implements for pruning. For cutting out the stoutest shoots and the bigger old wood a parrot-bill is excellent, or a pair of lopping-shears with handles three feet long.

In pruning shrubs of any kind, have an eye to regulate the growth of the plant and give it an easy, graceful, natural outline, always trying to keep the branches well down to the ground. Thin out old and gnarled stems and stunted or enfeebled wood, and endeavor to preserve a fair fullness of healthy shoots with plenty of firm, well-ripened spray twigs for flowers. In pruning small twigs always cut back close to an eye or joint, and in pruning branches, large or small, always cut close back to a joint or stem. Never leave a snag, and whenever you find an old snag cut it off close to the living wood. Never use hedge-shears on a shrub. We not infrequently see shrubs bare at the bottom and with tall stems and broad-spreading heads, but they are repugnant to the eye. When the shrubs begin to crowd each other in the bed, don't try to remedy matters by pruning; instead, thin the mass by removing a number of the bushes—dig them up carefully and plant elsewhere.—William Falconer, in *Country Life in America*.

The Venezuelan and Panama Canal situations are editorially discussed in the *Review of Reviews* for February. In addition to his comments on these very prominent topics of the hour, the editor gives his usual valuable survey of the month's important happenings, at home and abroad. Among the contributed articles there are two character sketches of exceptional interest; "Abram S. Hewitt, a Great Citizen," is the subject of a discriminating tribute from the pen of Edward M. Shepard, the New York lawyer and politician, who knew Mr. Hewitt intimately, while Mr. George Perry Morris reviews the too brief career of Mrs. Alice Freeman Palmer, the former president of Wellesley College and a leader in many intellectual movements. The art treasures of the late Henry G. Marquand, many of which were sold recently in New York at almost fabulous prices, are described in an illustrated article by Ernest Knauff. The latest developments in wireless telegraphy are recounted by Professor A. Frederick Collins, while Mr. Thomas C. Martin describes the new Pacific cable lines—the all-American and the all-British. Professor Frank A. Wilder gives much interesting information about the coal deposits of our great Northwest. The fullest statement yet published of the impending land reforms in Ireland is furnished by Mr. Walter Wellman, who has just returned from that country. The recent Taff Vale Railway decision in England on the rights and liabilities of labor unions in connection with strikes is reviewed by Mr. A. Maurice Low. "Some Taxation Problems and Reforms" is the subject of a comprehensive article by Secretary Commons of the National Civic Federation. "Some Cartoon Comments," "Leading Articles of the Month," and the other regular departments, round out the number.

Whoever is interested in educational matters will find considerable food for reflection in some criticisms of modern pedagogic methods that are advanced by H. G. Wells in the February *Cosmopolitan*. "The tendency of the present time," he says, "is enormously to exaggerate the importance of school in development, to ascribe to it powers quite beyond its utmost possibilities, and to blame it for evils in which it has no share. And

in the preposterous invasions of the duty of parent, clergyman, statesman, author, journalist, of things which are in truth scarcely more within the province of the schoolmaster than they are within the province of a butcher, the real and necessary work of the school is too often marred, crippled, and lost sight of altogether."

The Power of Thought.

Beware of what you think; for what you think, quite as much as what you do, molds your character. Wrong acts persisted in will wreck any life, but wrong thoughts have just as sure an effect. It not infrequently happens that people who live fairly good lives, so far as their actions go, do not feel it necessary to set so close a guard on their thoughts. These are hidden, and of what harm is it to occasionally cherish a vulgar thought if one does not allow it to escape in action? Of what harm to hate if one does not show it? To imagine one's self committing wrong acts if one does not actually commit them? But the laws of life say that every thought affects the whole being. As a man's heart is, so will he be. Evil thoughts gradually undermine the character, and some day these thoughts will burst into action which is irremediable. Therefore, look to your thoughts; keep your mind swept and garnished. And more than that, make the furniture of it beautiful and true; for if bad thoughts persisted in ruin a character, so the best of characteristics may be cultivated by keeping the mind constantly on good things. Very often one is called on to act in an emergency, and then one acts along the line of one's previous thought. No act is spontaneous; the seeds of it have been for a long time taking root in the brain. Of two men who have lived practically the same lives outwardly, and are suddenly called on to face a danger, one may play the coward and the other rise to heroic effort. The result is no matter of chance. Little by little the motor-tracts of the brain of one have been weakened by wrong thinking; little by little the brain of the other has been strengthened because he thought bravely. When the strain comes, one unconsciously acts along the line of least resistance. It is then that the hidden thoughts tell. We should see to it that we think heroically, think purely, think charitably. Then in action we will find ourselves doing the brave thing; we will act cleanly, and sanely; we will be kind and helpful.—February *Woman's Home Companion*.

Forests of the Philippines.

WASHINGTON, D. C., January 23, 1903.—Mr. Gifford Pinchot, Chief of the Bureau of Forestry, has returned from the Philippines, where he was sent last August by Secretary Wilson, at the request of the Secretary of War, to report on the forest policy of the islands.

A personal examination of the Philippine forests and a study of market conditions have convinced Mr. Pinchot of the value of the timber and of the very great opportunities on the islands for government forestry. "Both for forestry and for foresters," he says, "the Philippines offer the finest field I know of. The Forestry Bureau of the islands, under Captain George P. Ahern, has charge of the development of valuable forests composed of trees the names of which are mostly unfamiliar to Americans and of whose habits we know comparatively nothing. An unlimited field for profitable study is offered the young foresters now entering the Philippine service. The objection that the islands are dangerously unhealthy is a mistaken one. I believe that a man who takes care of himself may work with entire safety in the Philippines."

On a gunboat placed at his disposal by Governor Taft, Mr. Pinchot, in company with Captain Ahern, made a trip of three thousand miles among the islands. The sailing was done at night, when possible; landings were made in the day and the forests of all the larger islands and of many of the smaller ones were examined.

"Probably more than half the area of the islands is in forest," says Mr. Pinchot. "The best timber I saw was in Mindanao, on the road built by the army from the coast to Linao, where the fighting with the Moros has been going on. There the best trees are one hundred fifty to one hundred seventy-five feet high, with clear lengths of ninety to one hundred feet and diameters of three to six feet. The forest is dense and interwoven with creepers, and progress through it is often impossible without cutting a way. The islands contain large areas without forest, as along the railroad from Manila to Dagupan. Nearly the whole island of Cebu and parts of Panay are without forests. On the other hand, Mindanao and Paragua are nearly all in forest.

"The pine of the Benguet province is about the only tree which an American in the Philippines will recognize. Although

The Saints' Herald.

ESTABLISHED 1860.

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

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

For advertising rates, apply to the business department.

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

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

nearly seven hundred species have been described and classified, doubtless many Philippine trees still remain unknown. Very many of the timbers are fine cabinet woods; nearly all are heavy, and many sink in water. At present their use is limited entirely by their ability to withstand the attacks of the teredo and the white ant.

"Lumbering is a problem on the islands. The death of nearly all the caribou has in some places reduced the industry to the employment of hand labor entirely, which is scarce and unsatisfactory. What lumbering is now going on is of the most primitive sort. I have seen heavy logs hauled with tackles by hand. A considerable part of the timber used on the islands is imported from the United States."

Mr. Pinchot journeyed to the Philippines by way of Russia, where he found an efficient and highly developed system of government forestry. He visited the forest schools of St. Petersburg and Moscow, met the forest officials and made trips with them into the woods. He also observed the planting on the steppes.

Of the Russian forests Mr. Pinchot says: "They are very good, as a whole, though not to be compared with those of our own Pacific coast. Across Russia and Siberia, from Moscow to the borders of Manchuria, one is never out of sight of trees."

Mr. Pinchot will make a complete report on his observations in the Philippines.

That the people of our great Northwest are in no danger of such a fuel famine as the East has suffered from during the present winter is clearly demonstrated in the *Review of Reviews* for February by Professor Frank A. Wilder, of the North Dakota Geological Survey, who describes the remarkable coal and lignite deposits of that region.



How Can I Keep Up with the Times?

IT is pretty hard to keep well informed on the political news, the scientific news, the literary news, the educational movements, the great business developments, the hundreds of interesting and valuable articles in the hundreds of excellent magazines. About the only way it can be done by the average busy man and woman is to read a magazine like "The Review of Reviews," and, as it is the only magazine of the sort, it is a good thing to send \$2.50 for a year's subscription.

PRESIDENT ROOSEVELT says:

"I know that through its columns views have been presented to me that I could not otherwise have had access to; because all earnest and thoughtful men, no matter how widely their ideas diverge, are given free utterance in its columns."

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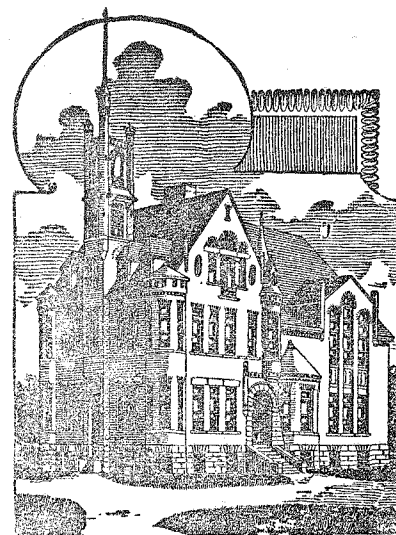
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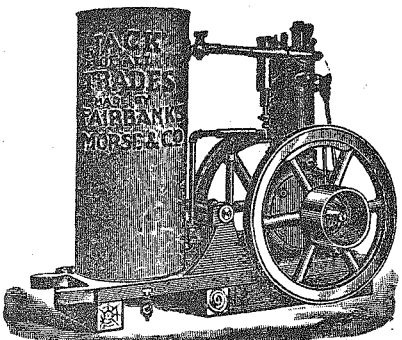
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The Saints' Herald

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

m
E. L. Scott

Volume 50

Lamoni, Iowa, February 11, 1903

Number 6

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH	EDITOR
Fred'k M. Smith	Associate Editor
Joseph Luff	Corresponding Editors
F. M. Sheehy	

Editorial.

INAPT APPLICATION OF SCRIPTURE.

There has been with some in the past a disposition to make application of passages of Scripture to men and events of modern times that are inappropriate, and in some instances decidedly inapt.

For instance; many years ago an attempt was made to make it out that "the man of sin," of 2 Thessalonians 2: 9, was the Pope, as an ecclesiastical ruler. The curtailing of the temporal power of the Vatican seemed to defeat that proposition.

Again; we used to hear occasionally the name of President Brigham Young connected with the same passage. That too went by the board before broader thought.

We have seen very ingenious calculations made with the view to show that the members 666 pointed to Napoleon as the one whose name filled the "number of a man." But the result of the Franco-German war disposed of that claim.

Bro. Carl W. Lange, now deceased, a most excellent brother, once had a bit of sport with the Editor and some others of the brethren during a conference at Plano, Illinois, by insisting that the Editor had no part nor lot with modern Israel, was in short an interloper, and that he could "prove it by scripture." Upon being challenged for the proof he cited 1 Samuel 13: 9, which reads: "Now there was no smith to be found throughout all the land of Israel." His argument was, "If there were no Smith in Israel at that time, how came this man in here now?"

This, of course, put the laugh on the Editor; but the application of the passage was, to us, as logical as some others we have heard. As an instance; those above referred to making the "man of sin" to be the Pope, or President B. Young; Napoleon to be the one referred to in Revelation 13: 18. The revenue stamps once used by the United States Government to raise the needed money for war expenses, was said to be "the mark of the beast," etc.

And yet another, we have heard the passage in Isaiah 54: 16, applied to Joseph Smith of modern times. The word *smith* comes from the word *smite*, and means one that shapes with a hammer, literally by smiting. The secondary meaning given by Webster, "one who makes or effects anything." In short, a worker. It used to be applied to workers in metals, as white, or silversmith, a worker in iron, or

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At the meeting of the American Association and kindred societies in Washington, the following professors of the University of Iowa were honored by official positions: Professor Calvin was chosen vice-president of the Geological Society of America; Professor Macbride, vice-president of the American Association for the Advancement of Science; Professor Nutting, vice-president of the American Society of Naturalists; Professor Weld, secretary of the Mathematical Section of the American Association. Surely the University of Iowa has little of which to complain in the matter of science honors. Indeed, we doubt if any University of the West can show a record such as stands at this moment to the credit of the State University of Iowa.



The Providence *Evening Telegram* for January 26 contained a brief report of a sermon by F. M. Sheehy. It spoke of him as the noted debater of Boston.

a blacksmith, coppersmith, and so on, applying to those occupations in which striking, or smiting with the hammer was the method of making things. It was in such a sense that the writer used the term; "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." The smith of the passage is any worker that uses the fire, the bellows, and the hammer; in the same sense that the waster is any element that may be used as a destroyer, the lightning, the army worm, the caterpillar, the drought, the storm, and the earthquake. The word *smith* does not apply to Joseph Smith as a person designated by the passage any more than the word *waster* refers to Attila, Nero, Napoleon, or any other warrior that has made havoc as a destroyer. Of course some of those who use the passage seem to weave a specious theory about it, but the final effect on the hearer is not good, but otherwise.

William Galbraith claimed to be the one named in Revelation 21:7, without a tremor of lips, or eye; was he? No.

To make such applications, may display ingenuity but the lack of the spirit of propriety as well.

We have also heard of an attempt to make out that the Jesus was a carpenter, hence a worker, and as the word *smith* meant a worker, hence the name of Jesus was Jesus a worker, or Jesus Smith.

Such applications as these may show a degree of ingenuity but can not fail to hurt the spiritual influence of the member or elder that does it. It is juggling with words to no profit. There is plenty in the gospel economy to talk about without attempting to make scripture to apply to modern times by wresting it to improper meanings.

QUESTIONS AND ANSWERS.

In view of this inspired statement, "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."—Doctrine and Covenants 12:02. A branch in business-meeting reaches the order of the election of officers. Elders are nominated for president, but severally decline; a teacher is nominated and unanimously elected. When the result of the vote is stated from the chair, it is: "Bro. — is elected presiding teacher of the branch." No mention made or nomination for presiding priest, or for presiding teacher. Question: Was the brother elected president of the branch, or presiding teacher of the branch?

He is the presiding officer of the branch, of right, by the vote so taken, until another is chosen to preside holding a higher office.

"Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood."—Doctrine and Covenants 104:40. Does the presiding Bishop of the church preside over forty-eight priests, or all the priests of the church? Has the church any quorum of priests that is presided over by "a bishop"? Is

this paragraph of the law now in force? Do we as a church live up to, and comply with the instructions of the above-cited law?

The presiding Bishop at present presides over the body of priests. This paragraph is in force as other parts of the section. Presidents of each forty-eight priests not yet so ordained. Yes, so nearly as we can.

THE *Kansas City Star* for February 2 contained some news items from Independence, Missouri, among which appeared the following:

For several hours yesterday afternoon a large number of the members of the Independence Branch of the Reorganized Church of Latter Day Saints of Jesus Christ discussed arrangements for the coming church conference. The meeting was held at the big stone church, committees were appointed and the work of preparation begun. The conference will be held at the Independence church in April, and will be the largest conference ever held, having representatives for the entire church. It was estimated yesterday that not less than two thousand guests would be present during the conference, and these will be entertained by the local church. Many think that at this conference the headquarters of the church will be transferred from Lamoni, Iowa, to Independence, which is now claimed to be the strongest church in the organization. There are more than twelve hundred members of the Independence Branch.

We judge from the foregoing that either some of the Independence Saints or the *Star's* reporter have been indulging in some groundless speculations. We have heard of no probability of the headquarters of the church being moved from Lamoni, and the branch at the latter place is still the larger.

TROUBLE FOR ROME.

In a recent number of the *New York American*, issue for January 25, there appeared an article dated from Rome, Italy, in which the health of Pope Leo is discussed. The views of his physician, Doctor Laponi, were given, from which it appears the Pope is enjoying most excellent health, and that his habits have been and are such as to strengthen the belief that though past ninety years old now, prospects for many years of usefulness are yet before him.

Near the close of the *American* article the following appeared:

The authorities of the Vatican are greatly disturbed over a series of events that have happened in different parts of Italy during the past few weeks.

They began in the Church of Santa Maria Degil Angeli by a man pulling out during mass an anti-clerical newspaper containing cartoons against the clergy and studying it in evident enjoyment.

Yesterday a mob attempted to make a demonstration in Saint Peter's while Cardinal Rampolla was officiating.

The evening before a mob of anti-clerical students appeared in the Vatican Basilica with copies of anti-clerical cartoons, which they loudly began to compare with the decorations of the high altar. The sacristan who interfered would have been mauled by the students except for the intervention of the police. Yesterday's demonstration was ostensibly meant as a protest by the friends of the students against the action of the police, but the prelates of the Vatican are reported to believe there is something

more behind the business. They are convinced it is the first step in a plan of the Italian Government to declare Saint Peter's is henceforth to be regarded as Italian territory. According to the law of guarantees the Vatican and Saint Peter's are extra territorial, and the Pope is as much monarch there as he ever was, and no agent of the Government has the right to exercise his authority within the holy precincts unless called in by ecclesiastical authority.

It is now feared at the Vatican that the most radical section of the present Government is endeavoring to create a number of incidents of the sort mentioned in order to render the intervention of the Italian police more frequent and more necessary in order that the extra territoriality of the Vatican and Saint Peter's may *ipso facto* cease to exist.

It is regarded as ominous that the movement should have been inaugurated a month before the closing ceremony of the Pontifical jubilee, which will be attended by the Pope and forty cardinals.

WILLIAM HOOPER YOUNG'S TRIAL BEGUN.

The following item concerning the beginning of the trial of William Hooper Young at New York City on February 4 appeared in the *Kansas City Journal* for the 5th instant:

NEW YORK, February 4.—The trial of William Hooper Young for the murder of Mrs. Anna Pulitzer was begun before Judge Herrick to-day, after the justice had refused to grant a postponement at the request of the prisoner's counsel. The warden of the Tombs at first declined to permit Young to be taken to court, on the ground that the latter was ill. The judge finally ordered the accused man brought into court. When he appeared, Young was in a pitiable condition. His face was ashen white, his hair and beard long and unkempt, and his eyes rolling. He collapsed when placed in a chair and then, straightening up, made an attempt to address the court, saying: "I'm not crazy now." He was silenced and a conference was held between court and counsel, when it was decided that the prisoner would be examined by two physicians. When recess was called, Young either could not or would not walk, and had to be carried from the court room.

EXTRACTS FROM LETTERS.

Under date of February 2 Hubert Case wrote from Richmond, Oklahoma: "I closed my meetings here for the present with three names for baptism. Many warm friends and quite a number near the kingdom."

W. E. La Rue wrote from Pittsburg, Pennsylvania, February 1: "I am en route to my post of duty. Father was some better when I left." Bro. La Rue's address will be 156 West Ontario Street, Philadelphia, Pennsylvania.

Alvin Knisley wrote from Seaforth, Ontario, January 31: "A. E. Mortimer and I are here preaching nightly at Leadbury to crowds ranging from twenty to fifty. Good interest. Have preached sixteen sermons. May conclude next week."

EDITORIAL ITEMS.

For a number of years the water level of Great Salt Lake has been gradually lowering. Recently the *St. Louis Republic* contained an article in which this fact was mentioned and attention called to some of the results which would follow a total drying up of the

Lake. Such a contingency is not likely we think from the fact that several streams pour their contents into the Lake while there is no visible outlet. In seasons where the evaporation from the surface of the Lake is greater than the amount of water poured in, the level will fall, and vice versa. Such bodies of water as Great Salt Lake have such varying water levels. It is possible, however, that the demands made upon the streams tributary to Great Salt Lake for irrigating purposes will be such at periods of considerable length as to cause (together with evaporation) a decided lowering of the Lake level. Because of the wide-spread interest in Great Salt Lake as one of the rare natural wonders of America, the probability of it drying up becomes a matter of general interest and concern.

A new tract recently issued by the church is entitled, "The Church of Christ. Where is it? How shall I know it? There are many churches of men; only the one church of Christ." It is now on sale at the HERALD Office, and is catalogued as No. 209, and can be had for twenty cents per dozen or one dollar and fifty cents per hundred. It is a tract of eighteen pages and is very ably written. It is a tract which should be widely circulated. Send for a few copies and distribute them and see what it will do.

At a recent visit to the Lamoni Religio local,—we are not a member,—we found a busy lot of interested young Saints. In company with the secretary we hastily visited the various classes, and found the Book of Mormon students ranged in age from six to fifty. From the secretary we learned that nearly two hundred names were on the roll, with seven officers and twelve teachers. A goodly number, indeed.

BISHOP FALLOWS ON THE "MORMON MENACE."

The following article by Bishop Samuel Fallows, of the Reformed Episcopal Church, has appeared in a number of the daily papers of late. We reproduce it from the *New York Herald* for January 25.

The *Herald's* comments preceded the article, and they appeared, together with the article as follows:

President Roosevelt's recent warning and protest to the Utah Legislature against the election of Mr. Reed Smoot, a Mormon apostle, to the United States Senate has again directed national attention to the Mormon question. Although little notice is taken of it by the general public, Mormon proselyting was never more active than at the present day. Within the last few months Mayor Low has issued licenses to five Mormon missionaries to preach nightly in the streets of this city. It is said there are now more than five hundred Latter Day Saints in Manhattan and Brooklyn.

This proselyting is by no means confined to New York. For a number of years the church has kept some two thousand men constantly engaged in the work of propaganda. Some seven hundred missionaries are in this country and an equal number in Northern Europe. Several hundred are scattered through the Pacific islands and the Orient. They are all energetic, and converts are constantly being shipped to Utah. This source of increase and the fact that Utah has the highest birth rate of all the States in the Union account for the rapid growth of the

Mormon population. The last census gives it at more than three hundred thousand.

Bishop Fallows, who has made an exhaustive study of Mormonism, has written his views on the subject for the *Sunday Herald*. They are of especial interest to all thinking people at this time.

BISHOP FALLOWS' ARRAIGNMENT.

Mormonism is a standing menace to the civilization which the United States has been building up for more than a century. It has existed for more than seventy years in spite of the bitter opposition it met in its earlier days and the strenuous efforts we ourselves have made in recent years to root it out.

The great mass of the people have been lulled into false security, believing that the dangers of Mormonism had passed, while to-day they are as great as ever.

In Salt Lake City, Utah, I saw hanging upon the walls of the tithing room the photographs of the men who have made Mormonism famous. The somewhat burly figure of Brigham Young indicated very clearly the master spirit of the polygamous Utah system, with all its unclean mysteries, its deceptions and defiance of law.

It was suggestive of a man of medium stature, coarsely and stoutly built, with a square mouth and heavy jaws denoting inflexibility of purpose; with deep set eyes not devoid of a play of humor in them, but speaking unmistakably of greed of money and power; with a neck and cerebellum revealing an insatiable animal nature and with a forehead denoting a great organizing intellect.

It is a singular fact that all the rest of the fathers of this misnamed "Church of Latter Day Saints," save Joseph Smith, were stamped with the same characteristics. Nature proclaimed in her loudest tones, "These men are polygamous both in principle and practice." Joseph Smith's picture was that of a man cast in a lighter mold, but with a cerebellum which the phrenologist would declare was an expression of extreme amativeness and of the domination of the lower passions over the superior sentiments.

ANIMALISM THE FOUNDATION STONE.

The animalism shown so unmistakably by these leaders has been one of the chief foundation stones of Mormonism. It is the religion of the baser nature. It was founded on a lie, built up on a lie and is a living lie to-day.

I met with a forcible illustration of the Mormon's subtle method of deception in the great Utah Tabernacle, where thousands were gathered to hear their two most eminent apostles expound its tenets, Elder Charles W. Penrose and President George Q. Cannon. The discourse of Cannon was one which, with a change or two in words, might have been delivered in any Christian pulpit. It was a scriptural appeal for the recognition of the gifts which the Apostle Paul enumerates in his epistle to the Corinthians. This is the staple of the Mormon gospel which is preached to the world. Penrose, however, in his talk showed the cloven hoof. He betrayed the essential nature of this dangerous delusion.

He declared that communication with the skies had been cut off until Joseph Smith appeared; that then the silence of ages had been broken; that angels came again from the courts of glory; that the apostles appeared to Smith and ordered him to the apostleship; that the gospel of the Lord Jesus Christ required all to repent of their false faiths and false forms of worship and to be baptized by one having authority from Joseph Smith, and then they should receive the Holy Ghost, the Comforter. All this is studiously concealed by the Mormon missionaries in their proselyting crusades.

SMITH, "MOUTHPIECE OF THE ALMIGHTY."

At my own door and the doors of my neighbors Mormon literature has been left by a band of young men, who have been sent by the Utah presidency to convert Chicago. It is apparently as evangelical as though coming from the Moody Bible Institute.

This is only a sample of the subtle, deceptive way in which they work to swell their ranks from an unsuspecting public. No such deluding men and methods have been known before to foist upon people "cunningly devised fables" in place of the pure word of God, making Joseph Smith the only mouthpiece of the Almighty to an apostate world.

And who was this Joseph Smith, this inspired apostle, this one lone soul who brought down the angels and James and Peter and John and started the only true religion among men? Unless every rule of evidence is to be declared utterly unreliable he was one of the rankest impostors of all history.

Over forty of the most reliable and respectable residents of Wayne and Ontario Counties published a statement while the Smith family was living in that region, setting forth the character of its members, and especially of Joseph, the pretended prophet. In the most unequivocal terms they declare that the members of the Smith family were low, untrustworthy, of bad repute in general, and in this statement they represented the unanimous sentiment of the entire community.

Joseph Smith, they declare, was a notorious liar and immoral in speech and deed. General Bennett, the commander of the Nauvoo Legion, and other persons who were the former intimate associates of Smith, made affidavits before the death of the prophet regarding his truculent and lecherous life.

The whole Mormon fabric, based on the doctrine of polygamy, is responsible for the convention of the Utah prophet's thousand direct descendants which recently met in Salt Lake City, for the crying abuse of the "sealed wives" of the Mormon horde, for the breaking up of hundreds of families, and for untold volumes of marital wretchedness and misery! Such is the religion that has been trying insidiously to weave itself into the fabric of our national life.

The deception in which Mormonism began has never left it. Sometimes, in defense of its system, its followers have been represented as the pioneers of civilization, enduring incredible hardships.

A PURE FABRICATION.

The great Salt Lake Valley has been pictured as practically an alkaline desert when they took possession of it and made it to "blossom as the rose." But this is pronounced a pure fabrication by those who knew it before the advent of Brigham Young. J. R. McBride, leading member of the Salt Lake Bar and one of the oldest pioneers of the West, avers in the *Salt Lake Tribune* of October 21, 1879, that it was a beautiful, grass-covered meadow, waiting to be appropriated.

One might as well talk of subduing or reclaiming the prairie soil of Illinois or Iowa as of subduing or reclaiming the lands of Utah. There were miles upon miles of meadow lands where even irrigation was not needed. There were not a hundred Indians in the vicinity of "Zion." The Mormons did not make the roads to the "Promised Land," for no less than fifteen thousand people and three thousand wagons had passed through Utah to the West before a single Mormon ever set foot in Salt Lake Valley. While they were poor and isolated they endured only the ordinary hardships of their poverty and isolation. Their condition and surroundings were far better than those of the early pioneers of the Mississippi Valley.

While Mormons continually try to deceive Christians as to their real tenets, they aspire to fellowship with them in order to subvert the Christian church itself. The Presbytery of Utah, composed of able and intelligent men, familiar with all the facts of Mormonism, has declared in a carefully prepared document ten cogent reasons why it is impossible for the Christian churches to have fellowship with its adherents.

First. Because the Mormon church asserts, as I myself heard George Q. Cannon, in the Mormon Tabernacle in Utah, aver, that there was not left one person in all the world to receive the Holy Ghost and be clothed with authority to ordain and baptize but Joseph Smith; that all communication with the skies had

ceased until the angelic ministry was again received through him. Thus all Christians were outside the covenant of grace unless they were reinstated through Smith's successors. Thus the Mormon church is the only true church.

DESTROY THE BIBLE.

Second. Because Mormons destroy the Bible by their so-called revelations. Brigham Young says: "Every priest in the church (Mormon) has the right of receiving revelations. It is the very life of the church of the living God in all ages of the world."

Third. Because they make belief in Joseph Smith as a prophet of God an essential article of the faith.

Fourth. Because they make their prophets and priests infallible.

Apostle John M. Taylor, at the great conference of the Mormon church, April 5, 1897, said: "Wilford Woodruff is the prophet and seer of this church. Joseph Smith was a prophet, Brigham Young was a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible."

Fifth. Because in their "God-man doctrines" they teach man may become God.

Elder B. H. Roberts says: "Men who hold the priesthood possess divine authority to act for God, and by possessing part of God's power they are in reality part of God. Men who honor the priesthood in them honor God, and those who reject it reject God."

Sixth. Because they teach that Adam is God and that Jesus Christ is the Son of God by natural generation. On April 9, 1852, Brigham Young in the tabernacle announced: "Now, hear it, oh, inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the archangel, the ancient of days, about whom holy men have written and spoken. He is our father and our God, and the only God with whom we have to do. Every man upon the face of the earth, professing Christian or non-professing, must hear it and will know it, sooner or later."

THEIR MATERIAL GOD.

This doctrine has been repeatedly affirmed and reaffirmed by the Mormon prophets. This material God is set forth in number 349 of a Mormon hymn-book:

The God that others worship
Is not the God for me.
He has no parts or body,
And can not hear and see.

Brigham young, with the rest of his class, constantly declared that Jesus Christ was the natural son of Joseph and Mary. "He was not begotten by the Holy Ghost. Mary was duly married after the betrothal by the angel Gabriel."

Seventh. Because they teach polytheism, that there are many gods, men becoming gods by plural and "celestial" marriage.

Joseph Smith said: "You have got to learn how to be gods yourselves, the same as all gods have done before you." Brigham Young said: "Joseph Smith will be the chief god." And Mormons are still learning how to become gods by having as many women as "wives" as can be secured and by procreating a numerous posterity.

Eighth. Because they teach that sin is a necessity. "Adam fell, but his fall became a matter of necessity after the woman transgressed. No wonder Adam fell! It was that he might become the father of an innumerable race of beings, who would become capable of becoming gods." And while they claim to teach that Christ atoned for original sin—whatever that might be, since sin is a necessity—they hold that man must be saved from personal sins by his own good works.

Ninth. Because they have believed, and still believe, in

polygamy. The prophet, Woodruff, when the hand of the United States Government was heavy upon him and his fellow sinners for polygamous practices, had a revelation that it was to be discontinued. But what the discontinuance meant was clearly indicated by the declaration made to me by the head of the Mormon tithing system in Salt Lake City. He said, "We have had a revelation against polygamy, but we believe in it just the same."

POLYGAMY STILL FLOURISHING.

Men who know the innermost workings of Mormonism unhesitatingly declared to me that polygamy was secretly practiced to-day fully as much as before Utah was admitted to statehood. Mormons will continue to be polygamists in spite of all political revelations by polygamous prophets against plural marriages so long as they hold to their cardinal doctrine, that Jesus Christ himself was a polygamist; for they maintain that he had many wives, among them Mary and Martha and other women who followed him to the cross.

And tenth. The Presbytery holds that the Christian church will never fellowship the Mormons as Christians, because they hold that God the Father also was a polygamist; for they teach that God had a female deity, from whom sprang by celestial generations countless gods of both sexes. Then as Adam, the human god, he enjoyed connubial intercourse with multitudes of the other sex.

Can any Christian believer have church relationship with such people—who worship Adam, who teach polytheism, who elevate men to godhood by the gross indulgence of their sensual natures, who hold that the only true prophets, those continually receiving divine communications superior to the prophets and apostles of old, are the most noted for their "filthiness of flesh"?

And when we consider what is involved in the following revelation on celestial marriage with what is indisputably true regarding "blood-atonement" and the like Christians must shrink further back from giving them church recognition. In that heavenly communication it is declared:

"If a woman refuses to give other wives to her husband it shall be lawful for him to take them without her consent, and she shall be destroyed for her disobedience."

No denials or disclaimers will ever away with the awful disclosures of the workings of iniquity when Mormonism was in full sway, having no fear of the United States Government before its eyes.

POLITICAL SIDE OF IT.

Tammany as a political organization is a baby in arms compared with this Mormon giant. It is reaching out to Idaho, Wyoming, Arizona, New Mexico, and Nevada, by its colonizing schemes, and will control the Territories by holding the balance of power if they are admitted as States.

Its deliberate plan is to control enough States to prevent the ratification of an anti-polygamous amendment to the constitution of the United States. It will surely do this unless unceasing vigilance is exercised by the American people. As a compound of impudence and ignorance, lust and lunacy, depravity, and disloyalty, it has shown in the past what its spirit is by its "Danites," "Avenging Angels," and the like.

That spirit has not changed, whatever may be said in private or in public meetings outside of Utah. It is to carry out the truth revealed from heaven to John Taylor, once the head of Mormonism, its prophet and seer, that the Mormon priesthood is the legitimate rule of God—"and is the only legitimate power that has a right to rule on the earth."

Mormonism can be met only by curbing its political power by proper political methods. Its religious despotism must be fought not with carnal but with spiritual weapons. The Christian church of all faiths must unite by its ministry, its press, its multiplied social organizations, to save the people deluded by the Mormon heresy and prevent the further spread of the "unfruitful works of darkness."—Samuel Fallows.

Original Articles.

OBEDIENCE.

SERMON BY FREDERICK M. SMITH, AT LAMONI, IOWA,
JANUARY 25, 1903.

(Reported by Bro. Leon Gould.)

There was once an old man; that is I judge he was old; and by the stories that are told of him, he must have been eccentric, having had many experiences, experiences enough to make him quite independent of what people thought, or of what people said. He had a peculiar notion or idea that he was especially called of the Deity to perform certain work, and that he was gifted with certain powers. So odd was he that one time when there came into the community where he was, a man of considerable repute who had a disease fastened upon him, this old fellow got the idea into his head that he could heal him, or do him good. And when the man went to some of the prominent persons of that country and demanded that something be done for him, there was consternation. This old fellow happened to hear of it and he sent up word. Send him down to me, I think I can take care of him for you. When the afflicted man came he was told to do something that sounded so silly that he was disgusted and went away. But afterwards he got to thinking about it. He thought, Well, may be the old fellow was right in what he said to me. I will do what he told me to do. So he did what he was told to do, and the story goes that he was healed.

There was another old man. This time I know that he was old, because the story says so. He had formed the opinion that he was in communication with Deity himself. And one time he came in to his wife and said, Wife, the Lord has told me to leave all my possessions in this country, and go into a new country, and make a new start. Now mind you, he was an old man; but he went. The story goes that he succeeded.

This same old man, one day, was working in his field,—at least I judge he was working in his field,—and he thought that the Lord told him that he was to kill his son. And he went to the house straightway, and made preparation to take that son into the woods and sacrifice him to this whimsical notion of his. He did this; to all practical intents and purposes he murdered that son; he took him into the woods and prepared everything, even to getting the knife ready, and was about to slay his son when his fanatical mind said he ought to stop right there, that he had done enough. And his son was saved.

I have told these little stories for the purpose of drawing a lesson, and for fear some of you may not believe that I have grounds for telling the stories, let me read:

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the

Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.—2 Kings 5: 1-8.

Now, you remember the story. You remember how Elisha told this man to go and dip seven times in the river Jordan, and that he should be cleansed of his disease, and Naaman went away disgusted. But after he had gone back and had complained that the eccentric old man had not told him something wonderful to do, this little maid reminded him again that possibly if he did what he was told to do, he would be healed. Well, he obeyed; he went to the river Jordan. And the record tells us that his flesh became again as the flesh of a little child, and he was clean.

Now for the other story. Possibly some of you have discovered who the other man is that I have referred to. We find it in the twelfth chapter of Genesis: "Now the Lord has said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

You remember the story. It is recorded of Abram that he obeyed; that he went. It is also recorded that he was a man seventy-five years of age, and nothing doubting he went and did as he was commanded, and you all know the results.

Now then, as to the time this man thought he was told to kill his son.

And it came to pass after these things that God did tempt Abraham [mind you, the word *tempt* is used here in the sense of "try, prove, or test," the definitions, I believe, that are given by Webster], and said unto him, Abraham: and he said, Behold here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and went unto the place of which God had told him. [Note the complete preparation, if you please, for carrying out this command.] Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his

son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for the burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.—Genesis 22: 1-12.

Now I want to ask you a question. Suppose you knew an old man that had an only son, and that old man would come to you and tell you that he had been commanded of the Lord to kill that son, as a sacrifice unto the Lord, what would you think? I told the stories in the first place in the way I did, simply to bring this matter home to you. It is often the case that we can look back into the misty past and read those things, and think, O, well, that would have been very easy to do. Abraham did that because he saw that everything was going to be all right. But did he? Did he see the object of the Lord in thus commanding him? And even if he did not, and I believe he did not, he hesitated not.

There is one thought that I wish to draw from the three stories; and if I can get that one thing, or one lesson, before you, I shall be satisfied; and that is the lesson of obedience, obedience which is the result of absolute faith or confidence in God. When Abraham went out into the new country as we have told, he did it in obedience to a command, and, as he believed, a direct command from God. He saw not where he was going. He knew not why the Lord told him to go. And yet, relying absolutely upon the faith that he had in God's justness, he went. And Paul, in after years, in writing of this event says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

Think you not that that took faith, a confiding faith, to promulgate and to institute such absolute obedience? Now, then, have you ever heard the statement made, or has it ever occurred to you, that you would not obey a command of God unless that command appealed to your intelligence? I want to ask you here, Did this command of God appeal to Abraham's intelligence in any way? When he was told to leave the land where he had been raised, where he had settled down, and where the most of us would think that he would be likely to spend his days, do you think that statement appealed to his intelligence when he was told to move and go into a new country and make a new start? And again when

he was told to kill his son, or offer his son as a burnt offering, do you think there was anything therein that appealed to his intelligence, that it ought to be done? Yet Paul speaking of this event says: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promise offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

To all practical intents and purposes, as I stated before, Abraham killed his son. There had not been the least reservation on his part. He had made every preparation to make the sacrifice complete. He had even cut the wood, and placed it on the shoulders of Isaac, and carried it to that place to which he was going to offer him up as a burnt offering. There was absolutely no reservation in his obedience; he obeyed implicitly.

God places a high estimate on obedience, that is, faithful obedience, obedience that comes from the heart, or that is impelled by faith, and not simply by this intelligent compliance that we have sometimes heard of.

Let me read a few passages that will support this, I believe. In the 5th of Acts, 29th verse, we find this language: "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

And again in Jeremiah 7: 21 to 23, we have this language:

Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

Note that when they obeyed not, or refused to obey the voice of God they went backward and not forward.

And again we read, in Isaiah 1: 19, the following language: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." This promise in Isaiah is especially significant to us to-day from the fact that we believe and teach that some time the day will come when we as a people will redeem Zion. And we also contend and believe that as we redeem Zion the curse shall be removed from the land, and the land will produce in abundance, more greatly than it had otherwise.

In Leviticus 26: 3-12, there is somewhat on this same order:

If ye walk in my statutes, and keep my commandments, and

do them; Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your thrashing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

And again let us read from Exodus 23:20, 21: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

There is one feature of this that I wish, especially to call your attention to. That is, that here we have a being, though he is an angel, we have a being that is commissioned of the Lord to do a special work, and perform a special mission, and the Lord has said, Obey his voice. Now the point I wish to call attention to is that when the Lord has commissioned a certain person to do a certain work, so long as that person is in discharge of that work, his voice should be obeyed, when it is given in his name, as though it was from the Deity himself. Mind you, I say that so long as he is in the office of his calling, that person in discharge of that work should receive the same implicit obedience, by those who are presumed to obey, as though the Deity himself were speaking.

Let us turn once again, and this time to 1 Samuel 15:22: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." I repeat "To obey is better than sacrifice, and to hearken than the fat of rams."

Now, let me refer you to Abraham and his son. For some reason that one instance in the history of old Israel has always stood out, to me, as one of the most prominent examples of obedience.

If you notice what Paul says of this I think you will see somewhat of the strength of the obedience that Abraham manifested at that time. "By faith, Abraham, when he was tried, offered up Isaac." He offered him up. "And he that had received the promises offered up his only begotten Son." What were those promises? "Of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead; from whence also he received him in a figure."

Now note: Abraham was an aged man, and he had acquired what in this life ought to have satisfied him in a worldly way. That is, he was wealthy. He had all the riches that any man could ask for; and he was a man whose age probably prohibited him making another start and winning anything in the way of worldly honors in the future. He had won all the worldly honors that was possible as his own, and yet there had been given to him the promise that, "In Isaac, thy only son, shall thy name be called." And there were promises made to Abraham that were to culminate through that son that would make Abraham stand out prominent in all subsequent history of the world. And yet Abraham received the command.

Take thy son and offer him for a burnt offering. Did he hesitate? Did he stop and reason, Well now Lord you have given a command that I can not see the benefit of; I can not understand why it is that you ask me to give up that son. And if I do, if I kill this son, where are the promises that you have made to me, that shall culminate through this son, Isaac? What becomes of them; and how will my name be glorified, and how will Isaac be glorified, if he is offered up for a burnt offering?

But did he hesitate? No, he went with blind faith and blind obedience, and fulfilled that command to the very letter, so far as all practical purposes are concerned. And that is why, to me, it seems that this is one of the most striking examples of obedience. And what was the result? Abraham to-day stands as a figure scarcely paralleled by any other man except the Christ man, in all the history of the world either sacred or profane. And why? Simply because in him was manifested some of the most implicit obedience that the world has ever known. And I am of the opinion that only in so far as we manifest obedience somewhat similar to this, will we be profited or benefited in our religious life. It seems to me that this faith that shall impel always to obedience is the one chief principle that shall finally win for us eternal glory and bliss.

Did you ever sing the song:

Am I a soldier of the cross,
A follower of the Lamb?

And then did you ever sing:

Let us then be valiant soldiers,
In the army of the Lord?

Did you ever think what that meant, when you were singing it? What does it mean to be a soldier? Let us look at the army for one brief moment. We see an army commanded by one man who represents a country, a principle, a power. Under him we have other men, such as generals, major-generals, colonels, and a number of officers that I could not now enumerate. They run right on down until we find captians, lieutenants, sergeants, corporals, and

privates. The main body of the army are the privates, of course. "Let us then be valiant soldiers, in the army of the Lord." What does it mean? Does it mean that when we receive a command we should say, "I do not know whether or not to obey that command. It does not appeal to my intelligence; that man did not know what he was talking about." Is it the right of the soldier to rebel and say, "I will not do that, because I know that the consequences will be bad?" No. He simply goes ahead and does it, and in doing what is the mistake of another man he wins glory. But if he rebelled it would cost him his life, that is if he persisted in that rebellion. He has no right to say, "I do not feel that I can comply with that command, because it does not appeal to me;" but if he considers that that officer has made a mistake, what should he do? Go to those who are in charge of that officer and complain; or enter that complaint in the proper way, and bring it before the proper authority. Have you ever sung:

Oh, for a faith that will not shrink,
Though pressed by every foe?

Did you ever think that this is the faith that is most needed, of all others, right to-day, by Latter Day Saints? Has it not occurred to you that there are before us things that are going to try our very souls, and that there is nothing in the gospel that will take us through those trials but that faith that will not shrink though pressed by every earthly woe? This is the faith that we need. I believe the Lord knew what he was talking about, when in the Doctrine and Covenants, he made this statement in what is called the "Fishing River Revelation," given in 1834:

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

There we are told directly, and most explicitly, that we must learn obedience, even if by suffering. And now why not prepare to place ourselves in the line of obedience, strictly, or must the Lord again chasten us until we shall be forced into the line of obedience.

You have been called upon within the past few months to do a little more in a financial way than possibly you ever were before. And this idea of consecration has staggered some people; it has staggered them earnestly, because they were in earnest all the way through, and they have staggered when they have received the very command

for which they have been looking for years. Now why? Abraham when he was called to sacrifice his everything,—that one thing, it seems to me, in which his whole being might be centered, he hesitated not a moment. And yet there are some of you who will hesitate because you are asked to go into your pockets to sustain the work now. And you hesitate on the ground, "Well, I do not believe that those men that are placed in charge are doing just exactly right; those men do not know any more than I do about those things; and I do not believe I am compelled to render obedience to them until I see it just exactly my way. Did Abraham talk like that? Is it well for you to talk like that?"

Some time ago our nation was called upon to mourn the loss of one of our greatest men. And while the funeral rites were being held over his body, over all this broad land there arose an anthem that was said to be a favorite of that man. All the churches in the country, at most, were singing that song. What was it? It was, "Lead Kindly Light."

Now let me read a stanza or two of this and see if we can discover why this man liked it:

Lead, kindly light, amid the encircling gloom,

Lead thou me on,

The night is dark and I am far from home,

Lead thou me on.

Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou

Shouldst lead me on,

I loved to choose and see my path, but now

Lead thou me on.

I loved the garrish day; and in spite of fears,

Pride ruled my will: remember not past years, etc.

I have wondered why that man liked that hymn. And yet when I think of him as a master soldier and as a master statesman and as a great leader of men, I believe I can see. He saw within those lines the sentiment of that obedience that every truly great man loves to see manifest on the part of every one. He had learned from the lessons of life that he could not say to his Lord, "I must see every step, I will not take a step unless I see." "I was not ever thus, nor prayed that thou shouldst lead me on; I loved to choose my path; but now, Lead thou me on."

You can talk of intelligent compliance all you please; you can talk of intelligent obedience all you please; but there comes a time in the life of every man, there come *times* in the life of every man, when he can not rely one moment on his intelligence, nor on his mental force, nor on his reason. There are times in the life of every man when he must be led absolutely by faith, blind faith; and it is then that he renders obedience that makes him truly great in the eyes of the Redeemer. And I would to God that the time would hasten when we, as a people, as Latter Day Saints, would realize the lessons to be learned from the obedience of Abraham, and place

ourselves so strictly in the line of duty, that we can express the sentiment: "Though He slay me, yet will I trust in Him."

Now it seems to me that if Abraham could sacrifice his all, could sacrifice his son, the one that had been promised unto him, and step strictly into line of duty, though he saw no reason why that would not destroy all the promises that were made unto him, I see no reason why, by patterning after this, we can not step quickly and positively into line of duty under present calls, and say we will trust Him still; trust Him as a child trusts a father.



THE DOWIE THAT WAS.

Since much has been said in the HERALD and other papers concerning John Alexander Dowie, something more may not be amiss. Most of the foregoing is in reference to what he now is. What we offer is an item relative to his past. As the HERALD readers know, he originally came from Australia. In his early ministry he was the humble pastor of the Congregational Church at Newtown, a suburb of Sydney. Several of the Saints here knew him in those early days. They say he was then a meek, unassuming man, very much in contrast with the pomposity that has since characterized him. However, he began to manifest his present disposition before he left this country. Why will men practice humility when in obscurity and then manifest egotism and bombast when success crowns their efforts? Evidently because many men (and women too) can not stand prosperity. It disturbs their equilibrium. They should know that healthy, continued, spiritual prosperity always results from humility. Arrogance may produce, result from, or accompany temporary success, but is sure to bring about ultimate ruin. "Pride goeth before destruction, and an haughty spirit before a fall."

Sr. M. A. Seaberg, of this place, once belonged to Mr. Dowie's church. Her name was then Miss Blom. I herewith reproduce a letter she received from him just after she joined. Please notice the difference between the spirit of this letter and that he manifests now:

Newtown Congregational Church.

Devonshire House, NEWTOWN,
SYDNEY, September 28, 1876.

Dear Miss Blom: At a meeting of the members of this church, held yester-night, you were very cordially and unanimously received into our fellowship and communion.

This event in your life is one of the greatest importance: for its influence upon yourself and others is certain to be of the most enduring kind. And to me it is a matter of deep thankfulness to God, when I am privileged to receive into the membership of the church those who have been trained and taught in its various services during many years. In this result, I rejoice as your pastor, the members of the church rejoice as your sincere friends, and your parents rejoice with a very solemn gladness, I am sure; for no Christian parents could be other than glad to see their daughter give herself wholly to the Lord and to his church.

Allow me now to remind you of the sacred duties and privileges which now devolve upon you as a follower of the Lord Jesus. You are to "live to him" in everything; you are to remember ever whose you are and whom you serve; you should ever have in memory the self-denial, meekness, purity, and zeal set before you in Christ's example, and ever strive to adorn the doctrine of God your Savior in all things. Let me exhort you to watch as well as pray, to study diligently the word of God every day, to make your direct spiritual work for the Lord Jesus in the Sabbath-school, as elsewhere, a subject of careful preparation and faithful prayer, and to aim ever at bringing every power of your whole being into a cheerful and loving obedience to God's declared will. Thus shall you glorify your Savior, be a blessing to all around you, a strength to the church, and secure true happiness on earth, and eternal blessedness in heaven.

Do not fear that you can aim too high; for you are to "aim to be like Jesus," who is the Highest; but do not forget that

"Those who would rise to be the highest,
Must first come down to be the lowest;
And then ascend to be the highest
By keeping down to be the lowest."

In true humility of spirit, in simple faith in Christ, and in fervent love to him, you will find safety and peace. All God's promises encourage you to confide in him; they never fade or die, and he has promised all you shall ever need. Remember Jesus' word; it is an exhortation to you, "Be not afraid, only believe."—Mark 5: 36.

I inclose your communion card and shall be glad to receive you at the Lord's table next Sabbath morning.

With Christian regards to your parents, I am,
Your friend and pastor,

JOHN ALEXANDER DOWIE.

I am pleased to say Sr. Seaberg has practiced the good advice here given. The result is she is now a Latter Day Saint. How is it with Mr. Dowie? Has he taken his own medicine? Possibly he thinks he has already "ascended" and has no further need of of humility.

ALMA C. BARMORE.
120 Beattie Street, BALMAIN, N. S. W., Australia.



GENERAL CONFERENCE OF 1903.

The time of the General Conference of 1903 is fast approaching, hence we as Saints need to make the necessary preparation for that event. When I say necessary preparation I mean much. We should consider well the purpose for which we expect to attend. Do we intend to go simply for an outing, to make a show of fine apparel, to crack jokes, and have a good time generally? Or is it to serve God and transact business pertaining to his kingdom on the earth?

I believe if we live as we should each General Conference will be as good if not better than the preceding one. When we note the history of the church in these last days, as well as its history in the past, and note from the signs of the times that the coming of Christ is so near, surely we can see there is much to be done in a short time.

The sessions of the Twelve Apostles prior to the sitting of the General Conference to appoint the ministry to their various fields of labor is truly an important work, and one, too, in which much inspi-

ration is needed. To spend money and time sending a missionary where the Lord does not want him would be bad indeed. Ten days or two weeks at General Conference is a short time to transact the business that will come before the body. Therefore that brain and nerves be not overtaxed in that work let us while wisely pursuing the work in the several fields of labor prayerfully prepare for the work of the coming General Conference, that it may truly redound to the honor and glory of God. C. J. SPURLOCK.

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"ADAM FELL THAT MEN MIGHT BE."

In SAINTS' HERALD, issue January 14, I notice a question asked, "What would have become of us had Eve never eaten of the forbidden fruit?" Answer, "Nothing. We would not have been. 'Adam fell that men might be.'"

I hope my comment on this answer will not be counted presumptuous, and crave the indulgence of my superiors; as I reason and "speculate," for the elucidation of truth, so that wrong impressions will not be formed in regard to God's dealings with his creation—man.

The first part of the answer, "Nothing." Does not the Bible inform us "be fruitful and multiply and replenish the earth?" This command coming from a just God, presupposes the capability of humanity to fulfill, and to my mind does not necessitate the fall as a means to bring into being the progeny promised.

I can readily agree that God knows the end from the beginning; but to make it necessary that man transgress, in order to keep his Maker's command, places a club in the hands of the sceptic; man becomes a mere machine, not a free agent, and charges God with being the author of moral evil. I believe as a church we do not wish to help the sceptic, unless towards reconciliation to Deity; and also that man is a free agent, and God does not create moral evil, are standard teachings of the church, recognized by all.

In Genesis 3:16, the language of God addressed to the woman after the fall declares, "I will greatly multiply thy sorrow and conception." Does this not strongly indicate there was or could have been conception before transgression?

I believe the second part of the answer, viz., "Adam fell that men might be," does not prove the position, and the conclusion is based upon a wrong interpretation of the language of the Book of Mormon. On page 57, paragraph 8, that book declares, as quoted above. I believe this, but do not consider that it was necessary for both Adam and Eve to sin that man might be. Let us reason. Eve was in transgression first. What was the penalty? Separation from her home, the garden, and also from Adam; presuming he had not partaken of the forbidden fruit, the result would have been divorce, no intercourse and thus necessarily no progeny. For proof see fifth line from bottom of page 57.

Notice, Adam fell. He alone is spoken of here. Yes, realizing the consequences, not being deceived, he transgressed knowingly, that he might be with the helpmeet God had given him, and as a natural consequence progeny would result.

It seems to me this view offers a solution that clears God from being a merciless dictator and allows man his agency in Edenic conditions as well as now.

ALEX. McMULLEN.

WIARTON, Ontario, January 26, 1903.

[If "Adam fell that men might be," would men have been if Adam had not fallen? In answering the question, "What would have become of us, had Eve never eaten of the forbidden fruit?" as we did, "Nothing," we answered it in the Spirit in which it was asked. All that it is permitted us to know aside from revelation is what has and does transpire; the rest is speculation, a sort of reasoning from supposed cause to a hypothetical result.

Adam and Eve were commanded to multiply and replenish the earth when placed in the garden, and before the fall. And it is fair to presume that they would have had children had they remained in the garden. But, who can tell how many, and who would they have been—mortals like we are—and would we have been of the number? It would be the merest supposition to say, yes.

After the fall and in the conditions obtaining outside the garden, Eve's conception was multiplied and we who are born out of the garden are within the supposed possibilities.

Questions of this sort are absolutely profitless. So far as God's dealings with man are concerned, whatever he has done has been the work of design, the end to be attained carefully worked out from the beginning; hence, no room for supposing any other and opposite act or result.

The question as asked presupposes the existence of the "us," "what would have become of us," as if the effect to result to us were in the now. Our answer was based on the fact that we are because Eve did transgress, and ate of the fruit. We are a part of the result of that act of disobedience; being that, we have no basis for supposition that we would have been from the occurring of any other event, as we can have no knowledge that we would have been upon any other event. Hence, if the events by which we are had not occurred, we would not have been.—EDITOR.]



It is easier to see a fault in another man's course than to perceive his good qualities. Hence a man measures himself by his measure of others. The fault-finder and the sneerer is commonly a small man. As a man approaches greatness, he grows generous and gracious. Not what he thinks of himself, but what he sees in others, shows what he really is. It is well to have this truth in mind as we pass judgment on our fellows.—*The Sunday-School Times.*

WHO ARE CHRIST'S DISCIPLES?

Quite a number of the ministry contend that individuals who neglect church services and duties can not be expelled from the church; that such expulsion is a penalty to be applied only when some egregious wrong or crime has been committed through which the church is disgraced or brought into open shame. Hence many times when branch officers prefer charges of "unchristianlike conduct" against certain persons who do not attend the regular church services, upon this charge being investigated and proven by an elders' court, the court in presenting its verdict often recommends that the guilty one be left alone, providing he does not commit any act by which reproach is brought upon the church. Thus implying that members can not be expelled for simply absenting themselves from church meetings. I frankly admit that such recommendation would be proper and in harmony with the law, where circumstances which can not be controlled; such as, for instance, where a sister, whose unbelieving husband forbids her attending the church services, or sickness, and in some cases poverty obtains. However, such conditions and circumstances should be known to the branch officers, and the court formulate their verdict according to the testimony of said officers. The writer assumes the position, that persistent, willful neglect to attend church services is a sin, i. e., transgression of God's law (see 1 John 3:4). And, we are informed, God can not look with the least degree of allowance upon sin. (Doctrine and Covenants 1:5.) Therefore, to condone or excuse sin, great or small, is an action unwarranted by God, and is itself sin. For, it is willful neglect on the part of the officers (elders) upon whom God has imposed the duty to see that his law is kept. "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessing; ye that hear me: and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine."—Doctrine and Covenants 41:1, 2. This excerpt shows us, firstly, that God gave a law to govern his church, that things might be kept right before him. Secondly, the elder's duty is to enforce

this law. Thirdly, he that receiveth this law and doeth it, the same is God's disciple. Fourthly, he that saith he receiveth his law and doeth it not, the same is not my disciple, and shall be cast out from among you. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves."—1:22. Paul says, "For not the hearers of the law are just before God, but the doers of the law shall be justified."—Romans 2:13. Jesus says, He that heareth these sayings of mine and doeth them is wise, he that doeth them not is foolish. (Matthew 7:24-27.)

There is one conspicuous feature of God's law we must not overlook; and that is, every integral item of that law must be observed. There is no discrimination, as greater and lesser, or important and unimportant. We argue that to neglect the command of baptism, or repentance, or faith, is sin, and the wages of sin, (any or every sin) is death. (Romans 6:23.) Then James in chapter 2:10 shows us plainly that all laws given by God are equally important and imperative. Upon these premises, we contend that to willfully absent ourselves from church services is a sin, and rebellion against God an evidence of nondiscipleship. The penalty, says God, is they "shall be cast out from among you."—Doctrine and Covenants 41:2. In a revelation given to the church in August, 1831, God says; "Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit, and that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shalt be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."—Doctrine and Covenants 59:2, 3. Here is a command every bit as imperative as any in the decalogue, or the past principles of the oracles of God. "Thou shalt" occurs three times in connection with his command. To obey this command is evincing true discipleship, to refuse to do so is evincive of rebellion. Now, let us consider the Lord's reasons for commanding our attendance at the house of prayer. Firstly, to offer a sacrifice unto the Lord in righteousness, with a broken heart and a contrite spirit. Secondly, "that thou mayest more fully keep thyself unspotted from the world." If all this could be done at home acceptably to God and with profit to

ourselves, God would not have issued the command as given above. Is not this revelation a standing rebuke to those who excuse their indifference and neglect to and of divine service by saying they can serve God just as well at home as they can at church. God says they can not! One other reason given by the Lord why his people should assemble in public worship is that we should offer our oblations and sacraments (Lord's supper) unto him. I now desire to point out that only those who partake of the sacrament can receive of spiritual life and continue in Christ. In order to partake of the sacrament it is necessary that we attend the house of prayer, where sacrament is administered. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever." John 6: 53-58. Those regarding this command of the Lord, partaking of sacrament, receive the bread of life and dwell in Christ and Christ in them. To have this "life" continued, we must continue in obedience to this command. Our discipleship is predicated upon this continued obedience. "If you continue in my word, then are ye my disciples indeed," says Jesus.

In John, fifteenth chapter, Jesus using the illustration of the vine draws an analogy between our relationship with him, and the relationship of the branches to the vine.

"I am the vine and ye [the disciples] are the branches." As life, vigor, and fruition are only possible in the branches of the vine so long as they continue in communion with the vine, that the sap may be transmitted and diffused throughout the entire whole, so is it just as necessary that we, who are branches of the true vine, which is Christ, receive of and continue to receive that spiritual life, vigor, and power of producing spiritual fruit, which is the Holy Ghost flowing to us through Christ (the vine). If by some cause the communion or association with Christ, the vine, is severed, the branch (disciples) must wither and become dead. Jesus, the great expounder of the science of botany, which he originated, says the inevitable consequence is they shall be cut off. Why? Because they not only disfigure the tree (the church) but they encumber the vine and prevent or retard the development of the branches. How sorrowfully is this true of those who willfully absent themselves from church services, neglect these

duties and privileges by which our communion with Christ is sustained. They can only wither and die. And in their spiritual drooping and death if allowed to remain as lifeless branches (disciples), they must impede the progress of the whole, for, when "one member suffers all the members suffer." Just as the diligent gardener cuts off and prunes out the dead from the living, so Jesus would have his gardeners, elders, prune his trees, churches, and cut off these lifeless members. The command is "They shall be cast off from among you" as dead branches.

In cases, then, where it is proven that members willfully and persistently neglect the means of grace provided for in those services, after having been kindly labored with by the branch officers, the elders' court should bring in their verdict harmoniously with the instructions contained in the foregoing revelations, thereby sustaining the teacher in his duty, which is to see "that the church [members] meet together often."—Doctrine and Covenants 17: 11. Besides conserving the best interest of the whole and proving faithful to the God-appointed mission to see that the law (the whole law of God) is kept.

I know of many cases where the teacher with other of the branch officers have visited and labored with delinquent members in this regard endeavoring to get them to attend their church meetings, very often the neglectful person will promise to do so; but, also the promise is never realized. This procedure is continued for years in some instances, but with non-effect until the officers become tired, and quit visiting altogether. Still all the time these delinquent and lifeless members are reported year after year as being in good standing. Once in a while a teacher is found sufficiently courageous to prefer the charge of unchristianlike conduct against members absenting themselves from church meetings so persistently. When, however, the matter comes before the elder's court (whose duty it is to see that God's law is kept), the verdict often is "that such members be left alone unless the officers can prove that they have either been drunk, or committed adultery, or apostatized, or done something criminal," stating there is no law warranting expulsion of members for nonattendance at services. I have examined some branch records with the officers where I have found from twenty to thirty names reported thereon, who never attended service, and when I inquired the reason why such members were not expelled, the answer was that nothing could be proven against them besides neglecting to attend. I also learned of cases where some of these members had not partaken of the sacrament for years, paid no attention to the church whatever, and paying nothing for church expenses, as required in the law. Is it not evident to the intelligent mind that such persons are not disciples of Christ because they do not the things of the

law? Why not the elders carry out the law which says that such members shall be expelled, bringing in their verdict in accordance therewith? (Sec. 41: 1-2.)

The writer is of the opinion that if the law was faithfully carried out a larger degree of spirituality would be the result and our branches would flourish far beyond what they have done in the past. The teachers and deacons, whose duty it is attend to this part of the law, would labor not only more assiduously, but more cheerfully, because being supported by the eldership. I do not believe God would make it the imperative duty that the teachers are to see that the members attend to their duties by attending to their meetings often, unless he had also intended that they should be sustained by the elders (whose duty it is to see that God's law is kept) in the performance of their duties. What use is it for the teachers to labor if the elders neglect or refuse to perform their duty in harmony with them according to law? Therefore I conclude that those who believe in and do the things contained in the law are disciples of Christ; and, those who do not believe and perform the things of the law after being labored with kindly and firmly should be cast out, as directed by the Lord. As a natural consequence the remaining branches would receive more vitality and produce more abundant fruit. Jesus says "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples."

Yours for the right,

GOMER T. GRIFFITHS.



THE HOLINESS MOVEMENT.

A party in Indianola, Iowa, has received from some source a copy of the tract, "The Latter Day Saints, Who are they?" Result? A letter addressed to me. This party says, "I see by reading one of your pamphlets that you do not understand the Holiness. You stated that the Holiness Movement preached they could not sin. Now this is altogether false. They preach that the bent to sin is removed in sanctification and they have no desire to sin but are as liable to sin as Adam was before the fall."

My statement in the tract is, "We are opposed to the so-called Holiness Movement the votaries of which declare they can not commit sin, men are 'justified' by obeying the truth; they are 'sanctified' by the word of God."

Our friend criticises this statement. According to this critic God takes out of their heart all desire to sin, and yet they are as liable to sin as was Adam. Did God take out of Adam's heart all desire to sin? No. If all desire to sin is taken away, then we can not sin. A desire to do always preceded the deliberate performance of an act; hence if all desire to sin is taken away we can not sin in the absence of said

desire, sin being a deliberate rejection of the right because of a carnal desire to do wrong. Christ said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." I have investigated the "Holiness Movement," and they affirm that through the process of spiritual sanctification God works a complete revolution in their lives: that where hitherto they have erred and desired to err, now their will is subdued and all their future actions are not the result of their own volition but God willing in and through them. Then it is clearly seen, if their own will is dormant and God's will in them supreme, there is no possibility for them to sin.

As a church we believe in holiness and sanctification. Holiness comes through a constant application of the whole law of Christ. Holiness is the goal for which we strive and not the swaddling clothes of our spiritual infancy. Holiness is a growth and not an endowment. It is from within out and not from without in. Holiness is the moral and spiritual attainment of the true followers of Christ, and not a divine protectorate against sin. No man can be considered holy until his own will has so wrought until there is unison between the will of God and his own.

Christ prayed that the Father would sanctify the disciples through the truth. It is the truth which sanctifies. The "Holiness Movement" is an anomalous one and will not bear examination in the light of the word of God. I append a few quotations in refutation of their plea.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2: 1.

"If we say we have no sin, we deceive ourselves, and the truth is not in us: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us."—1 John 1: 8-10.

The passage in 1 John 3: 9 should read: "Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him; and he can not continue in sin, because he is born of God, having received that Holy Spirit of promise."

So likewise the passage in chapter 5, verse 18: "We know that whosoever is born of God continueth not in sin; but he who is begotten of God and keepeth himself, that wicked one overcometh him not."

In keeping with this rendition, verse 16 says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." This shows that the Saints can sin and be forgiven.

In the instructions relative to healing the sick the statement is made, "Is any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and

the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Paul in the seventh chapter of his Roman letter gives a clear elucidation of the fact that with all people there is always more or less an ever-present desire to sin so long as we are in the flesh. Please read.

"Them that sin, rebuke before all, that others also may fear."—1 Timothy 5:20.

In view of the foregoing it is folly to affirm either that we can not or do not sin or that God has taken away from us all desire to sin. How can God reward us "according to our works" if he interposes and abrogates our agency to the extent that our works must be according to his will and not our own? Virtue lies not in a divine protectorate from sin but rather in our own developed will-power to resist it. From the cradle to the grave Christ was tempted by the world, the flesh, and the Devil; and, as with Paul, evil was present with him. He possessed the power to repel the Devil and he departed from him.

Unfortunately I have been privileged to associate with quite a number of men and women who claimed to be wholly sanctified, and who had not sinned for a long period of time. It all rested on what they called sin.

I know of one old man in Pennsylvania who had not sinned for ten years (?) who upon our advent into his part of the country was the most willing one of our enemies to circulate false statements against us. One day he was in the field plowing, and the animal which he was driving, being a provoking creature, his temper got the better of him and he up with a singletree and knocked the creature down. I suppose he was acting upon that statement of Paul, "Be ye angry and sin not." But this loophole is too small for him to get through, as the better translation says, "Can ye be angry and not sin? Let not the sun go down upon your wrath."

This same man's wife stood in the doorway and called to him to desist from his brutality and he yelled back at her: "Go into the house and shut your mouth or I will do the same to you." And he had not sinned for ten years!! If that is correct, very few of us will be lost. I have known people wholly sanctified but who were so quarrelsome that even their companions in wedlock have been compelled to leave them. I have known some so penurious that they would haggle for an hour with a poor washer-woman over a few pennies.

No, it will not do to lay claim to so much personal virtue. The better way is to live as pure as we can and allow God and our fellow man to determine the character of our virtue or holiness. Sounding our own praise is not Christlike, for when one approached him saying, "Good Master," he gave reply, "Why callest thou me good? none is good save one, that is God."

The Holiness people, like all other extremists, have taken a doctrine, which if properly applied, is all right, and have carried it to extremes. The great purpose of the gospel is to develop character; to call out the latent forces of good within the man and developing them until they will overbalance and crowd out the evil. It is the supremacy of the mind and the soul over the flesh, the body. It is the coöperation of the divine with the human. God supplies the tools, we must do the work. The principles of truth emanates from God, we must apply them before we reap the harvest. Holiness and sanctification are the end, the consummation of service, and not the beginning.

Yours for an exalted faith and service,

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Selected Articles.

THE NEED OF A NEW APOLOGETIC.

The most serious religious problem of to-day, as viewed by the Reverend William P. Merrill, of Chicago, is bound up in "the fact that the church is a factor of lessening importance in the lives of good people—morally good, helpfully good, aggressively good people." The greatest need of the church, he adds, "is such a presentation of Christianity as shall make it the chief object in the hearts of such people." He says further (in the *Biblical World*, January):

"Of course, I know that some surface indications are the other way; church-membership has grown five times as fast as the population of the country, benevolence four times as fast as the country's wealth, and all that. But this is more than a matter of figures. It is a question of the place of the Gospel and the church in the hearts of leading men and women, leading in ethical standards, in helpful activity, in thought. And I believe that there is an increasing number of such leading men and women whose membership in the church is not the chief thing to them, means little if any more to them than their membership in the art institute, or the orchestral association, or the women's clubs."

There are many questions, continues Mr. Merrill, on which the light of a new and practical apologetic is needed. He mentions, in particular, the subjects of "salvation," "the spiritual life," and "the social value of the church." We quote again:

"The first need is to show that salvation is something definite, practical, and vital. I use the word 'salvation' in a loose sense, to denote that which is offered in the Gospel, that which we present to men in our preaching. The man who has 'accepted Christ,' the man who 'is a Christian' has something. What is it? . . .

"Do you clear the matter up by saying that salvation is 'from sin'? That sounds well, but what does

it mean? That the Christian is always moral, and the unbeliever always immoral? The facts are against such a statement. That the Christian is not counted as a sinner in the sight of God? That does not appeal to the ethically sensitive man of to-day, who cares little what he is counted, and everything for what he is. Do you make the matter much clearer when you say that salvation means 'character'? Can you put any sharp, strong meaning into that? Has it any vital connection with the person and work of Christ, and the truth of his Gospel, and with faith in him? Is the preaching of the Gospel anything more than the teaching of ethics? If so, what? Shall we fly with Doctor McConnell to the theory of conditional immortality? Shall we find the answer in the life of fellowship with God?

"These questions may indicate the deeply felt need of a new statement here, a conception of salvation definite enough, practical enough, vitally important enough, to attract to Christ those before whom it is set. I believe many besides myself are waiting for the man who can give that question, 'What is salvation?' not a final answer (for that is impossible), but the answer we need in and for our own time."

The second great need, affirms Mr. Merrill, is a clear statement about the whole matter of the spiritual life:

"Here is the very core of Christianity as we apprehend it to-day. We differ in our creeds, but evangelical Christians are agreed as to the reality and importance of the spiritual life. We are turning more and more from the legal, formal presentations of Christianity to the vital and spiritual. The Holy Spirit, the indwelling Christ, fellowship with God—these and like phrases are used in this day as never before. One of the first things in amending the confession of faith of the Presbyterian Church was to insert a chapter on 'The Holy Spirit,' and the spiritual life. . . . Yet here, too, is not the strong, keen-sighted apologist needed? He must discriminate against counterfeits, loose unworthy notions of spiritual life. Occult and mystic systems abound. It is needful to heed John's exhortation, and 'try the spirits whether they be from God, for many false spirits are come into the world.'"

The third need Mr. Merrill deems "perhaps the greatest and most apparent." It is "to make clear that the church has a function in society, a part of supreme importance to play in human progress and well-being." The writer declares on this point:

"I believe the church is not indifferent to the masses, but only uncertain. It realizes its failure to reach those most in need more bitterly than do the masses themselves, or the critics of the church. But it waits to know what to do, what path to take. Are the settlements pointing out to us the true way, and is the institutional church the right response to make to the need? Is something more radical necessary, a

Protestant order of St. Francis vowed to poverty and service of the poor, serving in a new spirit and form of consecration? Professor Harnack hints that this is needed, that missionaries and mission workers should take the tenth chapter of Matthew as their rule of life. Do we find the right guides in the ministers who are going to factories and other great business centers, and there preaching to the working men and reaching them personally? Is Doctor Strong the true prophet, and does he point out what is truly to be the 'next great awakening'? This at least is clear to us, that the ministry and the church must be consecrated as never before to real social service; there must be less following Christ for selfish reasons, and more taking up the cross. But who will show us the way?

"I believe the heart of the church would gladly respond to the right call. And I believe the world would respond to such a ministry. Bishop Winnington Ingram, of London, is the greatest living apologist in this line. By his work, by his sacrifices, he has found great influence, not only in winning the masses, but in winning the cultured, the indifferent, because they see in him the representative of a Christianity that is a social force. The church must become, not in name, but in fact, the greatest brotherhood on earth, the greatest instrument for truth, righteousness, and love in society. That will best commend Christ and his gospel to a world keenly alive to social conditions ethically sensitive, and indifferent to religion largely because organized religion seems dragging behind rather than leading, in the effort to realize the brotherhood of man."—*Literary Digest*, January 31.

Mothers' Home Column.

EDITED BY FRANCES.

"And if in thy life on earth,
In the chamber or by the hearth,
'Mid the crowded city's tide,
Or high on the lone hillside,
Thou canst cause a thought of peace,
Or an aching thought to cease,
Or a gleam of joy to burst
On a soul in sadness nursed;
Spare not thy hand, my child;
Though the gladdened should never know
The well-spring amid the wild,
Whence the waters of blessings flow."

Friendship.

Dear friend, I pray thee if thou wouldst be proving
Thy strong regard for me,
Make me no vows, lip-service is not loving;
Let thy faith speak for thee.

Swear not to me that nothing can divide us—
So little such oaths mean—
But when distrust and envy creep beside us,
Let them not come between.

Say not to me the depths of thy devotion
Are stronger than the sea;
But watch lest doubt or some unkind emotion
Embitter it for me.

Vow not to love me ever and for ever,
Words are such idle things,
But when we differ in opinion, never
Hurt me by little things.

I am sick of words; they are so lightly spoken
And spoken are but air.

I'd rather feel thy trust in me unbroken,
Than to list to words unfair.

If all the little proofs are heeded,
If thou art always kind,
No sacrifice, no promise will be needed
To satisfy my mind.

LAPORTE CITY, Iowa, January 24.

Dear Sisters of the Home Column: I have never seen anything from this part of the country and thought I was entirely alone in the faith, but in my last HERALD I saw a letter from a sister, Mrs. J. A. Goodrich. If the sister will send me her address I will try to find her sometime when I go up to Waterloo. I inquired for Saints when I was staying in Waterloo over a year ago, but could not hear of any.

I take the HERALD and *Ensign*; and after I read them I would be glad to send them to some one who is not able to take them and would like to read them.

I have not seen any one ask for the *Autumn Leaves* or *Hopes* that Sr. Jane Heaton offered. I would be glad to get them to read, and would then send them to any one who would like them.

I enjoy reading the letters and rejoice that so much good is being done. And again it makes me sad to read the opposition some of the elders have to contend with and can get no place to preach and tell the angel's message.

Your sister,

R. F. D. No. 4.

MRS. MARY JOHNSON.

Dear Sisters: I have been a silent reader of the different views on the flower missions, and would like to tell my story too. I believe the flowers themselves have a mission regardless of by whom or how they come to us. Not long ago a poor mother crushed and nearly heartbroken by the sudden and terrible death of an only son, was prostrate on her bed for weeks. Words failed in her awful bereavement to bring her comfort, and it seemed the gates of heaven were closed against her, and that God had forgotten her in her sorrow. She had tried to serve him nearly all her life, but when the tempter came and said, "God is cruel." Oh, what a struggle was going on in that poor heart! But one day a neighbor (but the poor mother never realized just who brought the first) came with a bouquet of lovely flowers, the same dear little flowers that had been gathered so many times for "Mamma" by the loving hands that death had stilled, and to the mother it seemed that the dear one spoke to her through the flower that they both loved so well, and he seemed to say, "God careth for the dear flowers through the cold winter, only to give them life on the glad spring morning. So, too, will he care for me and in the glad resurrection morn I shall greet you again, He has promised that 'though, we die yet shall we live again.'" Think you not that those dear flowers had a mission of their own, and that we should accept them for the lesson they teach us? God grant that every flower mission girl may not only bring comfort to the afflicted but take the flower lesson home to herself.

A MOTHER.

WHILE reading the above we have been pondering seriously upon the question, as to why so few of the sisters enter in and occupy the space gratuitously offered them in the Home Column? That it is not for the want of talent we have long

been convinced, and if the many who are capable of so doing were only to contribute their mite, it would take but a portion of time so small that few indeed would be able to plead "want of time" as an excuse. Is not the injunction, "Help one another and be kind," a divine and loving one? In the "Home Column" the opportunity of doing this is offered in so many ways that we often marvel they are not embraced with gladness and alacrity such as would forever exclude the necessity of filling the space with selections. What do you think of it sisters? —Ed.

Prayer Union.

Mrs. William Kennicutt, of Appleton City, Missouri, desires the prayers of the Saints and the Prayer Union for her daughter, Mrs. Warren McElwain, who is afflicted with the rheumatism; and also for herself, as she is bothered with deafness.

Letter Department.

MIAMI STATION, Missouri, February 2.

Editors Herald: It has been some time since I wrote to the church paper. I am busy in gospel work, preaching in new places where they never heard the angel's message. I preached about fourteen sermons at this place, in Sr. Kay's house. Went to Dewitt, next town below, on the Wabash Railroad. Tried to get a church, but was told a revival was going on. No one received me, so went on to Dalton, Missouri. Succeeded in getting the Presbyterian church at this place. Preached one night, large crowd out to hear, but could not get the church any longer. Was told that they had no coal for fuel. I came back to Miami Station, borrowed a horse, and rode over frozen roads, thirteen miles, to Jamaica Bend Schoolhouse and gave out meetings, beginning on Friday night. Had a full house. The people told me that they had had no preaching for two years or over. They were glad some one had come to preach for them. I will continue until I see what can be done.

I am here in the "regions roundabout" Zion, just across the Missouri River from Independence Stake. This is a peculiar field. I have gone into small towns with as many as two church buildings in them, where the people told me they had not heard a sermon preached in six months, of any kind. Glad to have me come and occupy. The people come out splendidly but do not obey the gospel for some cause. They do not oppose it, but treat me well. Several believe in nearly every place, but no baptisms; only three since I have been in this field.

I believe the Lord is opening up the way for us to reach the people in the "regions roundabout." So many people all over this country never heard a sermon by our people. I meet very little persecution in these parts, only in the way of small talk and rumor.

Dewitt, the town that refused to receive me, burned up, about half of it, a few days after I left.

I believe a great work will be done in these parts yet.

In bonds,

J. D. ERWIN.

PAWHUSKA, Oklahoma, January 29.

Editors Herald: I have been a member of the Latter Day Saint Church for about five years, but the first year was all the Latter Day Saint meetings that I ever got, and our ministers went to Iowa, and I have not been to a Saint's meeting since. Down here there is nothing but Methodists or Catholics, so I do not go very often. The Lord has seemingly forgotten this part of the wicked earth. The people seem to think of nothing but money. I long for the day when I can again hear the true gospel preached in its fullness. If any minister passes this way, he would be made welcome at my house, one and a half miles west

of Pawhuska, Osage Nation. The nearest meetings are at Topeka, Kansas.

With the hope that I may soon be among the Saints, and by asking an interest in the prayers of the Saints, I will close this letter.

Your brother,

JAMES FARMER.

OGDEN, Utah, January 31.

Editors Herald: We are still in the conflict and keeping busy. The needs of our present missionary work have been partially met by the use of a horse and buggy which a couple of our members here have placed at our disposal for the winter. We are putting out appointments in the country roundabout and driving out to fill them. We find some interest, some opposition, and what is the hardest to meet, a good deal of indifference among the members of the dominant church here. Still we think we are making some progress. We are trying so to present the gospel message that the "good will toward men" may be felt by all who hear us.

By request of Bro. W. H. Kelley we have lately made a trip to the extreme northern part of Idaho, to Kootenai County, where Brn. Holt and Harris have each had a hand in planting the work. Sagle is the name of the postoffice, and our meetings were held in the schoolhouse. The interest and attendance was good, and two were baptized there this time, making four Saints now in that neighborhood, and many friends. We held twelve preaching services and many were the wishes expressed that we might soon return and give them another series of gospel meetings. That portion of the Rocky Mountain Mission known as the Panhandle of Idaho should be disassociated from the Rocky Mountain Mission and made a part of the Washington District or Pacific Slope Mission. Or else there should be a missionary from this mission given that as his especial field. It is a promising field, but not easily accessible from the southern portion of this mission.

We were surprised at the mildness of the weather there, as we expected to find it very cold. Sixteen degrees above zero was the coldest weather while we were there. Snow was plentiful, and we had a sleigh-ride every day; and, now listen while we say it, fresh venison or fresh fish for nearly every meal. Now does not some one want that field? The mountains are quite heavily wooded, and game and fish are plentiful. Well, while we were hunting for men we did enjoy the fruit of some one's hunting for venison and fishing for whitefish. But what was better, we were made to rejoice by the presence of the Spirit while presenting the gospel message.

We wish the HERALD God-speed.

504 Sixteenth Street

A. M. CHASE.

COALGATE, Oklahoma, January 28.

Editors Herald: God has given the Christ to us for a witness, a leader, and commander. (Isaiah 55:4.) We should observe with all diligence all that Jesus taught, and be willing to follow where he leads. We should always try to please our great Redeemer, letting the world, that are not of us, speak what it may concerning our creed, for our creed is all truth. Jesus says, "If ye do the will of the Father ye shall know of the doctrine, whether I speak of myself or whether it is of God." This is clear enough to cause us to press forward all the time and do what we can for the Master's cause. It may seem hard when the evil one tempts us, but we should never give up to our temptation, lest we would be discouraged. The Devil, the great master of all evil, is always seeking to overthrow the Master's work.

Dear Saints, I ask an interest in your prayers that I may be able to defend this great and noble work that God has given in these last days.

It is somewhat discouraging to see how the world is trying to use us, but so it was in the days of our Savior. We should keep pressing forward and not be discouraged. Let us be humble and prayerful before God.

W. R. RUSH.

MALLARD, Iowa, January 30.

Editors Herald: I am preaching and lecturing to some of the people who attended the Shamberger-Hunt debate, held here last October. I have been assured that had the HERALD editors heard the scoring and low estimate that a prominent member of the Brethren or Dunkard Missionary Board gave O. J. Beaver, during the time of the debate, for his dishonorable methods used in arranging for, and the conducting of his side of the discussion as a moderator, his (Beaver's) false article which appeared in the *Gospel Messenger*, would not have been copied into our publication. (See HERALD, November 24, 1902.) I assure you that Brn. F. A. Smith, J. M. Baker, D. King, and others would gladly bear witness of the above.

Of the debate, Mr. Beaver wrote: "The Brethren at Mallard are much built up, and I think it will be a great help to the cause at that point." Does the following statement from one of their members indicate that their work is "much built up"? He said, "We have held but one preaching service since the debate, over three months ago."

I will not intrude with a full reply to Mr. Beaver's article, but will say that only a few true sentences can be found in his entire "writeup."

Bro. W. J. McKim, of Deloit, Iowa, is here in the interest of the Sunday-schools, and he has filled two appointments very acceptably. This field is ripe for gospel work, and I truly hope careful laborers may be sent here the coming conference year.

C. J. HUNT.

SEILING, Oklahoma, January 27.

Editors Herald: Will you please publish the following as an apology to the Saints of the Oklahoma District for the loss of the conference minutes, held at Seiling, December 5 to 7, 1902. I regret the matter very much, though not altogether to blame. I wrote the minutes up very carefully, and handed the letter to the mail carrier, as had been my custom, as I lived two and one half miles from the office and directly on the route. It was carefully addressed, with my own private stamp on the upper left hand corner, and this is the first time a letter has ever been lost that I have mailed in that way.

I watched anxiously for the report and wondered why it was not published. Fearing something was wrong I wrote a letter of inquiry to the editors on January 18, and am just in receipt of a letter informing me that the report has never reached the office.

I have since moved from the place where I then resided, and my notes got destroyed. I thought to write a synopsis from memory but find that I am unable at this late date to do so. So I write this as an explanation. I trust this may be a satisfactory explanation.

H. F. DURFEY.

KANSAS CITY, Missouri, February 1.

Editors Herald: To-night Brn. Allen Tannehill, Emmett Palmer and myself attended the Christian Endeavor meeting at the Christian church, corner of Twentieth and Penn Streets, this city. We sang their songs, prayed and spoke with them. We were benefited by the association with them, and trust they received some good from us.

After the young people's meeting we stayed for preaching by the pastor, Mr. B. M. Easter, with whom we had a short conversation in which we told him that after the services we would distribute our literature at the church doors. We gave him a copy of HERALD of January 21 with the McGarvey-Beattie-Bays article in it; also gave him "The Reply," "One Baptism," "Laying on of Hands," "The Voice of the Good Shepherd," and two or three other tracts. He was frank and courteous to us, and expressed a desire to learn more about the Latter Day Saints.

We also gave a set of tracts and the HERALD to Mr. Allan, who is an associate of Mr. Easter in his church work. Mr. Allan was glad to get the literature, and desires to meet us again.

After the preaching Bro. Palmer went to one door and Bro. Tannehill and I to the other door, each with a bundle of HERALDS, *Ensigns*, and tracts, of which we gave from one to six to each person as they passed out. None were refused, but all seemed moved with a spirit of investigation and curiosity, for we had given out a few before the preaching services and told them we would give out the rest after the meeting, and that the reading would be of great interest to them.

There were distributed about one hundred copies of the "Reply," twenty HERALDS of January 21, and about three hundred other *Ensigns*, HERALDS, and tracts. It was all done quietly and with good feeling, not arousing any personal antagonism. We hope the impression of truth may be lasting with those who received it.

In walking home with Mr. Easter after dismissal he said one of the chief objections he had to us was our doctrines of a carnal nature, that interfered with the spiritual teachings of Jesus Christ. When asked for an explanation of what he meant, he said: "Well, polygamy is one of them."

Then we handed him a copy of "The Basis of Brighamite Polygamy," and talked some, with the result that Mr. Easter admitted that perhaps he held a wrong opinion of us, and stated that he would read our literature.

We parted friendly.

JOHN C. GRAINGER.

LOS ANGELES, California, January 30.

Editors Herald: One Tatsuo Yamazaki, a Japanese Buddhist priest, has recently arrived in San Francisco, on his way to Salt Lake City, Utah, whither he is going to study "Mormonism," with a view to better "equip himself to fight the spread of the doctrines of Mormonism in Japan."

This priest comes with the royal sanction; in fact he comes with the delegated authority of the emperor himself.

The emperor has several wives, but he has decreed that his son shall marry but one; he is opposed to the spread of the pernicious doctrine of polygamy in his country. Incidentally, I learn that the "Mormons" have been making numerous converts in Japan and this commission is to counteract, if possible, any further growth.

This, to my mind, is an opportune time for our people to set themselves right with the leading minds of Japan preparatory to the opening up of that country to our missionaries.

I have written to this gentleman referring him to our headquarters and suggesting that he will not do justice to the question of "Mormonism" until he has a personal interview with our worthy president.

We are having lovely rains here. Health of the Saints fairly good. We are still hopeful, though struggling against some obstacles.

Your brother in Christ,

T. W. WILLIAMS.

2802 South Grand Avenue.

HUNTINGTON, Arkansas, January.

Editors Herald: This finds me on the hills of Arkansas preaching the gospel of the Son of God to the people. Before coming here, I visited the town of Fanshaw, Indian Territory, and preached four times. The Saints seemed strengthened and some friends were made to the cause. The Saints urged me to come again. I promised to come again when the weather was better, for the roads were in very bad condition.

I then came to this place, a coal mining town, where about five hundred miners work. But I could not get a house in town, so had to take the country for it. I secured the Pine Grove schoolhouse, about four miles from Huntington. Had fair crowds and good order until some one started the story that I had seven wives. So after I had preached five sermons, as I was leaving the schoolhouse I got a shower of eggs. My nephew about nine years old, was hit more than I. Our clothes were badly soiled. But I have secured a schoolhouse two miles nearer town, and

commence preaching to-night. Eggs or no eggs, this gospel must be preached for a witness before the end comes.

I rejoice to see through the HERALD that "Bonny Scotland" has two branches of the church organized again. When I left Scotland forty years ago, when the church prospered in Fifeshire, the East of Scotland. The Saints then came to meeting, walked for miles, and brought pieces of bread in their pockets and stayed in the meeting-house all day, speaking of the coming of the angel to Joseph the Seer. But what a change took place when the Utah elders came. I remember the first thing was to preach polygamy. Many of the Saints left the church at that time. I remember my father telling the Utah elders that he for one would have nothing to do with polygamy. My father and mother both renounced polygamy, thank God. They both united with the Reorganized Church. The next thing the Utah elders did was to teach the Scotch Saints to dance the American dances. They called a ball and commenced dancing, and danced all night. I was young at the time, but remember it well.

So that was the breaking up of the church in "Bonny Scotland." But may the time soon come when the church will flourish again in Scotland, and all other lands; and may the words of the Prophet Isaiah soon be fulfilled: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God."

I ever pray for the redemption of Zion, the welfare of the Saints of God.

PETER ADAMSON.

GULFORD, Missouri, February 4.

Editors Herald: Where is a stopping place in this work that one may rest and have a little recreation? I do not ask this question with a view of stopping, but I would that many would ask themselves this question, and echo will surely answer, Where? In the language of Peter, To whom shall we go? Thou hast the words of eternal life. There is, dear Saints, no place to stop this side of the grave. There is recreation in being actively engaged in labor for our Master. When the Spirit of our Master is given, our burden is lightened, and when the work is done we rest from our labor. Then there is recreation.

Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for you who have suffered in the flesh should cease from sin, that you no longer the rest of your time in the flesh, should live to the lusts of men, but to the will of God.

Sometimes the way may seem dark, trials hard to bear, temptations formidable. Yet the still small voice whispers, On! Christian soldier. Faith, activity, persistence, and wisdom is mighty to save. The victory is sure. As Christ suffered the reproach of the world for us, we should be of the same mind, willing to suffer reproach for the cause of Christ, which is the salvation of men.

As I trudge along on my weary way, sometimes alone, so far as human sympathies are concerned, I think Jesus is cognizant of the good we do. I see labor for all. The Sunday-school, Religio, Gospel Literature Bureau, etc., furnish ample work for all who do not hold the priesthood, and also for many who do. The fact that we should "warn our neighbors" opens up a large field which needs laborers. We often hear the cry, like the Macedonian call, from isolated Saints and friends, "Come over and help us." Young men and maidens, prepare yourselves, get ready for the call. The Lord needs many laborers for the great field, ripe unto the harvest. (Doctrine and Covenants 6:2.)

But now for the present; the time now is ours. Let us hope

for the future, for the future largely depends on the present. The Sunday-school, Religio, and General Literature Bureau, furnish opportunities for your education and training. Get into the ranks, young men, young women, and train. Soon the Lord will call from such regular army those who are to represent him abroad. Yes, there is work for the young women as well as the men. There are other places to fill, such as the ones that Srs. Burton, Peterson, Anderson, Palfrey, Frances, Etzenhouser, Stebbins, Clark, Curtis, Hulmes, and a host of others are now filling.

Scandinavia, Germany, China, Portugal, Japan, India, etc., are yet to be opened to visitation of the gospel. (Doctrine and Covenants 125: 11; Matthew 24: 14; Revelation 4: 6, 7.)

Let us, dear Saints, go on to perfection.

Your brother,

W. B. TORRANCE.

CHICAGO, Illinois, January 19.

Editors Herald: Things here look encouraging, although we have baptized but one the past year. But I have had plenty of other missionary work to do. Things look brighter for my work to prosper in the very near future than ever before. New doors are being opened to me in other churches and missions the latter part of last year and in this the new year. The upper-crust colored people are looking at our tracts and pamphlets and often new faces come to our mission and talk with me about the work. And there is a very noble lady who about two weeks ago sent to my mission a very fine organ worth sixty dollars. She is a very fine organ-player, and hereafter will take the lead of all singing for the mission. May the God of heaven bless her. I am sure that our work will boom here the present year. Our work is onward. I am quite busy with the sick. Quite a number are sick at present. Pray dear Saints all over the land, that Zion may be built up among our race of people.

GEORGE H. GRAVES.

MARYVILLE, Missouri, February 2.

Editors Herald: While renewing for HERALD must say a few words in regard to its valuable pages. It seems the HERALD grows better week by week, and indeed grows dearer to us, as it is the only preacher we have, we being among the isolated ones. We are the only Saints in this vicinity, yet we are trying to let our light shine, that the honest-hearted may see the benefit of, and embrace the genuine gospel.

I sometimes feel impatient and provoked when I hear people asking such questions as, "Do you worship Joe Smith or Jesus Christ?" "I do not see how you can worship Joseph Smith as your God," etc. But when we think of the ministers of various denominations teaching for doctrine, the commandments of men, we are reminded of Paul's saying, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Dear Saints, how thankful we should be, that we have been permitted to understand and obey this glorious gospel.

I am indeed glad that it was my lot to be reared by Christian parents who did all in their power to lead me to the straight and narrow path that leads to life eternal. And by the help of my heavenly Father I intend to walk in that narrow path until at last it shall be said of me, she has fought the good fight, and has kept the faith.

I have not been as successful as some in getting subscribers for the HERALD; have only succeeded in getting one. But I feel I have done all I could under present circumstances.

Would be glad to have the missionaries call on us at any time. Drop us a card, Bro. Stead, telling us when and where to meet you, and we will not labor under mistake of phone messages

again. May God's blessings be with the Saints everywhere, is the prayer of your sister in Christ,

SOPHIA POWELL GUNSOLLEY.

AKIN, Illinois, January 31.

Dear Herald: For the benefit of others I will tell my experience in giving out our church papers at the schoolhouse. I laid my plans and started on Thursday to be there when the school was out, so the children would be sure to take them home. I got there on time and the children came around the buggy. I could not hand them out fast enough. On Friday I went again, with good success. Monday it was still very muddy, and I put it off and did not go. That night I dreamed that I was sitting on the edge of the porch, and people came from all directions and just kept coming, and I had not prepared anything to eat. You can imagine how I looked as they were all expecting something. The interpretation, the Lord had prepared the way for my work, and I had not done my part as it had been planned. I see the necessity of promptness.

I have been wondering what has become of our missionary. He was within three miles of here last June, and has never been back in these parts since. I see from his letter that he has been in Wayne County all winter.

Brn. Ammon White and J. W. Paxton were here a few days and gave us a few sermons and baptized one. I want to say to all who have church papers there are people everywhere who will read them. Try it and see.

Your sister,

MELVINA ULMER.

TUFF, Texas, January 28.

Editors Herald: The work here is a moving slowly. Plenty of opposition to hinder the cause. Bro. John Harp has just closed a series of meetings here; one baptism; others near the kingdom.

At the close of our meeting last night, L. D. Ferguson, of the Christian Church, made a challenge. The propositions were drawn up, and if Bro. H. O. Smith approves the propositions there will be a chance for the honest in heart, and those who are not prejudiced, to get their eyes opened. Mr. L. D. Ferguson commenced a debate here once before, with Bro. T. J. Sheppard. It was never finished, as Bro. Sheppard took the chills and was not able to finish. Mr. Ferguson told Bro. Harp that he did not want him to take a chill.

Bro. Harp is a good worker. We need a dozen such men in our district. He never gets tired of telling the gospel story. We hope that he will be sent back here next year. The work needs building up; it will take a rustler to do it.

I hope to live to see the day when all the Saints will do their part, each and every one be willing to make sacrifice for the Lord. Then the work would build up and not go down. May the Lord bless each effort that is put forth for his cause, is my prayer.

O. L. ADAMS.

JAMAICA, Iowa, January 26.

Editors Herald: I received the Photo Album all right, and can say I am well pleased with it. It is well worth the sixty-five cents. I would not take double the price of it, if I could not get another one; there are so many familiar faces in it that I knew years gone by, when I first came into the church, some that I never expect to see again till we meet on the other side.

I am striving to so live that I may be able to meet my sisters and brothers in Christ in the great by and by. I am one of the isolated ones and sometimes think my lot is a hard one. But when I read of others that are in the church and have not heard a Latter Day Saint sermon for three or four years, I think I ought not to complain, for I do have the privilege of going to the reunion every fall and enjoying the good sermons and associating with my sisters and brothers in the faith. The Lord has

blessed me with means to be able to take the church papers, and I enjoy them so much; I would be very lonely without them. I do not see how a true Latter Day Saint can get along without the church literature and keep pace with the church. I read my papers, then loan them to my neighbors. Some will read them and some do not seem to care about reading them; but I try to let my light shine and try to live so as to bring no reproach on the cause I love so well.

I ask an interest in the prayers of the Saints, that I may ever be faithful and hang to the rod of iron and be saved in His kingdom.

Your sister,

MRS. R. L. GOREHAM.

ALEDO, Illinois, February 2.

Dear Herald: While perusing your pages in the past, seeking for spiritual food, I have feasted at your table, laden with that which enriched the soul, gave the needed cheer and comfort to the faint-hearted, enabled the weary traveler on the rough and rugged highway, through the forest of opposition and uncontrollable events, and over the stormy ocean of life.

This repast we have found on your fair pages from childhood till the present time. May the richest blessings of the omnipotent Jehovah rest upon all who contribute to your pages, in the glory of his name and honor of his cause.

I have been made to comprehend the truth of the prophetic statement that God is no respecter of persons, but that he will honor and love all those who obey him, be their number many, or the chosen two or three. He hideth not his face, but like a mantle of peace does the Spirit of God rest on those who worship him with a holy heart and a contrite spirit. Our duty may call us far from home and loved ones, meeting opposition on the right and on the left, enduring the scoffs and the frowns of the world. But in the midst of all our difficulties and afflictions God is there, everywhere, around and about us is the all-seeing eye of the great I Am.

I can testify of his goodness, that when despair seemed to fasten itself upon me and prayer seemed a vainful repetition, true to his blessed promise, that we shall not be burdened above that which we are able to bear, came the needed peace from above through the voice of his Holy Spirit, full of instruction and hope, or by dreams at night.

While reading an account of Sr. M. J. Head's vision in HERALD of January 21, my eyes moistened with tears of joy as it brought vividly to my mind the blessed revelation I had in a dream a few years past, that peace that passeth understanding, that heavenly joy of which I tasted, when earth shall be as Eden and we shall know as we are known. I will prize it as a sweet memento while this life shall last.

I dreamed that I was in company with other Saints. We were pressing our way through a forest. There were traces of weariness and fatigue depicted on our countenances, as we had burdens which were hard to bear. Now and then we picked treasures from the underbrush and shrubbery that lined our pathway that we thought were too precious to pass by. In so doing we were oftentimes very weary. Our physical strength would be almost gone. Gathering courage anew, we pressed our way onward, sometimes looking about us for a resting place, but none could be found. There was naught for us to do but move steadily onward.

Finally there lay before us a large body of water, and we embarked on its bosom. Our little bark, after riding many a foamy billow, landed safely on the other shore. Dear Saints, how I wish it were possible to command language that would give you a comprehension of the rest and joy that came to us, and of the glory of God that pervaded the atmosphere where we were transferred from this boat into as it seemed a car of exquisite workmanship.

Smoothly, and without one jar, we glided along over a carpet

of beautiful verdure, such as was not earthly. We were clothed in soft, white apparel.

We gazed on the beauty of our surroundings; and far as the eye could see waved boughs and foliage of grandeur, intermingled with beautiful flowers of delicate tints and exquisite whiteness.

We moved slowly and smoothly along. Oh! the joy and delight that filled my being as I reached out my hand quite frequently and plucked those snowy white flowers by the wayside. The soft, rich, mellow light of the glory of God rested in holy benediction on every face and everything was surrounded with it.

We were still moving onward when the morning light awoke me from my slumber.

Now with love to the loyal household of God, whom ye are my brethren and sisters in Christ, after this voyage over the tempestuous sea of life, may we through the grace of God anchor our frail barks safely on the other shore, is the prayer of your humble sister,

MINA HARNEY.

SIoux CITY, Iowa, February 2.

Editors Herald: I closed a week's meetings two weeks ago to-night at Akron, where I baptized one, and left others near the door of the kingdom.

I returned here then and commenced meetings in the suburbs near McCook in South Dakota, just across the line. Bro. Oscar Case had left a good interest there. I expect to continue the most of this week. Saturday night about twenty-six were present. We have a good interest, and I think that some will accept the truth soon.

We have a nice little hall here in the city, on West Third and Kansas Streets. I am proud of our little band of Sioux City Saints, and of our brother who is branch president, Bro. M. P. Berg. He is a safe man in the work of the Lord, and he has the esteem of all the Saints, and is worthy of it, too.

I have made my home while here in the city at Bro. Townsend's and Bro. Harris'. The former place has been a home for the elders for years.

I expect to go to our quarterly conference at Little Sioux the 7th and 8th, and from there I expect to go to Sandy Point for a short time. I have more calls for labor than I can fill. I lost two months last spring on the account of my mother's sickness, and I am not yet caught up with my work.

The outlook for the work looks good in this district. The Lord has blessed me of late in my efforts for the truth.

116 Bluff Street.

W. A. SMITH.

MISSOURI VALLEY, Iowa, January 26.

Dear Editors: I recently sustained severe injury. My knee was split about four inches clear to and into the bone by a tree falling against it on January 16th, and I have since been in bed.

I feel this morning like writing to your columns. I am well pleased with your effort to establish and maintain "the work of the Lord" against such strong opposition. I appreciate the "History of the Church," which is an indispensable collection of facts. I have been comparing "Beadle" and some others' statements with the "History." The results are very gratifying.

I have not done much for some months. My health is not the best. I have had to remain at home for nearly five months by reason of sickness in our family. Our oldest boy, nine years, cut off one of his fingers in a corn sheller in August. In November the other boy, seven years old, had an abscess under his ear, which lasted for six weeks in all; and lastly, here I am with almost a broken limb. It has closed up the way for the present, but my highest ambition is for the prosperity of the work.

Our branch business-meeting convenes Saturday, the 31st. We have not been able to hold meetings regularly for some time; but I feel that many of the Saints are beginning to feel more keenly the need of keeping the important command, "Meet

together often." May the Lord bless us with his Spirit until we all become fully alive to the necessity of living by every word that proceeds from his mouth.

I have looked forward to the coming conference for a long time with the happy thought that I might attend, but the way has closed up, from present outlook.

May the Lord sustain and guide all to the obtaining of the desired results, is my prayer. C. F. PRATT.

PARRY SOUND, Ontario, January 30.

Dear Editors: The good work moves onward here amidst the opposition of the enemies to our grand cause. On the 14th of last month three were added by baptism, two of whom were heads of families. On the 27th instant two more were added,—a young lady, a member of the Church of England, and a Mr. Hodge, the husband of a sister who was baptized on December 14 last, thus making five baptized since I came here on November 18. Bro. R. J. McKenny has been a great help to me and the work here, in supplying me with tracts and pamphlets for free distribution, as well as financially. He is a whole-souled boy, and a credit to the church.

I organized a Sabbath-school here on the evening of the 28th to be held at Sr. Cronk's house. It will be called the Parry Harbor School. We had quite a gathering at the service and organization. Bro. Robert McKenny was elected superintendent and Bro. Hodge assistant. We intend to begin the class-work on February 8. We expect to start out with twenty scholars, divided into three classes. Sr. Cronk has a splendid house for school work, having three large, separate rooms, which will avoid confusion in class-work.

We are having very cold and stormy weather. I opened up a new place last night seven miles out of town and had to return to-day through a terrible snow and wind-storm, one of Manitoba's blizzards. Not very good medicine for one just getting over an attack of la grippe. SAMUEL TOMLINSON.

Miscellaneous Department.

Church Secretary's Notice.

Reduced Railway Rates to General Conference.—The Western Passenger Association has granted the usual reduction in rates, certificate plan, to the General Conference and Conventions, to be held at Independence, Missouri, in April next. Particulars later, on completion of all arrangements. R. S. Salyards, Church Secretary. Lamoni, Iowa, February 9, 1903.

Notices.

To Missionaries in Kansas, Missouri, and Southern Illinois: I desire all the ministers in my field—which comprises Kansas, Missouri, and Southern Illinois, to report to me on the first of March, the following items: Whole number of services attended, times preached, number baptized, number ordained, branches organized, districts organized, marriages, children blessed, and the number of sick administered to. State if you desire to have an appointment to do missionary work for the coming conference year; what field is your preference, and why. (Although your choice of field cannot always be granted, as it may not be expedient and wise to do so, when taken under prayerful consideration by the appointing quorums.) Report the number of dependents, such as wife, and number of children, boys or girls, and age; also what amount will be absolutely necessary to supply these dependents with the necessities of life, while you give your time to preaching of the word, "without purse and scrip." Let all of your reports come through the hands of the sub-missionaries, as far as is practical. Every report should be in my hands not later than March 10. Fraternal yours,

I. N. WHITE.

INDEPENDENCE, Missouri, February 5, 1903.

To the Saints of the Nodaway District: Are you really interested in the spread of this latter-day work? If so, read and act. "Study to show thyself approved, a workman that needeth not to be ashamed." If you would like to have gospel literature to read during the long winter evenings, or to distribute among your friends and neighbors, or if you know of any isolated Saints

who are not privileged to attend the church services, or are not able to subscribe to the church papers, or if you have any literature that you would be willing to donate to the good of the Bureau or a free-will offering with which to purchase good tracts for distribution, please write to me and let me know what you want or what you are willing to give in the way of literature or money. The mission of the Bureau is to collect and distribute good literature where it will accomplish good. Help it in its grand mission by sending me names and addresses of those wanting literature, also the literature, or means with which to supply the demand. W. B. Torrance, superintendent of district.

To the Missionary force in Wisconsin: As we are now nearing the close of the conference year, the time for annual reports draws near, and as I am expected to summarize the reports of the missionary force and place the same in the hands of the missionary in charge by March 15, it is necessary that your individual reports be in my hands by March 1. Please do not forget this, so that my report may not be delayed. As a whole during the year now drawing to a close you have been quite prompt in sending me your quarterly reports, for which I thank you and hope you will not be less so in this case. This being the last one of the year, you will make your reports inclusive of all labor performed in the State during the conference year from March 1, 1902, to March 1, 1903. Charles H. Burr, Plano, Illinois, Box 254.

Conference Notices.

The Independence Stake semiannual conference will convene at Holden, Missouri, March 7, 1903. At the conference of September, 1901, a resolution was passed that all of the priesthood be required to make a written report of their labors at least once a year. Some have not yet reported. At the conference of September, 1902, a resolution was passed asking that all branch and ministerial reports be sent to the stake secretary at least ten days before the convening of conference, so that the secretary can present a concise report to the committee on credentials at the first session of conference. If the ministry and officers of branches will send in their reports promptly it will assist the secretary in performing his duty as requested by the resolution referred to. Now, brethren, do not wait until you come to conference to bring in these reports but mail them in as requested. Ministerial report blanks can be obtained from your branch officers or by addressing E. Etzenhouser, stake secretary, 510 East Fifteenth Street, Kansas City, Missouri.

The Clinton District conference will convene with the Coalhill Branch, Missouri, March 7, 1903. Prayer services at 9 a. m. Business session 10 a. m. James Moler, district president; A. C. Silvers, district secretary.

Pottawattamie District conference will convene in Council Bluffs, Iowa, at 10 o'clock Saturday morning, February 28. Please send all reports, petitions, etc., one week before conference to the district secretary, J. Charles Jensen, 102 Broadway, Council Bluffs.

Northwestern Kansas District will convene at Gaylord, Kansas, March 14, 1903. A full attendance of officials and delegates is desired. Every one holding the priesthood should be present. Reports should be sent to the secretary. Let us keep the law and draw blessings from the Father. James F. McClure, district president.

Oklahoma District will hold conference at Seiling, Oklahoma, March 6, 1903, at 10 a. m.

Convention Notices.

Oklahoma District Sunday-school association will hold convention at Seiling, Oklahoma, March 5, 1903.

The Independence Stake Sunday-school association will convene at Holden, Missouri, Friday, March 6, 10 a. m. The reading of reports of officers and schools, also election of stake officers and delegates to General Convention will occupy the morning and afternoon sessions. Let all the schools, also all who have taken up the home department study, send to me full reports as early as March 2. Special attention is called to notice to Sunday-school secretaries as found in HERALD, page 93, current volume. Mrs. Abbie A. Horton, stake secretary, No. 117 Bowen Avenue, Independence, Missouri.

Died.

PARROTT.—On January 23, 1903, at Stevenson, Ontario, of inflammation, Sr. Mary Mageline Parrott; was born November 14, 1875, at Oxford, Kent County, Ontario; baptized September 21, 1902, at Romney Township, Kent County, Ontario, by Elder

The Saints' Herald.

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Samuel Brown, and confirmed the same day. Though her suffering was intense at times, yet through administration she received help and passed peacefully into the vale beyond. She leaves a husband, two children, and several brothers and sisters to mourn. Funeral services by Samuel Brown. The remains laid to rest in the Shanks Cemetery.

SAVAGE.—Sr. Lydia Alice, wife of Elder Wilber Savage, and daughter of the late Elder Levi and Meriba Anthony, died at Wilber, Nebraska, February 1, 1903, after a short but painful illness of what appeared to be neuralgia of the head. Deceased was born at Blue Springs, Nebraska, October 20, 1863; was baptized and confirmed into the church at Wilber, June 22, 1879, by Elder R. J. Anthony; was married to Wilber Savage, at Wilber, September 3, 1882. Funeral service at the house February 3, in charge of Elder C. H. Porter, assisted by Elder James Caffall. Her death came as a great shock to her numerous relatives and friends. She was a faithful wife and affectionate mother, and an energetic worker in both church and Sunday-school. "Blessed are the dead that die in the Lord."

VINCENT.—At his home, 129 West Costella Street, Colorado Springs, Colorado, January 25, 1903, at 10 p. m., William Henry Vincent passed away. He was born February 25, 1845, at Easton, near Wells, Somersetshire, England, coming to America in 1866. Was married to Mary Vinson, February 27, 1872. To them were born eleven children, eight of whom survive. United with the church in 1877; was ordained a priest June 18, 1882, and May 2, 1885, an elder. He died firm in the faith, having previously made all arrangements for funeral. Funeral sermon by Elder W. C. Duncan, assisted by J. E. Lalonde.

LOESCH.—At Nauvoo, Illinois, January 30, 1903, Miss Luanna Kate Loesch, aged 20 years, 8 months, 25 days. Funeral service at the residence at 10 a. m., February 1, in charge of and sermon by Elder William T. Lambert, and at 1:30 p. m. at the Powellton Hall, in charge of Elder William T. Lambert, and sermon by Elder R. M. Elvin from Job 14:14. The attendance, both at Nauvoo and at Powellton, was large, an evidence to the high esteem in which this young lady was held. She was favorable to our work.

The contents of the *American Journal of Sociology* is exceptionally strong in both illustrated and unillustrated articles. "Around the Island of Cebu on Horseback," is an illustrated article by Samuel MacClintock; and Katherine A. Chandler has an illustrated article on "A New Idea in Social Fraternity." A. J. Roewade discusses "The Cradle of the Trust," and Albion W. Small answers the question, "What is a Sociologist?" "Introduction to Sociology," by G. DeGreef is the first of a series of papers on that subject. Frank L. McVey tells of "The Social Effects of the Eight-Hour Day," and Frank Tolman has his fourth paper on "The Study of Sociology in Institutions of Learning in the United States."

In the February *McClure's* appears another very striking picture of conditions in the Hard Coal Regions. It is called "Children of the Coal Shadow," and is written by Francis H. Nichols. Of chief interest is Mr. Nichols' account of the "junior" unions formed by the boys working in the mines, and by their sisters, who work in the mills that have come to "Anthracite" on account of the cheap labor there. These child unions have the same organization, the same aims, the same methods, and often accomplish the same results as the men's unions, on which they are modeled. Their hatred of the "scab" is even more intense. Some of the stories Mr. Nichols tells, in this connection, show very significant that the sentiment of young America in the Coal Regions is a force to be reckoned with.

The New American Pacific Cable.

In its contract, signed with President Roosevelt, the Commercial Pacific Cable asks and receives no favors, no exclusive franchise or concession; promises to employ only Americans; will operate independently of foreign companies; and is entirely at the service of the country in time of war. As on the Atlantic Mr. Mackay's competition brought low rates and higher efficiency, so in the Pacific the rate from the Golden Gate to China will be cut down to one dollar a word. To Honolulu it is only fifty cents, and will be but thirty-five cents two years hence. A speed of transmission to Luzon is guaranteed of twenty-five words per minute. There is only one thing to regret, and that is the purchase of the cable abroad. Although the United States now manufactures \$25,000,000 worth of insulated wires and cables annually, or perhaps as much as all Europe in the same classes of material, that amount does not include very much deep-sea cable. But we shall surely change that some day by the superior cheapness and quality of the American product.

When Morse had painfully finished his first telegraph line, young Miss Ellsworth sent over it that beautiful initial message, "What hath God wrought?" At San Francisco, last Christmas-tide, little Miss Gage, the Governor's daughter, in sight of all the school children of the city, christened the land splice of the new cable which means so much to the peoples facing across the western waters. Thus John W. Mackay completes nobly, for coming generations along the Pacific, the grand task begun by that other typically great American, Cyrus W. Field. —Thomas C. Martin, in *Review of Reviews* for February.

The contents of the *North American Review* for February show a variety of strong articles. Thomas F. Ryan has an article on "The Political Opportunity of the South," while "Christian Science," by Mark Twain, is his third paper on the same subject. W. L. Scruggs, formerly United States Minister to Venezuela, discusses the "Origin and Import of the Monroe Doctrine." "The Art of the Dramatist" is treated by Brander Matthews, and Mrs. Lillian M. N. Stevens gives her reasons "Why the Army Canteen Should not be Restored." The other articles are: "Macedonia's Struggle for Liberty," by Charles Johnston; "The Industrial Crisis in the Philippines," by Brewster Cameron; "The Monarchs of the Triple Alliance," by Sydney Brooks; "Out of the Shadow," by Louis Morgan Sill; "Phillip Brooks," by Reverend Doctor Washington Gladden. W. J. Gaynor discusses "A Government of Laws, not of Men;" and H. S. Gans writes on "As to Lawlessness of the Police: A Reply." The second part of "The Ambassadors," a novel by Henry James, supplies the demand for fiction.

The March *Autumn Leaves* contains an interesting review of Max Nordau's recent article on "Zionism." A perusal of this article will give one a better understanding of the aims and methods of "Zionism."

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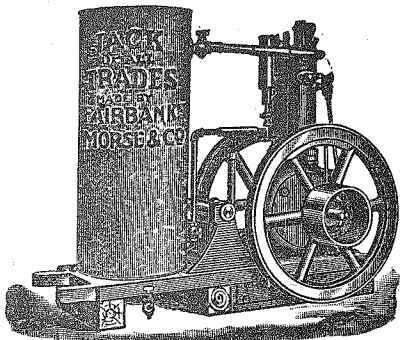
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, February 18, 1903

Number 7

Flora L. Scott

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

Editorial.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

GARBLING THE EPITOME OF FAITH.

In the *Semi-weekly Deseret News* for Monday, February 2, there is a purported copy of "Articles of Faith," having the name of Joseph Smith attached.

The fourth article is made to read as follows: "We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."

The Epitome as written by Joseph Smith, the Seer, and furnished to Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*, and published in that paper; and also in the *Times and Seasons*, volume 3, number 9, and dated March 1, 1842, page 709, gives this fourth article thus: "We believe that these ordinances are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."

In the "History of Religious Denominations in the United States," published by I. Daniel Rupp, in 1844, there is a chapter furnished by President Joseph Smith. This Epitome of Faith is given. Article four reads thus:

"We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."

What right have the officers of the Utah church to garble that declaration of Articles of Faith?

We may not object to the church in the valley putting out any list of articles of belief they may choose to subscribe to; but we have certainly a right to object to their making Joseph Smith responsible for the subtle reservation couched in the first clause of article four, as they give it in the *Deseret News* from which we quote. Joseph Smith was not responsible for this change, i. e., not Joseph Smith, the Seer.

We have a group of thirteen cards handed us by as many different elders of the Utah church at different times. On nine of these cards the Articles of Faith printed on the backs are like the one in the *News*, in article four, in the other four it is like the one in *Times and Seasons*.

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SOCIETY ISLANDS VISITED BY DESTRUCTIVE TIDAL WAVE.

In the papers for Monday, February 9, there appeared an account of a tidal wave which swept portions of the South Sea Islands. From the accounts given in the associated press news, we fear that some of our South Sea Island brethren may have suffered. We shall watch with considerable anxiety for definite news from there. We give herewith the associated press account of the disaster:

SAN FRANCISCO, February 8.—News of a fearful loss of life in a destructive storm that swept over the South Sea Islands last month, reached here to-day on the steamer *Mariposa* direct from Tahiti. The loss of life is estimated at one thousand souls. On January 13 last a huge tidal wave accompanied by a terrific hurricane attacked the Society Islands and the Paumotu group with fearful force, causing deaths and devastation never before equaled in a land of dreaded storms, a verification of man's inability to contend with wind and sea.

The storm reigned several days, reaching its maximum strength between January 14 and 16. From the meager news received at Tahiti up to the sailing of the *Mariposa* it is estimated that one thousand of the islanders lost their lives. It is feared that later advices will add to the long list.

The first news of the disaster arrived at Papeete, Tahiti, January 26, on the schooner *Eimeo*. The captain of the schooner placed the fatalities at five hundred. The steamer *Excelsior* arrived at Papeete the following day with four hundred destitute survivors. The captain of the *Excelsior* estimated the total loss of life to be eight hundred. These figures comprised only the deaths on the three islands of Hao, Hikuera, and Makokau, whose ordinary population is eighteen hundred. On Hikuera Island, where one thousand inhabitants were engaged in pearl-diving, nearly one half were drowned. On an adjacent island one hundred more were washed out to sea. Makokau and Hao are depopulated. Conservative estimates at Tahiti place the number of islands visited by tidal wave and hurricane at eighty. All of them are under the control of the French governor at Tahiti.

The surviving inhabitants are left destitute of food, shelter, and clothing, all having been swept away by the storm.

The French Government, upon receipt of news of the disaster took prompt measures to relieve the distressed district and dispatched two warships, the *Durane* and *Zelee*, with fresh water and provisions. The Italian man-of-war *Calabria* accompanied the two French vessels on their errand of mercy. As the supply of fresh water and provisions was totally exhausted by the storm it is feared that many lives will be lost before the relief ships arrive. As far as is known eight white people were among the drowned.

Included in these were Alexander Brander, N. P. Plunkett, of Oakland; T. D. Donnelly, formerly a fireman on the steamship *Australia*, and the local agent of C. Coppenrath, a merchant of Papeete. Added to this number was an unknown woman, who committed suicide from fright. As the islands were barely twenty feet above sea level and not surrounded by coral reefs it was necessary for all the inhabitants to take to the cocoanut-trees when the tidal wave began to cover the land. These trees grow to an immense height, many reaching an altitude of one hundred feet. All of the lower trees were covered by the raging seas which swept with pitiless force about and over them. The natives in the taller trees were safe until the cocoanut-roots gave way, and then they too were swept onward, far out into the sea.

The four hundred survivors brought by the *Excelsior* to Papeete gained the ship's side by swimming three and four miles from the tops of the cocoanut-trees. The *Eimeo*, though badly damaged by the storm also brought off as many persons as could swim to her sides, she, like the *Excelsior*, being unable to

run close to the shores because of the fearful violence of the ocean swells which continued to run abnormally high for a week after the tidal disturbances. Another schooner, the *Gaulois*, from the Marquesan Islands, six hundred miles from Tahiti, encountered the hurricane while en route to the latter place, and only the timely action of the captain in having the cargo, consisting of thirty head of cattle, thirty-five pigs, and thirty tons of cotton, jettisoned, saved the little craft from destruction. Even with this precaution the life of one man was lost by waves sweeping the decks.

One of the many acts of heroism reported is that a woman who climbed one of the tall cocoanut-trees and lashed her little babe to the trunk, hanging on to the body of the tree beneath the little one as best she could. There they remained for ten hours suffering great torture until finally rescued.

Thousands of tons of copra and over two hundred tons of mother-of-pearl shells are known to be lost. The pearl shells are valued at eighteen hundred dollars per ton, and many valuable pearls may now be lost to the world for ever, as these were considered some of the best pearl islands in the world.

The islands are located in latitude fifteen degrees south, longitude one hundred fifty degrees west.

After reading the foregoing we were of course very anxious, and watched the mails eagerly for some word from or concerning our missionaries there. On Friday morning, February 13, we received the following from Bro. Burton, dated at Papeete, Tahiti, January 26:

Last night a schooner arrived from the Paumotus bringing the sad news that on the 17th instant a tidal wave had overflowed portions of all the islands heard from, namely: Makatea, Tikahau, Raroia, Arutua, Apataki, and Fakarava. The island of Makatea is about two hundred feet high, but the village was built on a low piece of land near the beach. The brother writes me that the sea has destroyed all the houses of the village. The people went up on the high portion of the island and were there seven days, and as one man, they continued in prayer until the sea receded and left the place of their former homes bare and desolate.

A brother writes from Tikahau that the sea rose twenty feet above its usual level and destroyed thirteen houses, their copra and pigs. Many of the people went on board of their boats.

In Fakarava the sea cut a new channel through the village from the sea to the lake near the government house, which is injured by rocks and coral washing through it.

The French man-of-war is going up immediately to discern the condition of the islanders and to render assistance if needed.

We would be somewhat uneasy about Bro. and Sr. Gilbert, but they are about four hundred miles directly to the eastward of here, while the tidal wave, so far as we have heard, is to the northward, and here it was only a little higher than the usual spring tides and not nearly so high as last spring. And the little steamer "*Excelsior*," which runs up to the islands, left here three days after the tidal wave up north, and would arrive in Hikuera about the 23d and would have returned if anything more serious had occurred there than at the other islands.

So far as we have heard no lives were lost on any of the islands.

JOSEPH F. BURTON.

On the 27th Bro. Burton wrote another, as follows:

PAPEETE, Tahiti, January 27.

Editors Herald: The mail leaves this morning, and I hasten to write the morning news. Before six o'clock in the morning the brethren were here with the sad news that about four hundred people were drowned at Hikuera, and ninety at Marokau, an island near there. It is stated that only one white man was drowned; but when the post-office opens this morning we will

probably learn more of the conditions and will then finish this.

The *Excelsior* has arrived, and, O joy, Bro. and Sr. Gilbert on her; they report a dreadful disaster in Hikueru. Three hundred seventy-eight persons were killed or drowned there; among them Bro. Hermann Janssen, and not many other brethren except some of Hao. About three hundred of those lost were from Hao. Bro. Alfred Sanford's little girl, Lucy, was among the lost.

Bro. and Sr. Gilbert were on the highest part of the island and yet were in water up to their waists, and finally had to climb up a tree for safety and stayed there for sometime. All the houses are washed away. Not even the government stone house is left, which was put up in cement, and of our new chapel not a stick is left. The *Excelsior* returned without landing her cargo at Hikueru, and brought it back again.

Everything is in commotion in Tahiti to-day, some mourning for lost ones, some rejoicing for saved ones, and all gloomy because of the disaster to the islands.

We of course feel sad, and can not write otherwise, but we uttered a heartfelt psalm of thanksgiving to our heavenly Father when we heard that Bro. and Sr. Gilbert were on board the *Excelsior*, and now they are in the missionary house in Papeete, which you may see in the *Autumn Leaves* of January. Thank God from whom all our blessings flow. And may he bless those who are made to mourn.

JOSEPH F. BURTON.

P. S.—I write in haste and among the confusion of the occasion. The mail soon closes and I must be off with this to mail.

J. F. B.

TRANSLATION OF EGYPTIAN HIEROGLYPHICS.

Bro. George S. Lincoln, of San Francisco, sends us a copy of the *Globe*, of late date, from which we clip what will be interesting. It may be some one of our young sisters may like to study the hieroglyphics:

A new and lucrative profession for young women—a profession as fascinating as a puzzle—has been inaugurated by Miss M. A. Murray.

Miss Murray is an American, is one of the assistants of W. M. Flinders Petrie, the great Egyptologist, and the profession that she has opened up to her sex is the translation of Egyptian and Babylonian hieroglyphics.

Year by year the excavations of the buried cities of the East grow greater, and year by year the world's untranslated store of inscribed tablets and bricks increases. Over fifty thousand unread bricks from Nippur, for instance, lie in the vaults of the University of Pennsylvania, and over one hundred thousand lie in the vaults of other American and European universities and museums. All these must be translated, but very few are they who are able to undertake the work. The demand for translators is greater than the supply.

Hence Miss Murray has established a school of hieroglyphics for women. She has issued a hieroglyphic primer, and she is teaching by correspondence how hieroglyphics may be read. She can not teach in person, for she is now in Egypt with Professor Flinders Petrie, helping him there to excavate a royal tomb of the nineteenth dynasty. This tomb has an entrance two hundred feet long, each side of which is closely covered with inscriptions that extend from the stone floor to a height of five feet. These inscriptions—two thousand square feet of them—Miss Murray is to translate.

She has a good number of pupils in America and in England, and there are other young women who, having learned of the opening for translators that the tremendous excavations in the East have made, are taking courses in inscription reading at Harvard, Cornell, and Pennsylvania.

In the museums of these seats of learning it is possible every day to see the charming picture of a young girl of twenty, pencil and paper in hand, bent in grave absorption over an Egyptian tablet three thousand, or a Nippur brick six thousand years of age.

These young women, as soon as their courses shall be finished, will have no difficulty in obtaining interesting employment. So many private persons and so many governments are digging in the East, so much unintelligible writing is being brought to light, that they who can puzzle out this writing are in great demand.

Professor Herman V. Hilprecht, the most successful excavator the world has ever seen—for Professor Hilprecht's spade has turned up a civilization over eight thousand years old—thinks that it is an excellent thing for young women to study hieroglyphics. He is now on the way back to Nippur, the place of his great success, and in Nippur he will remain two years, leading an army of three hundred Arabs in the uncovering of that old, old town. Before Professor Hilprecht sailed he said:

"The world needs more students of the past. It needs more translators of the ancient inscriptions and more interpreters of the ancient relics. For there are many things still to be learned of the prehistoric civilizations. To the accurate worker in this field wealth is not assured, but lucrative and interesting employment is, and there is furthermore a prospect of lighting, at a lucky moment, upon great fame. For a new light, a new and striking meaning, may be found in some old text; or a tablet may come to hand inscribed with an unimaginably wonderful secret of the past—well, he who gives these things to the world may be sure of lasting renown.

"To get a working knowledge of the translation of hieroglyphics takes about a year. Young women are quite as quick as young men in acquiring this knowledge. In the actual practice of translation each year improves the translator. She must, to succeed, keep working all her life."

The story of the modern world's mastery of the hieroglyphics of the past is interesting. These inscriptions, up to 1799, could not be read, and no attempt was made to read them. But in 1799—at Rosetta, in Egypt—a Frenchman found a stone of black basalt that had three inscriptions on it—one hieroglyphic, one demotic and one Greek.

In each tongue, it was guessed, the inscription was the same, and this guess proved to be accurate. Hence the Greek inscription formed a key to the other two, and hence the yard-square Rosetta stone—a cast of which is to be found in every archaeological museum—unlocked to the modern world the door of the ancient past.

Thomas Young, an Englishman, learned much from the Rosetta stone, but Champollion is the man who gave hieroglyphic reading to the world. Champollion worked with certain ovals; each containing a number of signs; these ovals represented, it was thought, a royal person's name. He took, on an obelisk written in Greek and in hieroglyphics, the Greek words Ptolemy and Cleopatra and compared them with the two ovals in the hieroglyphics.

Three signs were alike in each oval. The first, the third and the fourth sign in the first oval agreed with the fifth, the fourth and the second sign in the second oval. Champollion assumed that the first represented Ptolemy and the second Cleopatra for the three signs, supposing them to be P, O, and L, warranted this assumption. Again, the sixth and ninth signs of the Cleopatra oval were alike; therefore, he concluded that each was an A. Champollion, in a word, discovered at one stroke the meaning of twelve hieroglyphics, and keeping up his work, which fascinated him, he built up in the course of his life an alphabet of two hundred signs. He had a pupil, Salvoline, who added one hundred other signs to his, and in 1857 Lepsius, a German, classified this great number of hieroglyphics, showing how only thirty-four of them corresponded to the letters of our modern

alphabets, the remainder being compounds, or syllables, such as "us," "un," "an," etc., while there are still other signs that represent whole words.

The science of hieroglyphics has continued to advance since the days of its pioneers, and there are now few inscriptions that can not be translated as accurately as a piece of French. Miss Murray's primer makes everything in the science seem simple and interesting. The book tells, first of all, what the word hieroglyphic means—that it is a word compound from two Greek ones, and signifies "sacred carving."

Among the syllable signs of hieroglyphics—the signs that stand for syllables—a few are:

"A crouching deer—aa.

"A pair of horns—ap.

"A leaf—am.

"A scroll—as.

"A jar—num.

"A crane—sa.

"A star—seb.

"A fish—cha.

"A bull—chen.

"A cat's head—ha.

"A hook—hek."

In another group of hieroglyphics each sign is a word, an idea. Thus:

"A circle, with a dot in its center—The sun, light.

"An asterisk—A star.

"A line shaped like the jagged edge of a saw—A hilly, mountainous country; mountains.

"A man's head—Strength, superiority, intelligence.

"An eye—To see, to awake, to spy.

"An eye with a tear in it—Grief.

"An egg—A woman, womankind, the female sex.

"A knife—Slaughter."

Everything seems to be very easy. The hieroglyphics that to the uninitiated look so complicated take on, after a little study, an air of quite primitive simplicity. They are to be read usually from right to left—opposite to our way of reading—but sometimes they run the other way, the heads of the various birds and fish and men guiding the translation, for these inscriptions read the way the head points.

Miss Murray tells how interesting the inscriptions are—how much that is new and startling the slightest one of them may reveal.

She shows how it has lately become known that the outer wall of Babylon was three hundred thirty-five feet high and eighty-five feet wide, and there were two inner walls of equal bigness.

The city was two hundred square miles in area, or ten times greater in size than London.

The palace of Nebuchadnezzar had a wall seven miles long encircling it. In the temple of Bel there was a statue of the god made of pure gold forty feet in height, and there were ten other golden statues twenty-five feet high and a table of pure gold forty feet long and fifteen feet wide.

The translation of inscriptions, it will be seen, is neither difficult nor dull. The demand for workers in this field is great, and the supply of them is small. Hence it is not strange that Miss Murray should have started a school and that several hundred young women should have begun the fascinating study of the hieroglyphic.

"THE MANUSCRIPT FOUND."

The following appeared in the *Toledo Weekly Blade* for February 5, in a department entitled "Question Bureau:"

THE MANUSCRIPT FOUND.

Can you give me any information as to where I may get a copy of "The Manuscript Found," by Reverend Spalding? I am

writing a series of articles on Mormonism and have understood the matter I inquire about has been printed and have been referred to you for information.—W. W. B., Buckhannon, West Virginia.

We are under the impression that the Mormons themselves printed Spalding's "Manuscript Found," as a means of controverting the argument that the Book of Mormon is based on it. If any of our readers know whether this is so, and where the book is published, we shall be glad to have the information.

The writer has never put much faith in any attempt to show that the Book of Mormon originated from Spalding's work, for the reason that the class of people from whom the Mormon converts come are not highly educated, as a rule, and can not be reached by an appeal to the critical faculty.

We have sent the *Blade's* "Query editor" a catalogue of our publications.

QUESTIONS AND ANSWERS.

Are oblation moneys to be sent to the Bishop's agent for missionary work, or to be kept in the branch funds to meet with branch expenses?

An oblation is an offering, it may be of money, thanksgiving, or prayer. Answering the question as asked, however, if the moneys offered on the sacramental days are presented without specification as to what use they are intended to be put, they should go into the Bishop's agent's hands for the general work. If it is specified before collection what the offering is to be for, or if the parties making the offering state what it is they give for, then that is the object to which it should be kept, or paid.

Will you please explain through the *HERALD* how the dragon can give power unto the beast; the difference between them, etc.? (Revelation 13:4; also Revelation 16:8-18.) When do you think this will be fulfilled? Also Daniel 7:9-25?

We have both heard excellent sermons and read excellent articles on the subject matter of the foregoing query, but are still in doubt whether we can give an explanation that would satisfy the querist. We are more in doubt because that we have not taken the interest in tracing the relationship alleged to be existing between prophecy in the old scriptures and the apocalypse that many of the elders who have had plenty of time at their disposal and a taste for researches of the kind.

According to the ninth verse of the twelfth chapter the dragon was, or is the "old serpent, called the Devil, and Satan," and that by his subtlety and hidden machinations he "deceiveth the whole world." It is quite clear that at some time in the past there was such a jointure of church and state that the church was submerged in the political grasp of the world "the dominion and glory" of which this adversary offered to the Lamb from the pinnacle of the Temple, and was met by that powerful rebuff, "It is written, Thou shalt worship the Lord thy God and him only shalt thou serve." According to Luke 10:18, and John 12:31, this dragon was the "prince of this world."

As to "how" the dragon could, or did give power

to the government symbolized by the beast of Revelation 13:4, it is hardly necessary to undertake to state; suffice it to say, that from the time the church became allied to the state, and her power and spirituality finally overcome by the pomp, display, and corrupt administration of earthly governments until now, when, even in the apparently soundest and best there is a sufficient amount of speculation, trickery, treachery, and corrupt wire-working, to make the effort to secure a just administration of laws, almost a farce, the ways of giving the exercise of power have been similar, and the Devil has remembered his own.

Rome was a seven-hilled city, and from the rise and fall of the kingdoms, or governments, succeeding the Alexandrine-Macedonian, unto the dividing into the ten which some trace even yet, the beast of political power has usurped the place of rule and both the dragon and the beast representing him have been the objects of worship and submission.

The passages in Daniel 7:9-25, evidently refer to the scenes at or near the end of the long controversy between the governments of this world, including the adversary as the hidden and spiritual force of them, and the Lamb and his saints.

There can be no difference between the dragon, Satan, the Devil, the adversary of one part of Scripture and the same personage of another. These typical representatives of governmental power on the earth are much alike in their characteristics, differing perhaps as to the time of their appearing and their reign. Both of the powers named in Daniel 7:25, and Revelation thirteenth and fourteenth chapters, whom the Lamb with his saints were to overcome, may manifestly be the same; but what present existing government of a kingly nature, or of a republican nature as a political power we do not care to attempt to locate; for the reason that we are assured by revelation to us that "in time we are to have no king on this land," until Jesus comes; and that until then we are to keep the law of the land.

EXTRACTS AND ITEMS.

Joseph Luff wrote from Independence, Missouri, February 9: "Have just returned to-night from Toronto. Left my wife there to care for my mother for awhile. Mother's only support, in the way of present human care and attention, went when my sister, Mrs. Hattey died. It was a sad blow; but He who permitted it must surely have a purpose therein, and he alone can unravel it."

Bro. D. B. and Sr. Maggie Perkins, of Clavering, Ontario, make the following pertinent statement in sending remittance to Graceland College: "We are but young in the work, but thankful to God for this glorious gospel. We can not see how we are going to lose anything by paying our tithing and helping

the good work along. These are but necessary commands to test our love. If faithful, they bring the promised blessing."

James M. Baggerly wrote from Chatham, Ontario, February 12: "Am very busy here in gospel work. Had out a good crowd of outsiders last night. We have distributed one thousand 'dodgers' with good results. Bro. Tyrrell is doing all he can towards making the meetings a success. Bro. Lamont, the branch priest, is also doing excellent work in getting outsiders to attend. Very good interest. May keep it up here till end of month. Chatham has a large Religio now, and is up to date in gospel progress. They are keeping me busy over on this side."

J. C. Foss wrote from Santa Ana, California, February 10: "I baptized a young Lamanite yesterday at San Bernardino."

Bro. William Ecclestone wrote from Leicester, England, January 30, stating he had been called home from the field by the sickness and death of his daughter, who succumbed to diphtheria and heart failure. Concerning the work he writes: "Church work moves rather slowly in this part of the mission. We have to meet with many odds in striving to perform duty as servants of God; but I hope the day will soon dawn when all his servants will work together with one common aim to build up the church. Brn. Griffiths and Rushton are busy in the mission, doing all in their power to set the work in order in the branches. We trust all will take their counsel and advice."

On January 27 D. S. Crawley wrote from Seiling, Oklahoma: "I am laboring near home because of the very cold weather we have had. Wonderful excitement here to-day. At sunset, the 24th, two mining claims were staked on Brn. James E. Yates' and R. M. Maloney's places, who join claims. Monday many claims were staked out. Tuesday a town site was laid out by the business men of the county-seat, and to-day most of both claims are staked off in mining claims. Lead, gold, and silver are said to be found."

On Thursday evening last Hubert M. Skinner, of Chicago, delivered a lecture in our church building in Lamoni, on the subject, "An Old Poem Restudied." It was the second lecture in the Graceland Lecture Course, and the old poem which Mr. Skinner "restudied" is Poe's "Raven." The subject was handled in a masterly way, and the analysis of the mysterious poem was scholarly to a wonderful degree, and showed a depth of research and study which was certainly stimulating to the listeners. Mr. Skinner's interpretation of the poem is original and apt, and to the audience Poe's masterpiece took on a new significance. We can not but feel that Mr. Skinner's visit to our town will be prolific of good.

EXTRACTS FROM LETTERS.

Sr. Anna Coon wrote from Neligh, Nebraska, February 6: "I have a brother named Edward Kester, who left Antelope County, Nebraska, about nine years ago and went to Harrison County, Iowa, where he stayed one year and then went west. I have never heard from him since, and thought inquiry through the HERALD might bring me information as to his whereabouts if he is living."

J. Arthur Davis wrote from Kewanee, Illinois, February 10: "Our district conference on Saturday and Sunday at Kewanee was a splendid one. Three were baptized. Brn. F. G. Pitt and J. W. Peterson were with us."

Sr. S. W. Likens wrote from Paris, Ontario, February 8, renewing for HERALD. She wrote: "It is indeed a Godsend to me, isolated as I am from all church privileges. We are the only Saints in Paris. The churches here have been holding revivals. I went twice. It made my heart ache to see how they tried to explain the beautiful gospel. I try to do what I can in giving reading matter. May God give people a desire to investigate his beautiful truth as taught by those whom he has sent. I have great reason to be thankful for the tender way God has led me these many years. I can truly say, I 'praise God from whom all blessings flow.'"

J. G. Vickery wrote from Garland, Alabama, February 10, that he and his wife recently visited a family of Saints who had become lukewarm. They visited and prayed together, and the result is renewed interest on the part of the family. He adds: "Bro. I. N. Roberts has done a noble work down here, and the people like him. I think the Saints are feeling better spiritually now than for some time past. We hope Bro. Roberts will soon return with some good help to carry on the good work in this country."

Henry T. McClain wrote from Coalgate, Indian Territory, on February 6, renewing for the HERALD, of which he speaks in high terms. He says they are striving to live in such a way as to spread the gospel. He says: "We have our church-house completed and paid for. Three families of us built it, or had it built. It cost about three hundred sixty dollars. We now have a good little house in which to worship, and we ask an interest in your prayers that we may live worthily."

 EDITORIAL ITEMS.

One of our earnest, active sisters in Indian Territory recently sent a check for ten dollars to Bishop Kelley to apply on the college debt. The remittance was accompanied by these terse words: "Yesterday I was struck very forcibly with the thought that it was more than probable that I was one of the many to whom the Lord was speaking when he said pay the debt." We wish that thought would strike more of the "many."

A. C. Miller, professor of history at Central College, Fayette, Missouri, has recently requested a set of "Church History" for the shelves of their college library. The three volumes have been sent him.

J. F. Mintun wrote from Truro, Iowa, February 12, ordering Book of Mormon for a traveling man who had become interested from hearing Bro. Mintun conversing with another person. The traveling man's father, Robert Borrell, now living at Costalia, Ohio, joined the church in England.

William Hooper Young on February 9 pleaded guilty to murder in the second degree, and was sentenced to life imprisonment. He was on trial for the murder of Mrs. Anna Pulitzer, of New York, and in pleading guilty he followed the advice of his attorney and, it is said, his mother.

F. P. Taylor wrote from Sayonburg, Kansas, February 13, that there were some Utah elders in that part of the country who are freely telling that there is a difference between the church they represent and the Reorganization. "Much to our credit," adds Bro. Taylor.

Sr. Mary Flagg wrote on the 3d inst. from Grand Manan, New Brunswick, that she would rather go without some of the necessaries of life than do without the HERALD. She says she would be glad to see an elder in that place, as she believes there are some who would obey. She asks God's blessings on all the Saints and workers.

We have received an atlas of Western Canada, sent us by N. Bartholomew, 306 Fifth Street, Des Moines, Iowa, who is Canadian immigration agent for Iowa. The book contains maps of the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and various parts of Canada, and is of considerable interest to any one interested in that part of the country. We thank Mr. Bartholomew for the atlas.

We call attention to the notice of the Church Secretary, R. S. Salyards, to the matter of railway tickets to April conference and the system of certificates to be carried into effect to secure reduced rates of fare. Let every one who intends to go to conference at Independence, take notice of what Secretary Salyards has written, keep the HERALD containing it handy, and consult it frequently before starting, act according to its directions, and be safe.

William Hooper Young, the son of John W. Young, and grandson of President Brigham Young, who confessed in open court to the murder of Mrs. Anna Pulitzer in New York last year, was taken to Sing Sing, New York, on February 13, to begin a term of imprisonment for life, for murder in the second degree. Medical experts declared him to be sane. He plead guilty in the second degree to avoid a death sentence.

J. S. Hommes, Chico, California, wrote February 8, that the work is slowly making progress there, and that prejudice is giving way to investigation.

Original Articles.

GOSPEL WORK IN LARGE CITIES.

When our Lord gave his great commission to the apostles, and sent them out into the world with the message of "peace on earth, good will to men," they made the large cities centers of activity in gospel work.

In Paul's missionary journeys, the large cities were his objective points: Antioch, the capital of the Roman Province of Syria; Thessalonica, the metropolis of Macedonia; Athens, where the learned philosophers of Greece gathered; Corinth, the capital of Achaia, and a great mercantile center; Ephesus, the capital of Roman Asia; Rome, the imperial city; all are cited in the Bible as principal points of his activity.

Paul did not go to these large centers of population because he thought the people deserved to hear the gospel more than those in the smaller communities, or that they would more readily receive it. Publicity of his work was his object. He knew of the commercial relations that existed between these large centers and the smaller ones surrounding them; he knew the news would be spread rapidly, as the commercial pilgrims, students of the sciences, and others who sought these centers of trade and learning turned their faces homeward. Nor was he mistaken, as there is abundant evidence that his coming was often anticipated, his fame having preceded him.

These cities were not only busy marts of trade and the haunts of the learned and the wise, but were, in some instances, the capitals of the governments in which they were located, thus bringing their message to the notice of the various rulers.

In prosecuting the missionary work to-day, we should not overlook the benefit to be derived by following the example of those missionaries, and strive to develop the work in all large cities. No effort should be spared in utilizing those tremendous engines of publicity, the printing-press, electricity, steam, and the post-office, with all that grows out of them, for the enlightenment of the general public.

We ought to have stationery stores in every large city where a branch is located, and in connection with the regular business of that kind, have the church publications for sale. It would not require a large amount of capital for such enterprises; a stock company could be formed and some worthy and competent brother or sister could have steady employment taking care of it. The amount of good done would be incalculable. It is done by other societies, why not by us?

Why should it be necessary to send half-way across the continent to get what we should have at our doors?

The following tables will show, by comparison, what can be done by supplementing preaching with a

generous use of printers' ink, the post-office, and personal enterprise:

TABLE NUMBER ONE.

Missionary and family expense to church and to the branch for one year.....	\$600 00
The probable number of strangers that will visit the branch in one year, two hundred.	
The average cost for each visitor to hear the doctrine....	\$3 00

TABLE NUMBER TWO.

Missionary and family expense to general church and branch.....	\$600 00
Four thousand tracts.....	60 00
Postage.....	40 00
Four thousand cards, invitation to service.....	20 00
Four thousand cards, advertising church publications....	10 00
Miscellaneous expense.....	20 00
Total.....	\$750 00

Average of two persons to a family makes a total of those who have an opportunity to know of the doctrine, eight thousand.

The total number that have had a personal invitation to attend church, eight thousand.

Cost for eight thousand to hear the gospel, nine and three eighths cents each.

The old-time argument, that people will not come if you do ask them, or will not read what is sent to them, has lost its force. The church does not stop sending out missionaries because they are refused a hearing. Why should we stop sending out reading matter because some will not read it?

It should be our concern to perform our duty as expressed in the law, leaving the result to the Master's care, who, on one occasion said: "Because I seek not my own will, but the will of the Father which hath sent me."

The city and school directories could be used for obtaining names.

One advantage of sending reading matter by mail is that it would go to the homes, where it is more likely to receive consideration than if passed out upon the streets, or handed to persons during business hours.

A record could also be kept, thus supplying the same persons with a variety of publications.

EDWARD RANNIE.

3333 Boyd Street, OMAHA, Nebraska, February 7.



MONUMENT.

A few weeks ago James H. Tillman, Lieutenant-governor of South Carolina, shot and killed Narcisse G. Gonzalez, editor of the *State*. Two weeks later the people of Columbia decided to erect to the memory of Mr. Gonzalez a monument by public donations, and on the first day there was subscribed five thousand dollars.

June 27, 1844, or almost sixty years ago, Joseph and Hyrum Smith were shot and killed in the jail of Carthage, Hancock County, Illinois, by a mob.

Some three years since there was started a fund upon the principle of free-will donations, for the pur-

pose of erecting to the memory of these noble dead (men who gave testimony to the truth of the restored gospel, and the seal of their earthly mission was their life-blood,) a monument. Something less than three hundred dollars have been subscribed, which sum is held in trust by Bishop E. L. Kelley.

Last June, in company with Brn. Thomas J. Bell, of Lamoni, F. M. McDonald, and Thomas J. Simpson, of Montrose, I visited the lonely, neglected spot where these true witnesses rest in unmarked graves, and my heart was sad, and I could not repress the inquiry, Are we thoughtless, careless, or ungrateful in our duty to those whom God raised up, and called to such a great work as the restoration of the gospel, and the reestablishment of the true church?

I feel that the time has fully come when the body in General Conference should take action, and either from the funds of the church erect such suitable monument as becometh our duty to men of their standing, or for the conference to appoint a commission, or board of trustees, who shall be authorized to raise the money and erect said monument.

Let not this year go by without accomplishing this task.

My motto is: At it, and keep at it, till the work is completed.

For success,

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.



THE BOOK OF MORMON AND THE INSPIRED TRANSLATION.

DO THEY AGREE?

Continuing the above subject upon which we treated in *Herald* for October 8, 1902, we desire to present some additional discoveries that we have made since that time.

Our former examination was confined mainly to quotations made from Isaiah, by Jacob and Nephi, and we found one hundred two corrections or revised readings that were in exact harmony with the Inspired Translation; thirty-two omissions from the King James and Inspired Translations; seventeen corrections found in neither the King James nor the Inspired Translations; one transposition of words, and two instances reading exactly as the King James and differing from the Inspired Translation.

In this, our last examination, we began with Abinadi's quotation from Isaiah as found in Mosiah 7: 17, 21 and 8: 3, 4 (small edition). Then we made a comparison of the teaching of Jesus to the Nephites which was similar to his discourse in the "Sermon on the Mount," and found recorded by Matthew, and also in the Book of Nephi 5: 9-13 and 6: 1-5. Also the quotations Jesus made from Isaiah, Book of Nephi 7: 4 and 9: 10, 11; his quotations from Micah, Book of Nephi 9: 12; and again from Isaiah Book of Nephi 10: 12, and from Malachi, Book of Nephi 11: 1-6, resulting in the following discoveries:

I found forty-seven corrected readings agreeing with the Inspired Translation; thirty-five instances where readings differed from both the King James and the Inspired Translation; twenty-four omissions from readings found in both King James' and Inspired Translation; three readings transposed, and twenty-four instances wherein the Book of Mormon reads as does the King James and differs from the Inspired Translation. I was a little astonished at the last figures mentioned; but upon careful examination I found that nearly all of the differences are merely in the verbiage and seldom affects the sense of the language.

There is only one instance in which there seems to be a direct disagreement between the Book of Mormon and the Inspired Translation, and this is found in what is commonly called "the Lord's prayer," this difference we desire to give especial consideration. It is sometimes said that the prayer as recorded in the Book of Mormon is "just as it is found in the King James Translation;" but this is a mistake, as will be seen by referring to the following comparison as given in the three books:

KING JAMES.	INSPIRED TRANSLATION.	BOOK OF MORMON.
Our Father which art heaven, Hallowed be thy name. Thy kingdom come.	Our Father who art in heaven, Hallowed be thy name. Thy kingdom come.	Our Father who art in heaven, hallowed be thy name.
Thy will be done in earth, as it is in heaven.	Thy will be done on earth, as it is done in heaven.	Thy will be done on earth as it is in heaven.
Give us this day our daily bread.	Give us this day, our daily bread.	
And forgive us our debts, as we forgive our debtors.	And forgive us our trespasses, as we forgive those who trespass against us.	And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:	And suffer us not to be led into temptation, but deliver us from evil.	And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever, Amen.	For thine is the kingdom, and the power, and the glory, for ever, Amen.	For thine is the kingdom, and the power, and the glory, for ever, Amen.
Matthew 6: 9-13.	Matthew 6: 10-15.	Book of Nephi 5: 12.

It will be noticed that in the Inspired Translation and Book of Mormon the personal pronoun *who* is used instead of the relative pronoun *which*, as found in the King James, and "on" is used instead of "in;" also the sentence, "Thy kingdom come," is omitted entirely; also the sentence, "Give us this day our daily bread." Regarding the first sentence omitted, we may find a reason in the fact that when Jesus taught this prayer to his Jewish disciples, the kingdom of God had not as yet been organized; the apostles even had not been chosen; but both Jesus and John had declared that the kingdom of God was at hand. (See Matthew 3: 2 and Mark 1: 15.) And it would be in accord with his own teaching, as well as with that of John the Baptist, so to teach his followers to pray. But his appearance to the Nephites was after his death and resurrection, and the conditions were vastly different; he had already begun the organization of the kingdom of God in the land of Jerusalem, and organized the church among the Nephites at this appearing. With the exception of those differences referred to the prayer is about the same as in the King James Translation.

Now we come to the main point of difference, and the only instance I have been able to find wherein the Book of Mormon disagrees with the Inspired Translation. "Lead us not into temptation," while the Inspired Translation says, "Suffer us not to be led into temptation." We believe that the Inspired Translation is correct, for James says, "God can not be tempted with evil, neither tempteth he any man."—James 1:13. But, says one, how are you going to account for the difference between the two? We answer: We believe that the Inspired Translation represents the words which Jesus actually taught his Jewish disciples to pray. We further believe that he taught the Nephites the same words. But it will be remembered that the Book of Mormon nowhere makes for itself the claim of perfection or that it is free from errors; but on the other hand its writers admitted the possibilities of errors in their writings. (See pages 44 and 500.) The weaknesses and failures to which humanity is subject are much the same in every age of the world. We believe that much of the teachings of Jesus, both at Jerusalem and on the land of Joseph, were written from memory; and hence the possibility of making errors, though unintentionally. According to the Inspired Translation the Jewish writers, or, perhaps the copyists, made a mistake in the sentence under consideration. It was possible, and we think reasonable to believe, for Nephites to make the same mistake. Under the same circumstances and with the same matter, they would be liable to make the same mistake made by Jewish writers. It is likely that both writers wrote from memory, and it would be easy to make the mistake referred to. However, they preserved the leading thought in the sentence, which was to pray that temptation might be averted. The translation of the Book of Mormon does not claim to be a correction of any of the errors made by Nephite writers, but to be a literal translation, by the power of God, into its English equivalent; hence their mistakes would appear in the translation. But the Inspired Translation does claim to be a correction by the spirit of revelation, and thus we have the words, or thoughts, as Jesus really gave them. It is not claimed that the Inspired Translation was made from any original Hebrew or Greek, but that it represents the truth as God gave it. This is the most reasonable solution of this matter that has as yet come to my mind.

We notice that though some of the teachings of Christ to the Nephites was similar to his teaching to the Jews, it was especially adapted to the environments and conditions that existed. As, for instance, to the Jews he said, "I give unto you to be the light of *the world*;" but to the Nephites, "I give unto you to be the light of *this people*." Those Nephites to whom Jesus was talking were separated from the rest of the world, and could only be the light of that people. Again, to the Jews he said, "Thou shalt by

no means come out thence, till thou hast paid the uttermost *farthing*;" but to the Nephites, "Thou shalt by no means come out thence, till thou hast paid the uttermost *senine*."

It would be very strange indeed if, as some say, the Book of Mormon is a fraud and gotten up by an ignoramus, that there is such complete harmony with itself in all its parts, and also with the Bible. The translating and writing of the book, or much of it, was done under trying and opposing circumstances, and in different places; and yet we find perfect harmony in its chronology, history, and doctrine. All these considerations are in favor of its divinity and truthfulness.

Now to sum up our comparisons. All told we have the following totals as a result of our search, and we think we have covered the entire ground of quotations made from the Bible, but are not positive: One hundred forty-nine corrections agreeing with the Inspired Translation; fifty-six omissions from both the King James and the Inspired Translation; fifty-two corrections or improved readings not found in the Inspired Translation; four transposed readings; and twenty-six instances reading like King James and different from the Inspired Translation. But the Palmyra edition agrees with the Inspired Translation in one instance where the Lamoni edition does not, and this would leave only twenty-five. I have not had access to the Palmyra edition in this last comparison, or we might possibly have reduced the number still more. But this is sufficient to show that the Book of Mormon does not read just as the King James Translation of the Bible in quotations made from the Jewish scriptures. We are safe in saying that there is as much difference between the Book of Mormon and the King James Translation, as there is between the King James and Inspired Translations.

It is a great pleasure and satisfaction to us when we find upon a careful examination of apparent discrepancies, that they vanish away, and the Book of Mormon stands out in bold relief as a true record containing the word of God. The truth can not be overthrown. With W. W. Phelps we feel like singing,
 "Praise to the Lord for the great restoration,
 Brought by the angel to Joseph, the Seer;
 Blessed to open the last dispensation,
 The church to establish, the gospel declare."

H. E. MOLER.

LIMERICK, Ohio, February 4.

NOTE BY THE EDITOR.—In order to show that Bro. H. E. Moler's comparison has been fair, we give the readings of the Lord's prayer, as found in Matthew and Luke respectively:

Our Father which art in heaven,
 Hallowed be thy name. Thy kingdom
 come. Thy will be done in earth, as
 it is in heaven. Give us this day
 our daily bread. And forgive us our
 debts, as we forgive our debtors.
 And lead us not into temptation, but
 deliver us from evil: For thine is the
 kingdom, and the power, and the
 glory, for ever. Amen.—Matthew 6:
 9-13.

Our Father which art in heaven,
 Hallowed be thy name. Thy kingdom
 come. Thy will be done, as in heaven,
 so in earth. Give us day by day our
 daily bread. And forgive us our sins;
 for we also forgive every one that is
 indebted to us. And lead us not into
 temptation; but deliver us from evil.
 —Luke 11: 2-4.

Mothers' Home Column.

EDITED BY FRANCES.

Restless Heart, Don't Worry So.

Dear, restless heart, be still! Don't fret and worry so;
God hath a thousand ways his love and help to show:
Just trust and trust and trust until his will you know.

Dear, restless heart, be still; for peace is God's own smile,
His love can every wrong and sorrow reconcile.
Just love and love and love and calmly wait a while.

Dear, restless heart, be brave! Don't moan and sorrow so.
He hath a meaning kind in the chilly winds that blow.
Just hope and hope and hope until you braver grow.

Dear, restless heart, repose upon his heart an hour.
His heart is strength and life, his heart is bloom and flower.
Just rest and rest and rest within his tender power.

Dear, restless heart, be still! Don't toil and hurry so;
God is the silent One, for ever calm and slow.
Just wait and wait and wait and work with him below.

Dear, restless heart, be still! Don't struggle to be free.
God's life is in your life; from him you may not flee.
Just pray and pray and pray till you have faith to see.

—Edith Willis Linn, in *New York Observer*.

But for the Grahams.

"This is a dear home, Evelyn! I am going to be a better traveler along duty's dusty highway for having known its sweet sanctities."

"Yes," answered Evelyn without enthusiasm; "yes it is a dear home."

But she spoke languidly, as if not greatly valuing its particular dearness.

Miss Joliffe threw a keen glance across the grass to where her friend sat under the elm-tree, paring peaches for marmalade. Her look had such a questioning power that Evelyn looked up uneasily and colored, as if she were being put on the witness stand.

"Of course, Patty," she said, "I know it is everything one could ask for in comfort and happiness—that is, the happiness that comfort brings."

The silver knife slipped from her slender hand and rings of fuzzy parings clung forgotten to the peach, while Evelyn threw herself back in the rocker and clasped her fingers behind her head.

"But it is a narrow life, you know," she went on after a moment. "We see the same country people, week in and week out; there are no new books, no lectures, we hear no good music, see nothing. Oh, Patty"—and now there was a passionate sound creeping into the girl's voice—"you don't know how hard it is to feel your life slipping away without ever having had a chance at anything! I don't mind so much not having things or not seeing them, but it almost kills me not to do anything! How would you feel if you had never had a chance to make any impression on your circle for good—if you felt that you had to die like a worthless weed by the roadside and leave the world no better or happier because you had been in it?"

Evelyn's gloomy words came to a sudden halt, for the pastor of Tinkling Creek church came out to the shady lawn and joined his daughter and their guest. The pastor was not a man whose presence encouraged fume or fret. Strong, grave, earnest, there was yet about him a sunny tenderness which compelled cheer; one would no more violate it by fretfulness than bring noisy disturbance into some cathedral sanctity.

"You've had an interrupted morning, father," said Evelyn, with a sudden change of tone; "I'm afraid our Sunday morning sermon has suffered."

"I wouldn't be surprised," answered Doctor Graham, helping himself from her peach-basket, "but I often find interruption the most important work of the day."

"This morning's for instance?" asked Miss Joliffe.

"This morning's decidedly, Miss Patty. Young Conrad came to ask my help in getting work. He is about half-way through his college course and must now earn a little more money to carry him through to his degree."

"Could you help him about the work, father?" asked Evelyn, and Miss Joliffe looked at her in surprise; gone was the air of indifference and lassitude with which she had taken part in the morning's talk; Evelyn was keenly on the alert now.

"I gave him several strings to his bow," answered Doctor Graham, turning back to his study, "and there are some letters I want you to write for him. This is Evelyn's job, Miss Patty, one of her Sunday-school boys, of whom she expects to make a great man one of these days—a saint and sage."

"If he is a saint," murmured the Sunday-school teacher, "somebody's else boy may be the sage."

And then some other topic of conversation came up, and Miss Joliffe, in her brief stay at the Tinkling Creek parsonage, did not hear Robert Conrad's name again, nor did she again draw out of Evelyn the passionate discontent which seemed to lie under the quiet of her monotonous days.

But long afterward, ten years indeed, when Miss Patty Joliffe was no longer Miss Patty, but the wife of Mr. Clinton Park, a well-known city lawyer, she suddenly met the quondam Sunday-school boy of Tinkling Creek and remembered him perfectly. It was one of those meetings which story-writers hesitate to invent, being careful of their art, but which life, that greatest of all story-tellers, uses lavishly and boldly to the best advantage.

Mrs. Park was one of the receiving party at a great social function on this occasion, and if anything was entirely below the line of memory and consciousness, it was the Tinkling Creek parsonage, its past or its present. Suddenly she found herself confronted with a strange young man who was claiming her acquaintance.

"I am taking an unfair advantage of you, Mrs. Park," he said, "because I have just found out who you are, while you——"

"Even as ignorant a person as Patty knows something about the new superintendent of the steelworks," said Mrs. Park's brother, and the lady's eyes brightened with a quick interest, for now she fully knew him as a wonderfully successful manager of machines and of men; "a rising man," of whom people were saying that Mr. Conrad's rising meant always the upward life of many other people and the betterment of the whole community. But she was now to feel a new interest in him.

"My claim," said Superintendent Conrad, "is on Mrs. Park's part." Then he spoke of the Grahams, and straightway, out of some unsounded depth of memory, rose the fair picture of the parsonage lawn, the girl paring peaches, the noble pastor of this country flock and the whole morning's conversation which had been so long forgotten.

"So you are Evelyn's saint and sage!" she cried.

"By no means!" laughed the stranger. Then, with a look of grave earnestness, he said: "I hope I am an honest workman, Mrs. Park, whose success, such as it is, is due, under God's grace, to your friends, the Grahams. I would go far to touch the hand of any friend of theirs and to find a listener who will echo my 'God bless them!'"

He had found his listener, and Mrs. Park suspended her gracious duties as hostess while she stood aside with the distinguished superintendent and heard his glowing tribute to those simple country friends of hers who had given an inspiration for his whole life.

If Robert Conrad was too modest to speak of his own career, he was eager to tell of the many young men and women to whom the pastor and his household had been an inspiration for time and eternity.

"Just the knowing such people with such aims, was an illuminated gospel," he said, waxing eloquent.

"And I used to think them buried—cut off from the usefulness they might have had in a city," Mrs. Park exclaimed.

"Oh, yes—a city!" Miss Evelyn's boy said scornfully, "all the world runs to a city. If you are looking for people who can be influenced for good—well—please give me Tinkling Creek, where I can find you home after home with the name 'Graham' engraved into its life and all for good."—Elizabeth Allen, in *Pittsburg Christian Advocate*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"I have gathered me a posy of other men's flowers, and only the string that binds them together is mine own."

His Care.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

He places his hand on the well-spring;
The quivering lips refrain,
And the eyes smile forth in defiance,
His love enfolding the pain.

He knows where the hurt is the deepest,
The tears of night and of day,
And, whispering softly, "I love you,"
Brushes the tear-drops away.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.—Selected.

How to Get Out of a Routine.

"How can a tiresome routine be remedied? The panacea is revival of spiritual life in the pastor, in the superintendent, in the teachers; consequently in the pupils. Spiritual life in the heart of the Sunday-school, making every expression of vital truth magnetic, making the singing jubilant—this is the remedy for wearisome monotony in the Sunday-school. It is good for scholars to have the same teacher year after year, provided the teacher keeps alive in heart and hope. But the teacher should have a new lesson and a live lesson every Sunday. The way of endeavor, of untiring work, only *seems to be* the hard way; in the end it is the easy way. It is not when we take things easily, but when we put the most willing work into our Sunday-school that our school moves on its rutless road with most gracefulness and diffusive cheer."

May a great, strong, spiritual life lift us all out of dead routine in this new year. Pray for it; seek it; by freshly yielded hearts to Jesus, welcome it.

On Common Ground.

There is a world of good sense in the words of a noted educator who says, in regard to the teaching of the truths of the Bible to children: "The teacher must begin at some point where he and the child can stand on common ground. If he is attempting to teach the Bible and does that teaching in Sunday-school, he will make a great blunder if he attempts to present abstract truth in an abstract fashion, or to impart historical information which has no relation to the child's experience and no connection with what he already knows. If he is to make an impression on the child he is to stand beside the child in experience, and present

some truth which the child can comprehend, in language which the child understands from its own experience. This is the method of the divine teaching of the race as disclosed in the Old Testament, and is the explanation of many of the difficulties which people of to-day, who read the Old Testament without adequate historical knowledge, find in that book."

I like this idea of simplicity in teaching that is here indicated. We know how the divine Teacher met the people on common ground, and how perfectly and simply he adapted all that he had to say to their understanding. The writer I have quoted gives expression to another important truth when he says: "In presenting to a child the great truths of life and of experience, it must never be forgotten that the child leads a concrete life, no matter how active its imagination, and that the child's first necessity is a knowledge of concrete things."

A good test of the clearness of your method of teaching is to ask yourself if, when you were a child of ten or twelve or fourteen years, you could have easily understood Bible truths as you propose to present them to children of those ages. One must go back to one's own childhood in thought and feeling if one is to do the most efficient work in the Sunday-school.—Selected.

Conventions as Encouragers.

"There are people beyond the mountain," runs an old German saying. At some time or other most of us forget that truth. We sit in Elijah's place, under the juniper-tree, and bemoan that things are going badly with us, and that we are all the Lord has left. Every man or woman who is hard at work for God, and perhaps weary in the work, needs to be reminded that his is only a little corner of God's great field. He should lift up his eyes, and behold, not only the fields white to harvest, but also the great company of reapers who are garnering the grain.

There is no better place to get such encouragement than a Sunday-school convention. The average Christian needs frequent heartening. Monotony's grip becomes strong upon him. At a Sunday-school convention he may have his heart inspired by a glimpse of God's wider work and of his many workers. By the words of the Lord's messengers one may learn of the greatness and triumph of the cause in which he is engaged. He can hear the songs of Zion sung as he does not hear them sung at home. Through association with fellow workers his consciousness of the vastness and power and joy of Christian fellowship will be quickened.

There are few things better than a good convention as a cure for small views, for monotony, for faint-heartedness, and for discouragement. Delegates go home with new ideas, new courage, new purposes, new faith. The thought of the kingdom's conquest is stronger in their hearts, and the sweetness of the communion of the saints is more than ever a reality.

Conventions pay in heart power.—Selected.

The *Electrical Review*, as its name indicates, is a journal devoted to a review of developments in the electrical sciences. Its weekly visits keep its readers well informed on the electrical news of the day, and its articles are full of interesting and profitable discussions and descriptions. It is published at 13 Park Row, New York, New York. An interesting article which appeared in the issue for January 31 was one on "Coal Cutting by Electricity in British Mines," in which the methods of using electrical machinery for "undercutting" or "kirving" is described, showing the saving in machine cut coal, because of the narrowness of the cut as compared to hand work. The machines cut a groove of only four or five inches. There are special electrical machines for driving headings, and others for regular undercutting. The article states that the largest member of machines used in England are for "long-wall" working. The two methods of mining, "long-wall" and "bord and pillar" or "stoop and room" are briefly described, showing the necessity for different styled machines for undercutting. It states that in some of the "large collieries in Yorkshire and Derbyshire, there are as many as twenty machines working in a single colliery, each machine cutting across a face of from nine hundred yards upward."

Letter Department.

LITTLE SIOUX, Iowa, February 9.

Editors Herald: We have just closed one of the best conferences of the Little Sioux District that it has been my privilege to attend. The weather was favorable and the attendance good, especially at the preaching services. Unity, good will, and brotherly love seemed to characterize the assembly, and the Spirit that brings peace and joy to the hearts of the children of God was felt to a large degree. This was especially the case in the Sunday morning prayer-service, which was greatly enjoyed by the Saints.

Our joy would have been complete had it not been for the severe illness and death of Bro. Amos Vredenburg, whom we found very low with typhoid fever and who departed this life a few hours after the adjournment of conference. May the Lord comfort the bereaved ones; and may what appears unto us as an untimely death serve as a warning to all.

H. N. HANSEN.

DES MOINES, Iowa, February 10.

Dear Herald: You are dear to the hearts of all who read your pages; for you bring precious news to cheer the hearts of the lonely and isolated, as well as to those that have communion with each other. How often when we read your precious pages we are cheered and comforted; the Spirit bearing witness to us to the many testimonies you bring to our fireside. Perhaps a word from me will help some one as I have been helped, so have concluded to try to do my share of feeding as well as being fed. In October last I opened meetings in Carbondale, a mining town near my home and one mile outside of the city limits. Did not appear to get up much interest, so turned the meetings over to the branch officers, as I was urgently requested to go four miles farther east to a schoolhouse where I had preached several times nearly two years before. A Methodist preacher had been preaching there every two weeks for nearly six years; had made no converts, so had closed his meetings for good, so he told me. But as soon as he saw there was an interest among the people, he began a revival. He got one convert, a man who had just moved into the neighborhood. One night he began to abuse the Mormons (there were no Mormons present), and about half of his congregation took sides with the Latter Day Saints against him, his young convert among the opposers. Now many are investigating our claims and some four or five are nearly ready for baptism and undoubtedly will be with us ere long. Two have already said they would be baptized shortly, a man and wife. They want to go together. The wife cannot be baptized at present. Another man and wife are just about ready and may ask for baptism any day. Last night the Methodist preacher closed, and to-night I will begin meetings to hold every night for two weeks. Then will preach every other Sunday. So the work moves on.

I hope for an ingathering in the near future, and pray for the welfare of Zion's cause.

W. F. CLARK.

MAGNOLIA, Iowa, February 16.

Editors Herald: Here is a specimen of "free advertising" with no distinction:

"Reverend Doctor William M. Bell, secretary of missions of the United Brethren in Christ, of Dayton, Ohio, speaking before the National Federation of Church Workers at the third annual conference in this city to-day, said: "There is a vast territory in the West where we shall presently have a tremendous struggle with Mormonism. And there is no way in which we can grapple successfully with the spirit that possesses that great district unless we federate and fight it together."—*Chicago Record-Herald*, February 4.

Yours,

ALMA M. FYRANDO.

PAPEETE, Tahiti, January 24.

Editors Herald: Again our mail from home comes to us bearing good tidings from loved ones, and informing us of the progress of the work in Joseph's land; for all of which we feel very grateful.

In these islands we have been having a siege of measles, and as twenty-eight years have passed since that disease visited these islands before there were many cases, and many deaths; we are about over with them here; but Bro. and Sr. Gilbert writes us that they are busy caring for the sick ones in Hikueru.

Last week we sent them the mimeograph, which Bishop Parkin of San Francisco kindly purchased for us. It will help them in the Sunday-school and Religio work. By this mail I send for camera supplies for him. He has taken some very nice native scenes, and with his new supply will take some more of them.

We have the manuscript of the Doctrine and Covenants in Tahitian ready for the printer. Translated by Mr. I. S. Henry, read and corrected by Elder John Hawkins, and then by Elder D. M. Pohemiti, the mission secretary, and again by Elder A. Sanford, the branch president here, and Metuaore has also often helped us in the work; so we expect to give the Tahitians the Doctrine and Covenants in a fairly good translation, without material errors, which will be a great help to the Saints here as well as to the missionaries also.

There probably are more privations to be endured in this mission than any other in the church, and more discouragements to be patiently borne than generally falls to the lot of missionaries; and it takes a strong constitution and a brave heart to bear up under these difficulties, especially in the archipelago or Paumotus where our members principally reside, numbering about fifteen hundred on twenty islands besides Tahiti.

But Bro. and Sr. Gilbert bear patiently their hour and burden of toil, without complaint, although the difficulties to be met with here are having their effect upon her not too strong body; but they are doing an excellent work among the people in the Paumotus. They are now in Hikueru. May God ever bless and comfort them, and give them grace and strength for every time of need.

We wish a Happy New Year to all the HERALD force, and its readers, and peace upon the Israel of God.

JOSEPH F. BURTON.

RICHMOND, Victoria, Australia, January 12.

Editors Herald: Since last communicating to the HERALD the writer has been doing what he could to advance the cause of Christ. The mission at Wallsend resulted in three baptisms. We also organized a Religio at that place. The next thing was a mission at Hamilton, which was not a success in the way of accessions. However, the Religio was reorganized and we believe other good done.

While laboring in the New Castle District we preached in the open air on two Saturday evenings at West Wallsend. A large audience was present, a part of which was very contentious. That part was the Plymouth Brethren. They were so anxious to expose our position that I proposed a regular public discussion. The police also suggested it since they were making a disturbance by venting their objections on the street. The crowd also loudly demanded it, so it was agreed upon. A Mr. James Campbell consented to represent their side. He would discuss but one proposition, and that was, "Do the Scriptures teach the doctrine of salvation by faith alone?" The time finally agreed upon was November 1. Accordingly we met and debated from half past seven to half past nine in the evening. The debate passed off pleasantly, no ill will being created. My opponent, however, showed his intolerance by refusing to have any devotional exercises. We desired such out of respect for the Bible which of course both used as the standard of evidence. He objected because, as he said, he had no feeling of fellowship for the Saints. This event required another trip to that section

since we had returned to Sydney on October 11. We remained but little more than a week, when we went back to Sydney again. However, we made another trip to the New Castle region just before the holidays. On all these occasions we were kindly treated and our temporal wants generously supplied. The Saints of the Hamilton and Wallsend Branches know how to make the elder feel at home. Their hospitality will never be forgotten.

Most of our work in New South Wales was in Balmain. We had the pleasure of baptizing fifteen during our stay there, also that of assisting in other ways. Some unpleasant incidents occurred; among other things an elders' court, but we have learned to expect such things. Paul said the Spirit witnessed that in every city bonds and afflictions awaited him. Our experiences are similar. Many occurrences of an encouraging character were also our portion. On November 10 the Sunday-school picnic was held which in my humble opinion was the best thing of the kind I ever witnessed.

December 27 the district conference convened. It lasted until the 29th, and was held at Balmain. The chapel there was dedicated at the Sunday forenoon service. This was an event of interest to the Saints there, and also throughout the district.

The conference was an agreeable one to all concerned. Much important business was transacted. Among other things a co-operation church building fund was started, and a Religio district association organized. Bro. Butterworth and Wight were present. The former is improving in health but is not yet able to do much. In the past he has worked hard, possibly too hard for his physical good, and has endeared himself to the Saints of the entire mission. The duty of presiding in an active sense fell upon the latter, and it was well done. He shows himself master on all occasions. He speaks plainly concerning principles, and trusts to the good sense of each individual to make a personal application. There is an entire absence of display or a desire to be officially conspicuous. This is as it should be, and reminds us of the words of our Savior when he said, "Ye know that they which are accounted [worthy] to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: and whosoever among you will be the chiefest, shall be servant of all."—Mark 10: 42-44.

On December 30 we left New South Wales for this State. We took passage on a fine, large steamer called the Kalgoorlie, which passed out through the Sydney Heads in the evening. The trip required two days. We were in sight of the coast part of the time. Not many passengers were on board because of it being the midst of the holiday season. Much more traveling is done at its commencement and close. New Year's Eve a concert was given in which the writer took part. The weather was fine, so there was little or no seasickness. However, a strong head wind was encountered Wednesday night, which delayed our arrival three hours. We arrived about nine o'clock in the evening of January 1, and were met at the wharf by some of the Saints. Bro. John Jones and William Mackie escorted us to the former's home, where we are pleasantly domiciled. Both of these brethren have recently received appointments as missionaries. They are spiritual, energetic, capable men, and will surely succeed. The latter left for Adelaide, South Australia, very recently. Bro. Jones and wife will go to the same place in about a month. May success crown their efforts.

We have now arrived where we expected to be before coming to this land. Here we are a missionary for Melbourne and suburbs, which means half a million people within a few square miles. Will we be able to do justice to the work? By God's help we will so far as our efforts extend; but what is one among so many? Much of my work in recent years has been in cities, and yet I am not really a city preacher. However, in the city as well as the country, only the common people accept our message.

I have no particular desire to labor among any others. The simplicity of the gospel meets all my requirements. If I ever "loved the garish day" that time is past.

January 2 we performed the sad office of officiating at the funeral of Myrtle Emma, youngest child of Bro. and Sr. C. A. Butterworth. This death was sudden as well as sad. The father had left her well but a few days before. He was near Sydney when she died, and had intended to take the next ship for America. This will delay and may prevent his trip.

I desire an interest in the prayers of all.

ALMA C. BARMORE.

SOMERVILLE, Victoria, Australia, January 10.

Editors Herald: It is somewhat comforting to me to be able to state that I have sufficiently recovered to be able to move about, and do at least a little in the line of duty. I had the pleasure of attending the Victorian conference, and was much pleased to note the fervent desire to see the work move forward, and new laborers ready to make the great sacrifice necessary to take the field. Business passed off pleasantly and in good style, with Bro. J. W. Wight in the chair. He is an added comfort to me, especially under present circumstances, and I think to all Saints.

I left my family well, and traveled to the New South Wales conference with Bro. Wight, intending to sail for America in January; but was suddenly called back seven hundred miles on account of the death of our only little girl. This will likely change my plans, and I may not reach the States before next conference year. If so I will probably bring my family with me then.

The Sydney conference was well attended, and considerable necessary business attended to, and an effort to settle up all back difficulties, and start under better conditions with the opening of the new year. Prayer services were spiritual and comforting, and the preaching of the word was instructive, and attentively listened to.

I am at the seabeach with the family at present, trying to smooth off some of the rough and rugged trials we are called to meet in our earthly pilgrimage.

In the faith,

C. A. BUTTERWORTH.

WEYBURN, Assiniboia, Canada, February 4.

Editors Herald: A few lines from this Province. Fourteen months past we bade adieu to Saints and friends in Lamoni, Iowa, and emigrated to the great Northwest Territory. Homesteading a quarter section, and buying another quarter, we settled, with one neighbor three miles from us. Since that time a number have come in, and more are coming in the spring.

This is a beautiful country; good chances for those seeking homes. Would like to see Saints locating here, so we could enjoy our church privileges. There was no one of the faith here when we came. Since then Bro. David Walker and Srs. Edith Sandage and Minnie Hatcher have located here. We expect to organize a Latter Day Saint Sabbath-school in the spring. Although we are few in number, yet I hope at some future time others will accept the truth and obey the gospel. There are some of our friends from the States here who have parents that are members of the church and have been taught the gospel from youth, but yet who seem very indifferent to the work; yet I can not believe they would accept any other doctrine. There are persons here who have never had the privilege to hear the gospel in its purity, who remarked after reading some of the church publications I gave them, that it was new, yet old; yet it would have to become more popular before people would care to investigate. I am impressed there are some here who would be willing to investigate if they could have the privilege, and my prayer is that God may send the gospel to honest hearts here.

Being isolated from the Saints, I feel to speak a word to those who are not deprived of the church privileges. Improve every opportunity, for this earth does not afford a happier place for the Saints than the prayer-meeting. We should not be idle in this great work, for there is something for each one of us to do. I see more and more the importance of keeping God's commandments, because there is no safety anywhere else; and if all the Saints could realize this, how different we would deport ourselves in many instances, among ourselves and in the world. May each one who has accepted the name of Christ be humble, that we may be bound closer together in unity, that our influence for good in the world may be made effectual by our examples. May the work continue to prosper under the guidance of God's hand, and finally, "Zion be redeemed," is my prayer.

Your sister,

M. V. BRANTWAIT.

PITTSBURG, Kansas, February 3.

Editors Herald: The invaluable presence of the HERALD so brightens my lonely hours into seasons of gladsome praise, that it seems to me I could not maintain any degree of spiritual life if I were deprived of its visitations; and yet there are many dear brethren and sisters who can not enjoy its blessings. It is a grand privilege to have the means of knowing how the work of salvation is progressing, the efforts made and blessings realized by our brethren, becoming acquainted with one another, creating a loving interest in each other, bringing us closer together, and nearer to God.

Let us avail ourselves of opportunities presented and facilities offered to bring us to a Zionistic condition. As this condition implies purity of heart, possession of light and truth, and an intelligent exhibition in thought and deed, let us not permit ourselves to be deprived of any available means to the end desired.

Through the various departments of His work our heavenly Father has provided means to utilize every specie of talent and ability, thus making it possible for every one to employ his powers to his own salvation and the glory of God. May heaven help us to be faithful stewards.

Brn. Short and Bailey of the bishopric, came to our branch, Pleasant View, Kansas, January 17. Bro. Bailey preached a comprehensive, matter-of-fact discourse on the temporal law of the kingdom on Sunday, the 18th. In the evening of same date Bro. Short spoke about thirty minutes with a marked degree of inspiration, rendering his effort of depth of thought and eloquence of speech, after which he granted privilege to the audience to ask questions regarding the temporal law of the church. A number of questions were asked and we were gratified and profited by explanations given.

The condition and needs of some of the worthy poor were presented, which caused the sympathetic chord in the hearts of some to vibrate to a profitable and material degree. Consecrations were made by several of the brethren who had received the smiles of prosperity, and their offering cheerfully dedicated with the true spirit of brotherly love.

I rejoice to see the dawn of Zion's redemption. By the sweet bond of charity God's children are being bound together, sharing each other's joys and sorrows, bearing one another's burdens, and so fulfilling the law of Christ.

Gospel workers of our district are busy in their respective duties. Bro. Keck is having successful meetings in Indian Territory. Bro. Kaler recently held a week of profitable meetings at Nashville, Missouri. Bro. J. T. Davis is laboring as district president, aiding the local brethren in the several branches. He will be with our branch the 8th inst.

The Saints of Pittsburg, Kansas, have rented a chapel and will soon have a branch organized.*

I attended a very spiritual sacrament and prayer-meeting at Nashville, Missouri, on February 1.

Brn. B. F. Miles and B. Andes, priests, are holding regular meetings with the Saints. I was gratified to see the zealous effort made by the members to make a success of their endeavors and witness the blessing it brought upon them. If our large branches would manifest the humble interest these few Saints (only nine in number) do, we should greatly be benefited by the results.

We have some noble workers in our branch, chief among them our president.

May we be granted knowledge and wisdom, that we may be patient and careful, that our work may be compact and firm, that we may be steadfast and faithful to the end.

Hopefully,

MOLLIE DAVIS.

LORAIN, Ohio, February 8.

Dear Herald: Your columns are eagerly read that we may receive new light and strength, and we are not often disappointed. We feel that to be without the HERALD we would lose a great deal; for being isolated we do not often hear the gospel preached or have communion with Saints, as do those who live in a branch. Yet we feel firm in the faith, and thankful for the manifestations of God's love for his children. I have long felt a desire to express my gratitude to the sisters who for years have written such helpful articles in the Home Column. They have helped me in trying to bring up my children in the right way. The greatest responsibility of life rests with the mothers, and how can we discharge our duties as such without we are guided by the Divine Spirit?

Your sister,

KITTIE M. MINKLER.

SHAW, Kansas, February 5.

Editors Herald: The HERALD is a welcome visitor at our home. I never tire of reading its pages. I was baptized last fall by Elder Lee Quick. I know that I will never be sorry for the step I have taken; for I know that God is a rewarder of them that diligently seek him. I have not heard a sermon since last fall. The Saints who have the privilege of meeting with the Saints are blessed. I am trying to keep the faith and hope the Saints will pray for me that I may be faithful unto the end. We will gladly receive any of the elders passing this way.

Your sister,

ORPHA CLINE.

LONGWOOD, Ontario, February 8.

Editors Herald: We have a branch here of about forty members. We have Sunday-school and preaching nearly every Sabbath; and though few attend I feel the promise is true that when two or three are gathered together in God's name he will be in their midst. We are always glad when the church papers come in as we all take a delight in reading them. We take HERALD, *Glad Tidings*, *Canadian Messenger*, and *Autumn Leaves*, and all give interesting news.

Your sister,

ESTELLA M. KETTLEWELL.

TOWASH, Texas, February 6.

Editors Herald: The good work is prospering, and I am so glad that the Lord is so good to his Saints. My prayer is that the Saints will be faithful till Jesus comes to gather his people to Zion.

We had Brn. David Smith and John McKnight with us for two weeks. Six were baptized. I am glad the honest in heart are obeying the gospel, and preparing to meet our God when he comes in glory. Dear Saints, let us pray that the glorious work will go on and that we as Saints will do all we can to help spread the gospel.

JOHN BELLINGER.

HOLYOKE, Colorado, February 2.

Editors Herald: I am one of the many isolated ones and reading the HERALD is one of our greatest pleasures. My husband sent for the HERALD for me before Christmas, and the first copy came Christmas eve. I never got a present that I appreciated so much, as we have never taken it before but have taken the *Ensign* nearly ever since it started, and also *Autumn Leaves*. We have them also so I can pass a great many hours reading and pondering over the good letters and articles in each. I appreciated that piece in the last HERALD entitled "Need of Attending Meeting," and heartily indorse every word, and wish we were situated so we might be able to attend meetings. But we feel the Lord can hear our petitions if we offer them from sincere hearts.

I love the work in its many departments and I am glad to learn the Religio is doing such a good work, for I believe it will reach some who perhaps would be hard to get interested in any other way. I love the Sunday-school, and miss it so much, as I have always attended when I was where I could. We had a little Sunday-school last summer, but now the Saints are so scattered we can not but hope we may so live that we may be among those who will have oil in their lamps so that ere the Savior shall come we may with the chosen few be able to enter into the joys of the Lord. I feel thankful that I have accepted the gospel. I ask an interest in the prayers of God's people. I ever pray for the spread of the truth.

Your sister,
N. E. BELKHAM.

MOUNTAINVILLE, Maine, February 7.

Editors Herald: The Saints here are working very hard in many ways to raise funds in order to finish our chapel which we have up and boarded and the roof shingled. There are but a few of us to work, so we make comparatively slow progress. But we feel the Lord is with us and will crown our efforts finally with success. We still have our Sunday-school running and fair interest seems to be manifested in its work. I think the greatest need of the school is library books, as we have none, and there seems to be quite a call for them.

We have our prayer-meeting every Sunday afternoon at two o'clock, and preaching occasionally by the elders and myself. There seems to be a lack of interest in our meetings. Many who could do so do not attend, even among our brothers and sisters in the church. I think we need more preaching to stir the people up and start a sort of revival; and once started possibly the interest could be maintained, especially if the officers as well as members would all do their duties as they should, which I fear is not being done now. We have had no elders with us for some time, although Bro. S. O. Foss expects to be here about the first of March to hold some meetings.

May the Lord bless all his people and lead them on to victory, is the prayer of my heart.

WALLACE A. SMALL.

SEMINOLE, Alabama, February 6.

Editors Herald: My heart rejoices to read the letters from the Saints. We have some good Saints down here in the South. The traveling elders come and preach for us sometimes. Bro. W. J. Booker comes and preaches for us sometimes and our good old president, Bro. Jesse Reeder, preaches for us when he can.

This is my first letter to the HERALD and I hope it will be of some interest to some of the Saints. I have belonged to the church for about twenty-eight years, and I have never regretted one moment of time that I ever belonged; for I know of a surety it is the true work of Jesus Christ, and it will prove to all who belong to this work, and seek for it, that it is the true work. I have been healed in and through this work by being administered to by some of the elders laying their hands on me and

anointing me with oil. I feel thankful to my heavenly Father that he has spared me to see the close of another year, and the coming in of a new year. I want the prayers of all the Saints that I may continue faithful to the end and have a part in the first resurrection.

Your sister,

E. J. LONE.

BALDWIN, Wisconsin, February 6.

Editors Herald: The battle is fierce here. I have been threatened with tar and feathers. Have been assailed by two ministers; branded "Mormon" and a "deceiver." Yet many are interested and the tide is turning now in my favor. The tar and feather committees have been rebuked by the mayor, who has turned to be my staunch friend. The anti-Mormon league literature falls flat as against us when proper defense is made. We are happy in the fight, and all is well.

T. W. CHATBURN.

WILLIAMSBURG, Colorado, February 9.

Editors Herald: I am still in the faith, and thank God for his goodness and mercy to me. I have been in Colorado since the last of September. Came here for my health which is wonderfully improved. I came to Swink to Bro. and Sr. John and Mamie Brennan, and found a Saint's welcome indeed; also a branch of Saints united under the name of the Rockyford Branch with Bro. John Brennan as president, holding services each Sunday from house to house. It is a beautiful country where they live, and Bro. John turned from a miner to a farmer of the first quality. I stayed with them five weeks and enjoyed many good meetings among the Saints there. When I came to Williamsburg where my son had gone before to obtain work in the mines, I was kindly welcomed by old friends there also, but not Saints; and how much I missed the meetings at Brennan's, for I had not the privilege of hearing the word by Saints until two weeks ago when Elder J. F. Curtis, of Colorado Springs, came here and has preached every evening since, but to very poor crowds, as the people here seem to be satisfied in a religious way.

I pray to God for his Holy Spirit to keep me firm in the faith even unto the end.

Bro. Curtis has gone to Coal Creek this morning to see if there is an opening there for him to preach. There is a family of Saints living there. He found one sister in Florence about two miles from here.

I ask the prayers of the Saints in my behalf, that I may be faithful, and that my family may unite with the church, and that we may do some good here.

Your sister,

MRS. MOSES DAVIES.

WILTON JUNCTION, Iowa, February 11.

Editors Herald: With profound sorrow I read of our probable loss in the Society Islands. In the reports thus far there does not appear any great loss to our people; but knowing those islands as the missionaries do it is hardly possible in such a storm, with waves sixty or seventy or even thirty feet high, that any church building should be left, and doubtless one third of our membership there suffered horrible fright, exposure, and finally death. All of our white missionaries were there, I think. A letter from Bro. Gilbert and wife from Raroia in November said they expected to go to Hikueru (not Hikuera as in the associated press dispatches) in a few weeks, and doubtless they were there for the Christmas festivities. From Bro. Burton's last letter in the HERALD, he and Emma expected to be there also before Christmas-tide. You doubtless understand that once in three years the able-bodied natives of all the coral islands in the French possessions gather at Hikueru to dive for pearl-shells. The island was opened for diving last October and will continue until next October, so that they are all

there now. They all aim to be there at Christmas-time. There being no opportunity for the missionaries to do any work elsewhere at that time, they, too, go to Hikueru. Wife and I were there the last diving and remained seven months. Lillie was the only white woman there, and I presume Srs. Gilbert and Burton were the only ones there this time. By the papers I see that one white woman committed suicide from fright. I hardly dare conclude who it was and yet it is hardly possible for it to be other than Sr. Gilbert or Sr. Burton. The nine hundred natives who were saved swam three to four miles to ships standing off shore. It is hardly possible that either Bro. Burton or Bro. Gilbert could swim so far in such foaming billows. I hope for the best, but will fear the worst, especially for Bro. and Sr. Gilbert; for if they were not at Hikueru they were in the Paumotu group somewhere, and the paper states eighty of them were depopulated, and they could hardly have escaped; while it is possible that Bro. and Sr. Burton were yet in Papeete, though I hardly think probable. If you did not get a letter from Bro. Burton on the last steamer, then it is certain that they were either at Hikueru or on their way, for he certainly would have written you of their great calamity if he had been in Papeete.

We had about twenty branches on the coral islands, and most of them had churches built throughout with flooring and roofed with corrugated, galvanized iron, ranging in cost from four hundred to four thousand dollars, besides their cocoanuts were all destroyed and it will be ten years before they can inhabit those islands again. Poor people! About half the population of the coral islands were our people or their children so you can see that we have suffered great loss. I doubt if those people will again attempt to inhabit those islands. The government will have to provide for them. The greatest desires our people have are to come to America. I wish it were possible for us to charter a vessel and bring them now. They certainly would be willing to come. But that is only a small expense compared with getting them located and feeding them until they learn to be self-supporting.

About twenty-two years ago they had a similar storm that nearly depopulated two islands, and the natives always refer to that as the saddest in the history of their nation. What must this one be when eighty or more islands were swept by doubtless a sixty or seventy foot wave, as the papers state only those in the tallest coconut-trees were saved, and some trees grow to a height of one hundred feet. Such awful destruction! My heart sickens at the sight, and more especially as those very ones who suffer showed us such kindness as I never before experienced in this world, often clinging to our arms and skirts when we left them and weeping as if their hearts would break, lest they should not see us again. But our heavenly Father will be good to them in paradise, I know, for their love for his servants on earth. May they rest there in peace. After all they are better off. They are out of the most wicked place in this wicked world. But those who remain! Added to their evil surroundings comes their great misfortune. Can not the church do something for them? I am sure that the Saints throughout the world would subscribe liberally. I am willing to do anything to help them and only wish I were there if no more than to weep with them for the loss of friends, mine as well as theirs.

I feel too sorrowful to write more, and perhaps I ought not to trouble you as you have enough to bear. May the good Lord direct for the best.

Kindly yours,

J. W. PETERSON.

WILTON JUNCTION, Iowa, February 11.

Editors Herald: I must say I, too, as well as Bro. Peterson, feel sad over the disaster in the islands. My mind finds no peace night or day for our loved ones there, not only for those who have gone from here but for the natives who loved and cared for us. To think that some of them have met with such ill-fated death! No one can mourn as those who know their kindness

and humility. The comfort for them that are left will be with the Lord. Can not something be done? Oh, if we were only there to weep with them! Let us know the first report you get. Not to know who are gone is such a fearful suspense!

In gospel love for those who mourn, I remain,

LILLIE F. PETERSON.

GRAND MANAN, New Brunswick, February 4.

Editors Herald: There are six Saints here now; not dead, but lukewarm. If something is not done on our part or some body does not do something for us there will be no one here to be called Saints. We are getting old and soon must go to the Spirit world. We have no meetings of our own. We attend meetings of other denominations, and take part in them, bearing our testimony to what we believe to be the truth. I have felt that if some elder could come here and preach to the people there might be some obey. The name Latter Day Saint or "Mormon" is not held in derision as much as it used to be. Whenever opportunity presents itself, I talk to them and try to show them the difference between us, and the other factions of the church. But it is life I would like to see in the Saints here. Dry words do not satisfy me.

I feel that some of my children would obey if an elder would come. I think two of them would, at least. I have not much of this world's goods, but they can come and make their homes with us. They shall not want for food and care. I should like to see this work prosper, and I believe it will. Pray for us.

Your brother,

ELISHA FLAGG.

LOS ANGELES, California, February 9.

Editors Herald: I attended a ministers' meeting this forenoon, its object being the organization of a "Congress of Religions" to be held here some time in March. The noted Doctor Thomas, of Chicago, is heading the movement. Doctor Thomas spoke in considerate and friendly terms of our "Bro. Joseph."

Plans are now matured whereby I am to be privileged to address the Liberal League of this city on the subject, "The fundamental philosophy and history of the Latter Day Saints." Our church choir will render the music.

"Mormonism," so-called is receiving attention from every quarter. The missionary board of the Presbyterian church is systematizing its attacks; the *Gospel Messenger*, published at Elgin, Illinois, representing the Dunkards or Brethren persuasion, is out with a recent attack upon the faith; anent the Hunt-Shamberger discussion. *Messiah's Advocate*, of Oakland, California, speaking for the First Advent church, contains an article showing the points of similarity between "Joe" Smith and Doctor Dowie. The same paper contains a communication from the pen of John A. Cargile, of Stevenson, Alabama, who glowingly portrays the cowardice (?) of Elders Jenkins, Marshall, and Scott of our church in failing to meet him in an honorable discussion and challenging any "Mormon you see" to meet him in discussion. I have written him a personal letter calling his attention to some inconsistencies in his position. I think our brethren can care for their own side of the matter.

I have been in correspondence with Reverend McLain W. Davis, of the Santa Ana Presbyterian Church. In support of some of his contentions he presents a purported "Basis of Agreement" between Bro. S. D. Condit and an Elder Ballard, of the Utah church, in their Logan, Utah, debate, which I feel very sure can not represent Bro. Condit properly, and I know does not represent the position of the church. I am still corresponding with Doctor McMillan, of New York, and several ministers in this country. This correspondence requires considerable time and careful research, but I believe it will be productive of good. We have nothing to fear from a fair, open canvass, and welcome the

strongest argument our opponents can put up. If they defeat us in an open contest we *will* acknowledge it like men.

From material at hand and observations taken, I am satisfied that Satan is massing his strength for the final onslaught upon the church. Our test in the controversial arena *is yet to come*. If we rid the work of all human accumulation we shall be able to present such a formidable front that the enemy can not take a position. I am assured the enemy can have no vantage ground save by taking up some unwarranted assumption or strained application of scripture which some of our speculative brethren have sometimes used. They may be able to note a coincidence in the text where practical minds can not. One sound, pointed, scriptural passage is of more value to us than a dozen scriptures which are capable of several applications. I have never been at a loss for one minute in defending the fundamentals or our faith or the organic character of the institution, but I must confess I have been sometimes puzzled in harmonizing positions unnecessarily taken by some of our ministers; taken solely to gain a point which in the end was not of material necessity to salvation but afforded the enemy formidable material to prejudice the minds of the general public, while it mattered little to the church which rendition was correct.

The enemy as a rule is tricky, evasive, and dishonest; as ambassadors for Christ we cannot afford to be anything but just, honorable, and upright; and should the canvass which is now on in every quarter of the land disclose any weakness in our tactics (it can never fease our philosophy) as men we should be willing to acknowledge the same and together profit thereby.

While driving through the San Bernardino Valley last week flurries of snow were particularly noticeable, and at times enveloped us. We have had very cold weather the past week; no appreciable damage to fruit, however. The mountains are covered with snow and the valleys are covered with a carpet of green, interspersed with blooming flowers. We hope to have Bro. Butterworth with us during our district conference in March. Everything moving nicely.

T. W. WILLIAMS.

2802 South Grand Avenue.

GRAND RAPIDS, Michigan, February 5.

Editors Herald: I arrived in this city on the 10th day of May last, and on that morning snow fell to the depth of six inches, something quite unusual, but it all vanished the next day without freezing, so that no special damage was done. I found things wonderfully changed since I was here twenty years ago, not only in the city but in the vicinity of Hopkins, Allegan County, where I first heard the gospel in 1867, under the ministrations of Bro. E. C. Briggs. This city has made rapid growth, and now numbers about one hundred thousand souls. The glorious latter-day work has found its way here and about one hundred members lived in and near the city. But alas, the adversary had separated them, having alienated them from each other, by reason of differences, real or imaginary, the effect in either case being the same, causing coldness and indifference in some and lack of confidence and estrangement that is certainly very deplorable in others, but fulfilling the prediction made by our President several years ago, to the effect that work of the adversary would be along these lines in the then near future. Strange that any called to be Saints should allow themselves to become subject to the influences that he put forth in this direction. Three able elders reside in the city or near it, and are surely capable of doing much good if their labors were wisely directed. While there has been considerable improvement made, the desired conditions have not been as yet attained.

Bro. C. E. Irwin, using the tent that belonged to the branch, opened meetings August last in Sparta, where some of the members of the branch resided, and was assisted at different times in preaching by Brn. W. E. Peak, G. A. Smith, E. K. Evans, W. D. Ellis, and myself. As a result five have been baptized

there and four in an adjoining town, by Bro. Irwin, and on the 12th of October they and several who previously had been members of the Grand Rapids Branch were organized into a branch known as the Sparta Branch, with Bro. F. T. Field, priest; J. J. Erhart, teacher, and Bro. Charles Dresser, deacon. Sr. Field is secretary, and writes me they are getting along nicely and are very happy in their work.

By a letter written by Bro. S. W. L. Scott to the editor of *Glad Tidings*, I learned that some Utah elders were in the city and they had visited the Alpine Saints, and were anxious for discussion, so I visited them at their room, found them all in, four in number, and conversed with them for two hours or more, mainly on differences existing between the church in Utah and the Reorganization. They presented several arguments on the polygamy question that I had heard before, and some that were new to me. They claimed the Lord had revealed or given the plural marriage covenant three times, in Old Testament times, in Book of Mormon times, and in the latter days. I told them that as I understood it, it was not true in either of the cases mentioned, called their attention to the fact that in the cases of Adam, Noah and his sons, and those who were led to this continent, all were monogamists, and that if it was ever essential that their peculiar ideas of the marriage covenant should prevail it was in the instances cited.

Their reply was that in all these cases a righteous seed was raised up, and that only in the times of great wickedness was it necessary for the Lord to reveal this covenant that such seed might be raised up and referred to the present time as being very wicked. They had claimed that but a small per cent of their people ever practised polygamy, and that no new marriages of the plural order were being performed now. I called their attention to the fact that prior to the flood there existed a time of great wickedness, and that according to their argument, if there had ever been a time when a righteous seed was necessary it was then, and that if any attempt was being made in that direction it was frustrated, for they must have all been drowned by the flood, for only monogamists were saved; and as it was in the days of Noah so it would be in the days of the coming of the Son of Man. I gave them three tracts written on these subjects by the three sons of the Martyr. They expressed the thought that the only question that should be debated was that of authority; that they were right because the majority of the Twelve went west, and it was their right to ordain and set in order all the other officers in the church, and they had selected a presidency in harmony with Doctrine and Covenants 104:11 (our book).

I assured them that the position of the Reorganization was that the church had been rejected prior to the choosing of a presidency by them, and that such rejection was evidently "collectively and not individually," because of the displeasure of the Lord, just as he expressed himself concerning the church as originally organized (see Doctrine and Covenants 1:5), and that the Lord never gave the Twelve the right to appoint a presidency, and that they had never had a presidency in the Utah church since it had an existence that was legally appointed and ordained, and that they could be accommodated with a chance to discuss the subject of authority any time and place when and where proper arrangements could be made. They did not think a discussion would do any good.

I visited the Saints of the Alto Branch on the 18th of January. Found them enjoying the gospel truths, and zealous in the good work.

A. S. COCHRAN.

774 South Division Street.

The first of a series of articles entitled "Stake Organization" will appear in the March *Autumn Leaves*. The author is Bro. John Smith, president of the Lamoni Stake. All who desire to obtain a better understanding of this important subject should read these articles.

L. Elva Scott
Lamoni
Low

Self Protection and Building of Zion.

For the interest of those who are looking forward to the time when conditions will be such as to justify the gathering of the Saints in accordance with divine instruction, and that the experience of the early pioneers, in attempting to carry out some of the work thus undertaken may not be ours to encounter, we respectfully call attention through the following report to our purpose, efforts, and progress in establishing a necessary link in the accomplishment of the greatly desired end.

Realizing that the time is at hand when an effort should be made to further the financial condition of the church and the Saints in general, and, if possible, to place them upon a self-sustaining basis, free from the evils of worldly prejudice and greed, on March 22, 1902, a number of the Independence Saints met together for the purpose of discussing the best and most practical means of procedure. After several long-continued meetings of this character, committees were appointed to investigate the general condition of affairs and the conclusion was almost unanimously reached, that in order to obtain the desired results, it would be necessary to coöperate and establish an organization such as is now our pleasure to present for consideration.

We have purchased ten acres of ground along side of two railroads, which not only gives us ample ground room for development, but affords the very best railroad accommodations.

The manufacturing plant which is now practically finished, is an elegant, substantial structure, sixty-four by ninety-six feet, three stories high, with a floor space of 18,434 square feet. The first story is built of stone; the second and third stories are of brick, with metal roof, and this makes the building practically fire-proof.

The machinery, which consists of the very latest improved machines on the market, has now been shipped, and we are expecting its arrival in a few days.

In connection with the manufacturing interests, we also wish all to note the progress being made in the mercantile department. We have purchased the store-building and merchandise stock of J. W. Layton and the stock of groceries of C. H. Woodford, which, in connection with a fresh meat market is now being run at the old stand of J. W. Layton on West Lexington Street. We have also purchased the large business lot, one block west of the public square, known as the Morgan property, where it is expected the business will be extended at as early a time as the interests will warrant. The lot is one hundred thirty-five by one hundred sixty-five feet, and faces on three streets, making one of the best and finest business locations in Independence. A proposition of several other business firms to unite with us is also now being considered by the Board of Directors.

Further, as we are desirous of making this department of the company one of the most complete of its kind in the West, we will, for the next ninety days, consider an offer of any of the Saints now engaged in the mercantile business and who are wishing to change their location to unite their stock with the mercantile interests upon a cash basis. The twenty-five thousand dollar capital stock provided for in the corporation having been, with the exception of a small amount, taken, it will be necessary with the increased business to increase the capital stock to the amount of fifty thousand dollars, and subscriptions will be taken for this purpose between this and the first of June, 1903.

We feel that we are beyond a point of speculation and can assure the Saints that their investment with us will not only bring good returns, but will be safe and profitable to those who invest and beneficial to the Saints in general. To the local Saints and friends who purchase in this department, a rebate will be given on all cash purchases, whether they are stockholders or not. Also, as a great many of the present stockholders have transferred a part of their stock to the use and

benefit of the church, so that the church to-day holds one tenth of the entire stock in this way, we feel that we may justly solicit your aid and support, and trust that each and every one will subscribe, as much as one share at least, between now and June 1, 1903.

The election of the Board of Directors for the ensuing year, held on the 6th of January, 1903, resulted in the election of Ellis Short, R. May, P. Peterson, B. F. Resch, W. D. Roberts, Frank Criley, A. E. Elliott, A. L. Yingling, and Alma R. White.

Ellis Short was reelected president; R. May, vice-president and treasurer; Alma R. White, secretary, and A. L. Yingling is the present business manager.

For further particulars or copy of by-laws, address A. R. White, secretary, Independence, Missouri.

Soliciting the consideration and patronage of the Saints and friends of the enterprise, we are, Yours truly,

THE INDEPENDENCE MANUFACTURING AND MERCANTILE CO.

February 10, 1903.

Present Extent of Wireless Telegraphy.

At the present time, there are no less than eight companies prepared to build and install "cableless" telegraph apparatus; these are the British Marconi's Wireless Telegraph Company (Limited), the Marconi International Marine Communication Company, the Canadian Marconi Company, the Marconi Company of the United States, the General Electric Company of Berlin, the Siemens & Halske Company, of Berlin; Queen & Company, of Philadelphia, and the De Forest Company, of New York City.

The various Marconi companies have equipped six stations in the United States, including the most powerful one in the world, at South Wellfleet, Massachusetts, their other stations throughout the world are at Table Head, Glace Bay, Nova Scotia; three stations are in course of construction in Alaska; five stations are in operation in Hawaii, while in Great Britain there are twenty stations, including the powerful one at Poldhu; in Germany, there is a Marconi equipment on Borkum Island, with its complementary apparatus on Borkum lightship, one in Belgium and another in France complete their list of land stations.

Of steamships carrying Marconi apparatus, there are eighteen vessels, represented by eight lines. The English Admiralty have land stations at Malta, Gibraltar, Tientsin, Hongkong, and Bermuda, and thirty-two men-of-war have Marconi installations; the Royal Italian Navy has five land stations and twenty ships equipped with the same system, bringing the total number of sets of instruments purchased by this company up to one hundred and seventeen.

In the course of 1902, over fifty stations and vessels were supplied with the Slaby-Arco system by the General Electric Company of Berlin, the countries supplied including Germany, Sweden, Norway, Portugal, and Chile for the Marine; in Russia, for the Postal Telegraph, and in Denmark for lightship purposes. The Braun-Siemens & Halske Company have over thirty installations in active service. The Fessenden interests have equipped several stations for the Weather Bureau, and the De Forest Company has land stations at Coney Island, Staten Island, Chesebrough Building, New York City, and Block Island and Point Judith, Rhode Island; the United States navy has adopted their system, and equipments have been supplied to the United States Army and Signal Corps, Annapolis Academy, and the Washington Navy Yard, besides several vessels plying between the ports of New York City and Central America.—A. Frederick Collins, in February *Review of Reviews*.

Fear, Anxiety, and Grief in Childhood.

Health in maturity is largely dependent upon proper care in childhood. The physician and the medicine chest represent one side of the care of a child; an even more important phase is the supervision of mental development. Fear is the most distressing element of childhood; fear of the dark, imaginary illusions, fear of animals and calamities, terrors engendered by alarming tales and superstitions. These, improperly controlled, do more toward wrecking the nervous constitution of the child, impairing the disposition and even the character, than anything else. Anxiety, as manifested in self-consciousness, is another harmful agent. Mrs. Theodore W. Birney in a paper in *The Delineator* for March gives some eminent practical suggestions as to how to control these mental phenomena. The article should be of intense interest to parents.

Miscellaneous Department.

Conference Minutes.

New South Wales.—Conference convened December 27, 1902, in Saints' church, Balmain, Sydney; adjourned December 29. Apostles J. W. Wight and C. A. Butterworth presided; J. D. Imrie acted as clerk of conference. Branches reporting: Balmain 164, Hamilton 100, Wallsend 48, Nambucca 65, Tun-curry 89, scattered Saints 76. Total membership 542, gain 32, baptisms in district 41. Priesthood reports from Apostle J. W. Wight; Seventies A. C. Barmore, W. J. Haworth, G. R. Wells, D. E. Tucker, and P. M. Hansen; Elders J. D. Imrie, G. Lewis, G. Ballard, E. J. Haworth, T. Gregory, and A. Seaberg; Priests C. A. Davis, J. Jones, J. Potter, and D. Lewis; Teacher F. Whaler; Deacons G. Stewart and E. Davis. The bishop of Australasia, George Lewis, reported: Balance last report, £116 3½d; receipts, £34 16s 1½d; total receipts, £362 13s 6½d; expenditures, £281 10s 5d; balance in hand, £81 3s 1½d. Audited and found correct. The treasurer of press fund reported: Total receipts, £34 16s 1½d; expenditures, £15 14s 6d; balance £19 1s 7½d. The board of publication reported on the *Gospel Standard*: Total income, £79 17s 6d; expenditures, £70 10s 4d; cash in hand, £9 7s 2d. The board urged the Saints to continue their support of the paper during ensuing year. The following preambles and resolutions were adopted concerning the united church building fund: "Whereas, the expense of building churches has heretofore been unequally borne by the various branches, and has not been to the best interests of the work as a whole; and whereas we believe there should be coöperation in these matters, therefore be it resolved that we approve of the united church building fund proposed by the bishopric of Australasia and published in the November issue of the *Gospel Standard*, and we recommend that every member pledge 3d per week, those who can not afford 3d to pay 2d, those who can not afford 2d to pay 1d, and those who can not afford 1d to pay ½d. Resolved, That we approve of this fund being perpetual; that is, existing as long as there shall be need of church extension work in this mission. Resolved, That we approve of this fund being drawn on for the purchase of one or more tents and for sustaining such tents as shall be agreed by the missionary in charge and the bishop, it being understood that no church building or buildings being erected or unpaid for at the time shall suffer thereby." The Religians present asked for and received permission to organize a district association. Their organization was ratified. The following rule was adopted: Any person having important business, which will affect any custom or usage, to bring before the conference, should notify the district secretary two months previous to the annual session and said secretary shall notify the several branches of any such business. The members elected for board of publication for ensuing year are G. Lewis, G. R. Wells, W. J. Haworth, J. W. Wight, J. D. Imrie. The board is to be elected annually and shall consist of four beside the bishop. The officers of the district elected for the year: President, G. Lewis; vice-president, G. R. Wells; secretary, J. D. Imrie; assistant secretary, A. H. Ford. The delegates chosen to represent district at General Conference: J. Kaler, J. F. Burton, A. H. Smith, L. A. Gould, C. A. Butterworth; those present to cast full vote of district, and in case of division a majority and minority vote. The mission appointments: A. C. Barmore, Melbourne; G. R. Wells, Newcastle; W. J. Haworth and C. Avery, Richmond and Nambucca Rivers; J. D. Imrie, Brisbane; D. E. Tucker and P. M. Hanson, New Zealand; J. H. N. Jones and W. Mackie, Adelaide. The next conference to meet in December, 1903, at Hamilton, and reunion on Easter at Wallsend. On the Sunday the Balmain church was dedicated, sermon by J. W. Wight and prayer by C. A. Butterworth. Other preaching by J. W. Wight, C. A. Butterworth, A. C. Barmore, and J. D. Imrie.

Fremont.—Conference met at Tabor, Iowa, February 7, with district president Amazon Badham in the chair, assisted by Henry Kemp; Charles Fry, secretary, assisted by Joseph Roberts. Branches reporting were: Tabor, Riverton, Bartlett, Thurman, Glenwood, Henderson, Shenandoah. Hamburg and Emerson failed to report. Ministerial reports were read from all the active brethren. The district Sunday-school association reported having held a convention just prior to the conference, with good results. President Badham reported that he had investigated the matter of insuring the district tent, and that it could be done, but must be done by the trustees. The following question was introduced, "Is it necessary to insure church property after it has been dedicated to the Lord?" and by vote was opened for general discussion. Both sides were maintained by different brethren in a kindly way, with profit to all. A motion was made that the trustees be directed to secure insurance on the district tent, which after further discussion was lost

by a vote of six for and twenty-one against. Local historian reported having completed the history of the district to the close of 1902, and having made an index of the whole all of which had been forwarded to the church historian, a copy being preserved in the district. Officers elected for the year were: A. Badham, president; Charles Fry, secretary; C. W. Forney, assistant secretary. The following delegates to General Conference were elected, and were authorized to cast a majority and minority vote in case of a division. C. Fry and wife, A. E. Madison, H. Kemp, T. A. Hougas and wife, A. J. Davidson and wife, Mamie Pace, Ethel Skank, A. Badham, Moses Gaylord and wife, G. Kemp, F. Redfield and wife, William Gaylord, William Leeka and wife, Lula Kemp, J. Comstock and wife, D. Hougas and wife, Ella Vanderpool, G. F. Walling and wife, Lena Gaylord, F. Becksted. The following officials were sustained: William Leeka, bishop; A. J. Davidson, first counselor; S. Orton second, counselor; H. Kemp, patriarch. Charles Forney was authorized to solicit means to defray the expenses of missionaries to General Conference. Petitions to the Quorum of Twelve were voted requesting the return of H. Kemp, C. Fry, and A. E. Madison to labor in the district. Missions appointed: McPaul, J. C. Moore; Pacific City and vicinity, A. J. Davidson. Voted that N. L. Mortimer open up any place available and establish a mission there. Shenandoah was chosen as the place of next conference, the date being left to the district president. Preaching by A. E. Madison, C. Fry, and A. Badham. Prayer service Sunday afternoon in charge of H. Kemp and W. W. Gaylord. The spirit of unity and good will marked all the conference work.

Central Nebraska.—Met with the Inman Branch, February 7, at 10 a. m., President Levi Gamet in the chair. Branch reports from Inman, and Meadow Grove, Clearwater report did not arrive in time for presentment to the conference. Elders R. O. Self, William Rumel, J. H. Jackson, Downey, and Gamet. Priests C. N. Hutchins and William Kester reported. Bishop's agent's report: Amount on hand at last report, \$42.80; Amount received, \$376.96; paid out, \$417.92; amount on hand, \$4 cents. The matter of the advisability of disorganizing the Clearwater Branch was referred to the president of the district. The following persons were chosen as delegates to conference: Bro. and Sr. Gamet, W. W. Whiting, C. W. Prettyman, C. N. Hutchins, E. Downey, Belle Wisdom, and Mae Ek. A committee consisting of T. Rutlege, N. S. Butler, and William Kester audited Bishop's agent's report and found it correct. Tent fund account: Due missionary last report, \$3.77; paid out, \$2; received, \$5.50; due missionary, 27 cents. Levi Gamet was sustained district president and Emma X. Gamet as secretary. Elder Chambers preached Saturday evening and Sunday morning, and Elder Gamet Sunday evening. Adjourned to meet at Meadow Grove, August, 1903, date to be fixed by president of district. E. X. Gamet, secretary.

Lamoni Stake.—The sixth conference of the Lamoni Stake convened at Lamoni, Iowa, in the brick church, February 7, 1903, President John Smith and counselors in charge. Two business sessions were held, one in the forenoon, and one in the afternoon. L. A. Gould and D. J. Krahl acted as secretaries. Reports from the following were read: Stake presidency, John Smith, J. A. Gunsolley, F. B. Blair. Of the high council Duncan Campbell, John R. Evans, R. S. Salyards, H. A. Stebbins, and D. J. Krahl. High Priest F. M. Weld. Patriarch J. R. Lambert. Elders D. C. White, David Keown, S. K. Sorensen, C. J. Peat. Price McPeck, James McDiffit, James Allen, Charles E. Willey, George T. Angell, Columbus Scott, Joseph Bogue, H. N. Snively, E. B. Morgan, H. J. Thurman, D. D. Young. Priests A. B. Young, John Lovell, E. E. Marshall, J. P. Anderson, Nephi Lovell, and John Coiner. Deacon C. F. Church. The Lamoni Stake Religion Society and the Lamoni Stake Sunday-school Association reported, showing progress. B. M. Anderson tendered his resignation as secretary of the stake. D. J. Krahl was chosen secretary of stake; L. A. Gould, assistant. Bills of stake recorder for \$5.10 and HERALD Office for \$14.55, were ordered paid. A request from the Evergreen Branch for the ordination of John Anderson as deacon was granted. A request from the Lone Rock Branch asking for the ordination of Leonard Holloway to the office of priest, and Clarence Bootman to the office of teacher, was granted subject to the approval of the stake president. Statistical reports were received from the following branches: Wirt 37, Lucas 194, Lamoni 1356, Pleasanton 100, Centerville 54, Allendale 86, Cleveland 96, Lone Rock 107, Greenville 49, Evergreen 105. A petition signed by forty-eight members, asking that a branch be organized at Pawnee, Missouri, was read, and the officers of the stake conference, with the missionary in charge, authorized to hear and determine the matter. Bishop William Anderson reported receipts by the

stake bishopric as follows: Tithes, offerings, and consecrations, \$3839.47; miscellaneous, \$4223.03; total, \$8062.50. Expenditures: Elders' families, elders' expenses, and aid to needy, \$7326.46; miscellaneous, \$736.04; total, \$8062.50. His books were audited by committee consisting of Henry A. Stebbins, Will J. Mather, and J. P. Anderson, and found correct. Bishop Anderson also reported labors performed, and advised the conference that F. M. Weld had resigned as first counselor, but he had no recommendation to make at present for his successor. Resignation was approved. The committee appointed last conference to consider the matter of the boundary line between the Nodaway District and Lamoni Stake, reported; and the presidency of the stake authorized to present the matter to the next General Conference for its action. Ninety-four delegates to General Conference were elected: Joseph Smith, J. R. Lambert, E. L. Kelley, John Smith, Sr. E. L. Kelley, F. B. Blair, J. A. Gunsolley, Heman C. Smith, Frederick M. Smith, Charles Dillen, R. S. Salyards, Columbus Scott, D. E. Daniels, J. R. Evans, D. J. Krahl, D. C. White, David Morgan, S. D. Shippy, Duncan Campbell, W. T. Shakespeare, D. F. Lambert, Sr. John Smith, Price McPeck, A. K. Anderson, Elizabeth Blair, H. A. Stebbins, E. Sparks, Alice Dancer, Mrs. S. D. Shippy, Sr. Ruth Smith, F. A. Smith, I. N. Roberts, A. H. Smith, Sr. Lizzie Williams, F. P. Hitchcock, David Keown, Alice E. Cobb, M. M. Turpen, John Weedmark, Jessie Campbell, A. M. Newberry, Annie Allen, William Anderson, William E. Williams, Leonard Holloway, Oscar Anderson, F. N. Harp, C. I. Carpenter, D. D. Young, F. M. Weld, L. A. Gould, Arthur Grenawalt, E. B. Morgan, C. H. Jones, E. A. Smith, Sr. Arthur Grenawalt, Anna Salyards, H. J. Thurman, Joseph LaFraunce, Eli Hayer J. S. Snively, A. B. Young, John Lovell, H. N. Snively, Flora Scott, Sr. J. R. Lambert, Sr. John Lovell, Sr. LaJune Howard, E. A. Stedman, Charles E. Willey, John Jarvis, Maggie Baguley, R. M. Elvin, D. F. Nicholson, George T. Angell, Sr. I. N. Roberts, Callie Stebbins, Harvey Sandy, James McDiffitt, Sr. Olive Bailey, F. D. Omans, O. E. Prall, Cyrus B. Rush, Mary Omans, Sr. Ella White, W. J. Mather, R. J. Lambert, Asa Cochran, George Blair, Sr. Eli Hayer, S. K. Sorensen, A. C. Hart, Daniel Anderson, Sr. G. W. Blair. The delegates present are authorized to cast the entire vote of the stake, and in case of a division, a majority and a minority vote. The delegation was also instructed to invite the General Conference to meet at Lamoni for the next annual session. The following appointments were announced and filled: Saturday, 7.30 p. m., preaching by Elder A. J. Keck, assisted by Elder A. Carmichael. Sunday, 11 a. m. preaching by Elder I. N. Roberts, assisted by E. B. Morgan; at 2.30 p. m. prayer service in charge of Elders J. A. Gunsolley and F. B. Blair; at 7 p. m. preaching by Elder F. A. Russell, assisted by H. J. Thurman; at the Saint's Home, same hour, preaching by Duncan Campbell, assisted by Edward Weedmark. At the prayer service Bro. Leonard Holloway was ordained a priest by Heman C. Smith and Columbus Scott, and Clarence Bootman was ordained teacher by Columbus Scott and Heman C. Smith. Conference adjourned to meet at Cleveland, June 6 and 7, 1903.

Northern Nebraska.—District conference convened at Omaha, Nebraska, January 30, 1903, Elder C. E. Butterworth presiding, James Huff, secretary. Ministry reporting: Elders C. E. Butterworth, H. J. Hudson, James Huff, Roman Wight, J. S. Strain, George W. Galley, H. S. Lytle, J. E. Butts, D. A. Hutchings, John Avondit, J. P. Ogard, Prior L. Stevenson, and Nicholas Rumel; Priests J. F. Weston, F. R. Shaffer, and Ed R. Ahlstrand; Teacher C. M. Hollenbeck. Branch reports: Blair 32, Columbus 27, Decatur 98, Fremont 54, Omaha 301, Platt Valley 71. Bishop's agent reported: Receipts, \$878.30; expenditures, \$585.96; balance on hand, \$292.34; College fund on hand, \$84.70; received, \$21.50; total, \$106.20; paid E. L. Kelley \$106.20. Treasurer reported: Balance on hand at last report, \$3.70; expenditures, 76 cents; balance on hand, \$2.94. Reports audited and found correct. Jesse Allen ordained a teacher. Delegates to General Conference: C. E. Butterworth, J. F. Weston, James Huff, R. Wight, Lloyd Marteeny, Sr. J. F. Weston, J. S. Strain, H. J. Hudson, H. H. Robinson, Alice R. Watkins, Alice C. Schwartz, Rose Huston, S. S. Black, S. Ahlstrand, J. Guy Munsell, Rogene Munsell, H. S. Lytle, Marcus Bilyne, J. E. Butts, William H. Brown, Annie E. Brown, C. M. Hollenbeck, and Elizabeth Hollenbeck. Delegates empowered to cast majority and minority vote. C. E. Butterworth and James Huff chosen as tent committee. A solicitor to be appointed in each branch and money to be turned over to district treasurer. C. E. Butterworth elected president; Roman Wight, vice-president; James Huff, secretary and treasurer; James Huff sustained as Bishop's agent. Adjourned to meet at Blair, Nebraska, May 29, 1903, at 7.30 p. m.

Little Sioux.—Conference convened with Little Sioux Saints at 10.30 a. m., February 7, H. N. Hansen presiding, assisted by James C. Crabb. Reports were received from ten branches showing a gain of 7 by baptism, 12 by certificate, and 38 by letter, and a loss of 43 by letter, 2 by expulsion, and 6 by death. Present membership 1,473, which includes 1 patriarch, 6 high priests, 3 seventies, 44 elders, 26 priests, 25 teachers, and 18 deacons. Spiritual condition of the branches, with one exception, somewhat better. The Pisgah Branch had been organized with 35 members and was in a flourishing condition. Ministerial reports were read from 18 elders, 3 priests, and 1 deacon, showing 397 sermons preached, 6 ordinations to the priesthood, one branch and one Religio organized, 5 marriages solemnized, 13 children blessed, and 147 sick administered to, besides many other services performed but reported in a general way. The Bishop's agent reported cash on hand and received \$1,039.20, and \$820.36 expended. Also \$32 received and remitted on account of Graceland. The report was audited and found correct. The appointment of J. D. Stuart as district historian was ratified. On recommendation of the Logan Branch, W. W. Baker was ordained elder. The district secretary was authorized to procure suitable book to keep the district records. The present district officials were sustained until the next district conference. Inquiry was made in regard to the present whereabouts of former Bro. Benjamin Gavitt and status of his membership and referred to a committee to make inquiry and reply. Adjourned to meet at Mt. Pisgah, Saturday, June 6, at 10.30 a. m. James D. Stuart, clerk.

Florida.—The conference of the Florida District convened with Santa Rosa Branch, Saturday, February 7, 1903, at 11 a. m., S. D. Allen presiding; Asa E. Bailey, clerk. By order of mission in charge the vote of May 4, 1901, in case of Van S. Jernigan was rescinded. Ministry reporting: Elders S. D. Allen baptized 4, E. Powell, and W. A. West. Priest, William M. Hawkins. Branches reporting: Calhoun 67, Coldwater 79, Santa Rosa 22, Open Head 23. Bishop's agent reported on hand last report \$3; received \$100; paid out \$103. Upon petition from Open Head Branch Bro. Asa E. Bailey was ordained teacher. The appointment of S. D. Allen as assistant historian for Florida was approved. The following resolution was adopted: Resolved, That the Florida District conference petition General Conference to appoint Bro. I. N. Roberts to labor exclusively in the Florida District as high priest. Delegates to General Conference: I. N. Roberts and S. D. Allen. S. D. Allen was elected district president; Asa E. Bailey, secretary. Adjourned to meet at Santa Rosa, May 9 and 10.

Nauvoo.—District conference convened at Montrose, Iowa, February 7 and 8, James McKiernan in the chair. Ministry reporting: Elders James McKiernan, George P. Lambert, F. M. McDonald, J. S. Roth, Daniel Tripp, W. T. Lambert, Robert M. Elvin; Teacher Albert Giesch. Branches reporting: Montrose, New London, Burlington, Farmington. By motion Burlington report referred back. Tent committee reported \$35.55 on hand. Motion prevailed that the clerk urge committee to raise the required funds as soon as possible. J. H. Lambert of this committee resigned and Sr. Dora Bailey was elected to fill vacancy. District treasurer reported no change in book. Bishop's agent reported: Receipts, \$260.85; expenditures, \$142.89; balance on hand, \$117.96. Audited and found correct. Delegates to General Conference: James McKiernan, R. M. Elvin, Sr. E. Sargent, Sr. M. S. Wright, F. M. McDonald, Sr. C. Jarvis, Charles N. Craig, Albert Giesch, Elmer Reed, Sr. Elmer Reed, Madge M. Craig, Lulu Giesch, Sr. Charles Craig, Hattie McKiernan, J. S. Roth, Edith Jarvis, Mark H. Seigfreid, Fred Johnson, Paul Craig. Adjourned to meet at Farmington, June 6 and 7, 1903. Mark H. Seigfreid, clerk.

Convention Minutes.

Little Sioux.—The convention of the district convened at Little Sioux, Iowa, February 6, 1903, at 2.30 p. m., Fred A. Fry, in charge, assisted by Sidney Pitt; Annie Stuart, secretary. Fourteen schools reported, showing an enrollment of 661. Treasurer reported balance on hand of \$40.92. Convention was one of interest to all; greater interest was shown in the Home Class work than ever before. Adjourned to meet in June at Pisgah, Iowa. Annie Stuart, secretary.

Gasoline is a sovereign remedy for bugs. It can be literally poured on the mattress, springs, and bed without injuring the most delicate carpet, and every bug will disappear.—*Woman's Home Companion.*

Organization of Leeds District.

A special meeting was held in Saints' meeting-room, Oldfield Avenue, Leeds. Apostle G. T. Griffiths presided. W. R. Roberts was chosen secretary pro tem. The meeting was opened by prayer. A few timely remarks as to district work were made by G. T. Griffiths. The district was then organized, comprising the Oldfield Lane and Barley Branches. Elder Thomas Taylor was chosen president; F. Roberts, vice-president; S. H. Warren, secretary; W. Rudd, treasurer and Bishop's agent. The following resolutions were adopted:

Resolved, That we accept the Book of Rules to govern district.
Resolved, That all members in good standing be entitled to voice and vote.

Resolved, That our conference be held quarterly, and in the different branches alternately.

Resolved, That the conference convene every second Saturday in each quarter, and that the mission conference have our hearty invitation.

Resolved, That Brn. G. T. Griffiths, James Caffall, E. L. Kelley, and H. C. Smith be our delegates to the General Conference of April, 1903.

Sunday morning a very timely and interesting address by G. T. Griffiths, from Zechariah 7: 9, 10, showing that by a united effort we can make the work of God grow and increase. The afternoon meeting was one of an informal character. At the close of this meeting a vote of confidence and appreciation of the administration, counsel, and advice of our beloved brother while laboring among us was taken and was carried unanimously. The evening was opened for testimony, some twenty-two testimonies were given, and all felt the Spirit of God. It was a real spiritual feast for us all and a time not to be easily forgotten. Thus ended our first conference. May God bless our work. Let all the brethren of this district live worthy and humble lives that we may receive the blessing of God, for the blessings are only promised according to our faithfulness. Samuel Henry Warren, secretary district.

Church Secretary's Notice.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE AND CONVENTIONS—WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted a rate of one and one third fare, round trip, certificate plan, to the General Conference and Conventions to be held at Independence, Missouri, in April, 1903. The general rules governing said rates will be observed, as heretofore, among which the following are stated:

1. The territory included in this reduction is: from Chicago, Peoria, and St. Louis, etc., on the east, to Cheyenne, Wyoming, on the west, including all points in Colorado, and over such railway lines as are named below; intermediate points in all said territory being included.

2. Going tickets may be purchased from April 1 to 7, and return tickets from April 8 to 23. Full fare must be paid on going trip; a certificate corresponding to every ticket purchased, showing payment of full fare by regular railroad lines to Independence, Missouri, must be obtained, to secure reduced fare of one third regular rate on return trip. Failure to secure certificates corresponding to each person's tickets will invalidate any claim for reduced return fare. "No certificate will be honored which was issued to cover the sale of more than one single trip ticket."

3. Take Special Notice: The journey between Kansas City and Independence, Missouri, must be made by regular steam railroad—over the Missouri Pacific or Chicago and Alton, and not over local cable or electric lines running between those points; also that parties repurchasing tickets from Kansas City to Independence, to complete journey, must obtain certificates showing completion of journey to place of meeting. Railroad agents can not always sell tickets beyond their own lines, but when possible it is better to purchase through tickets from starting point to Independence. Agents or General Passenger Agents of local lines will furnish information concerning routes, fares, etc., on application.

4. Going tickets are limited or unlimited, according to rules of roads selling them. Return tickets are unlimited, over same route as going trip. A joint agent of the Association will be present April 8, 9, and 10 to sign and stamp and return certificates personally to holders, for which he will charge a fee of twenty-five cents for each certificate. Holders must be present on one of those dates to receive their indorsed certificates from said agent. Certificates should contain holder's name, plainly written, and be handed promptly to the Church Secretary, who will indorse and deliver to joint agent. Reduced rate is conditioned on the attendance of one hundred or more; but certificate holders present have always exceeded that number in recent years.

5. Clergymen holding Clergy Credentials which entitle them

to lessened rates are not entitled to this special rate, nor children traveling on half-fare tickets; and rate applies only where going tickets cost over fifty cents. Local excursionists to said meeting, if any, whose going fare exceeds fifty cents, are included in the enumeration, hence should report their number to the Secretary for proper credit to the church in behalf of this meeting and others.

List of roads in Western Territory: Atchison, Topeka, and Santa Fe; Baltimore and Ohio Southwestern (from Pana to Beardstown inclusive certificates will be of Central Passenger Association form); Burlington and Western; Chicago and Alton; Chicago, Burlington, and Quincy; Chicago and Northwestern; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Peoria, and St. Louis; Chicago, St. Paul, Minneapolis, and Omaha; Frisco System; Great Northern Railway. (From Aberdeen, Huron, Sioux Falls, Watertown, and Yankton, South Dakota, Appleton, Duluth, Granite Falls, Hutchinson, Marshall, and Pipestone, Minnesota, and West Superior); Hannibal and St. Joseph; Kansas City, St. Joseph and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Minneapolis and St. Louis; Jacksonville and St. Louis; Kansas City Southern; Keokuk and Western; Missouri, Kansas, and Texas; Missouri Pacific; Quincy, Omaha, and Kansas City; Rock Island System; Wabash Railroad; Wisconsin Central; Burlington and Missouri River; Colorado Midland; Colorado and Southern; Denver and Rio Grande; Florence and Cripple Creek; Midland Terminal; Fremont, Elkhorn, and Missouri Valley; St. Joseph and Grand Island; Union Pacific.

6. The Central, Trunk Line, New England, Southeastern, Southwestern, and Trans-Continental Associations have not yet been heard from.

R. S. SALYARDS,
LAMONI, Iowa, February 14, 1903. Church Secretary.

Elders' Financial Report.

LIST OF ELDERS' REPORTS RECEIVED IN ADDITION TO LIST PUBLISHED IN HERALD, JANUARY 21, 1903.

Ames, J. N.,	Baker, A. M.,	Baker, J. H.,
Barmore, A. C.,	Blair, F. B.,	Boswell, J. J.,
Brown, S.,	Burton, Joseph F.,	Butterworth, C. A.,
Crumley, Charles E.,	Earle, C. W.,	Erwin, E. A.,
Gamet, Levi,	Gilbert, J. W. and	Greene, U. W.,
Haworth, Walter J.,	Laura,	Hawley, John,
Henley, G. H.,	Imrie, J. D.,	Layland, A. J.,
Luff, Joseph,	Nunley, E. W.,	Robley, George W.,
Scott, M. R., Jr.,	Smith, A. H.,	Sorensen, S. K.,
Sparling, Henry,	Sutton, J. R.,	Sweet, J. L.,
Wells, G. R.,	Wight, J. W.,	

Graceland College Report.

CORRECTION.

In Graceland College collection list, under *Wisconsin*, instead of *C. C. Hoague \$13.00*, read *Ida Sperry \$5.00*, *Martha Carrington \$5.00*, *C. C. Hoague and wife \$3.00*.

Isaac and Ann Phillips, Idaho, should read *Isaac and Ann Phillips, Iowa*.

Massachusetts, Ann Prather \$2.00 should read *Annie Leather \$2.00*. *Colorado, E. E. Petre \$2.00*, read *J. F. Petre \$2.00*.

Correction.

OGDEN, Utah, February, 12.

Editors Herald: In your issue of February 4, the notice of Utah District conference reads for March 7 and 8. It should read March 6, 7, and 8. Please correct.

Yours for the work's sake,

A. M. CHASE.

In HERALD for February 11, page 121, second column, fourth paragraph, second line, for "members 666" read, "number 666." Also on page 122, under "Questions and Answers," in fourth line, for "Doctrine and Covenants 12:02," read "Doctrine and Covenants 120:2."

Appointment of Bishop's Agent.

This is to certify that Bro. William Rudd, of 9 Carberry Road, Burley Lawn, Leeds, England, is appointed my agent for the Leeds District. Said brother was recommended by the assembly at the time the district was formed. I trust the Spirit of the Master may ever be with him in the discharge of the duties, and that the Saints will not forget the purpose of his appointment.

THOMAS TAYLOR,
January 31, 1903. Bishop of British Isles.

Reception Committee.

The reception committee appointed by the Independence Branch is now ready to locate those who intend attending the April conference at Independence. The branch has made no provision for free board for any one. Three dollars per week will be charged to all except those who have private arrangements with friends. Those who desire entertainment please write Bro. Kearney Kelley, 1116 West Electric Street, Independence, Missouri, advising him of your wishes, and the committee will locate you, and notify you. The committeemen will meet each train, and will be known by their badges. Preserve your location card and hand to them on your arrival.

A. H. PARSONS, Chairman.
KEARNEY KELLEY, Secretary.

INDEPENDENCE, Missouri, February 9.

Notices.

SECOND QUORUM OF ELDERS.

Dear Brethren: The time of our General Conference is near at hand, and we desire as full attendance of the members as possible; and we are anxious for a full report from every member. Tell us what you have done in the past year, and what your prospects are for next year. How much can you labor next year? Do you desire a conference appointment? Our secretary will send out report blanks to every member. Please fill out and send them to F. C. Warnky, 2422 Wabash Avenue, Kansas City, Missouri. The secretary informs me that many have not remitted twenty-five cents as per resolution of the quorum, and that the quorum is in debt. Will those who have not remitted please do so with report? Brethren, let us all labor together to bring our quorum up to the highest standard of efficient labor in the Master's cause. W. P. Pickering, president.

To Members of the Second Quorum of Seventy: I am sending blank reports to all the members in America, and would have sent to our brethren who are in foreign missions, but I did not get the blanks in time. However, we trust all will send reports in time even if they have no blanks. Send all reports with remittance for quorum dues to the subscriber, at Holden, Johnson County, Missouri. H. E. Moler, secretary and treasurer.

Colorado, Pacific Slope, and British Columbia Missions: It is desired that all the missionaries in above fields shall have their annual reports, including items for entire year, in the hands of sub-missionaries in charge not later than March 1, and that the sub-missionaries in charge shall embody the same in their reports to me and have them in my hands by March 10. Please give this attention. Addresses of those in charge: J. B. Roush, Wray, Colorado; J. C. Foss, Santa Ana, California; R. Etzenhouser, 231 Castro Street, San Francisco, California; C. E. Crumley, Bandon, Oregon; J. W. Roberts, Spokane, Washington. Joseph Luff.

DAUGHTERS OF ZION.

Daughters of Zion secretaries who have not already done so, please inform the recording secretary of any change in membership since last report, giving full names of any lost or gained. Please do this *now*. New societies please send full list of members. Also prepare annual report to the general society for the year ending March 15, and send to her as soon after this date as possible. Address Mrs. Callie B. Stebbins, Lamoni, Iowa.

Conference Notices.

The Northern California District conference will convene at Santa Rosa, California, Saturday, March 14, 1903. We direct the attention of branch presidents to the action of the October, 1902, Conference, by which the delegate system of representation was reaffirmed and desire, that all branches in the district be so represented at the coming conference. We also desire that all branches send in statistical reports. The following named branches failed to report last October: Santa Rosa, Lower Lake, Alma, and Humboldt. Mountain Home branch has not reported since September, 1901. Send your reports early to E. S. Chase, Centerville, Alameda County, California. A goodly representation of the Saints is desired.

Philadelphia District will meet in conference March 7 and 8, 1903, at Saint's church, corner Howard and Ontario Streets, Philadelphia, Pennsylvania. First session at 3.30 p. m., Saturday. Send all communications to the secretary. Cordial invitation is extended to all who can to meet with us. It is expected that several of the general ministry will be present. W. E. La Rue, president, 156 West Ontario Street; E. B. Hull, secretary, 1248 Harold Street, Philadelphia.

Idaho District will meet in conference at Blackfoot, Idaho, at the Coast House, February 28, 10 a. m. Lars P. Larsen, H. R. Hansen, and Srs. Millie Condit and Millie Christensen are the reception committee, and Saints anticipating attending should write to committee. We hope for a good representation of the Saints of the State. S. D. Condit, district president.

Spring River District conference will convene on March 14, 1903, at Webb City, Missouri. The officers urge every branch to report and send representatives. Mail all reports, etc., to the secretary before March 7. J. T. Davis, president; M. S. Frick, secretary.

Convention Notices.

The Independence Stake Sunday-school Association will meet with the Sunday-school at Holden, Missouri, March 6, 1903, at 10 a. m. Program: Opening exercises; business; election of stake officers; assignment of guests. At 2 p. m.: Opening song and prayer; election of delegates; unfinished business; music by the Holden Sunday-school choir; development of the Home Department; discussion. At 7.30 p. m.: Opening song; How equip teachers in knowledge and train in methods, by Miss Dora Young; vocal solo, Mrs. V. Blair; Graded text books; closing song; benediction.

Spring River District conference will meet March 14, 1903. A two-day Sunday-school convention of the Spring River District association will be held on the 12th and 13th. All schools are requested to be represented, as important business is to be transacted. Do not forget the collection for the district association. Mollie Davis, superintendent; Maude Einstein, secretary.

Northern California District Sunday-school association will convene at Santa Rosa, California, March 13, 1903. All locals please send in reports. All try to attend. Election of district officers, also appointment of delegates to General Convention. Lizzie Day, secretary, 1068 Eighteenth Street, Oakland, California.

The Sunday-schools of Kirtland District will meet in convention at South New Philadelphia, Ohio, Friday, 10 a. m., March 6. Please send reports to secretary, B. D. Allen, Willoughby, Ohio, R. F. D. No. 2, before March 3.

Pottawattamie District Sunday-school association will convene at Council Bluffs, Iowa, February 27, at 9.30 a. m. Election of district officers and choosing of delegates to General Convention will take place at this meeting. Jennie Scott, secretary.

The Northwestern Kansas District Sunday-school convention will meet with the Rural Dale Branch, at Gaylord, Smith County, Kansas, March 13, 1903. Business meeting at 2 p. m. Program in the evening, everybody invited. Myrtle Coop, assistant secretary.

Died.

PALSGROVE.—At her home, Clinton, Iowa, Sr. Joan V., wife of Bro. D. L. Palsgrove. She was born in St. Thomas, Pennsylvania, October 27, 1836; married to D. L. Palsgrove, August 7, 1862, in Chambersburg, Pennsylvania; died February 7, 1903, aged 66 years, 3 months, and 10 days. She was baptized July 25, 1889, by Elder Warren Turner, and was a faithful member. Funeral from her home; sermon by Elder Warren Turner. The large gathering of sorrowing friends was a marked evidence of the esteem in which our departed sister was held.

VREDENBURG.—Amos Vredenburg was born December 20, 1868, at Pleasant Grove, Iowa; baptized in youth by Phineas Cadwell; married to Sr. Grace Montague November 29, 1892. He died February 8, 1903. He leaves a wife and three children, his parents, six brothers, and five sisters. Funeral sermon at Pisgah, Iowa, on February 10, by Elder W. A. Smith, assisted by H. N. Hansen. Interment in the Williams Cemetery.

BUTTERWORTH.—Myrtle Emma, the only loved daughter of Bro. and Sr. C. A. Butterworth, aged 11 months and 12 days, died December 31, 1902, at the home of her parents, Somerville, Victoria, Australia.

Pure and bright as a sunbeam,
Fair as the driven snow,
Too frail for the cares of earth-life,
She passed from her home below

Up to the courts of glory
Safe in her Father's care,
There to await the loved ones
And meet them in the air.

The Saints' Herald.

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

BACON.—At Philadelphia, Pennsylvania, January 16, 1903, Sr. Margaret Bacon passed peacefully away at the ripe age of 71 years. She has long been a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her testimony to the last was "the gospel is true." She leaves four children, who with their families mourn her departure. Funeral sermon by G. H. Smith.

MOREY.—At Reach, Maine, December 30, 1902, of consumption, Charles E. Morey, aged 24 years. Leaves a wife, three children, many relatives and friends to mourn. Funeral at the home in charge of J. J. Billings and H. Conerway.

CULP.—At Haywards, California, January 9, 1903, of bronchopneumonia, Sr. Emily M. Culp, aged 62 years, 10 months, 2 days. She was born in Booneville, Indiana, in 1840, and united with the church August 17, 1886, being baptized by Elder Heman C. Smith at Watonsville, California, and confirmed by Elders Heman C. Smith, Daniel Brown, and J. H. Lawn. She was a faithful follower of the Master and passed away with the hope of eternal life. Services at the Congregational church, Haywards, by Elder George S. Lincoln, of San Francisco.

ECCLESTONE.—May Elizabeth, third child of Bro. and Sr. William Ecclestone, of Leicester, England, died January 14, 1903, aged 6 years 9 months. She was taken sick with diphtheria, and died twelve days afterwards with heart failure. She was a most affectionate child, indeed a light in the home, but it pleased the Lord to take her to himself, to dwell with spirits blest around the throne. She was laid to rest in Gilroes Cemetery, Leicester. Funeral services were conducted by John W. Rushton.

Points on Lawn Making.

A rich soil is one of the essentials to success. No matter what the extent of the lawn, it should be evenly moist and well drained. The general slope should be away from the residence on all sides. Seeding the lawn yields better results than sodding. Kentucky blue-grass is the most satisfactory known seed for the majority of locations, but in the South, Bermuda grass, St. Lucia and Texas blue-grass are extensively employed. April is a good time in the North, to sow, before the usual light showers. The ground should be raked as nearly perfect as possible before sowing. Best results are obtained by sowing thickly. Four bushels to the acre is the usual allowance, but in small plots double the proportion may be used to advantage. After sowing work seed into the soil with a rake. No clipping should be done till the grass is above three inches in height, and it should be kept at about this height during the first summer. Avoid clipping at all soon before frost is expected.—From the *Delineator* for March.

"The love of a father for his daughter is, I think, the very purest love that earth can know, the love that comes the nearest to what we all imagine the divine love to be. The love of a husband for his wife when it endures the storm and stress which mark the period of mutual adaptation, is wonderfully beautiful; yet it had its birth in passion, and the memories of its early years remain to keep it very human. The love that is given to a father or a mother is strong and deep and lasting; yet it lacks the exaltation and supreme emotion which are necessary to the love that has no flaw. The love of a father for his son is intense and overmastering; yet there is a touch of personal pride, of almost conscious egoism, in it, which renders it not wholly selfless and serene.

But the love of a father for the girl child who has been born to him is more than any other love on earth, in its purity, its unalterable constancy, its power of self-sacrifice, its profound delight, and infinite tenderness."—H. T. Peck in the February *Cosmopolitan*.

Peary's Own Predictions.

Robert E. Peary's article, "The Last Years of Arctic Work," which is printed in the February *McClure's*, is splendidly optimistic over the outcome of the siege of the pole. The author not only predicts that the pole will be won, but states precisely how. This is characteristic of Lieutenant Peary, and the same enthusiasm infuses every line of his article, which is a narrative of the expedition on which he discovered and founded the north cape of Greenland—with little doubt the northernmost land in the world. Here he lets himself out, indeed, and his description of how it feels to set one's eyes on land no human being has ever seen before, is one that readers of Lieutenant Peary's story will not forget.

August Belmont to-day occupies a remarkable position in the world of finance. He is president of the greatest urban transit company in the world, and is known chiefly for the tunnel he is building in the city of New York and the gigantic deals through which he is to unite the underground and elevated railroad systems of the city under his own control. The *Cosmopolitan* this month publishes an interesting sketch of the man who took advantage of the opportunity to raise the millions required for the Rapid Transit Subway, and is now endeavoring to persuade the city to build a complete system of tunnels with money borrowed from him and his associates. The same issue of the magazine contains an admirable article on Henry M. Whitney, who controls the street-railroad system of Boston, and a sketch of William Andrews Clark, the Montana Copper King.

No city in the East presents more charming pictures of Oriental life and color than Damascus; and no other city contains so many magnificent private houses, whose shaded courts and luxurious chambers take us back in fancy to the enchanted period of Oriental splendor celebrated in the "Arabian Nights." But, however luxurious the houses, the gardens of Damascus have even greater charm, and they are not only profusely scattered throughout the city, but they stretch for miles around, where the waters have rescued almost a province from the desert. "Damascus," says a writer in the February *Cosmopolitan*, "has had a longer continuous existence than any city that is standing in the world to-day. Over this garden spot of the desert there has been eternal conflict. Bloodshed has been its portion, and century after century has witnessed battle without and massacre within its walls." The article quoted is entertainingly written, and it is illustrated with a striking series of photographs.

At Nauvoo and elsewhere where the Saints have sojourned in times past there are still many interesting relics that attest their industry. Time and the elements are slowly destroying them, so it is best to preserve such record of them as we may, while we may. Acting upon this thought Vida E. Smith writes a series of articles for the *Autumn Leaves* dealing with the history of three of the old historic buildings of Nauvoo. These buildings are the "Mansion House," the old "Homestead," and the "Nauvoo House." The first of the series will be in the *March Leaves*, and each article will be illustrated.

Contents of the February *Open Court*: "Remains of a Phœnician Temple," by Professor C. C. Torrey; "Religious Beliefs of Abraham Lincoln," by R. C. Loper; "John Wesley Powell," by Mrs. M. D. Lincoln; "Critique of the Concept of Temperature," by Doctor Ernst Mach; "Mithraism and its Influence upon Christianity," by the editor; "Judaism and Christianity," by Doctor H. W. Thomas; "The Water of Life," by the editor; "Doctor Radan's 'Creation-Story of Genesis,'" by Professor A. H. Sayce; "Maurice Maeterlinck," by M. Sylvestre; "Ethical Ideas of Japanese girls," from the *Japanese Times*; "The Lay Church," by Reverend O. H. P. Smith; "Tolstoy's Name," by N. H. Dole; "The Many Buddas," by Captain C. Pfoundes, Japan.

REASON is God's candle in man. But as a candle must first be lighted, ere it will enlighten, so reason must be illuminated by divine grace, before it can savingly discern spiritual things.—*Baptist Flag*.

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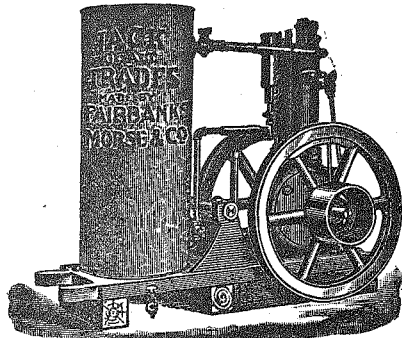
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WANTED.—1 Senior *Quarterly* for October, November, and December, 1895. Any one having the above *Quarterly* and is willing to sell it will confer a favor by sending it to my address. Please state the price. Bro. D. T. SHAW, 211 Jepson St., Fall River, Massachusetts. 1t

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The Saints' Herald

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

Volume 50

Lamoni, Iowa, February 25, 1903

Number 8

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

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Editorial.

OPPOSITION TO THE SEATING OF MR. SMOOT AS A UNITED STATES SENATOR.

There is a rumor current in the press that when Mr. Reed Smoot leaves Utah for Washington, an effort will be made to defeat his being seated as a senator of the United States, upon the ground that he is a believer in polygamy and has aided and fostered the practice in Utah. The effort is to be made in the shape of a petition setting forth the statement above referred to, with some other things, such as for instance, that some prominent men, including the present president of the church in Utah, are polygamists and now living with more than one wife each, because of former marriages performed prior to President Wilford Woodruff's manifesto in 1890.

Would it be of any avail to remind these objectors of the fact that Congress, including the Senate of course, in adopting the enabling act by which Utah became a State, and ratifying the constitution under which statehood was to be carried into effect, managed in such a way as to make the polygamy which was to be "for ever prohibited," to mean the ceremony of marriage, or the being married to two or more women at the same time, or marrying a second wife while the first was living; and left the practice of polygamy, or the living in wedlock with two or more women as wives to be treated as a misdemeanor under legislative enactments and punishable by a fine on conviction; this conviction to be had, of course, by prosecution in state courts by local authorities? This being true, what force will there be in the statement that certain men in Utah are living in actual violation of State laws? May not the Senate properly reply to these petitioners, if those men are living in violation of your statute enactments, as you state in your petition, why do you not proceed against them in the courts and enforce the penalties for such misdemeanor?

Is it reasonable to ask Congress to disregard its own action and set aside the statutory regulations of the state of Utah, partially going back on its own action, because certain citizens petition it to do so? To us it seemed quite unlikely. If Mr. Smoot himself is not a polygamist, it may not be consistent for the Senate to question him as to his personal belief, or refuse to give him his seat though he should avow

it to be in favor of plural marriage. Nor would it be pertinent to ask the Senate to disregard the action of the state of Utah in choosing Mr. Smoot to represent them in Congress, because other men in Utah, belonging to the same church that he does, were transgressing the laws of the State, himself being innocent.

We agree with Bro. O. B. Thomas as reported in the *Cleveland Leader* of February 9, wherein he says:

The writer has no apology to make for the corrupt practice of polygamy, or belief in it, but where is the paragraph in the Constitution that draws the line between one who only believes in it, but does not practice it, and the man who still believes that slavery was right, and does not practice it, only because it was abolished by the force of arms?

Our warfare is not upon men, but upon dogma and wrong principles.

WHICH IS IT, "CATHOLIC" OR "PROTESTANT?"

HENRY, Illinois, February 14.—(*Editor of the Tribune.*)—Your editorial in the issue of February 8 contains words to which I take exception. Speaking under the heading of "Protestant" or "Catholic?" concerning the "Protestant Episcopal Church," you say:

"Its parentage seems to be dubious. Is it a child of the reformation or a child of the old church? Until this point is decided it will continue to be a kind of ecclesiastical waif, *sans* progenitors and *sans* surname."

I answer briefly, it is neither. It is the old church itself. The question at issue is not, and never has been, in regard to the fact that the church is the true portion of the apostolic church having jurisdiction in these United States, but in regard to the name which will best describe it.

While Romanist and sectarian will doubtless continue to reiterate the ancient canard that the Church of England was founded by Queen Elizabeth or her much-married papa, the thirty million members of the English-speaking branch of the church are not at all doubtful that she is, as the *Encyclopedia Britannica* says, "Legally and historically continuous with the church of the ancient times."

The church is essentially Catholic, but incidentally Protestant; Protestant by accident, but Catholic by design; Catholic towards God, but Protestant towards the Devil; Protestant in time, but Catholic in eternity.

ARTHUR E. GORTER.

—*Chicago Tribune.*

It is curious, this persistent claim to a primitive ancestry on the part of both Catholic and Protestant Churches.

The Catholic, i. e., the papal Roman Catholic Church, claims to have been existent under Peter and to have kept within the definite lines of succession in authority and in fact from Peter's time until now. The Protestant churches claiming a loss of authority in the Catholic Church by reason of lapses in virtue and spirituality sufficient to vitiate both authority to act in Christ's name as the great head of the church on earth, and in the lines of church existence in succession. And the "Protestant Episcopal Church" is an intermediate protesting body having an English origin in the days of King Henry the Eighth, whose right to be considered the head of the church was declared by act of Parliament about 1531, when he became the puissant head of the church and "Defender of the Faith."

The sovereigns of the British Empire have all subscribed to a bitter oath of renunciation of allegiance to papal authority, until such oath was shirked by the present incumbent of the English throne.

An effort made not long ago to bring about a possible unity between the Anglican and Romish churches failed, as is well known, and now an effort is being made to change the name of the English church, to make it fit the claim now made as the continuous "church of the most ancient times."

We hope that the name may be secured, but it would seem that both the Catholic Church and Dowie's organization as the Universal Catholic Church are in the lead as to time of application.

"SMOOT, THE MORMON."

Under this heading the *Christian Herald* for February 4, 1903, has the following virulent screed, for we can not call it less than virulent, and give it any standing in journalism.

Once again, the Mormons have come knocking at the doors of Congress, demanding admission and recognition. Reed Smoot, an apostle of the Mormon church, has been chosen as United States senator from Utah, and his election is hailed as a great Mormon triumph. What the conservative element in Utah think of the choice may be gathered from the language of those who opposed Smoot's election in the State Legislature. Representative White said:

"If we send this man to Washington we dishonor the State, and if he goes to Washington, he, too, will be disgraced. Shall we insult our President by defying him in sending an apostle to the Senate? A great storm of public opinion or a benefaction of peace is about to be launched by the nation. If we launch the storm, God pity poor Utah!"

When Utah was admitted to statehood, it gave a sacred pledge, as an essential condition of admission, that it would suppress the vile system of plural marriages. That pledge it flagrantly violated. Polygamy was practiced under cover, throughout the State, and is still practiced there. There are many cases known where the offense is openly and defiantly avowed. It is flaunted contemptuously in the face of the American people.

We believe that no Mormon apostle should be permitted to sit in the halls of national legislation, or to take part in making laws for this moral and enlightened land. There is such a thing as decency in American public life. There is such a quality as self-respect in our highest legislative bodies. There is—and we are heartily thankful for it—a sturdy and resolute recognition of the moralities among those at the head of the nation. From the President down to the humblest citizen, we stand, as we have always stood from the foundation of this republic—for the purity of the home, the integrity of the family and the protection of American womanhood. Utah, which now for the second time will send a Mormon to Congress, is the sole offender in the sisterhood of States against the nation's code of morals. It is honeycombed with polygamy. It is dominated by the Mormon church, which is unrepentant, unregenerate, unclean—the open sore, the one foul blot on our country. Notwithstanding all its protestations of reform, that church clings to-day to the same old lecheries that made it a nightmare in the days of Brigham Young and Joseph Smith.

Four years ago last month, the Honorable George F. Edmunds, the distinguished senator from Vermont, author of the Anti-polygamy Act and the leading constitutional authority in the

country, reviewed for the *Christian Herald* the case of Brigham H. Roberts, a notorious Mormon, who had been elected as representative from Utah, and pointed out the means at Congress' disposal for protecting the national honor. He recalled the fact that, in a constitutional convention, assembled for the purpose of paving the way for Utah's admission to statehood, a formal ordinance was adopted, declaring that "polygamous or plural marriages are forbidden in Utah." He showed how Utah had broken that promise. The constitution of Utah, while prohibiting the ceremony of plural marriage, did not prohibit polygamous relationships. But Senator Edwards pointed out that there is, in the hands of Congress, a reserve power which, when all other expedients fail, it may still use to rid itself of the presence of an undesirable member. *Under the Constitution, and after a member has taken his seat, the House has the authority, with the concurrence of two thirds, to expel the member.* There is no limitation in the exercise of this right, and for sufficient reason it can be brought into operation at any time.

This applies equally to the Senate. Will that body purge itself of the reproach upon its dignity and its good name, by rejecting Reed Smoot, Mormon apostle, as the House of Representatives, in the exercise of its constitutional privilege, and in behalf of the honor of the nation, and for the protection of the American home, rose in its dignity and thrust forth the self-confessed Mormon and polygamist, Brigham H. Roberts?

In its spleen against Mormonism the *Christian Herald* forgets a thing or two that should be remembered. First, that Utah as a State is made up of citizens of the United States, a good many of whom are not Mormons, but pass in the State as Gentiles. These are constituents of Mr. Smoot, and some of their representatives in the Legislature of Utah voted for him to represent them in the Senate. Second. There is no more just reason why a Mormon, he being not a polygamist, should not be permitted "to sit in the halls of national legislation, or to take part in making laws for this moral and enlightened land," than there is that a Presbyterian, a Catholic, a Baptist, a Christian and supporter of the *Christian Herald*, or a member of any other denomination of religionists, he not being a polygamist, should not be permitted to do the same thing. To exclude any man upon the ground of his religious belief would be a sad infringement of the rights of American citizenship guaranteed by the Declaration of Independence and the Constitution adopted under it. No church is to be trusted, as a church, with the reins of governments, itself being in the possession of dominant numbers and power Mr. Smoot if he be permitted to take the place in the United States' Senate to which the people of Utah have chosen him, will be quite powerless to enact by himself any hurtful laws, being in so large a minority. Besides this, the people of Utah, who, like himself, may be members of the church to which he belongs, are none the less citizens of the State than those in the State who may be members of other churches than the "Mormons," or who are unbelievers and are not members of any church. These citizens will be affected by any legislation in Congress that may be had with reference to the interests of the State, and it is only just that those who are to be affected by legislation should have representation in the body in

which it is had. What sort of justice would "Mormons" get if men of the spirit manifested in the article taken from the *Christian Herald* should be entrusted with power to make laws for them?

Third. Utah, while a territory, had a delegate for many years. Doctor John M. Bernhisel, formerly from New York, was sent year after year to represent the people of the Territory, then much more "Mormon" than now. John T. Caine also represented them. We believe these men at the time of thus acting as delegates were not polygamists. Did the counsels of the national legislators suffer deterioration by reason of these men being there? Hardly.

Fourth. When Mr. B. H. Roberts was sent as a representative, just objection was made to his being seated. The fact of his being a practical polygamist was known, and urged against him at the start. He avowed his belief and his practice of the dogma. He was not permitted to retain his seat. We believed then as we believe now, that the action of Congress in refusing him his seat was right. Mr. Roberts was a confessed violator of law. Mr. Smoot is not.

Fifth. The *Christian Herald* should know that if members of the church in Utah are now practicing polygamy, as it charges in the article, this same "Honorable George F. Edmunds, the distinguished senator from Vermont, author of the Anti-polygamy Act, and the leading constitutional authority in the country," was we think the framer of the Enabling Act under which Utah became a state; and that the constitution of Utah, of which Mr. Edmunds, in the review which the *Herald* refers to, complains, contains the very wording of the Enabling Act, to-wit, "polygamous or plural marriages are for ever prohibited in Utah."

Whoever framed the act left a peculiar loophole for an evasion of the almost exact provision intended to prevent men from living in the practice of polygamy, i. e., the having and living with two or more women as wives at the same time in Utah, and by such prevention to remove the contention waged in political circles in regard to the church in Utah and its ways. "Polygamous marriages are for ever prohibited," has been construed to mean that the ceremony of marriages classed as polygamous shall not again be performed in Utah; that is, no marriage shall be celebrated in Utah in which the man or woman being married already has a husband or wife living. This construction left all those who had been married and were living in polygamy at liberty to continue living with their polygamous companions so far as the Enabling Act and the State Constitution are concerned. If the bill was the work of John T. Caine, delegate from Utah, it may be that this faulty wording of the Act was the result of design; if the framing of the bill was the work of another not a Mormon, such faulty wording was the result of carelessness, a sort of unfortunate reliance upon the common under-

standing of what was meant by the term "polygamous marriages."

It is certain that at the time the manifesto of President Wilford Woodruff advising the abandonment of polygamy, it was the understanding of both Mormon and Gentile that both the marrying in polygamy and living in the practice of it were meant. And if the subtle taking advantage of this peculiar wording in both the Enabling Act and the Constitution is what is referred to by Mr. Edmunds when he wrote that "Utah had broken" her promise, and thus betrayed the trust of the nation, we can agree with him; but, what a "lame and impotent a conclusion" it is after all. The practice, the open disregard of law, the living in a state of unlawful marriage relations, the very thing aimed at, and over which Congress had the right to take cognizance and jurisdiction, was left untouched. Can not the *Christian Herald* see this?

Sixth. The resort to the exercise of the arbitrary right to expel Mr. Smoot, which the *Christian Herald* italicizes and credits Mr. Edmunds with having stated, is of extremely doubtful propriety, and does not remedy the main difficulty. The trouble is further back than the application of Mr. Smoot to be admitted to the Senate. To refuse him a seat, or to unseat him after he is admitted, simply puts the question off until another occasion of a similar nature arises, and then the same peculiar conditions will have to be faced, and the exercise of the same sort of arbitrary right be resorted to. Need the *Christian Herald* be reminded that it is asking too much, and that aside from his religious belief there is no justifiable objection to Mr. Smoot. He is an apostle in the church of his choice, and is for that reason no more ineligible to the United States Senate, than an elder of the Christian Church, a presbyter of the Church of England, or a bishop of the Methodist Church.

THERE has been received from the *Gospel Standard* office, Australia, bound copies of the *Standard*, volume 1, at the following church offices: Historian's, Secretary's, Recorder's, and Church Library. Such thoughtfulness on the part of the *Standard* is highly commendable, and well worthy of emulation. The recipients extend hearty thanks to our brethren of the *Standard*.

SR. MARY E. CLARK, of Comstock, Nebraska, desires to correspond with some of the sisters in Jersey County, Illinois, or Gasconda County, Missouri.

J. LORENZO ZWICKEY, the "chalk talker," lectured at the brick church, Lamoni, Monday evening. Mr. Zwickey's effort was well received and quite well attended. His skill with crayon called forth the admiration of his audience.

INSPIRATION AND REVELATION.

(By a corresponding editor.)

"The inspiration of the Almighty giveth them understanding."—Job 32:8.

"A breathing or infusion into the mind or soul; an awakening or creation of thought, purpose, or any mental condition, by some specific external influence; intellectual exhortation; and inexplicable cognition, as the knowledge of an axiom according to *a priori* philosophers."

"In a theological sense, an influence directly and immediately exerted by the Spirit of God upon the soul of men . . . divided into, (a) verbal inspiration, the immediate communication or dictation to the writer of every word written; (b) plenary inspiration, inspiration which is full, complete, entire; involving the doctrine that the Bible was inspired in all its parts, and the writers in all their faculties, so that every statement of the inspired writers, whether moral or religious, or only chronological or scientific is to be accepted as true and authoritative; (c) moral inspiration, inspiration only for a definite purpose, viz., the moral and spiritual redemption and development of the race, so that the Bible is to be accepted as authoritative only in matters of religion, faith, and practice; (d) dynamical inspiration, inspiration regarded as acting upon and through the natural faculties in contrast to; (e) mechanical inspiration, inspiration regarded as an influence which merely uses human organs as an instrument for expression."

Plenary and verbal inspiration as thus rendered, we are not guilty of indorsing, to say the least. The others may each take their place among us. Section 28, paragraph 9, Doctrine and Covenants says: "All things unto me are spiritual, and not at any time have I given unto you a law which is temporal . . . for my commandments are spiritual." The above answers the purpose of moral inspiration. Dynamical are common among us.

Revelation is defined as "such disclosure, communicated by supernatural means, of truth, which could not be ascertained by natural means. . . . Revelation differs from inspiration, the latter being an exaltation of the natural faculties, the former a communication to or through them of truths not otherwise ascertainable, or at least not otherwise known." The church has had experience on the line of revelations, and as ought to be known, in a general way, by us that it is the "unexpected that is always happening." The manner of presenting the revelation to the conference of 1901 was a surprise, in that it came to the conference by verbal statement, instead of written document, as had been the custom, and it was given to the conference first, rather than being submitted to the quorums first. The object of all communications from God to man are educational. Man receives as he is ready and fitted for them. The method indi-

cates the condition of man as the recipient. The methods used at Sinai were somewhat on the kindergarten plan, doubtless because of the low state of the people. The contrast between Moses and the people is evident. With Moses he could speak face to face; not so with the multitude. The highest form of inspiration is doubtless dynamical, where man is attuned to the divine harmonies, that the communication is assimilated by him and becomes a part of his consciousness, rather than the mechanical where the communication passes through him without his knowing fully its import.

The President of the church seemed to be in the former state, as evidenced by the revelation of 1901. He assimilated it so thoroughly it became a part of his conscious state that he did not need to write it, it was engraven upon the tablets of heart and memory. It was a delightful showing of his personal attainment at that time, being so receptive to communion with God. The instrument was in a high and advanced state.

At the conference of 1902 another manner was in use, which showed an advanced state this time on the part of the people, they needed only suggestion, and as a body readily responding thereto.

The pupil that has attained proficiency so that he responds to a suggestion is more advanced than when he needs much explanation, objective or otherwise. Both of these incidents show that as a people we have "come up higher."

CONTINUED VINDICATION.

There is probably no bolder statement made by the young Seer, Joseph Smith, or one that caused more enmity than the following, given at the commencement of his work while he was still a boy of fifteen: "My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was assured that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight."

Evidence has constantly accumulated since that time, sustaining his statement. We now put upon the stand no less a personage than Reverend Josiah Strong, author of several learned works, such as "Our Country," "The New Era," etc. Mr. Strong is recognized as one of the most eminent men now before the public. His works are often quoted, and used as texts by ministers of religion. He is an avowed enemy of Joseph Smith, hence would not willingly testify in his favor. In his new book, "The Next Great Awakening," pages 51 and 58, we read:

There is taking place a rediscovery of Christ, which is of profound significance. This return to the Master means a clearer conception of his character, a truer understanding of his teaching, a larger comprehension of his mission, a more loyal surrender to his authority. It means also the gaining of Christ's point of view. . . . It is clear then, that to misunderstand the doctrine of the kingdom is to misunderstand the message of Jesus, it is to misunderstand Christianity, it is to misunderstand the mission of the church. It is to misunderstand Christ's interpretation of life; and the doctrine of the kingdom has been misunderstood for centuries. The conception of the kingdom of God, even among Christians, is generally vague, and very commonly erroneous. Thus appears the profound significance of the return to Christ, the rediscovery of the kingdom of God. I venture to think it is the most thought-compelling, the most zeal-inspiring, the most world-transforming of all the great movements of this wonder-crowding age. From the point of view of this rediscovered kingdom the Bible must be restudied, and our conception of Christianity must be reconsidered, and history must be reinterpreted, and theology must be rereasoned, and our philosophy of life must be reconstructed, and church methods must be readjusted, and the industrial system must be reformed, and society must be reorganized. All this is involved in the new Christian *renaissance*.

The foregoing use of the prefix "re" by the learned writer will fit nicely with the Reorganized Church of Jesus Christ, and answer all his requirements, for the work the church is doing means all of his "re's."

We can not go into details now to apply the Doctor's testimony, for in a general way it is seen at once by those who read the "signs of the times." What an arraignment this is of modern churchianity which told the young Seer that his work was uncalled for, but are now forced by the logic of time and events to admit the need of a demand for which it is an adequate supply!

EXTRACTS FROM LETTERS.

E. F. Shupe wrote from Denver on the 15th inst: "The weather at this writing is very cold, twelve degrees below zero. Bro. George Shupe and Sr. Ada Powers are to be married at the chapel Wednesday evening next. All is well."

Louisa M. Oliver wrote from Cottage Grove, Oregon, February 15: "I am not well. I want the prayers of the church, if it is God's will that I may be healed. It is a trouble in my breast; am also troubled with deafness."

EDITORIAL ITEMS.

M. M. Nantais, 37 Dyer Avenue, Cranston, Rhode Island, desires the address of Arthur Barker, formerly of St. Thomas, Ontario.

By a marked copy of the Omaha *World-Herald* of February 16, we learned that Bro. H. J. Hudson, of Columbus, Nebraska, died at his home on February 15. Bro. Hudson has passed a long and useful life, and was past eighty years of age at his demise. For many years he has been a sturdy member of the Reorganized Church. The genial brother will be greatly missed. An obituary notice will be published later.

Bro. E. Keeler, of Oakland, California, has changed place of residence. He is now living at 1624½ Seventh Street.

On February 9 at a meeting of Methodist preachers, at New York, Doctor Thompson, of the *North-western Christian Advocate*, enthusiastically declared that the Methodist Church had made one and one half million converts during the past ten years. Doctor J. H. Buckley, editor of the *Christian Advocate*, of New York, disputed the figures, and declared that statistics showed that Methodism is actually declining in some eastern conferences. He believed in looking at facts, and thought it a serious mistake to be overly optimistic.

Our readers will find in this issue a letter from Sr. Mamie Suttles, formerly of Omaha, but now in the far North. We found Sr. Suttles' letter very interesting, and feel sure our readers will.

In the recent debate in the Senate on the statehood question, the discussion turned on the subject of polygamy, and many senators took part. Senator Hale, of Massachusetts, is said to have characterized the debate as interesting, valuable, and startling, because it disclosed a powerful religious organization "exerting itself as a dominant, potential force," over the mind and action of its followers, which should be taken into account in future legislation.

A few days ago we received a copy of the *Star*, published at Johannesburg, Transvaal, South Africa, January 10. On page 9 we noticed the following in the advertising columns: "Elder J. Matthews of the Reorganized Church of Jesus Christ of Latter Day Saints, will preach at 128 Eloff Street, to-morrow (Sunday), January 11, 1903. Afternoon, 3.30. Evening, 7.30." We believe Bro. Matthews is the first of our elders to do work in that country.

Sunday morning the pulpit at the Saints' church in Lamoni was occupied by Acting-President Barber, of Graceland College. He was greeted by a very large audience, and all seemed pleased to hear him take such decided positions relative to the efficiency of the gospel of Jesus Christ. Professor Barber's influence among his students in a religious way is good. His work in Graceland will be prolific of good.

The Athenian Literary Society of Graceland College has decided to issue a monthly magazine, to be called the *Athenian Arena*. It will first appear about March 15. Those interested in Graceland College will welcome the magazine.

QUESTIONS AND ANSWERS.

When all the branch officers are present at sacrament-meeting, whose place is it to take up the oblations?

Those persons who are the usual officers handling the branch finances. If no one is designated otherwise, it would be the deacon's duty to receive the money oblations, and either hold them, or pay them over to the Bishop or his agent to be used for the purposes for which they were paid in.

Original Articles.

SELF-GOVERNMENT.

In view of antagonizing influences, a decision of character is requisite for a practical demonstration of self-government.

A fullness of righteousness is guaranteed to those thirsting for righteousness, which at once reveals the necessity for a corresponding abhorrence of all that is unrighteous which is only possible to those who have either acquired self-government, or despite confronting exigencies are aspiring to position.

The everlasting gospel is Christ's perfect law of liberty. (James 1: 25.) Its advocacy is only effective when done under the auspices of God's government; Christ taught the gospel of the kingdom (Mark 1: 14), which may be construed to mean a government. And to Pilate Christ declared, "My kingdom is not of this world."—John 18: 36.

Abraham believed God and it was imputed unto him for righteousness (James 2: 23). Thus we learn faith in God is the road to righteousness; this faith demonstrated by works; hence the following: "Seest thou how faith wrought with his works, and by works was faith made perfect?"—James 2: 22.

How conspicuous, then, was human folly in essaying to add to or detract from Christ's words; but in such a procedure, this folly would be more conspicuous in view of the solemn fact that in a denial of Christ's revealments, either ancient or modern revelation, such a denial was tantamount to a denial of Christ, in which event a lack of self-government would be made visible, to say the least.

Being a perfect teacher, Christ taught as one having authority, and not as the scribes and Pharisees; always knowing whereof he affirmed. Hence emblazoned as with the fire of inspiration, could declare, I have not spoken of myself, etc. The words I have spoken shall judge him at the last day. (John 12: 48.)

Therefore antagonism to Christ's words, whether by priest or people, saint or sinner, means antagonism to Christ, God, and the Holy Spirit, which in individuality are three; but one in power, purpose, and design.

The non-indorsement by Christ of the existing sects and dogmas prevalent at his appearing among men, is seen in the fact of his establishing a church and revealing a specific method of salvation in opposition to that taught by these conflicting sects under the phase of religion. This ought, to the sober thinker, to be proof positive that God is not the author of confusion. Then, too, the evidence of God's approval of Christ's ministerial work among men in receiving him into heaven, seated at the right hand of his Majesty, as the only appointed and God-recognized mediator between God and man, from whence (his mediatorial throne) he shall come to judge the quick

and the dead, put down all rule and authority, take the curse from off mankind, raise those who have passed through a probationary condition with a sound mind, and have so far acquired a proficiency in self-government as to not have been ashamed of Christ and his words before men, raising such to honor, immortality, and eternal life.

The first practical evidence of efforts to acquire a proficiency in self-government is a practical thirst for righteousness, being stimulated with the promise of being filled therewith. (Matthew 5:6.) For in the exhibition of this thirst he is made conscious that however ardent his desires to reach or aspire the good and become the recipient of its blessed effects, unless guided by a higher power, becoming a partaker of the divine nature, his efforts will prove futile. And because of a consciousness of this thirst for righteousness is a result attributable to efforts to evidence or evince self-government in so far that he has subjugated a thirst for all outside of Christ's gospel, purporting to be religion. And while he feels a corresponding joy in his soul, in his triumph thus far over the flesh, he is not oblivious to the fact that this decision of character thus practically demonstrated in becoming thus proficient in self-government as to take the requisite preliminary steps toward the ultimate, must be perpetuated. Nor is he blind to the fact that this perpetuity of the relationship with Christ must be the result of an intensification of this love for righteousness as the years go by, which prompted in the preliminary work. So the work of subjugating the flesh must be continuous with a view to an increase of proficiency in self-government; for in the absence of this proficiency, he who has been made the recipient of divine grace may be tossed to and fro with strange winds of doctrine. Christ who never taught in vain or so taught as to impress the Bible student with the thought that his teachings reflected a double meaning or that those teachings could be invaded, revised, or rejected with impunity, taught his disciples thus: "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5:46.

There is, I think, a striking significance in the foregoing, and yet I can not claim that this perfection of Christ imposed on his disciples, and God's absolute perfection are identical; because God giveth here a little, line upon line, etc. Thus is it that the spiritual development is quite similar to the development of the body. And man being dead in trespasses and in sin, needed a quickening power which necessitated a new birth, and a growth subsequent to the birth. So this saving method is perfect; hence degrees of perfection. The laws to govern subsequent to birth are perfect; hence as we are born and progress, we reach and evince degrees of perfection; and this evidence of thus progressing from one degree of perfection to another, the finality they

reached is the receiving and enjoying God's absolute perfection, by which those having wrought well will see God as he is. (John 3:2.) It is therefore by becoming perfect in our respective spheres, by being subject to perfect law, that we are perfect as God is perfect in his sphere.

Self-government is essential in a twofold sense. For a practical demonstration of an intention to aspire to a God-imposed spiritual rectitude by teaching, reproving, instructing, etc., according to the gifts and calling unto us without partiality or deceit. Stimulating others to aspire to a like rectitude, thus furnishing evidence of being worthy of others' confidence and affections. For a lack of confidence in each other's integrity, loyalty, etc., is an effective preventive to Christ's guaranteed peace, gospel unity, and spiritual progress.

Again, as despite efforts to prevent, offenses sometimes come, involving the necessity for bringing into requisition the method of adjudication which Christ's work reflect and impose with equal authority and inspiration as is his word in imposing the method of adoption for if otherwise then God's words reflective of the adoption were inflexible and those words reflective of the method of adjudication flexible—to revise or change, to suit the caprice and whims of vascillating men; perchance to vex foes or please "friends;" which would be more abominable in the sight of God than a direct denial of his word. I write as I understand, with due deference to all concerned.

"Every elder, priest, teacher, and deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in one who ordains him."—Doctrine and Covenants 17:12. If ordained according to the gifts and calling of God, etc., it is, I think, quite fair to presume that all should work and act according to the gifts and calling of God in teaching and enforcing given and accepted law. Hence they would give evidence of self-government, whether elder, bishop, seventy, high priest, or apostle in acting in the light radiating from given law to meet confronting exigencies with a manifest desire to rise above the demoralizing practices against which the priest and judges were warned under the law given to Moses.

"Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous."—Deuteronomy 16:19.

Who have attained to the dizzy heights of self-government, as to practically refrain from these contaminating, God-forbidden evils? Surely it must be a solemn affair to reprove the world of sin, righteousness, and a judgment to come. Surely, surely, frequent self-examination would hinder the spiritual progress of none, especially not those who make loud claims of "being in the faith." And it might stimu-

late those who essay the manifestation of gospel modesty, of which it is possible there are too few.

In conclusion, a proficiency in self-government might prove a preventive to a too hasty move in giving publicity by the tongue to that to which the heart could respond, for moderation in this line is suggested in the fact, that among other traits that should shine out in the character of Christ's ambassadors, is, "The speaking the truth in the heart."

JAMES CAFFALL.



RIGHT, OR "TOO PARTICULAR," WHICH?

When something is said about us or against us, especially if it comes from a supposed enemy, we are usually so affected by it that we overlook the more important question, Is it true? We should be prepared to admit that in many cases it may be, and proceed at once to investigate; for certain it is that we often fail to recognize and comprehend our own idiosyncrasies and fruits of weakness. Hence the urgent necessity of giving due weight and proper consideration to every criticism made against us, whether it comes from friend or foe. One may often derive material benefit from unfriendly criticisms, made on his belief and acts, though their statements be mostly false.

I do not feel bad because I have been repeatedly accused of being "too particular." I would feel much worse had I been accused of being too careless. However, if the charge is true, it is my duty to correct the error. It will be admitted, I think, that it is an excellent thing to be particular. Very well. Is it not true that in some things a man can not be an extremist? To illustrate. When an obligation becomes due, financial or otherwise, can it be discharged too prompt? I think not. There is too much carelessness right here, by Latter Day Saints as well as others. It destroys confidence. It destroys, rather than develops, true character. It furnishes Satan with abundant opportunity to get in his work, and he seldom, if ever, fails to do it. If for any reason we are not able to meet our obligations when they become due, we should go at once to those to whom we are obligated, and make a full and frank statement of the situation, giving evidence to them by our words and acts that it is our fixed determination to meet these demands as soon as possible. I claim that it is not my right, after debts become due, to use money in pleasure trips, luxurious living, or extravagant dress; for in so doing, I am using that which really belongs to another, without his consent.

Again; when the church adopts any rule of action governing church work or any formula which is to govern any specified part of our services, whether these rules and formulas are human or divine, are they not binding on the church, just as they were when adopted? Can the ministers of the church be too particular right here? Or is every one left free

to adopt his own forms and rules, departing little or much at his own discretion? For instance, in blessing the emblems in the administration of the sacrament, is it necessary to use the exact words furnished in the formula, as recorded in Doctrine and Covenants 17:22, 23? I think it is. Concerning the manner in which this section was given, the Seer wrote as follows: "In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth."—Church History, volume 1, page 67.

The foregoing statements being true, the paragraphs referred to have come to us by revelation; and, as the reader certainly knows, they have been indorsed by the church for just what they purport to be. Now, here is a pertinent query: Where can we find equal authority for using a different formula, altogether, or in part?

Referring to the paragraphs cited, we find the following directions given to "the elder or priest" who shall administer the sacrament:

"He shall kneel with the church and call upon the Father in solemn prayer, saying." Then follows the prayer to be offered over the bread. In case of the prayer to be offered over the wine, the instruction is equally plain and definite: "He shall take the cup also, and say."

We can not justly excuse ourselves by saying, "If we do the best we can, the Lord will certainly accept the prayer," for the reason that the printed form is found in the Doctrine and Covenants, which all may use who are able to read, if they will.

Another objection to the position I am contending for, was mentioned in a priesthood meeting some years ago by a high authority in the church. It was new to me, at the time, but since then I have given it some investigation, and I am compelled to decide that the objection is not a valid one. It is this:

The formulas given in the Book of Mormon and the Doctrine and Covenants do not agree. Therefore, if we are required to follow the exact wording given in the Doctrine and Covenants we will be found in conflict with the wording of the Book of Mormon.

We answer, first, there is a difference between a portion of history, furnished us in the Book of Mormon, and a direct command given to us in the Doctrine and Covenants. If any conflict in wording exists between the two formulas, it does not justify us in vitiating or in any wise changing the commandment which has been given to us. That commandment is binding. If God has seen fit not to trust man with

responsibility of wording these sacramental prayers, then, clearly, it was the duty of the ancient Nephites to adhere to the formula given *to them*, and it is our duty to adhere to the formula given *to us*. We can understand how God might use somewhat different words in the two formulas, without any danger or loss; but would this be good authority, and sufficient for man, without any commandment from God, to go and do likewise? Hardly.

But in the second place, the truth is there is no conflict worth mentioning. The order in which the words are arranged and the parts of speech are exactly the same. There is a slight variation in the form of one small and unimportant word, found near the close of the prayer which is to be offered over the bread. The variation is on the word "*has*." In the Doctrine and Covenants we have the verb *given*, preceded by its auxiliary *has*, "*has given*." In the Book of Mormon the same verb, preceded by the same auxiliary, in the solemn style, that is, *hath*, "*hath given*."

Surely this is not sufficient ground to justify any departure from the formula given, much less the wide departures which are sometimes indulged in. Careful observation shows that just to the extent that we adopt a form of our own, instead of the one given of God and accepted by the church, we detract from the sacred and spiritual character of the sacramental service. It never fails to bring to us loss.

What we have said concerning the manner of blessing the sacramental emblems will apply to the marriage ceremony, though, perhaps, not with the same degree of force and importance. Section 111, Doctrine and Covenants, tells us how "all marriages in this Church of Christ of Latter Day Saints should be solemnized," and just what the minister "shall say" when they (the contracting parties) are united in holy wedlock. Here is the formula as found in paragraph 2:

"And if there be no objections, *he shall say*, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.'"

There seems to be a tendency with some of our ministers to use words of their own choosing when they pronounce the ceremony; and I have been informed that when requested to do so some use the Quaker or the Presbyterian ceremony. Is this the proper thing for the minister to do? The writer thinks not.

The formula furnished us is a good one; no sensible man or woman who wants to do right in or out of the church will object to it. But were it not a good one, it should be exchanged for one that is, or all formulas dispensed with and the minister left wholly to his own choice. It does not read, "after this man-

ner shall he address them," but "*he shall say*." Say what? The words which follow and are inclosed in quotation marks, or something else?

I believe that the same Spirit which assisted the prophet to formulate the sacramental prayers, and designated the exact words to be used when baptizing also authorized the exact wording found in the formula of the marriage ceremony. It covers the entire ground in few words, and in a much better way than human wisdom alone could have devised. It represents the will of God concerning the marriage covenant, and in my opinion should be strictly and always adhered to by the ministers of the church.

When Moses was about to build the tabernacle, God said to him: "And look that thou make them after their pattern, which was showed thee in the mount."—Exodus 25:40,

The same God said to the Saints in 1831 (Doctrine and Covenants, 42:5): "And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit," etc.

Does not this statement apply to all "covenants and church articles" which had at that time been accepted by the church, together with all others which should be given and properly indorsed after that date?

I do not claim that the emblems are not blessed unless the exact words found in the formulas are used, nor do I claim that parties are not married unless the exact words of the prescribed ceremony are said. But I do claim that the best results are secured when we strictly follow the directions given in the book. Am I "right, or too particular? Which?"

J. R. LAMBERT.



FORGIVE.

Jesus has taught us to pray, "Forgive us our transgressions as we forgive those who transgress against us." We often hear the prayer, "Remember not against us our transgressions, O Lord"; or "Forgive us our sins," meaning also "remember them not." Yet how often in private conversation do we hear related some sin our brother or sister has committed against the speaker. Or we hear statements like this: "Well, I can forgive, but I can not forget;" or, "It cut deep, and I cannot forgive it."

Jesus has said that "If we do not forgive men their transgressions, neither will our Father forgive us our transgressions;" and again that if our brothers sin against us seventy times seven, we must forgive him. In the Doctrine and Covenants we read that we are not worthy of taking the sacrament if there is aught—not much—in our heart against our brother. Then if we partake of this holy ordinance, when these unholy remembrances come, they should be instantly discarded and exchanged for better ones; and by no means should they be spoken.

The tongue is indeed an unruly member, but it can be no worse than its source, the heart, or mind, or spirit.

"Greater is he who is master of his own spirit, than he that taketh a city." As we are able to control our thoughts, so we are able to control our mind, heart, feelings, or spirit, these being synonymous. Thus, because "as we think, so we act," meaning that thought is the incentive to action, the proper mode of conduct in life, for the lover of God should be first to lay a proper foundation of right or righteous thinking, and thus shall we be able to master our spirit, and when approaching the throne of grace can consistently pray to God to "forgive us our transgressions as we forgive those who transgress against us."

MISS AMELIA KOEHLER.

October, 1902.

Selected Articles.

JUDAISM AND CHRISTIANITY.

BY H. W. THOMAS.

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History and science have to deal with what has been, and is. Accepting the existential, philosophy and science essay the larger task of analysis and classification; of finding the nature and order of things: their places and relations, meanings, uses and values.

The magnitude of such a task is immeasurable. Not strange that it has filled all the long past; nor strange that it has grown larger with each age, and never seemed so almost bewilderingly great as in these wonderful years of the present.

This does not mean that little if any progress has been made; the gains have been very great; but at each forward step the vision has expanded, the fields have grown larger, and are now seen as reaching on and out into the illimitable.

Such is man amidst his mighty surroundings. Man as a self-conscious being with improvable powers, conditioned in and related to the eternal order of the rational and the good. And what we call world-progress is the growth or progressive becoming of man in his power to know, to do, and to be.

In this slow process, the errors, mistakes, and prejudices have been many, and had to be eliminated; but beyond these has always been the reality of the real. The errors, mistakes of mankind have been about something, not about nothing. Beyond astrology were the stars; back of alchemy were the elements and forces of nature. Traditions, legends, and myths have a meaning; they did not rise up out of nothing. Cosmology and ontology are greater than mythology; the real transcends the imaginary; the laws of gravity and motion are greater than the mighty animals that stood beneath the earth.

Reason has come along and corrected the errors of the senses, and in this has immensely enlarged the vision of the soul. Science has revealed the reign of law and the order of the heavens. The higher natural has taken the place of the old law-violating miraculous.

In all this, it would not be possible to write a history or a philosophy of our world and leave out the religious; and for the reason that religion has filled so large a place in the thinking and doing of mankind. In all lands and ages along with homes and industries, schools of learning and art and the temples of justice, are the temples of worship. Governments and religions, histories, literature, and Bibles have moved along together; and philosophy has found the paths of thought leading on and up to the great questions of the soul and God. It is not possible to have a great literature or philosophy wholly apart from the thoughts and emotions of religion.

In the farther East, the Brahman, the Buddhist, and the Confucian religions were powerful factors in the civilizations of those lands. In the middle East, Judaism rose up and stood alone in its sublime conceptions of one God, of a religion of righteousness, and the brotherhood of man. Not perfect were these conceptions at first; but the germs were there, and the great prophets went forward and ethicized—put moral qualities into the very heart of the monotheistic idea. God was called the "Holy One of Israel;" "Ye shall be holy: for I the Lord your God am holy."

These were the central ideas of Judaism; hence its power to make men holy; and in this is the explanation of the persistent life and power of this most wonderful of all the peoples of the world. And it was most natural that from such a race and religion the Christ should be born. And natural too, that Christianity should fill so large a place in the history of the later civilizations of Europe and America.

If what has been, had not been, we do not know what might have been; but we do know that Christianity has moved along as a mighty power in the affairs of our world. Romanism and the Holy Roman Empire; the long wars of the Crusades; the revival of learning, the Reformation of the sixteenth century; the growth of liberty and the rise of constitutional monarchies and republics, are epochs, events, and phases of our so-called Christian civilization.

That Judaism was not perfect; and that in many things Christianity has been not only very imperfect, but in spirit and deed very unchristian, are not—can not be denied. But the facts also remain, that these two forms of religion have lived and wrought mightily through the long centuries of ancient and modern history. They have appealed to the deepest centers of thought and feeling; to the spirit-side of man and the universe.

Religion is not an anachronism; is not a survival

of the slaveries and superstitious fears of a dark past; though it has been affected by them, and has not yet come into the full freedom and power of the divine truth and life. The foundations of religion are in the nature and needs of man and the answerings of his vast environments. In the last analysis it is the soul and God; the life of God in the soul of man.

It is only in very recent years that the study of comparative religions has come into the foreground of thought; and the study of religion in the light of the universal has hardly yet found a place in the public mind. Ignorance and prejudice have held the field, have blinded and blocked the paths of progress. Great nations and peoples have been looked upon as pagans, and their religion denounced as little if any better than "devil-worship."

And not only this; Judaism and Christianity have stood apart as strangers, and often been arrayed one against the other as enemies. History has no sadder pages than the persecution of the Jews by Christians; and even to-day, outside of England and America, this ancient noble people must suffer the insults of race and religious prejudices and in many places are denied the common rights of citizenship. And this in spite of the fact that in all countries the Jews are generally among the most industrious, intelligent, economic, and law-abiding of all the people.

A most opportune, needed, and helpful work has just appeared from the pen of Harris Weinstock, entitled, "Jesus the Jew." ["Jesus the Jew, and other addresses," by Harris Weinstock. Funk and Wagnalls Co., New York. Price \$1.]

The wonder is that this book, or something like it, was so slow and late in coming; that some one had not taken up the subject before. The explanation is that the time had not fully come. Many must "run to and fro and knowledge be increased" to prepare the way; the old ignorance and prejudices must be at least partially overcome by the growth of a larger intelligence and a more generous catholicity.

All thoughtful minds will rejoice that the better day has dawned; that the great subject of religion is finding its place and interpretation in the light of the universal. It means the beginning at least in our day of the end of doubt and negation; of the too common negative attitude of indifference or denial of the Divine in the life to come. It means that henceforth religion will be looked upon, not from the narrow standpoint of names and isms and sectarian dogmas, but from the larger vision and thought of the real; of the soul and God; of brotherhood and righteousness.

And it means, thank God, that these two great religions, Judaism and Christianity—mother and daughter—shall be seen as one in spirit and in the great law and life of love shall dwell together as one family, as

brothers and sisters in the one Father's home for all the children of earth.

Our author emphasizes the fact that Jesus was a Jew; that he observed the ceremonial forms of worship, and taught the great spiritual truths of One God, of righteousness and brotherhood, holiness of heart and life, and that he lived and died in the Jewish Church.

The place and value of Paul are also fully recognized; his vision of the spiritual as the essential, and the emancipation of religion from the burdens of the ceremonial, and in this way making it universal. But for this larger interpretation and the inspirations of a new life, Christianity, or Christianized Judaism, could not have gone forth as a vast and world-conquering power; and in this sense Paul gave shaping and potency, and by removing the narrowing limitations universalized religion.

And, it may be said, but for the accretions of the Latin theology that made the larger acceptance of Christianity impossible to Judaism, there would have been no ground for the wide separation between the two. But with these accretions, and the union of Church and State, the fall of the Empire and the decline of learning, came the dark night of ignorance, superstition, and persecution.

When the scattered Jews were banished from their homes, their property confiscated, every civil right denied and the most dreadful cruelties inflicted in the name of Christianity, it was only natural that they should hate the very name of Christianity. And coming ages will more and more admire the unconquerable courage and fidelity of this suffering people, and gladly confess their great service to humanity in standing for the religion of monotheism and righteousness.

The accretions of the old Latin orthodoxy are dropping out of present beliefs. This is no longer a *lost* world to be redeemed in some substitutional way; but an imperfect world in the process of higher becoming. Man is at center, Divine; is to be filled with God, as God was in the Christ. Our age is returning to the earlier Greek interpretation; and there is the glad coincidence that the Jews are coming to see Christianity in this its real meaning; and that progressive Judaism and the new theology are finding they are substantially at one on this common ground, and hence are joyfully worshipping together as occasion may offer.

This does not mean that Judaism will cease to have its temples and special forms of worship, nor that Christianity will be Judaized. It means that they will be more and more one in the great law and life of love and in the larger faith and fact of the life of God in the soul of man as the one and only real religion.

It is of interest to note that the author is a layman, a business man, and not a Rabbi. It means that the people are beginning to think for themselves, and

that the preachers must go forward with the growth of truth, or be left behind. Mr. Weinstock discusses the questions of present practical interest, such as: "What is the modern Jewish idea of Jesus? Do the Jews look forward to the coming of a Messiah? Do they continue to look upon themselves as God's chosen people? Does the modern Jew approve of inter-marriage?" He makes no pretention to great learning, but it is apparent that he is easily at home in the wide field over which he travels. His vision is large and clear and his spirit most reverent and beautiful.

I most earnestly wish that this timely and helpful book could be read by every Jewish Rabbi and Christian preacher in this land, and by the people in all the churches. It would be a help to the religious life of all; there would be less prejudice and vastly more love.

Mothers' Home Column.

EDITED BY FRANCES.

The Arrow.

Straight from the Mighty Bow this truth is driven:
"They fail, and they alone, who have not striven."

Fly far, O shaft of light, all doubt redeeming,
Rouse men from dull despair and idle dreaming.

High heaven's evangel be, gospel God-given:
"They fail, and they alone, who have not striven."

The Warrior's Prayer.

Long since, in sore distress, I heard one pray,
"Lord, who prevailest with resistless might,
Ever from war and strife keep me away,
My battles fight!"

I know not if I play the Pharisee,
And if my brother after all be right;
But mine shall be the warrior's plea to thee—
Strength for the fight.

I do not ask that thou shalt front the fray,
And drive the warring foeman from my sight;
I only ask, O Lord, by night, by day,
Strength for the fight!

When foes upon me press, let me not quail,
Nor think to turn me into coward flight;
I only ask, to make mine arms prevail,
Strength for the fight!

Still let mine eyes look ever on the foe,
Still let mine armor case me strong and bright;
And grant me, as I deal each righteous blow,
Strength for the fight!

And when, at eventide, the fray is done,
My soul to Death's bedchamber do thou light,
And give me, be the field or lost or won,
Rest from the fight!

—Paul Laurence Dunbar, in *Independent*.

Elements of Success.

Neatness of dress is one of the essentials to success, whether in business or in the home. With this comes neatness in other habits and all help to mark the commercial value or its opposite, in the young man or woman who wants to make a living, at home or with others.

"I had rather board three men like Frank than one girl like his sister Anna," was the statement of a boarding-house keeper.

I was curious, as usual, to know the "why" of this.

"It is just because Frank is as neat as wax, about the house and in his room, in his person and in his dress, while his sister is just the reverse; and she therefore makes both my girls and self a great deal of work. I never like to introduce her to my friends, while I am always proud of her brother."

That helped to settle the value which they put upon themselves, as well as upon neatness. One was benefited by his way, while the other was simply tolerated, for hers. And there is a vast difference between the degrees of "welcome" and "toleration" in any home or office.

In the matter of neatness in dress and person it there speaks for itself and is a mute testimonial which has been known to carry, as against written recommendations in the hands of other applicants for positions, to more than one office-boy, shop-girl, or teacher who was looking for a place. In a recent examination for teachers two stood equally well and led all the rest. They were both called before the board of education for personal examination and the one whose gloves were soiled, shoes unpolished and skirt pinned to her waist, was not selected; while the more neatly attired candidate was given the place.

It sometimes happens that a very little thing will decide your case, for or against; and it is well to have the little things in your favor. Neatness is one of the things which you alone can control for yourself. See to it that teeth, nails, and skin are kept spotlessly clean, hair well brushed, shoes and clothing in order. And even a boy may learn to mend, and neatly, rather than go untidy because his mother has not time to look him over every day and see that he is rightly equipped for his work or business.—Selected.

Strength-Giving Sympathy.

It has been said that nothing shows the quality of a man so much as the source to which he turns for comfort. It is equally true that nothing shows one's estimate of another more than the sort of comfort one offers him. This is shown in the way different persons deal with a child that is hurt. One talks about the hurt, exclaims over it, caresses and pities. Another apparently disregards the hurt or makes light of it and seeks at once to occupy the child with something else, until he forgets his pain and laughter takes the place of tears. Often the child would hardly think of his hurt were not his mind fixed on it by supposed "sympathy." But that is the truest sympathy which seeks to spare him, not so much the suffering of the hurt as the suffering of thinking about it and the emotional disturbance and nervous weakening which come from cries and complaints and fears.

That is the truest sympathy which feels for the child, not simply as undergoing now the smart of a burn or a sting or a cut, but as one who is sure to meet much suffering in the world and whose success and happiness depend largely upon his being able to rise above it, or apply himself to other things in spite of it.

A little girl had to be taken to the surgeon for a brief but painful operation. The surgeon sought to relieve her fears by assuring her that it would not hurt much. Distrusting him, she turned to her grandfather, who accompanied her, asking: "Will it hurt, Grandpa?" "Yes, my child, it will hurt badly," was the reply. Instantly she put out her arm and submitted to the operation without a murmur. It was false sympathy which prompted the surgeon to give the false assurance. It was actually true sympathy which led the grandfather to declare the truth—sympathy with her strength and courage.

True sympathy seeks not the sensibilities and the emotions, but the mind and the will. It seeks the latent strength rather than the manifest weakness.—Selected.

Pearls from the Depth of Intellect and Heart.

GOD'S ESTIMATE NOT MAN'S.

We estimate a man by what he is, or by what he has done. God estimates a man by what he desires to be and is striving to become. If one, in his heart of hearts, longs to be one with God, to honor God in his doing or not doing and to serve God faithfully in serving others, even though that one be hindered or kept back and kept down by obstacles or opposers, God sees the mark at which he aims and the ideal to which he aspires, even though one's fellows note only that which has been already realized. We have indeed reason to be grateful that our judgment is with our ever-loving and our all-seeing Father and not with our imperfect and short-sighted human fellows.—*Sunday School Times.*

So live to-day that, when to-morrow comes,
Thou shalt not cloud the sun with vain regret;
But let thy hand and heart commit those deeds
That love for man and faith in God beget.

—Osgood Elliott.

“Gladness is God's ideal for his children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its key-note is joy—it is ‘good tidings of great joy to all people.’”

When some beloved voice that was to you
Both sound and sweetness, faileth sudden,
And silence against which you dare not cry,
Aches round you like a strange disease and new,
What hope? what help? what music will undo
That silence to your sense? Not friendship's sigh—
Not reason's subtle count, not melody
Of viols, nor pipes that Faunus blew—
Nor songs of poets, nor of nightingales,
Whose hearts leap upward through the cypress-trees
To the clear moon; nor yet the spheric laws
Self-chanted, nor the angel's sweet All hails,
Met in the smile of God. Nay, none of these,
Speak *thou*, availing Christ! and fill this pause.

—Elizabeth Barrett Browning.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Suggestions to the Sunday-School Senior Scholar.

Ofttimes the duty of the different Sunday-school officers, and, especially the duty of the Sunday-school teacher is written upon and discussed at conventions. I am going to leave the officers and teachers out of it this time, and direct my paper to the senior scholar.

Will suggest a few things that from my way of viewing it, will be beneficial to all concerned.

In the first place the scholar

SHOULD HAVE

a *Quarterly*, Bible, and other books, if needed, that he may be well equipped for the work before him. He should begin to study the lesson the first part of the week, and improve every opportunity to study it during the week, even though it be but a short time each day. So when the time comes to recite the lesson, it will be so impressed on the mind, that intelligent, cor-

rect answers may be given, without searching the *Quarterly* or reading from the Scriptures.

If so impressed upon the mind the lesson will be a benefit not only for the *present time* but in the *future*.

I would suggest that he be

PROMPT IN ATTENDANCE

and *never* be tardy—unless circumstances over which he has no control prevent. And always take part in responsive reading.

He should answer the questions in an animated, lively manner, in a distinct tone of voice that teacher and all the class may hear. He should be able to answer questions in review—and do it, too—thereby showing that the lesson has been well learned, and he is anxious that the superintendent know that it has been. To my mind, he should take a kindly interest in the welfare of the whole school as well as self. How can he do this better than by setting a good example for the intermediate and primary classes? And in what better way can he encourage the officers of the Sunday-school, and the teacher the class has selected?

The teacher of the senior class may be ever so earnest in the work and may try ever so hard to instruct and interest the class, but if the scholar does not feel the necessity of real study, or the

RESPONSIBILITY OF BEING A SUNDAY-SCHOOL SCHOLAR,

little benefit will be derived. But if the scholar does his duty, then teacher and scholar are working together, and are a real benefit to each other, and the good work goes on. For you know 'tis said, “United we stand, divided we fall.” I would suggest he be liberal in supporting the Sunday-school with his pennies, even if he does have to sacrifice tobacco, chewing-gum, candy, new fads, and vanity. For 'tis written:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also.”

LILLIE MUNNS.

For the Northwestern Kansas District convention.

Sunday-School.

I believe the Sunday-school is a work that will advance the cause of Christ as much as any other one work. It is in the Sunday-school we first get the work before the children. It is the teaching in the Sunday-school that fastens impressions upon the little minds that are never erased.

It is not because the work is any better advanced in the Sunday-school than in the preaching services, but because it is more direct and more personal. We can hold their attention better, and thus get the principles of the gospel stamped upon their minds.

Teachers teaching children should not confine themselves exclusively to the *Quarterly*, but should thoroughly study the lesson, so they can reach beyond and bring in similar teachings, such as would be in harmony with the lesson.

Teachers should try to impress upon the minds

THE REALITY OF THE SCRIPTURES.

so they will not conceive the idea that it is only spiritual. I remember when a child I looked upon the Bible as being only spiritual in its nature, and I found it was hard to get out of the old rut. And it has only been since I have become connected with this work that I have been able to overcome that idea. And there are thousands of people to-day, and good people too, who have the same conception. It has only been about two years ago that in conversation with a young lady I was asked if the Holy Land and the place where Jerusalem once stood, was in reality a place in existence, or was it only a “spiritual” land. After informing her it was a land now inhabited by thousands of

people, she expressed a great desire to visit the place. She was a sister in good standing in one of our most popular churches, and a regular attendant at their Sunday-school.

If we have those in our class who are not acquainted with our work, we should take every precaution not to poison their minds by trying to get them to believe *at once*, the part of our doctrine that is called a strange and dangerous doctrine by those that know not the "God of Abraham, Isaac, and Jacob," but worship a God that is "without body, parts, or passions." But we should teach them the unchangeableness of God. Get them to understand what God is, that that which he has promised to one people he has promised to all; for he is no respecter of persons. And, if we will but meet the conditions, he is in duty bound to send the promised blessings.

The Sunday-school is, I believe, a work of God and expressly for the children. Not that the adults should not attend and gain a better understanding of the Scriptures, but they are more developed in mind and a speaker addressing a congregation can hold their attention, while many of the little ones will be asleep. And besides, a short, plain, simple Bible story will be remembered by a child, where a public speech would not.

I find the Sunday-school *Quarterlies* make a pretty thorough canvass of the Scriptures, consequently they will be a great help in obtaining eternal life.

OUR PRESENCE IN THE SCHOOL-ROOM

will be encouraging to our children. A great many people think they have done all that is required of them when they get their little ones ready on Sunday morning and send them to Sunday-school. I think it is a great mistake, for the little ones will be inclined to follow the example set before them. If we want our children to attend these services, we should teach them it is necessary and right, by going and taking an active part ourselves.

The Superintendent should try to be

IN ATTENDANCE EVERY SESSION

and to be at the place of meeting ten or fifteen minutes before time to begin services. He should always welcome the patrons with a bright and smiling countenance and words of cheer and love. His habits should be such as would be worthy of their imitation.

The assistant superintendent should use every means possible to gain the love of the school. Thus the superintendent, assistant superintendent and the teachers should work together in love and kindness so as to keep the unity of the spirit.

If we can do the work in the spirit of Christ we can establish it in the hearts of the honest.

So come, brothers and sisters, put on the whole armor of God, and revive the work if it is on the decline. By so doing, when he comes to select his jewels we will hear that welcome voice, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

FT. MADISON, Iowa.

J. W. STOBAUGH.

The Pilgrim and the Voice.

The Pilgrim.

The year is done: my soul is sad
For wasted golden days;
How can the new year make me glad,
Or tune my lips to praise?

The Voice.

Forget the things that are behind,
Lift up thine eager eyes;
Reach forth, press forward—thou shalt find
Each day a wondrous prize!

The Pilgrim.

The way is rough: my weary feet
Have often stumbled there,

And steeper slopes my vision greet,
Where I must onward fare.

The Voice.

Fear not, for God shall hold thy hand,
His loving clasp is sure;
On mountain steep or wave-beat strand
Thy feet shall press secure.

The Pilgrim.

The work unflinching strength demands,
Unnumbered voices call;
What are my weak, unskillful hands
Where mighty workers fall?

The Voice.

Fear not: each day thou shalt receive
The strength which thou shalt seek:
Thy song shall cheer the hearts that grieve.
Thy hands lift up the weak.

The Pilgrim.

O heavenly Voice, thy message clear
With joy will I obey;
With courage greet the dawning year,
With hope pursue my way.—Selected.

Letter Department.

DAWSON, Yukon Territory, January 14.

Editors Herald: We are in the midst of an Arctic winter, with its long drawn-out nights, its stinging cold, and fierce blizzards. The snow piling high on our roofs and creeping up the sides of our moss-chinked cabins, causes our habitations to assume the appearance of daily settling to the frozen earth. Every scrap of iron, every nail-head, is heavily embossed with frost. The thermometer in a most fitful manner registers forty to sixty degrees below zero. The weather here is very changeable; but these conditions do not dismay us; we are getting accustomed to this most uncompromising land.

We, on coming to Dawson this fall, purchased cabins and are now living on the banks of the Klondike River; about a mile from the confluence of the stream with the mighty Yukon. Here lies Dawson with her restless inhabitants. The city has electric lights, water-works, a goodly sprinkling of churches, theaters, and dancing-halls. A city combining the characteristics of a western mining camp, and a respectable city of the East. There are several department stores, where almost any article wanted may be purchased. There are also some fine jewelry shops, where native jewelry is wrought in many artistic designs. On one large nugget beaten flat was portrayed a mining scene, a shaft, a bucket of gravel, and windlass with rope of delicately-spun gold; also a log-cabin with the sun rising over the mountain top, the sun represented by a diamond with corrugated lines radiating from the jewel, every detail perfectly and daintily executed. There are many things in this isolated city of the Northwest to arrest one's gaze and awaken an interest; and as we look from our double-paned window, we see white canvas-covered stages pass, warmed with stoves; the protruding stovepipe and trailing smoke, together with its windows gives one the impression of a runaway house. And one can not fail to note the dog-teams, some having as many as eight dogs hitched tandem; others plodding along with one. A well-trained team moves swiftly, readily answering to the call of "Whoa and Gee" and dexterously rounding a passing team, pushes steadily forward. Some of the owners of these useful animals are very humane. Others the opposite; but one of the latter class must look well to his way, if any of the police are near, for they arrest any one found cruelly punishing his beasts, either horses or dogs.

Provisions of all kind are very expensive; but if one has the "dust," he is all right in one way at least, no change here less than a quarter. One does not see a nickel or dime in this country, only in gold-dust.

Dear Saints, I presume you would like to hear how we put in the summer at the gulch. Briefly, we had a hard time of it. The men went to work in good spirits, but the work was most arduous, and Bro. Suttles' health failed, and he weakened daily. Then in the latter part of July Bro. Hollingsworth left and went to Scroggy Creek, two hundred miles distant. My husband bravely tried to keep to his post, but gave up at last and had to go to bed. There was no one but Bro. Rawlins to work then; and in our trouble how I prayed to the Father, and what promises I made, will only be known to him "that doeth all things well." We were in sore straits. I knew, and so understood the rest of our party, that it was quite necessary that we should be in Dawson the coming winter and the money that we would have to meet coming expenses with must be extracted from that rocky gulch, and that journey of three hundred miles by water, also the eighteen mile walk to the "Jam" was to be accomplished. How, we could hardly tell!

One day I appeared by my husband's bedside dressed in his clothing, even to his heavy rubber boots. I told him that I would take his place in the mine and help Charley. He protested in vain. Bidding him not worry, I gave him the Book of Mormon and hurried forth. Charley at first was reluctant to receive my proffered assistance; but at last set me to work, and for the remainder of the time we were at Dublin I worked every day, supporting the hydraulic nozzle, in shaking boxes, panning, etc. Bro. Rawlins, like the chivalrous son-in-law that he is, tried to make it as easy as possible for me. My husband began to recover his health, and the first of September we started for the McQuestion, the men carrying heavy packs, the dogs also carrying their portion. We were three days walking those eighteen miles. The moss was so water-soaked we would sink in ankle-deep every step; but for all this we were a rather merry party; for was not Bro. Suttles almost well again? And we were going to get our mail, and see new faces, and converse with other people again, and were running away from all that hard work. Of course we were a bit jolly.

We tarried a week at the "Jam," the men going duck hunting; and when at last on a chilly, foggy day we took our places in the boat, I prayed silently for God's protecting care, for on this strange, wild river are many dangers from rocks and "sweepers," tall pine-trees that have fallen across the stream, where in high-water the banks have been undermined, allowing the trees a support no longer.

One day we came near getting on one of these obstacles, or under, Bro. Suttles called out sharply, "We are gone!" There laid the huge bulk ahead of us, the water surging and boiling over it in a most terrifying way. Jack bent to his sweep and Charley to the oars, as I fancy they never did before, and we were saved, it seemed, by a hair's breadth.

We camped at Bear Creek, and Bro. Suttles got a moose. They loaded it in the boat on a bed of willows, and a few hours afterwards they killed a bear that was swimming in front of the boat. He, too, was overtaken and hauled aboard and afterwards sold in Dawson.

After we arrived at Dawson, Bro. Suttles returned again to the gulch, with some experienced miners. They went on the steamer.

On returning, he informed me that our cabin had been entered and five hundred dollars worth of provisions stolen. He is away now, trying to recover his goods. As they took a tarpaulin and ax, he surmises they intended to cache them until snow would aid them by sledding. So thieves even in this land of gold take property that does not belong to them; but woe betide them if caught. The law is very strict in this land for any crime. Fournier and Labelle, two Frenchmen, evidently did not count

the cost when they slew their three companions, and threw their bleeding bodies in the Yukon; but, they must pay the penalty with their lives the 20th of this month.

I must now tell you of my little Alaskan grandson. He was born the 17th of November, and in honor of the one that baptized my husband and I we have named him Elvin. We are all very anxious to return to our own land again, where we can see and dwell with the Saints. We have not forgotten our faith or grown cold in the things pertaining to the kingdom of God. We have talked to many concerning the gospel. Who can help it, convinced of the truth as we most certainly are? Bro. Suttles is not back yet, still in the wilderness. MAMIE SUTTLES.

MORTONS MILLS, Iowa, February 14.

Editors Herald: Bro. Madison and I commenced meetings here at the Mayflower Schoolhouse last Tuesday, and notwithstanding the roads being muddy or else rough, the house has been fairly well filled each night with prospects of still larger attendance next week. Bro. and Sr. H. O. Redfield are the only Saints living here and by their lives of integrity have commanded the respect of the community so that it is a pleasure for the missionary to come and represent the gospel in word. We shall continue here a week or two longer and are hopeful of good results.

I have had varying experiences this winter in the gospel work. Many joys and blessings have come to cheer me, and many difficulties and disappointments to discourage; but no doubt these are the experiences of all the ministers of God. Nearly a whole week was spent in the early part of January in unsuccessful attempts to get an opening. Prejudice and sectarian revivals constituted the main difficulties. I have thought sometimes that our present methods of work are to a great extent a failure, and yet I have not been able to devise any better. In this district we have a prosperous class of farmers who, as a rule, are busily engaged in the things of the world, and have little time or concern for religion of any kind. Those who do belong to the various churches, have in most every community one or more places of worship which are, as a rule, closed against us. There being so many churches, the use of schoolhouses for religious service is generally a thing of the past, and people will hardly come to them when they have been accustomed to a church. So many of the schoolhouses are without lamps or organ, all adding to the difficulties of using them. But we have kept busy and preached to the few or the many as we could.

The Lord has been with me by his Spirit in preaching and talking to the people, and in dreams, and I have been assured that a number have been fully convinced of the truth. But what of baptisms? There are none on my report so far this quarter. I have felt grieved that persons who were convinced of the gospel, did not, for some reason, obey, and have wondered what would become of them. I have wondered, too, if perhaps I had converted their minds without reaching their hearts; and in one place I prayed for special power to reach the hearts of the people, and God's spirit came to my full satisfaction, but still none obeyed. One morning shortly after I dreamed I saw a man whom I knew was convinced of the gospel, and who was by nature a jolly and happy man, whose peace or pleasure the cares of life interfered with but little, but I saw him in a dark room in an extreme condition of mental distress, so great as I had never witnessed before. I discerned the cause—he had neglected to obey the gospel until now it was too late. I tried to comfort him but he would not be comforted. Such anguish of mind was terrible; and as I turned away I saw two women who also had been convinced of the gospel come in and sit down. I awoke discerning the import of the dream. I have resolved to sow the seed as best I can and let the Lord provide for the harvest, remembering that he has said, "So shall my word be that goeth forth out of mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—Isaiah 55:11.

Our conference held with the Tabor branch last week was an occasion of joyful strengthening for all present. A movement is on foot there to build a much needed chapel, and if the Saints continue to be as united as they have been there is no question but what it will be completed early next summer.

The influence of the anti-Mormon movement is felt in this district in a more general and open opposition than before, and this from all sects. I believe we have nothing to fear, but by prayer and diligence we shall be able to meet the stronger opposition, for by the opposition the controversy is raised and many honest people are led to investigate. I believe the work of God will yet have its friends and defenders among those of the world. May God prosper his work.

CHARLES FRY.

TALLYHO, West Virginia, February 13.

Editors Herald: I am not a Latter Day Saint, though my husband is. When the elders come around here they make our house their home. Elder L. R. Devore was here in February of last year, and stayed two weeks. He preached several times at the schoolhouse and at our home. People are asking me when he will return. Elders Goodrich and Harder have been here, also G. H. Godbey, who has been here several times.

I made a visit to Pittsburg sometime ago, and was at the home of Bro. Godbey's son, James; and although I was a stranger and not a Saint, he and his wife made me very welcome.

I lived at Braddockfield forty years ago, and there has been a great deal of improvement since then. Where I had a garden it is now laid out in streets with brick pavement. Where General Braddock fell, that valley is now occupied by nice buildings.

When in Pittsburg I visited the old blockhouse down at the point, where Fort Pitt stood, and where so much fighting was done many years ago. The old blockhouse is in good condition, and is now in charge of the Daughters of the Revolution, who have a janitor to tend it and the grounds and show visitors around. A fancy iron fence surrounds the building.

Your sister,

JANE LUTZ.

WHITTEMORE, Michigan, February 1.

Editors Herald: I just read an article from a sister who spoke of the need of attending meeting. Yes, sister, I think there is great need of attending meeting, although I have heard Saints say they could live their religion without going to meeting. I am too weak to live without going to meeting. We have prayer-meeting every Sunday, and if I miss one Sunday, I feel that I have not done right. Besides, we are told in Doctrine and Covenants not to forget the assembling of ourselves together. The Bible says to meet together often and so fulfill the law. If we meet with a sister or a brother and talk of things pertaining to God and heaven, we will receive a blessing from heaven without fail. God has promised it to us. Fifteen years ago I went to a place where there were only three Saints, all sisters. One of these lived next to a dear old Methodist lady. This sister had taught the old lady the gospel. She believed it; believed that Joseph Smith was a prophet of God. I said to the sister, Let us meet in this lady's house and have prayer-meeting. We did so; met every Wednesday. We prayed earnestly that God would open the way whereby an elder might come and preach, that there might be a branch of the Saints raised up in that city. To our astonishment our sister rose to her feet and spoke to us by the gift of prophecy and said that inasmuch as we were living faithful we should have the desire of our hearts. There should be added to our number three, five, yea, fifty dear Saints. In less than one year there were fifty Saints in that city, and this old Methodist lady, her son and daughter were the first to be baptized. So you see if we had not met together, lived humbly and prayerfully, these people would not have come into the church then.

I believe that when we want to do a work for God we have to do it as he wants it done, or it will never be done. All this was done by our meeting often. I could tell you of several instances where weak Saints who could not get to meeting, were built up by those who could go to them.

So, dear sister, let us keep right and go to meeting, helping others to go and we will get our reward.

Hoping the Saints will all go often to meeting, and enjoy the blessing of God, I am, as I have been for twenty-three years, a firm believer in the gospel and blessings of God.

Your sister,

A. M. GOODWIN.

KALAMAZOO, Michigan, February 16.

Editors Herald: Once more have I been permitted to receive health and cure that has been lying dormant to many millions of our race who are passing down to the dark charnel-house this side of the resurrection, to await the final doom when called forth by the great archangel. But, after death, eternity, that unending place fixed by God, begins. My greatest aim is to have part in the first resurrection and dwell with Christ a thousand years upon earth, where there will be no night, but eternal day; where the sable curtains blot from existence all dark and gloomy forebodings. But man in his finite state of being is so trammelled by the fascinating charms of this life that he becomes absorbed in the dark gloom, so that when disaster overtakes him he falls down in the gloomy wreck and crash of worlds to rot in the sepulcher of despair. How many thousands are now proselyting the true and original faith that sends health and cure from aches and pains in this mortal nature. My health is so improved that I can walk around.

BENNETT S. SHAUG.

219 Church Street.

WOODBINE, Iowa, February 18.

Editors Herald: Perhaps a line from this corner of the Lord's vineyard may be interesting to your readers. I have lately attended the two conferences in this vicinity. One at Little Sioux in charge of Bro H. N. Hansen, assisted by J. C. Crabb, at which there was a goodly attendance of Saints and quite a number of outsiders. The additions during the last quarter in this district were few, but the elders had been diligently sowing the good seed both in the branches and where there are no branches. Reports of the branches showed a desire with the Saints to progress in the life divine. Of course there will always be room for improvement. A good spirit prevailed in all the sessions, and was manifest in the preaching of the word. Brn. Hansen, Smith and Cohrt preached the word. We had an excellent prayer-meeting when all felt the divine influence which made glad our hearts. From there I went to Pisgah and preached three nights to attentive audiences until cold in head and lungs compelled a cessation.

Our Bro. Amos Vredenburg, son of Charles and Angeline Vredenburg, passed away on the 8th and was buried from Pisgah church on Tuesday. Elder W. A. Smith preached the funeral, assisted by Bro. Hansen. The church was crowded and Bro. Smith was blessed, and I trust the bereaved ones comforted.

I went to Galland's Grove conference at Deloit on the 13th. Here again the Spirit of the Lord met with us both in conference and prayer-meetings. By request of the general missionary in charge, by letter, Elder C. E. Butterworth's ordination to the evangelical ministry was voted upon and unanimously recommended and approved. The ordination is to take place in the near future.

The officers in charge at Deloit conference were J. M. Baker, C. J. Hunt, and Leonard Butterworth. The preachers were C. E. Butterworth, J. Sutton, and the writer. Here the Saints seem in earnest. Only a few had been gathered in during the last quarter, but the laborers had diligently sown the seed and are looking forward to the harvest. The writer has tried to do

what he could to strengthen the Saints and invite sinners to repentance, but he has not accomplished much. How true it is, "The night cometh when no man can work!" How brief the day, and how necessary that each one should use diligence lest the night fall upon us and cut off our golden opportunities and we be found unfaithful servants. I want to be understood as one who is not much in favor of blind obedience, at least so far as man may command, but when God speaks, through whatever medium he may choose, I shall try to follow the divine lead.

CHARLES DERRY.

ORIOLE, Indiana, February 14.

Editors Herald: Bro. Jenkins came to this neighborhood February 6, delivered a sermon at the Buckeye Schoolhouse that night, about one mile and a half from this place. Many of the Saints from here and surrounding country attended the meeting. He came to Oriole, Saturday, February 7, delivered a series of meetings, closing here on Tuesday night, gave two more discourses at Buckeye Wednesday and Thursday nights. Started for Plainville on February 13. The Lord is wonderfully blessing Bro. Jenkins.

Despite the stormy weather and bad roads we had large crowds out at our meetings; the very best of attention and order. The people are beginning to see the light and are realizing that God is just, and that he never changes.

We are contemplating building a church-house in the near future at this place. We have had some little trouble in getting the house, but have succeeded so far. Bro. Porter has an appointment for this place Saturday night, February 14, also Sunday and Sunday night.

May God add his blessings to the Saints everywhere, is my desire and prayer.

JOHN N. BERNARDI.

EAST SANGERVILLE, Maine, February 12.

Dear Saints: How good it is that when separated from those of like faith, we can still keep in touch with the work by means of the church papers and books. Only those who, are like myself, alone can realize how eagerly the papers are looked for.

There are no other Saints here, but the people are very kind to me, and asked for my help in the Sunday-school and Christian Endeavor. A lady who has read some of my books and papers told me we were in advance of the times, and that it was a pity those who opposed the work could not know what they were fighting against. Another told me, with tears in her eyes, that the Lord would bless me for daring to follow what I believed was true. I feel she is right, and that the Lord does bless me inasmuch as I obey him. My desire to serve and honor him grows stronger each day, but I fail many times.

I am delighted with the *Religio Quarterly*. Surely those who are alone are not deprived of all privileges. I think no one can faithfully do the work marked out in the *Quarterly* without developing both spiritually and mentally. If we neglect these opportunities so easily within our reach, I wonder if the Lord will hold us guiltless. Is it not our duty to learn all we can, especially along these lines?

There is much being said about the Word of Wisdom. I do not know how many times of late I have seen just such teaching in numerous household papers, warnings against tea and coffee and eating meat during warm weather. If we are not careful we may find the world giving better heed to these things than we do. They do not hesitate to condemn tea and coffee. I heard a noted Boston physician say that tea and coffee do as much injury to the health among women as strong drink and tobacco among the men. Since they are injurious, why spend time in seeking to justify ourselves in using them, and in questioning whether they in particular are meant by "hot drinks?" Suppose they were not specially meant in the revelation, would we even then, as Saints, have a right to take that which is known to be harmful to mind and body?

MARY E. LELAND.

MALTA, Idaho, February 3.

Editors Herald: The following rather significant dream was related to me by Sr. Ann Croshaw, of Pocatello, Idaho. She said: "Some twelve or more years after my baptism in Oxford, but before my faith had become fully established, and being constantly harrassed by the Brighamite people, I made special prayers to receive light as to which one of the churches was acceptable to God. As I believe in answer, I had the following very realistic dream or vision: There appeared to me on my right hand my husband, who had also joined the Josephite church, and on my left his brother Charles, who was still a staunch Brighamite. They each had a canvas in their hands which unrolled would be about two by four feet in size. As they began to unroll them there appeared on each a beautiful tree in full bloom, with the most lovely foliage and blossoms. I asked them where they got such beautiful trees. Both spoke and said, 'These are to represent the two churches, and you are to judge for yourself which is right.' My husband's tree did not seem so bright as they were unrolling, so I said, 'We must be wrong; the other church must be right, as the luster of their tree seemed brighter.' My brother-in-law smiled very pleasantly at this; but when I turned again to view my husband's picture he had fully unrolled it. There appeared the most lovely tree my eyes ever beheld; in full bloom, and with splendid roots in fertile, rich soil; roots extending north, south, east, and west, with young shoots growing between. I said, 'This must be the right church, as the tree has roots, and the church will roll on to a mighty work. But the other is without roots, and a band around its limbs; it will wither and die.' As I said this each rolled his chart and disappeared. I never saw them come or go."

January 18 we were permitted to lead Bro. George Chaffee and wife into the cold, watery grave, and the Pocatello Saints were revived to begin anew the duties of Saints to make public demonstrations of their faith. The 25th we met with the Saints in Blackfoot and found them still laboring against many difficulties to keep up their meetings and Sunday-school. They deserve great credit, but they can also testify to the Lord's goodness toward them in healing, etc. In company with my sister, Addie, I came here last week and held two meetings Sunday, though extreme cold kept some from coming.

Like all other parts of Idaho, this locality needs labor performed, but is neglected for lack of workers. I hope we may have more laborers ere long.

S. D. CONDIT.

AKRON, Iowa, February 15.

Dear Herald: I am always feasting on the good things I gather from reading the HERALD each week.

I can not find words to express my joy in this great latter-day work, because it is God's work, and all good comes from God. Every time we are prompted to do a good act, it is from God. When we are impressed to pray it is of God, and if we act under the impulse of the moment we shall be blessed. I have proven it many times.

There are seven Saints living here, which gives me great encouragement, as I have lived here many years without a Saint. I begin to see the promises beginning to be fulfilled. As all God's promises are on conditions of obedience and faithfulness, I realize the responsibility that rests upon me for their fulfillment. Dear brothers and sisters, pray for me that I may have strength to do my part and always be found doing those things which please our Father in heaven. That there is a work to be done in this place, I am assured. Hope Bro. W. A. Smith will be sent back to this district, for he has done a good work, as all can testify, and left some rejoicing in the truth, and I trust others near the kingdom. I have spent over thirty-two years in this work, and have a greater desire this new year to do more to aid the work than ever before. The promises are to the faithful and the reward is to those who hold out faithful to the end.

Your sister,

M. A. CHRISTY.

CADEVILLE, Louisiana, February 11.

Editors Herald: Bro. J. F. Grimes and myself are together preaching in Louisiana, when we can get a chance. It rains so much here that we can not preach more than half the time. And when we do the people will not turn out to hear us very well, because of their prejudice and other things that are common to the South. It seems that to try to work in the country in the winter season is almost a failure at the present time. I think in the summer season we can reach the people better. There are some noble-hearted Saints in Louisiana who are trying hard to establish the work in their vicinities. There are twenty-six members in this community. I think they will have a branch organized here sometime in the near future. They intend to build a church-house next fall. That will be a good thing, as we can not use the schoolhouse to preach in. Bro. J. J. Hawkins, from Alabama, with his numerous posterity, is located here. He is a man of push and energy and is quite a profitable addition to the work in this part. I shall begin to work my way northward about the first of March. If any one between here and Joplin, Missouri, would like me to visit them on my way up, please inform me at once. Address me at my home address, 2228 Empire Street, Joplin, Missouri, and it will be forwarded to me.

E. L. HENSON.

RAYMOND, Idaho, February 10.

Editors Herald: Since January 6 I have visited Montpelier, Wardboro, Dingle, Bloomington, St. Charles, and Paris, preached in Wardboro twice, Dingle three times, and in St. Charles nine times. In the other places, I visited from house to house among those who would receive me. I believe good will result. Storms and contagious diseases hindered me considerably. Part of the time it has been intensely cold, ranging from zero to forty degrees below. The snow is deep, averaging two feet or more. However, I feel that all must work together for good to those who zealously labor and patiently wait for the results.

A. J. LAYLAND.

ELAM, Texas, February 14.

Editors Herald: I came here to help Bro. T. J. Sheppard hold a series of meetings. We have been here a week. The weather has been so rainy that we have held but five meetings since I came. Had good turnouts and interest. We expected to hold meetings at several places in this section, but Bro. Sheppard received a notice to come home at once on account of one of his little boys being very sick with typhoid fever. I do not expect to stay here many days, as I have to attend district conference on the 28th inst., in Houston County.

E. W. NUNLEY.

BROOKLYN, New York, February 10.

Editors Herald: Since I last wrote I have been attending to the work in Newark each Sunday, preaching twice on said day. While there are but few who attend, I have tried to encourage them, and I feel hopeful and quite encouraged to go on. We had a notice in the *Newark Sunday Call*, but as they misrepresented us I sent a letter to the editor requesting him to put same in the paper. He was kind enough to put it in the paper, and those who saw same, that knew anything about us, were quite pleased. I wanted the people to know what we really are, and it was put in the paper just as I wrote. I was pleased for this because I wanted the truth to be known.

227 McDougal Street.

JOSEPH SQUIRE.

SEILING, Oklahoma, February 8.

Editors Herald: We have only a small branch here, and are considerably scattered and the spiritual condition nothing to boast of. Some of our members seem to have lost interest in the work, while a few are apparently doing the best they can.

We have our church almost completed; expect to have it dedicated at our coming conference, March 6, when we expect Bro. H. O. Smith and some others of the missionary force to be here.

Nearly two years ago we were much persecuted and it seemed as though we were about to be driven out of the country. Then we clung close together and enjoyed more of the Spirit of God, and we were prospered in every needful way; but soon the outside persecution ceased and now Satan is trying to get on the inside and is succeeding to some extent.

At present the Presbyterians are holding a protracted effort here in a vacant store, though a notice published in the paper to the effect that our church door was open to all Christian worshipers. Their minister gave notice that he would not argue scripture with any one. We have been expecting an attack, but so far he has said nothing directly against our faith.

May God hasten the day when peace and unity may prevail, and the honest in heart be gathered and numbered with God's people, is my prayer.

H. F. DURFEY.

MANIMO, British Columbia, January 24.

Editors Herald: A word from this isolated quarter of God's footstool may be welcomed. While we have nothing flattering to report, yet we are striving to keep ourselves identified with Israel. In reading Bro. Terry's letter I am led to believe that we are not the only ones who are beset with indifference, but truly it is astonishing, how little the people think of the gospel, and yet we should not be so surprised when we consider how much the various pastors object to the message.

I sent Bro. Luff's tract, "Why I became a Latter Day Saint" and also Bro. William's tract, "The Latter Day Saints, and Who are They?" and Bro. Roth's tract, "The Personality of God." "What We Believe," "Two Ways Illustrated," and some others to both Methodist pastors, the Church of England pastor, an evangelist who is laboring here at present, and also to Mr. Knowlton, the high school teacher. I had some talk with the evangelist, (Coleman by name) afterward, but he said it was too narrow for him. He said the gospel as taught by the Latter Day Saints was not broad enough in sentiment for him.

I met with the few Saints of Vancouver on the 18th inst., which was refreshing to me and also to them, as was indicated by their testimonies. We broke the sacrament to them which was partaken of with the necessary humility seemingly. They meet at the comfortable home of Bro. and Sr. Clark. They have Sabbath-school each Sunday evening, and are ably taught by Sr. Rainey of New Westminster. May God in his infinite love watch over and protect them and Israel everywhere, is my prayer. Prosperity to the HERALD and all the messengers of truth.

WILLIAM JOHNSON.

LEROY, Ohio, February 16.

Dear Herald: I have often thought I would love to write a few lines to you, to tell you how welcome you were in my home, how many times I have been comforted, cheered, and encouraged to press onward, by reading your pages and to tell those who contribute to your pages they are doing much good, and not to think it time ill spent in bearing their testimony and trying to encourage others.

I am about fifteen miles from the branch I belong to, and I feel very lonely many times, and your coming is looked forward to each week and greatly appreciated. I have had many trials, but God has comforted and helped me to bear them all, and my heart is filled with loving trust in him. Oh, may he help us ever to trust him! I feel there are better times ahead than I have seen in the past; and how much I shall appreciate the Lord's loving favor. The love of God is not a selfish love. We can not forget all our dear brothers and sisters, and so we pray that they may receive the needed blessing that will help them on their way and make them strong, to endure all the trials that are brought to bear against them. It is very little I can do, but

I can pray, and I have been greatly blessed by so doing. My testimony is that this work is true, and I feel this will be a bright and prosperous year for the church. Let us be strong in the Lord, helping one another and doing all the good we can, remembering that our Father will not require of us something we can not do, but what we can do. May he bless the coming conference. Let us pray especially for this.

That God may help us each to be faithful, is my earnest prayer.
JENNIE A. HOLT.

CHICAGO, Illinois, February 9.

Dear Herald: I have often thought I should like to write to your columns, but have desisted from doing so, fearful that my communication would not meet with favor, knowing so well that there are others in the church whose letters would be far more interesting and worthy of space in your pages; but I am most desirous of telling of an experience in my life which has been the means of placing me in the condition which I now occupy, as a member of the body or church of God, and I feel that as it has been such a help to me, it might be equally as effective to some other soul whose light has been darkened by the precepts and teachings of men.

When I was a young woman, living with my father in the sunny South, he having gone there for the especial purpose of writing a book which he claims to have been directed to write through a power which he could not resist.

While we were living there one of our neighbor ladies called in to give us a basket of oranges. As she came in, my father turned around from his writing, and after greeting her, he mentioned something relating to his essay, on "Christ and his Mission." His remark called forth a great storm of debate on her side, against the divine mission of Christ. She was a great reader and therefore quoted many arguments which to me seemed beautiful. I had never studied the subject, and easily fell in with her ideas, and believed that my father was deluded.

Of course I never doubted that Christ set a noble and good example to mankind, and that he certainly was a great and powerful man, if the Bible were true; but for him to be "conceived by the Holy Ghost," she had shown me that this was preposterous. In consequence of the seed which was planted in my heart that day, I lost my childish belief in the divinity of Jesus, the Son of the living God.

That very night this same dear Jesus appeared to me in dream. Words are inadequate to express the solemn beauty of the dream, or my wonder and sadness as I beheld it. I was shown that he would not acknowledge those who failed in this life to acknowledge him.

All the next day I was bowed down with grief. I had truly repented, and in the evening I received evidence that I was recognized by a Father's patient love and care.

Since that time I have studied the scriptures more; have loved God and Christ with truer and better love than I ever did; though from childhood I was brought up in the admonition of the Lord, yet I never felt any desire to work in his service until after I had this blessing. Since that time I have longed with all the yearnings of my soul to do something for my dear Master; to be an instrument in his hands for good.

It was in the sunny South, under the teachings of my father, that my soul first hungered for the truth, and it was there that I began to drink into my being the first dim ray of a great light.

Those beacon lights which came to me through the instrumentality of my father, were of a high order, a means to the end, in other words, as a moving power to lead me into a higher light. Those rays, though dim, set me to work, as it were, to seek the fullness of the light.

I might here add that my desire was then, and is still, to do all that lies within my power toward the upbuilding of the apostolic faith.

While then I received only the reflections or rays of the light;

now I have the light in its fullness; while then I understood only a part of the truth, now, through obedience to Christ's great law and commandments, the "perfect law of liberty," I have come into the fountain of life, which is "all truth."

Like a child born of the flesh, is nourished upon milk, so, likewise, those born of the Spirit must first be fed upon the "sincere milk of the word."

As yet, I am a young babe in the arms of the Bride. I desire to continue "onward and upward" in this new life, so that I may grow and eventually become a strong and healthy child in the work, and thus prepare myself to receive and retain the "strong meat" which is only ready and fit for those of full age and capability.

And now I desire your prayers, dear Saints, for of myself I am nothing. I feel weak, and sometimes grow discouraged. I want more patience to bear the trials of this life, that I might be able to press onward through the storms and tempests which may come upon me.
MRS. ETHEL A. HICKS.

OMAHA, Nebraska, February 19.

Bro. Joseph: No doubt ere this you have received papers announcing the death of our loved Bro. H. J. Hudson, of Columbus, Nebraska. Bro. James Galley told me he would send you the particulars. On last Monday I was called to the telephone and requested to attend his funeral on Wednesday, at half past one in the afternoon. Tuesday evening I went up and met Bro. Galley and gave what comfort I could, and preached the sermon over the remains of our aged brother. A large gathering of relatives, i. e., children, grandchildren, and great-grandchildren was present, and the services at the Congregational church were impressive. The church was filled, and the best of attention. The Odd Fellows society was out in force. After the services at the church the society took charge and our brother was buried by the rites of the society of which he had been so long a consistent member. The whole community seemed to be in mourning for the loss of so grand a man and citizen. They miss Bro. H. J. Hudson. Sr. Hudson is bearing her loss bravely, a fitting companion for so grand a man. May God abide with her.

I shall attend conference at the Bluffs next week, and after that come home. Have been blessed by the Spirit in my labors.

With kind regards to all, I remain, as ever,

Your brother,

ALEXANDER H. SMITH.

1539 North Eighteenth Street.

UNIOPOLIS, Ohio, February 18.

Editors Herald: Since my last letter to the *Herald*, I have labored at South Scott, the Tarr Schoolhouse, and Flint, Indiana. Bro. Story, priest of Clear Lake Branch, has been with me to assist. He was also visiting the branch members officially. He is an efficient branch officer. Bro. Emrich, branch president, is busy visiting branch members, with Bro. Shaub helping him.

I was called home from Flint on the fourth instant on account of sickness of our son. He was getting better, and I was making arrangements to go back to Flint, when I received two letters from different points requesting me to come and administer to sick ones. I had just telephoned to go to one place when Bro. Shaub brought me word that a telegram was waiting me at home to come to this place and preach funeral of a young lady. Her father said she made her selection of ministers. This is where I occupied the United Brethren church a few times a year ago last fall, and baptized one. Several came to me after the interment and urged me to come to town about two miles away and hold some meetings, which I promised to do. I suppose we will hold some meetings as soon as the weather permits. We are in the midst of a severe blizzard commencing Saturday. I was invited to occupy the Disciple church and accepted. I will wait a few days if the prospects are good; then I want to get

back to Flint, Indiana, and visit and encourage every member as much as I can.

I suppose Bro. Peak will visit Clear Lake before General Conference. The Saints were urging Bro. Lake to come there on his way to conference and labor among the Saints and bless all who were ready. I want to be at home when he comes.

May the Saints be able to discern the signs of the times in which we live, is my prayer.

G. A. SMITH.

SEILING, Oklahoma, February 16.

Editors Herald: I thought I would write a few lines. I am young yet, both in years and in this latter-day work; but I love to read the grand letters and testimonies in your columns. I was baptized June 16, 1901, by Bro. James Yates, and I am trying to do right. I go to church nearly every Sunday. One of our neighbor's babies was sick, and they came for mamma and sent for the elders, and the child was healed. I am only twelve years old. This is my first letter for publication.

Your sister,

BESSIE L. WILLIAMS.

DURANGO, Colorado, February 6.

Editors Herald: I came here from Delta the 23d of last month; and after a brief stay I took the stage for Aztec, New Mexico. There I found Bro. E. N. Beach and wife desirous to have the people of that place hear the gospel; so we secured a small school building in the town and held meetings till the crowd, that was small, left us. After that I held one meeting at Bro. Beach's house.

Bro. Beach and I visited the Saints at Flora Vista, but no building could be had, and they did not think any interest could be aroused, so I did not go there to preach. I returned here day before yesterday and began meetings in Bro. Farley's house, as no public building could be secured. Only a few came out, but I hope some good may be done.

Aztec is noted for ruins and many traces of that ancient people who have long since disappeared. But there is one man who might be called an ancient, though not of the Aztec race, still living there. He is nearly one hundred three years old, and in fairly good possession of his faculties. He was born in England in 1800. He became greatly interested in me and the gospel, and told some of the folks there that he would have liked if I could have baptized him: but he is so old, and feeling so poorly, that he could scarcely get out of the house; and the weather was so cold, he did not feel like undertaking it. Mrs. Beach thought some of being baptized, but finally put it off.

While at Aztec I visited a couple of the largest ruins in that section. One building must have had five hundred rooms or more when it was complete. The other was not so large. It may have had three or four hundred rooms. Part of the walls of the larger one are still standing three stories high of at least twelve feet to the story. The fallen walls and the few remaining rooms that are not filled with stone and dirt, form a mound some larger than the building was, and in places as much as eight feet high. The buildings stood in shape of a square, surrounding an open court. South of the court there is a ridge of ruins, possibly of a wall. North of the court was the main part of the building, the larger one had four or five rooms in width and, I think, twenty rooms in length. The wings extended south, probably ten rooms farther and were three or four rooms in width. The buildings were three stories high and probably four. I was in a number of the rooms that are still preserved in the lower story. Owing to the debris, explorers have dug their way in from the top, and hence the idea has obtained that there never were any other entrance to the rooms, but from the top. This is a great mistake. They entered the rooms from the court. All the rooms that I found in either building, that seemed originally to have had any entrance at all (some seem never to have

had any till the explorers dug into them) had doorways, like window-holes about two and one half feet from the floors, opening to the next room south.

The outside walls had no openings, but little window holes about twelve by sixteen inches. They were about six feet from the floor and in either corner of each room.

I have written for the *Autumn Leaves* a full description of of these ruins and have given a drawing that will help the readers to understand how they are.

J. M. STUBBART.

IOLA, Kansas, February 16.

Editors Herald: As I never see any news in the HERALD from this part of God's field, I thought I would let the readers of this splendid paper know just how badly an elder is needed here. We came here last October and saw our first elder last Saturday evening. Bro. Henry Smart of the Indian Nation, *happened*, shall I say? No, was directed by a higher power, to come through here. He stayed over Sunday with us, preached Sunday evening to a few Methodists in our house—one skeptic. Bro. Smart gave us a good talk. After services ended, this skeptic and two others remained and talked of this glorious latter-day work, and seemingly wanted to hear more of it. Truly the field here is white, ready to harvest. The laborers are too few for the good of Zion.

How much we isolated Saints enjoyed the talk of this consecrated man, is only known by us and our heavenly Father.

ELIZABETH.

SAN ANTONIO, Texas, February 15.

Dear Herald: Our district conference which convened here on the 6th inst., under the supervision of Bro. John Harp, our district president, was quite a success. Others of the missionary force present were Brn. Charley Harp and L. L. Wight. Those of the local ministry were Brn. W. H. Davenport, T. J. Jett, J. P. Neal, and David Parmer. The latter delivered a discourse Sunday night to a large audience, and all seemed greatly pleased with the effort.

On Sunday, at three o'clock in the afternoon, we had one of the best prayer-meetings the writer has ever had the pleasure of attending. Among the testimonies given was one by a boy eleven years old, Orlando North. It was a rebuke to those who use tobacco. I am sorry to say there are some in our branch who use the obnoxious weed, and my daily prayer is that the Lord will give them strength to lay it aside.

Bro. John Harp delivered three discourses, which were both edifying and instructive. Our aged Bro. L. L. Wight delivered one discourse for us. He requested that I write for the benefit of some who might feel interested in regard to his treatment and cure. The brother was apparently blind, caused by a cataract that had grown over the sight. He went to Dallas, Texas, for treatment and remained for about three weeks, and he can now see as well as he ever could, for which he feels very thankful. He left here for Beeville to visit his daughter.

On Wednesday night at Bro. G. Gifford's the Saints met for prayer-meeting, as it was the last night Brn. John and Charley Harp were to be with us. The house was crowded, there not being seats enough to accommodate all. The Lord's Spirit was present and we felt that "it is good to be a Saint in latter-days." Notwithstanding that, we could not help feeling sad, for on the next morning our brethren would leave us. The Saints and friends had learned to love them, and they will indeed be missed from our number. We can truly say that they never ate the bread of idleness. Bro. Charley did a great deal in helping to construct our new church building, and Bro. John did all he could by way of soliciting for the same, as he labored mostly out of the city. We wish the brethren God-speed on their journey, and hope that conference will see fit to return them to this field.

The Saints are thankful they have a neat little church, a home

they can call their own. We have organized a Sunday-school, and we have a nice new organ, and Sr. Laura Lasitter is organist. We feel greatly encouraged at the prospect of the work at this place. I ever pray for the speedy redemption of Zion.

RUTH GIFFORD.

Llanelly, South Wales, February 2.

Editors Herald: Another word from Wales may not be out of place, and seeing I have feasted for months past on your ever welcome pages without sending anything, perchance you may find space for my brief letter. I am very much pleased and interested in Bro. Charles Derry's article in HERALD of January 14. I only wish we had it in tract form. It would be the thing to meet the demand in England and Wales where Protestantism and church bigotry reign supreme. The greatest opposition we meet in this land is generally from those who call themselves Christians. Those who have come here to labor all agree this is a hard mission, yet we are in no way discouraged, because we know He who has for the last time started his work, is going to see it through even unto the consummation of all things decreed by the prophets since the world began.

The conference of this district, the Western Wales, is to commence here in Llanelly on Friday and Saturday next, February 6 and 7. Brn. G. T. Griffiths and John Rushton will be here and we hope to have a good time. Brn. William Lewis and F. J. Pierce have done a good, faithful work here for some five months past, but we have not yet seen the outcome of their labor, yet we are willing to leave the results with the Lord of the harvest, even him who sealed the testimony of Noah in days of old.

Lest some may think Wales has six active missionaries, I beg to here say we only have four. Two of these who were duly appointed by the church authorities have not entered the field. Bro. William Lewis' suggestion in late letter is a real good one. I think one missionary home (more if possible) should be established in each country in this land. I will not go into details. Perhaps Bro. Lewis has hit the mark, but I do not think these

lands should be despised for a bit any way, as I am persuaded that many, yea, numbers who now help to make America what she is to-day, the freest country under the heavens, emigrated from these shores, and it always interests me to hear the old-time folks, Latter Day Saints and others, tell how the truth won its way in the days gone by. One man was telling me the other day about the trouble existing in Llanelly here when he was a boy, between the Josephites and the Brighamites, and how each one disputed the other's right into the chapel building some fifteen years prior to the Kirtland Temple suit. The court of justices in this case decided that the Josephites are the true and lawful continuation of the Church of Jesus Christ of Latter Day Saints, and that the other faction had departed from the faith. I can assure all your readers it was a sad thing for these lands that Brigham ever had charge of the work here or that ever he came here on a mission, as the name of Latter Day Saint through their corrupt practices has been a stench in the nostrils of hundreds of honest souls here for years past.

The church recorder will be glad to know that we hope to get the records of this district right ere long. He states they have been wrong for years, but if Bro. Pierce continues they will not be wrong many more weeks, as he has done a remarkable work in helping to get them right. May God remove all the obstacles that lie in front of his work, is my prayer; and may he qualify his servants here for the work whereunto he has called them.

As Bishop's agent for this district, I am glad to be able to say that the Saints have done fairly well until now in honoring the temporal law, and unto such as have kept his laws in this respect he will ratify his promise and open the windows of heaven and pour them out blessings as he has said.

I will not intrude more on your space at present, but extend heartfelt thanks in behalf of the Llanelly Branch and the missionaries now laboring here for the help we have received financially from various members of the church; and among others, Sr. Martha Woods, of Lamoni, sent five dollars. May peace be with the children of Zion everywhere, is my prayer.

29 Hicks Street.

HENRY ELLIS.

SHALL WE STAND AT HIS COMING?

Music by Mrs. Emma J. H. Kling.

Author of words unknown.

Andante.

1. Shall we stand at his com-ing, his glo-ri-ous com-ing, When the sum-mer is o-ver and the har-vest is past?
 2. When the arch-an-gel's trum-pet shall rend the broad heav-ens, And the mil-lions who slum-ber im-mor-tal a-rise,
 3. When the loud la-men-ta-tion breaks forth from cre-a-tion, That the day of God's wrath and his fu-ry has come,
 4. Then the hope of pos-ses-sion will not be pro-fes-sion, For the lov-er of self will his mo-tives be-hold;

Rit.

When the sheaves of his choos-ing he takes for his us-ing, To that glo-ri-ous king-dom for-ev-er to last?
 Shall we stand with the ho-ly, the meek, and the low-ly, Who in glo-ry tri-um-phiant meet him from the skies?
 Shall we join the sad cho-rus while death hov-ers o'er us, Or in ter-ror un-bound-ed stand trem-bling and dumb?
 On-ly they, who o-bey-ing have strived, toil-ing, pray-ing, Shall then dwell with the Saints in that cit-y of gold.

Miscellaneous Department.

Conference Minutes.

Gallands Grove.—Conference convened at Deloit, Iowa, February 14, 1903, 9 a. m., J. M. Baker, C. J. Hunt, J. L. Butterworth, presiding; Nellie Rudd, secretary. Branches reporting: Union 81, Gallands Grove 247, Pilot Rock 27, Dow City 120, Auburn 65, Harlan 66, Salem 65, Deloit 172, Benan 51, Coalville no report. Ministry reporting: J. M. Baker, W. D. Bullard, J. L. Butterworth, W. H. Kephart, William McKim baptized 1, D. Brewster, C. J. Hunt, F. B. Shumate baptized 1, A. R. Crippen, W. A. Carroll, J. R. Sutton, G. A. Hoisington, J. T. Spence, J. W. Bean, J. G. Myers, George Juergens, O. Salisbury, O. E. Holcomb. The name of Union Branch was changed to Mallard Branch. Delegates to General Conference: J. M. Baker, C. Derry, W. D. Bullard, J. R. Sutton, James Pearsall, C. E. Butterworth, A. H. Rudd, D. Brewster, J. L. Butterworth, A. R. Crippen, John Jordison, C. A. Butterworth, W. A. Carroll, C. J. Hunt. Delegates were instructed to cast majority and minority vote. Bishop reported: Cash on hand and received, \$1037.04; expended, \$938.10; on hand, \$98.94. College fund on hand and received, \$13; paid Bishop Kelley, \$11; on hand, \$2. Audited and found correct. Tent fund received 76 cents. A communication from Bro. F. A. Smith recommending Bro. C. E. Butterworth for the office of evangelical minister was approved. The time for the election of district officers was changed from February until the first conference after April. A request from Mallard Branch asking for the ordination of Bro. C. L. Carmichael to the office of elder was referred to the district presidency. Preaching by C. E. Butterworth, C. Derry, and J. R. Sutton. Adjourned to meet at Dow City June 13, 1903, at 8.30 a. m.

Southern Wisconsin.—Conference convened at East Delavan, January 7 and 8, 1903, W. A. McDowell, presiding; J. O. Dutton, secretary. Branches reporting: Janesville 47, Buckwheat Ridge 24, Oregon 39, Flora Fountain 56, East Delavan 75, Wheatville 58. Ministry reporting: W. A. McDowell, C. H. Burr, W. P. Robinson, C. C. Hoague, J. O. Dutton, H. Southwick, August Johnson, C. B. Woodstock, F. M. Ball, J. C. Edgington. C. C. Hoague, Bishop's agent, reported: Receipts, \$338.23; disbursements, \$241.63; on hand February 7, \$96.60. Charles B. Woodstock, district treasurer reported: Receipts, \$24.46; disbursements, \$23.46; on hand, February 5, \$1. Delegates to General Conference: W. A. McDowell and J. O. Dutton. Delegate authority given other missionaries and members attending. Resolved, That the district president and missionary in charge appoint two-day meetings in the several branches as they may deem wise. Bro. E. C. Gaylord was ordained deacon. Preaching by Elders W. P. Robinson, J. E. Wildermuth, J. O. Dutton, and W. A. McDowell. Adjourned to meet in connection with the district reunion to be held at East Delavan the coming fall.

Kewanee.—District conference convened February 7, 1903, at 10.30 a. m., J. S. Patterson in the chair. Ministry reporting: F. G. Pitt, John Chisnall, R. M. Elvin, J. S. Patterson, J. A. Davis, E. A. Davis, J. W. Peterson, D. C. Smith, Alma Whitehouse, Thomas Whitehouse, J. D. Jones, O. H. Bailey, S. F. Cushman, J. W. Terry, William Willets, J. L. Terry, J. H. Norris, W. R. Norris, J. B. Johnson, J. G. Cole, Oscar Harter, J. W. Allen. Branches reporting: Kewanee 128, Canton 79, Millersburg 70, Joy 34, Buffalo Prairie 44, Rock Island 71, Peoria 55, White Eagle 24. Bishop's agent's report: Balance on hand at last report, \$29.67; receipts, \$325.43; expenditures, \$230.90; on hand, \$124.20. Audited and found correct. D. C. Smith tendered his resignation as Bishop's agent, and W. R. Norris was recommended for the office. Delegates to General Conference: J. S. Patterson, J. L. Terry, Sr. S. E. Terry, J. A. Davis, E. A. Davis, O. H. Bailey, Mina Harney, Alice James, Clara Johnson, J. B. Johnson, Sr. J. B. Johnson, W. R. Norris, S. F. Cushman, O. E. Sade, Mary Hegwood, Florence Epperson, Nettie Heavener, Louisa Suman, John Chisnall, D. S. Holmes, F. A. Russell. J. S. Patterson was elected as president, M. D. Murdock, vice-president, J. L. Terry, secretary. Adjourned to meet at Joy, Illinois, June 6, 1903, at 10.30 a. m.

Kentucky and Tennessee.—Convened with the Sedalia branch, near Swan, Kentucky. February 7, 1903, at 10 a. m. Elder J. R. McClain, president, A. J. Myers, Secretary pro tem. Branches reporting: Sedalia 139, Foundry Hill 58, Eagle Creek 29, Haley's Creek no change, High Hill 43. Ministry reporting: J. R. McClain, S. H. Field, W. R. Smith, C. L. Snow, D. W. Cook, J. H. Adair, M. L. Sory, S. Reed, J. H. Scott, L.

M. McFadden, R. N. Warren, A. S. Snow. Election of officers: J. R. McClain, president; W. L. McClain, Secretary. Delegates to General Conference: I. N. Roberts, W. R. Smith, J. R. McClain, W. L. McClain, D. W. Cook, E. P. Cook, M. L. Sory, S. H. Fields, Sr. M. Snow, Sr. Lizzie Cook, C. L. Snow. Albert Griffin, Bishop's agent, reported: On hand, \$15.90, Received \$218.83; paid out \$211; balance, 23.69. Adjourned to meet with the Reunion in July.

Convention Minutes.

Fremont.—Convened at Tabor, Iowa, February 5, 1903, at 8 p. m. Evening devoted to discussion on "The Benefits of Bible Normal Study" and "Normal Drill." At 10.30 Friday, business. Eight schools reported. Delegates appointed to General Convention: H. Kemp, C. Fry, A. Madison, A. Badham, F. Redfield, George Kemp, T. A. Hougas and wife, Mrs. C. Fry, Lulu Kemp, Ethel Shank, A. J. Davidson, Mamie Pace, Mrs. A. J. Davidson, Mrs. James Dunsdon, William Gaylord, Rachel Goode, Ella Vanderpool, Mrs. F. Redfield, Moses Gaylord and wife, Frank Goode, G. F. Walling and wife. Delegates empowered to cast majority and minority vote in case of division. At 7.30 a program was rendered. The following officers were elected: Mrs. T. A. Hougas, superintendent; Joseph Roberts, assistant superintendent; Agnes Dunsdon, secretary; Mrs. C. Fry, treasurer; Ethel Shank, assistant secretary and librarian. Agnes Dunsdon, district secretary.

Gallands Grove.—Sunday-school association convened at Deloit, Iowa, February 12, J. L. Butterworth and William McKim presiding, Floy Holcomb, secretary. District officers reporting were, superintendent, assistant superintendent, secretary, treasurer, and librarian. Treasurer reported amount on hand, \$6.95. Schools reporting: Mallard, Harlan, Dow City, Deloit, Auburn, Gallands Grove, Benan, and Salem. Coalville and Cherokee did not report. Election of officers: Superintendent, J. L. Butterworth; assistant, William McKim; secretary, Floy Holcomb; treasurer, Lora Duckett; librarian, Etta Hunt; chorister, James Pearsall. Delegates were appointed to General Convention. It was the sense of this convention that the present quarterly system be continued and that the lessons should be shortened. The secretary was authorized to make a summary of reports for the year and present to the annual business session. By request the name of White Chapel Union Sunday-school was changed to Mallard Sunday-school. The circulating library system was adopted. An enjoyable entertainment was given in the evening. Adjourned to meet on Friday, 10 a. m., prior to and at same place as next quarterly conference.

Northeastern Illinois.—Sunday-school association convened at Plano, Illinois, February 13, 1903, at 1 p. m. John Midgorden was chosen to preside. Delegates to General Convention: Bro. and Sr. Clarence Clark, Bro. and Sr. F. G. Pitt, Bro. and Sr. F. M. Cooper, Sr. Mable Sanderson, Bro. Jerome Wildermuth, Sr. Mamie Pitt, Bro. and Sr. James Page, Bro. F. T. Haines. Delegates were empowered to choose others from the district who may be there. Following officers were elected: Superintendent, Bro. F. G. Pitt; assistant superintendent, C. J. Clark; secretary and treasurer, Mamie C. Williamson; librarian, Laura Hayer; artist, C. A. Sherman. Adjourned to meet at the call of the superintendent. Mamie C. Williamson, district secretary.

Church Secretary's Notice.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE AND CONVENTIONS—SOUTHWESTERN PASSENGER ASSOCIATION.

The Southwestern Passenger Association has concurred with the Western Passenger Association in granting a rate of one and one third fare, round trip, certificate plan, to the General Conference and Conventions to be held at Independence, Missouri, in April, 1903.

1. Territory included in said Association: Southern Missouri, Indian Territory, Oklahoma, and Texas.

2. The same rules apply as published in preceding number of *Herald* and *Ensign*, which, briefly stated, are as follows: Going tickets may be purchased from April 1 to 7. Passengers must obtain separate certificates, corresponding to each separate ticket purchased, showing payment of full fare to Independence, Missouri; which, when signed and stamped by Church Secretary and the Joint Agent, will entitle holders to return ticket to starting point at one third regular fare. Joint Agent will be present April 8, 9, and 10, and will charge twenty-five cents for every certificate signed and stamped, and will return certificates

The Saints' Herald.

ESTABLISHED 1860.

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

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

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

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

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

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

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

personally to owners; hence parties must be present to receive the same on one of dates named. Return tickets may be purchased from April 8 to 23, and are unlimited, hence must be used on date of purchase.

3. *Take special notice:* Parties who buy tickets from Kansas City to Independence to complete their journey must obtain certificates therefor, showing completion of journey by regular steam railroad line—the Missouri Pacific or Chicago and Alton; and not by local electric line running between said points. For list of railroads, and other particulars see notice concerning Western Passenger Association.

R. R. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 18, 1903.

Report of British Isles Bishopric.

To the Membership of the Reorganized Church of Jesus Christ of Latter Day Saints in the British Isles; Greeting: We have pleasure in herewith placing before you the first annual statement of our stewardship ending December 31, 1902. At the opening of the year 1901 we had in our possession a balance from the bishop's agents of £346 17s 5d; during the year 1902 we received in tithes and offerings £245 18s 9½d; making a total of £592 13s 2d. Our expenditures have been as follows: To families of missionaries, £254 3s 8d; personal expenditure of missionaries, £118 8s 1d; to poor, £4 4s; expenses of mission conference, £12 16s 7½d; bishopric to postage, traveling expenses, printing, etc., £10 7s 10d; loan for tracts, £10; total expenditure, £406 2½d; balance in hand January 1, 1903, £186 16s, a net decrease on the balance of the previous year of £160 1s 5d. The income of the year bespeaks volumes for the zeal and self-sacrifice of the Saints located in these islands, and proves more than mere words could do the great love you bear in your hearts for God's work as revealed to us in the latter-day message.

The income and expenditure as we present it is exclusive of any amount received privately by missionary laborers, none of which has so far been reported to us. We are not complaining of your liberality in this direction, nor of the brethren receiving, but we believe it to be the duty of the missionary staff, whose families are supported by the bishopric of these islands, to report faithfully to us whatever moneys they may receive from the Saints over and above the legal allowance we pay to their wives and families, according to the instructions of the Presiding Bishop of the church; and we further believe that all moneys sent here from the Presiding Bishop of the church, or any other person in America or elsewhere, in aid of the work here, should be paid through the bishopric here, so that a proper and official account may be kept by the bishopric, who alone are responsible to the church for the conducting of the financial business of the church, in the territory over which they have been appointed to preside.

We have reason to believe that complaints have been made by members of our missionary staff, through one of the missionaries in charge, to the Presiding Bishop of the church, representing that we have refused to refund legitimate expenditure to missionary laborers, when it has been applied for. We should be very glad if such brethren would either personally, or through the missionary in charge, state their grievances to us, before presenting them to the Bishop of the church. Or in the event of such complaints reaching him before they have been placed before us, we should be glad if the Bishop would furnish us with a copy of the complaint made so that we may be able to give such explanation as we consider to be required, before further

action is taken. We write thus freely to all concerned without malice or fear, believing that with candor and straightforward dealing we shall be commended to the confidence and respect of each other in all right-doing, thereby advancing the work, and more firmly establishing the church in the hearts and affections of all Saints.

We beg to call your attention to the fact that the financial outlook for the present year is hardly so encouraging as it was at the opening of the year whose close we have so recently noted. If we are to keep pace with current expenditure, we must increase our exertions so that if possible we may renew our supplies.

We therefore appeal to the Saints of the British Isles, one and all, to use every legitimate effort to increase the means at our disposal, so that every requirement may be met promptly, and every obligation honestly fulfilled, the church prospered in this as well as other lands, the pure in heart increased, and Zion be more fully established.

Ever praying that the blessing of God may rest and abide with his church, and people, we remain,

Your servants for Christ's sake,

THOMAS TAYLOR, Bishop.

CHARLES HY CATON, Counselor.

JOSEPH DEWSNUP, SR., Counselor.

BIRMINGHAM, England, January, 1903.

Second Quorum of Elders.

Dear Brethren: I send to each member of the quorum a blank report. Please fill out and send to me, so that I may get it by March 20, so I can have our quorum report ready for the General Conference. Please do not fail to give heed to the counsel of our president, W. P. Pickering, as given in the HERALD a few weeks ago. F. C. Warnky, secretary, 2422 Wabash Avenue, Kansas City, Missouri.

First Quorum of Priests.

Will all members of this quorum kindly send me complete reports for this conference year on the adopted blank, together with their quorum dues at the earliest possible date, so that a general report may be compiled before General Conference. James Christensen, secretary and treasurer, Wood Street, Dallas, Texas.

Convention Notices.

The Nodaway Sunday-school convention will convene with the Bedison Branch, Friday, March 13, at 2 p. m. Schools please take notice and send delegates. Anna Ivie, district superintendent.

Died.

WATSON.—Sr. Ann Watson was born October 6, 1827, at Galgate, Lancaster, England; died October 7, 1902, at her home, 2308 East D and Twenty-third Street, Tacoma, Washington. Her husband, William Watson, preceded her six years. She was the mother of seven children six surviving her, namely: Mrs. Rebecca Smith, Mrs. Annie Knowels, John, George, William, and James, eleven grandchildren and four great-grandchildren. She came to America in 1865 or 1866 and shortly after joined the Reorganized Church at Nebraska City, Nebraska. A good loving mother, a kind Christian friend, has passed away firm in the Lord Jesus.

SWEET.—Bro. Richard C. and Sr. Alice L. Sweet were called upon to give up their darling infant son, Rogers, in death, which came to him January 27, 1903, at the home, eight miles from Livermore, California. The precious bud was with them but three weeks and one day. J. M. Terry preached the funeral sermon at the home of the grandmother, Sr. Young, on the 29th.

NUTT.—Sr. Catherine Nutt, wife of Elder Thomas Nutt, died at Spickard, Missouri, January 2, 1903, aged 78 years. She was a sufferer for years, and perfectly helpless for seven years. She leaves an aged husband, two daughters, and several grandchildren to mourn. She joined the church in Nottingham, England, and with her husband started for Utah. Her husband died at Kansas City in 1854. Married Bro. Nutt in Utah in 1856. They became dissatisfied and joined the Reorganized Church, being baptized by James Badham at the Plum Hollow Branch in 1869. She made all arrangements for her funeral, and passed away as if going to sleep.

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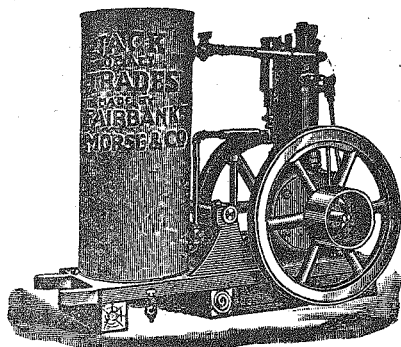
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, March 4, 1903

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

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"MORMONISM" is receiving much attention in the press of to-day. Good will result from the agitation.



RECENTLY we made a call for volumes of *Autumn Leaves* from volume one to volume thirteen. We have secured most of them, but desire volumes ten to fifteen inclusive. Address Editors HERALD. We prefer unbound volumes.

Editorial.

GEORGE P. FRISBIE AND THE "NAUVOO EXPOSITOR" IN "EVENING AND MORNING STAR."

IMPROPER EVIDENCES NOT PROOF.

Our contemporary religious association at Independence, Missouri, known as the Church of Christ, (sometimes called Hedrickites) has seen fit through its organ, the *Evening and Morning Star*, to give an airing to the affidavits published in the *Nauvoo Expositor* of June 7, 1844. This paper was published by Messrs. William Law, Wilson Law, Charles Ivins, Francis M. Higbee, Chauncey L. Higbee, Robert D. Foster, and Charles A. Foster; all of whom had been members of the church, and had dissented and been expelled. These men employed a non-Mormon, by the name of Sylvester Emmons, a lawyer, as editor. In the prospectus provision was made that "the productions of all correspondents being subject to the decision of the editor alone, who shall receive or reject at his option."

There was but the one copy published. The city council declared the establishment to be a "nuisance" and ordered the mayor to abate it. We have lying before us a "reprint" of this one copy, one of an edition published under the direction of Charles A. Hall, who was at the time of its being reprinted the president of the Church of Christ, at Independence, Missouri, but who subsequently left that church and united with the Utah church, where we believe he still remains.

In this paper there are a preamble and resolutions, introduced by the editor in the following manner:

We give place this week to the following preamble, resolutions and affidavits, of the seceders from the church at Nauvoo. The request is complied with on account of their deeming it very important that the public should know the true cause of their dissenting, as all manner of falsehood is spread abroad in relation to the schism in the church. In our subsequent numbers several affidavits will be published to substantiate the facts alleged. Hereafter no further church proceedings will appear in our columns, except in the form of brief communications.—Ed.

The effect of this notice would forestall any defence sought to be made by the church side of the controversy. There is nothing to show by whom the request to so publish was made.

No signatures are attached either to the preamble or the resolutions, and hence no one is made responsible for them before the public.

The third paragraph of the preamble read as follows:

As for our acquaintance with the Church of Jesus Christ of Latter Day Saints, we know no man or set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety that the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books, are the immutable and eternal principles of heaven, and speaks a language which, when spoken in truth and virtue, sinks deep into the heart of every honest man. Its precepts are invigorating, and in every sense of the word, tend to dignify and ennoble man's conceptions of God and his attributes. It speaks a language which is heard amidst the roar of artillery, as well as in the silence of midnight; it speaks a language understood by the incarcerated spirit, as well as he who is unfettered and free; yet to those who will not see, it is dark, mysterious, and secret as the grave.

Elder George P. Frisbie, whose name precedes the introduction of the quotations from the *Nauvoo Expositor* for June 7, 1844, made in the issue of *The Evening and Morning Star*, for January, 1903, shows both the animus of his article and his ignorance at the same time. On page 5, middle paragraph he writes:

"Now the Spirit speaketh expressly that in the latter times some should depart from the faith giving heed to seducing spirits and doctrines of devils." I want here to say that the very things that was so vigorously opposed by the *Nauvoo Expositor* are the doctrines of devils, and the very parties that gave heed to them was once in the faith, for none but those that had been in the faith could have departed from it, and in order that you may not misunderstand me, I wish to say that plurality of wives, plurality of gods and baptism for the dead are doctrines of devils and Joseph Smith taught them, why do I say so? The answer is this: the word of God says, that in the mouth of two or three witnesses SHALL every word be established, and herein we have three witnesses who testify that such was the case. Their testimony was subscribed and sworn to before a magistrate, and as you will see all was done right in the lifetime of Joseph Smith, and in his own town.

In his haste to condemn Joseph Smith and maintain the contention of the Church of Christ, to which he belongs, Elder Frisbie makes the affidavits which he has quoted from the *Expositor* to state that Joseph Smith taught "plurality of wives," "plurality of gods," and "baptism for the dead." Any one who has the *Star* for January, 1903, who will take the pains to read without prejudice toward the memory of Joseph Smith, will discover that neither of the three witnesses makes any statement in regard to plurality of gods, or baptism for the dead. And neither makes an affirmation that Joseph Smith taught them or anybody else the dogma of plurality of wives. Neither of the "three witnesses" to whom Elder Frisbie refers as filling the "word of the Lord," makes any statement in those affidavits that Joseph Smith at any time ever said a word to them, or in their hearing in regard to either of the three doctrines which he so strenuously denounces as "doctrines of devils." Even whatever there is in either of the affidavits in which the name of Joseph Smith is mentioned is entirely hearsay.

Neither Elder Frisbie nor any other has either the

right or the power to identify the men who were the actors in the scene and responsible for the resolutions following the preamble from these documents, or what appears in the *Expositor*. The three persons making the affidavits, are not connected with the preamble and resolutions. Their names do not appear attached to them. In both the original and the reprint of the *Expositor* there is the usual printer's dash rule between them and the notice following, which shows a separation. This Elder Frisbie failed to notice, and hence he has made the witnesses to testify to the things asserted in the preamble and the resolutions, and that by implication only.

Those who wrote and adopted the preamble and resolutions affirmed in them only their opinions and beliefs. We neither find fault with, approve, nor condemn them. Doubtless the men believed that the things affirmed by them as good, were worth believing; and that the things disapproved in them were bad. At this late date we neither rail at them nor bow to them, nor do we by any means accept those affirmations in proof of wrong-doing on the part of Joseph Smith.

The principle affirmed in the fifth resolution, we commend and apply to the case in point:

Resolved, fifth, That while we disapprove malicious persecutions and prosecutions, we hold that all church members are alike amenable to the laws of the land; and that we further discountenance any chicanery to screen them from the just demands of the same.

If Joseph Smith was guilty of the bad things which are hinted at and alleged in the *Expositor*, why did not those who were seceding from the church because of those things prosecute him in regular course of the law, and be contented with the results of such prosecution, if they knew of his guilt. In the *Expositor*, on third page, is a notice of some of the proceedings pending in the circuit court of Hancock County, in the May term for 1844; among them were the following: On the civil docket, A. Sympton vs. J. Smith, for false imprisonment, change of venue to Adams County; F. M. Higbee vs. Joseph Smith, for slander, C. A. Foster vs. Joseph Smith and J. W. Cooledge, for false imprisonment, and A. Davis vs. Joseph Smith and J. P. Green for trespass, were transferred to McDonough County. Two charges against Joseph Smith, on the criminal docket, one for perjury and one for fornication and adultery. Joseph Smith delivered himself up on the first charge and demanded trial; but the State, i. e., the prosecution, was not ready and the case was continued to the October term for 1844.

Whatever there may have been in these charges, the first four being civil suits for damages for some alleged acts of Joseph Smith, possibly in his official character as mayor of Nauvoo, as in one case J. P. Green, who was city marshal, is named with him as a codefendant; the other two charges were for crimi-

nality. The first and fourth were by change of venue removed to the counties of Adams and McDonough respectively for trial, the latter charges were pending before the court at the May term for 1844, and Joseph Smith was demanding trial. Thomas Gregg, on page 239 of his work "The Prophet of Palmyra," wrote of these charges that one was "for adultery and one for perjury;" the *Expositor* differs from this. Gregg is likely correct and adds, "To the surprise of all, on the Monday following these presentments, the Prophet appears in court and demanded trial on the last named indictment."

This trial was never accorded to Joseph Smith. Nor was he suffered to face his accusers before the judges of the courts of the State. These charges were never heard in court and Joseph Smith permitted to answer them. He was ready, his prosecutors were not. He had made arrangements to answer to the civil suits by taking change of venue from Hancock to Adams and McDonough Counties. Had he been permitted to live the results of the trials would have been known. The trials for the criminal charges were deferred to the October term of court, but by an act of lawlessness, men who declared "the law will not reach him, but powder and ball will," presented themselves and took for the accused man and his brother a change of venue to a court before which no man will be permitted to swear falsely, or charge another with guilt, except on proper and sufficient proof.

Neither Elder Frisbie nor any other man has the right to pronounce judgment upon Joseph Smith on the charges made in those civil suits and criminal cases, and declare him guilty of the crimes and misdemeanors therein named. Had Joseph Smith been permitted to meet his accusers in the courts before the judges whose duty it would have been to see that the defendants in the civil suits and the accused in the criminal cases had a fair and impartial hearing, the result would have been that the guilt or innocence of Joseph Smith would have been made to appear. In the entire absence of the evidence that a trial might have developed, it is contrary to all rules of justice, equity, and fair dealing to assume that Joseph Smith was guilty, as the presumption in law, and the common dictates of human prudence and safety is that every man is innocent until he is proved to be guilty. This common and well-known rule of jurisprudence debars Elder G. P. Frisbie and others like him who may think it to be to their spiritual interest to adjudge Joseph Smith guilty of crime or wrongful teaching upon the evidence they seek to find in the *Nauvoo Expositor* from doing so unjust an act.

The dissenting church members who were the ones who adopted the resolutions failed to heed the principles of resolution five, in that while they decried malicious prosecution claiming that all should be

amenable to the law, assailed others for wrong-doing and did not proceed to prosecute in the courts. It is not to be believed that Joseph and Hyrum Smith could not have been made to answer to charges of wrong-doing and crime by due process of law. It is not true that the State was not strong enough to enforce its statutes, had men been willing to appeal to them. It is not true that Joseph Smith held himself to be above the law. The fact that he was in the custody of the officers of the law, including the Governor of the State, is proof positive that he held himself amenable to the law. Had these dissenters prosecuted him and his brother in accordance with resolution five, their attitude would have been more consistent.

To show the value of the *Expositor* we quote from a statement made by Mr. Andrew Jensen, a sort of historian of the Utah church, and his associate ministers Edward Stevenson and Joseph S. Black:

Mr. Sharp was kind enough to show us a bound volume of the *Warsaw Signal* for 1844, and by looking over the file we soon found that extra number issued in June, 1844, in which the editor called upon the old citizens of Hancock County to exterminate the "Mormons." The readers of the *News* will remember that it was this article which was read to the Saints in Nauvoo, June 18, 1844, on the occasion when Joseph delivered his last public address, speaking to the Nauvoo Legion from the frame of an unfinished building.

Bound together with the *Signal* was a copy of the *Nauvoo Expositor*, that infamous sheet which was published by the apostates in Nauvoo, June 7, 1844, and which three days later was declared a nuisance by the city council and abated as such. We had long desired to peruse a copy, but never saw one until to-day, when we were permitted to see the one in Mr. Sharp's possession. After reading some of its filthy contents, we could not blame our friends who sat in the Nauvoo city council for doing what they did. It was indeed a nuisance. But nasty as the sheet was, it nevertheless contains something which now can be used for altogether a different purpose to that which was originally intended.—Supplement to the Historical Record, 1889, page 58.

The "use" to which Mr. Andrew Jensen proposed to put the "infamous sheet" was to show that Joseph Smith gave "the revelation on the eternity of the marriage covenant, including the plurality of wives," which was published to the church in Utah, August 29, 1852. He would resort to the testimony of a "sheet" so "infamous" that after reading some of its "filthy contents," he has no blame for those who ordered it abated as a nuisance; a sheet published by avowed "dissenters," whom he calls "apostates," and for whom Utah Mormons have never used other than condemnatory epithets since President Young assumed control. The men who furnished the means to start the *Expositor*, all opposing one-man power, put at the head of their publication as editor, a man who was not a member of the church and was an avowed enemy to Joseph and Hyrum Smith, and made this man Sylvester Emmons, the sole judge of what should be received and published or be rejected. The "apostates" called so by Mr. Jen-

sen, were very strongly opposed to the one-man power in the person of Joseph Smith, over whose conduct they, as members, had by the church constitution and rules of government a remedial appeal and control, if he transcended proper bounds; but very willingly put "one-man power" into the hands of a man who was not a church member, and who held no religious convictions in common with the sentiments expressed in the resolutions said to have been adopted by those "dissenters." Further than this, due notice was given that after that one issue "no further church proceedings" would appear in the columns "except in the form of brief communications," of which the editor was the sole judge as to whether they should go into the paper or not. Had the editor been one of the dissenting brethren, perhaps no complaint would lie against his having such excluding power, but being an outsider and an avowed opposer for political reasons, it was inconsistent.

This "infamous sheet" was revived and reprinted by Elder Charles A. Hall while he was the acting president of the "Church of Christ," for the selfsame end for which Mr. Jensen proposed that it could be used. This Elder Charles A. Hall undertook to bolster this "infamous sheet" by making an appeal to the testimony of witnesses put on the stand for him in Utah by the authorities of the church there. But their evidence proved to be inconclusive when viewed by the court and failed of its intended effect. And now Elder G. P. Frisbie comes to the front with the same "infamous sheet," and "nasty as the sheet was" when looked at by Mr. Jensen, of Utah, Mr. Frisbie attempts to use it for the same purpose for which his whilom brother and president reprinted it, and either ignorantly or viciously states that it testifies to things not to be found in it from persons to be identified as responsible for them, and alleges that the witnesses testify under oath to things that are not so much as hinted at by them in that same *Nauvoo Expositor*.

"WAS A DOWIE SUBJECT."

On reading Bro. Barmore's short article concerning Dowie, which appeared in a recent number of the HERALD, Bro. W. E. Messenger recalled a letter which appeared in the *Adams County Free Press*, of Corning, Iowa, issue for November 22, 1902. He sent us the clipping, which is as follows:

WAS A DOWIE SUBJECT.

CORNING, Iowa, November 8, 1902.

Editor Free Press: When we returned to Corning last spring I was asked to write an article for your paper, something about my experience with Mr. Dowie and his organization. I did not feel clear then to write anything and have not till within the last month. I write now in the fear of God and to glorify his name. I would not like to go through with what I have, but if I had to, to learn what I have I would say "amen" to all the will of God. (Romans 8: 28.)

I believe Mr. Dowie was a man called of God to work for him,

but he began to go wrong when he started his religious organization; then the founding of that city with his worldly lace factory. The Devil has two ways to deceive people—one is keeping them back from doing God's work, the other in running ahead and doing more than God ever ordered. I think Mr. Dowie is deceived in the latter. I could tell facts and prove the work was of God, then again I could tell facts and prove the work was of the Devil. I excused and looked over till I could no longer. I was so surprised when I went to Zion City, Illinois, to find so much going on there that was ungodly, and felt then Mr. Dowie was ignorant of it all, but I found out better by the first of December. A difference arose there among us on the doctrine of social purity more than anything else, and Mr. Dowie and some of his leaders acted very unscriptural and unchristianlike about it which put me to deep thinking.

The doctrine of social purity is as dear to me as that on divine healing. I did say "amen" from the depths of my heart to all of Mr. Fuller's articles in the press last winter, but the divorce question is only a part of purity. The word of God and his Holy Spirit are our guides. (Psalms 119: 105; and John 14: 27.) I have not discarded any of the word, but have accepted more of it. I confess I had been deceived by wrong spirits and false interpretations of the Scripture. I pray for Mr. Dowie and his followers for they are deceived by the enemy.

There are many good people among them as there are in all organizations. I feel their hearts are right while their heads are wrong. Mr. Dowie never invented the doctrine of divine healing, for it is as old as the Bible, and he has no "corner" on it either. There are many humble servants of God, preaching the doctrine, and God is confirming the word with signs following. (Matthew 16: 20.)

Some five or six years ago God let enough light on my heart of what his church was, and also enough of sectism, but three years ago last spring I was persuaded by a "Zion" elder, (who since left for about the same reason I did) that Mr. Dowie's organization was not a sect. When I began to think seriously and read earnestly I saw I had sinned against light by going in with them. I also saw that Mr. Dowie's claims were all unscriptural. I saw also in Matthew 24: 24 and Revelation 13 what I never saw before. There is a professed Elijah located at Shiloh, Maine, doing just as great things as Mr. Dowie is. Surely they can not both be right.

Some ignorant people have classed the "Zion" people with the Christian Science. They are no more alike than Christian Science and Spiritualism. They are not the only deception either. I have just as much fellowship now with the "Zion" organization as any other. I believe God is calling his people out into the one body of which Christ is the head. Ephesians 1: 22, 23. Our Savior's prayer in John 17 is so clear, besides many more. Ever since my conversion I have seen the light on restitution, and have, by God's grace, made restitution as far as I could. But during the last few months I have seen sin as I never saw it before, and I see also in God as I never saw before. I have in the past dealt with some people, I fear, not in love and wisdom, and felt a bitterness in my heart towards some who had not treated me right, have permitted people to come to me and tell what others said about me, and discussed people's faults and sins behind their back, which any one living in the attitude of the fifteenth Psalm can not do. Any one reading this and I have acted towards in the above manner I ask to forgive me. Since my conversion I have given more than one tenth and often wished for more to give, but now I see the most good I can do is to live a pure and holy life, by God's grace. God has been very good to me and given me everything I ever asked in faith and I am now leaning on him more than I ever did. I have held up for Mr. Dowie sometimes when I should not. There has been many false reports of him from time to time, but many things that are true have been kept back.

Yours for truth and righteousness,
SUSIE McCOLLUM.

"COLUMBUS TELEGRAM" ON A. H. SMITH.

In the *Columbus Telegram* for February 20, there appeared the following:

Time is a marvelous physician. It can heal the passions of men and make them give way to sentiments of charity and good sense. This was nicely illustrated in this city last Wednesday, when the pulpit of the Congregational Church was vacated by the regular pastor, who gave it in charge of an elder of the Latter Day Saint denomination, a sect which only a little while ago was considered part and parcel of the Mormon church, but which utterly repudiates many of the doctrines of the orthodox Mormons in Utah. Fifty years ago the Mormons were considered so wicked by other grades of Christians that many of that sect fell martyrs to their faith. If any one in the congregation which attended the funeral service at this church last Wednesday in honor of the late Judge Hudson anticipated that aught would be said or done offensive to Gentile eyes or ears, they were doomed to disappointment. The speaker, Elder Smith, a relative of the Mormon martyr, is a scholarly gentleman. He pleaded the cause of Christianity like a true evangelist, pleading always for Christ, and never for creed. He left a good impression upon his hearers, and many compliments were bestowed upon him as man and as minister.

REMEDY FOR LEPROSY.

Robert W. McWade, United States Consul at Canton, China, reports that Doctor Adolf Razlog, a citizen of the United States, has successfully treated three out of four cases of leprosy from a village some six miles east of Canton. The fourth case was far gone and will not be successful though still under observation. We hope this is correct and the remedy become universal.

QUESTIONS AND ANSWERS.

"The church is losing ground spiritually on account of seeking to defend it against the world scientifically." "A man may as well be physically dead as to be spiritually dead." Are the foregoing statements scriptural?

If they are we do not know where the texts are to be found. We think it likely they are the deductions drawn and stated by some speaker or writer on the subject of spiritual life.

WORDS OF PRAISE FOR BRO. H. J. HUDSON.

The following concerning the death of Bro. H. J. Hudson, of Columbus, Nebraska, appeared in the *Telegram*, of that city, February 20, and is an evidence of the high esteem in which our worthy brother was held:

THE PASSING OF A PIONEER.

In the death of Honorable Henry J. Hudson the state of Nebraska loses one of the pioneer settlers. He came to this trackless plain in a day when the ability of the white man to exist here was yet an experiment. He knew and was known by practically every family among the pioneers. He came with determination to make this new land his home, and to do his full share to brighten and to bless the lives of his fellow pioneers. And he did well his part. He had every opportunity to become a man of wealth, and yet he never rose above what would be

termed comfortable circumstances because he never had ambition in the direction of riches. He was more than an ordinary man in many respects. In the early days he acquired the confidence and respect of the settlers, and he so lived as to retain that confidence on to the end of his earth life. His best gifts were a splendid optimism, cheering personality, a generosity limited only by his purse, a hospitality which made his home a mecca for those who needed a helping hand, in a material or a spiritual sense. He leaves as heritage to the State he loved and helped so much to build an honored name. To his children, all of whom are credit to the circles where they move, he leaves a life-record to which they may point with pride through all the years.

DOWIE INDIGNANT.

John Alexander Dowie, in a diatribe published in his paper, *Leaves of Healing*, waxed quite indignant over somebody's classing him and his work with Mormonism. The attack is from Doctor Buckley and is seen from the following:

A WICKED CLASSING OF ZION WITH MORMONISM.

"The cry is raised in alarm about the spread and growth of Mormonism, Dowieism, and other forms of delusion and superstitions. These spread and thrive because the genuine religious life of our people is so vague and unspiritual."

What right had Doctor Buckley to reprint an attack upon the Christian Catholic Church in Zion and class it with Mormonism?

Have I ever advocated Mormonism?

Audience.—"No."

General Overseer.—Has that ever been permitted in any form?

Audience.—"No."

General Overseer.—Why does he dare to attempt to dishonor me by speaking of me in association with that thing?

Because he is letting Satan make him mean, wicked, and sinful.

If there is only one family out of ten in the Methodist body that has family worship, there is not known to be one family in Zion that does not have family worship.

Therefore the Christian Catholic Church in Zion stands nine times better than the Methodist Church.

Yet he has the audacity to insult us by speaking of us as a "delusion" or a "superstition."

I desire to say, in closing, that I take no pleasure in the death of the wicked, but if Doctor Thompson is not in a literary sense "utterly dead" I do not know where you will find one who is.

That bitter little whip Doctor Buckley is alive yet; but he is a living incarnation of anti-Christian meanness and shameful wickedness.—*Leaves of Healing*, February 14.

If Mr. Dowie could realize as do those whom he attacks in his senseless rage against everything not conformable to his way of thinking, he would not be so boisterously indignant because Doctor Buckley chose to compare him and his procedure to Mormonism. Doctor Buckley is a Methodist, a conservative follower of the theories of John Wesley as now held in the popular Methodist Church. This church with others has come in for a portion of the liberal abuse by Mr. Dowie as general overseer of the "Christian Catholic Church" and as Elijah II, and it is but natural that Doctor Buckley in defense of his own particular faith and people should meet Mr. Dowie on some of his own grounds; though it would appear that Doctor Buckley only presented what Doctor

Thompson had already written about the modern Elijah.

While we can not see any very marked likeness between the work of Doctor Dowie and Mormonism in any form, we can easily see how men like Doctors Thompson and Buckley in the peculiar spirit of the saying "Stand aside, I am holier than thou art," should classify Doctor Dowie with what they have misconceived concerning Mormons and the Mormons so-called.

EXTRACTS FROM LETTERS.

On February 16, G. C. Tomlinson wrote from Kimball, Ontario: "I am holding forth to very attentive audiences at a place called Ladysmith, a new opening. Bro. Phalen Shaw, a very noble brother, drives me out, and although the roads have been almost impassable, a good gathering of smiling faces greets us every night, and we are hopeful of good being done."

Under date of January 19, in a letter to Bishop Kelley, D. E. Tucker wrote from Dunedin, New Zealand: "The weather has been so unfavorable we have done but little preaching, though we spoke twice on the streets in the city of Invercargill, the southern-most city in the world; of some thirteen thousand inhabitants. We also spoke on the street one night in the town of Gore, three thousand inhabitants; thrice in Matauri, four or five hundred inhabitants. Nearly all our preaching will be on the street. The country is sparsely settled, and nearly all the towns and cities are on the coast, and there is so much rain along the coast it prevents us from holding meetings often. And another thing, we go into a town or city and are compelled to pay board and lodging till we can make some friends. We are willing to sacrifice upon our part all we can. I am willing to live on one shilling per day; that gives us two meals per day in some places, and some places one meal. But I am willing to live on that in order to get the gospel before the people. It is one shilling for a bed in most places; but we have rented a room in Dunedin, for six shillings per week. The Saints at Kaitangata have done well, but they are all poor. Now what we want is a suitable tract in pamphlet or book form. We would also like to have some Chinese tracts. I attended their meeting last night and the speaker gave me the privilege of speaking when he was through. Then he interpreted my speech for them. If we had some Chinese tracts we might be able to reach some of them occasionally."

W. A. Smith wrote from Mondamin, Iowa, February 12: "I am at Sandy Point. Have held meetings since last Sunday night, with good interest and good attendance. I was called upon last Tuesday to preach the sermon at the funeral of Bro. Amos Vredenburg, at Pisgah. He was respected by all who knew him."

Sr. Christina Rasmussen wrote from Weston, Iowa, February 14, that Bro. F. E. Cohrt had been holding meetings there, and that he had encouraged the Saints and done much good. She writes: "God is blessing our little branch here, and if the Saints will do their duty others will be added to our number." She also wrote of a dream which impressed her with the necessity of the Saints being prayful before God.

Sr. Jennie A. Holt, Painesville, Ohio, February 23: "I realize as I never have before that we ought to help one another, and there is surely something each can do, be it ever so little. I mean to try not to leave undone the littles I can do. I feel so encouraged and would so love to help encourage others, but I feel unable to express myself as I would like. May we each realize the day and age in which we are permitted to live."

Srs. Alice and Abigail Hills, of Palermo, New York, recently remitted money to apply on college debt, and wrote: "Feeling that the strength of the church in the future depends on the education of the youth to-day, we wish to do all in our power to help on the good and just cause. There is hardly any branch of the church work that is doing more in the present time in fitting and preparing young people for the active duties of life in the church and world than that of Graceland College."

H. R. Harder wrote from Redfork, Indian Territory, February 17: "I go from here south for a few days. Just closed a series of meetings which lasted eight days. Eleven were baptized, three children blessed, and the sick administered to. There are twenty-one members here now unorganized."

Sr. Ann Johnson, of Little Sioux, Iowa, wrote on February 19: "Will you please inquire through the *Herald* if any one can give a receipt for curing cancer? It will greatly oblige an aged sister who is suffering from one."

W. S. Pender wrote from Fanning, Kansas, February 28: "William Gurwell died this morning at eighteen minutes past seven. Funeral Sunday, sermon by I. N. White."

EDITORIAL ITEMS.

T. J. Bell reports three baptisms at Irwin, Illinois. Many more believing.

As per item in last week's *HERALD*, the Athenian Literary Society has taken steps to have their publication, the *Athenian Arena*, make its first appearance about March 15. It will be literary in character, will be printed on heavy book paper, illustrated by half-tones, and will have twenty-four pages, about the size of *Autumn Leaves*. Julian Butterworth is editor-in-chief, and John Garver business manager. It will sell for ten cents per copy, or fifty cents for the school year and we trust it will be well supported. Those interested

in Graceland and its development will find the new publication of great interest, as it will be filled with things of interest connected with Graceland College, and will contain some good pictures of the building, outside and in, also portraits of those connected with the college.

Mrs. E. Elston, 312 Velasco Street, Houston, Texas, writes, February 22, that she is living with her daughter and invites the elders to call on her.

We acknowledge the receipt of an exceptionally neat calendar from the "Equitable Life Insurance Society," of 120 Broadway, New York. It is composed of six large pages, each page illustrating a phase of the history of our loved "Stars and Stripes."

Bro. Henry C. Danielson, of Lamoni, now a student in the civil engineering course at the State University of Iowa, has been honored by his class by being elected business manager of the "S. U. I. Hawkeye," an annual published by the junior class. Bro. Danielson is also an assistant editor on the *Transit* an engineering magazine published by the engineering department.

By a copy of the *Gate City*, of Keokuk, for February 18, we note that Bro. Elvin was holding services there then.

Cryus J. Peters had a letter in the *St. Charles Hawkeye*, St. Charles, Iowa, February 19, in which he sets forth some of our beliefs.

On February 27 Lee Quick wrote from Wellsford, Kansas, that he had just closed a series of meetings. Good attendance throughout, and four baptisms as a result. Others well interested. He says there is a good, active little band of Saints there.

By printed invitation and program sent us we note that on February 22 Bro. T. W. Williams delivered an address in Brent's Hall, Los Angeles, on the subject, "Fundamental Philosophy and History of the Latter Day Saints." It was under the auspices of the "Liberal Club."

Bro. C. F. Riley, of 206 Broadway, Council Bluffs, Iowa, has sent us a portrait of Patriarch A. H. Smith. It is one of the finest photographs of our Patriarch we have ever seen. Bro. Riley's work as a photographer is certainly very excellent. Thanks for the remembrance, Bro. Riley.

William Chapman writes from Higbee, Missouri, that the conference held there February 14 and 15, though the attendance was small because of the storm, was a very peaceful one.

President Joseph Smith has been confined to his home part of last week and the fore part of this, suffering from an attack of la grippe. At present writing he is improving. It is hoped that he will be able take up his office duties as usual in a few days.

Sunday was a day much enjoyed by the worshipers in Lamoni. The preaching services morning and evening were good and well attended, while the auditorium was filled at the afternoon sacrament services.

Original Articles.

POINTS AND PITHS.

Pearson's Magazine for March, 1903, contains the following analysis of coffee: "Coffee contains eight thousandths of caffeine (M. Payen's analysis, accepted as standard). Twelve grains of caffeine is a fatal dose (medical authorities). A grain is one seven thousandths of a pound, avoirdupois, (Webster's Dictionary). In ten pounds of coffee there are eight hundredths pounds or five hundred sixty grains of caffeine. Divided by twelve this equals more than forty-six fatal doses of this deadly drug."

The *St. Mary's Journal*, Ontario, in a number for January last, contains an account of a find in Syria, to which time may yet attach considerable importance. It is a manuscript comprising the Pentateuch and bearing date of 735 A. D. "The newly discovered manuscript contains immediately after the decalogue a passage of about fifteen lines that does not exist in the Authorized Version. It is claimed that this passage is likely to clear up several long disputed points."

A late number of the *Progressive Thinker* (Spiritualist) contains purported letters from Frances Willard and Henry Ward Beecher. It is scarcely admissible that mediums have the power to call back the departed who have passed away and been assigned a place by the Lord, but it is too late all the same to deny that intercourse is had with moving spirit intelligences, who may not only give information respecting the departed but may impersonate them sometimes. The testimonies are overwhelming. No judicious mind who keeps abreast the times can longer deny that there are things wrought and performed by spiritualistic mediums beyond the power of mortality in the flesh. It has its honest devotees as well as all other religions. If it is a fraud, it is a reality nevertheless. It doubtless comes in fulfillment of certain prophecies, and my conviction is that it has a mission to perform, that is far from being mature, if not in its infancy. In the city of Hamilton, Ontario, I met a very intelligent spiritualist in friendly conversation. He holds in his possession certain paintings and a photograph professed to have been the production of spirit entities. He says that he had shown the paintings to various artists of accomplished skill and they told him that neither they nor any artists they knew were equal to the work. I did not get this information from him personally, but he gave it to Elder Mortimer, who had an interview with him at another time. He said he had looked the canvass out of all human reach. He visited it occasionally and saw each time a little more of the figures which finally developed into shape and a mysterious

completeness. It will not do to say these are all pretenses simply because some cases have been discovered to be such. Pretenses have been known to take place among the Latter Day Saints. Tongues have been given, superinduced, which were neither of God nor of the Devil. That does not prove that all tongues are so given. There are sights, experiences, visitations going on in this work behind the scenes of the world that are unknown to them. The most remarkable occurrences are passing unnoticed by them, but that detracts not an iota from their reality. And I tell you, behind the scenes of the stage of spiritualism is something going on not to be disposed of with a sneer; something which may yet draw out with its receding tide the minor sects of Christendom and carry them afloat into the dark waters of infernal wonders, of anti-Christ. Let us watch the progress of spiritualism; it may be our last and worst enemy.

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I would advise any of the brethren who have anything to do with Clark Braden to supply themselves with "Kind of a man Braden is," by B. F. Underwood. It can be procured by sending fifteen cents to the *Truthseeker* Company, 28 Lafayette Place, New York.

✽

Jesus said that neither he nor the angels knew the day or the hour of his second coming, neither any man. On more than one occasion I have heard the statement made that while former-day saints did not know the time of his coming, Latter Day Saints may; that they will know the year if not even the day. Doctrine and Covenants 49:2 will hardly permit of this, for it says, "But the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes."

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Those who accept modern revelation need have no doubt on the subject of those who arose about the time of Christ's resurrection. I have heard it asserted that they arose to mortality like Lazarus and others. The Doctrine and Covenants will not permit this, for it says they "arose and were crowned at the right hand of the Son of Man."—Section 36:11. And in 108:10 it is made very plain that the parties who had part in that resurrection were those who were worthy of it from the creation down to that time.

Book of Mormon, page 416, informs us that there was also a resurrection of "many of their dead" on this land at the time of that great catastrophe described in the fourth chapter of Nephi.

✽

Some who must be ignorant of what the Book of Mormon and Doctrine and Covenants say on the subject will insist that Judas will not be saved. Doctrine and Covenants 28:3 says that "mine apostles, the

twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming . . . to judge the whole house of Israel." Judas was as much one of that twelve as John or any other. In Book of Mormon, pages 22 and 487, we find again that the first twelve whom he chose at Jerusalem are to judge the twelve tribes; that the first twelve in this land are to be judged by them, and that they in turn are to judge all the Israelites who came out here. Thus the Lamanites and Nephites will be judged by the twelve whom Jesus chose in the land Bountiful, which twelve will be judged by the twelve of Jerusalem, including Judas, which twelve will have the judging of the twelve tribes.

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Brethren, has it occurred to you what book is meant in Revelation 20:12 where we read that "another book was opened, which is the 'book of life?'" It says previously "the books were opened." In Doctrine and Covenants 110:6,7 we have this explained, that the "books," first, and "book of life," second, refers respectively to the records to be kept of the baptisms for the dead. The "books" has reference to the records kept on earth; the "book of life" has reference to the record kept in heaven.

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Doctrine and Covenants 36:4 informs us that the curse with which Cain was smitten was a curse of blackness, although the Authorized Version nowhere says so.

ALVIN KNISLEY.

February 20.

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"ARE WE IN EARNEST?"

Some may think this is a strange question, but how will many of us answer it?

When we observe the interest people take in their business, get up early and work late, we are not surprised but rather expect it, if any one desires to make a success of business. Yet when we see a member of the church, who apparently is just as conscientious regarding his Christian duties, many are struck with astonishment and say, "Oh, I do not think it is necessary to spend so much time with church work, do not think the Lord requires it, as we surely need some rest." We read, "Variation of work is recreation," so our Christian duties should be a pleasant change from the six days of routine.

Some of us will be at the office or store on time six days in the week, and endeavor to please our employer in every possible way. Why? Not altogether because we want to earn a good salary, but to make improvement, and have a good reputation in the vocation we have chosen. If something should occur to cause us to change our positions, we would not desire our employer to be compelled to stretch the truth in order to give us a fair recommend; no, we would blush for shame at that.

Possibly some are in business for themselves. Would we permit our store or office to remain closed one day out of the six because there was a terrible storm raging, we had company at home, or some member of the family was not in good spirits and needed our company? Why, we would scoff at such a business man, and our verdict would be, "He will not stay in business long, as his customers can not depend upon him; sometimes when they want goods his store is closed."

How many think this is a good comparison to our Christian duties? Do you think any of the above excuses should be sufficient to keep us away from Sunday-school or other services? Yet how often have the officers been approached with just such excuses, and even more flimsy than those?

There is one branch in America with a resident membership of over two hundred, and yet sometimes when the weather is disagreeable, twelve and fourteen have attended prayer-meeting. How many earnest workers would you think there were at that place? Of course we realize that some are old people and not able to get out in stormy weather; some have to work in the evening frequently, and some have to take care of the children at home, and if we have another excuse which we can conscientiously give to our Lord and Master, all well and good; but if we have not, are we earnest workers? What if we do work hard all day, has not the Lord commanded us to "meet together often," and has given the assurance that "his strength is made perfect in weakness"?

How many of us, if there is a wedding, something out of the ordinary, have special meetings, a new preacher, or conference is in session, can be there bright and early, and make our visitors believe our hearts and souls are in the work? But when some local man occupies the stand, and we know it, one that we would rather not hear preach, we think, "Oh, well, I believe I will not go to services this morning, they will not be entertaining, and very few will be there." Possibly there is a little work you would like to do about the house if a lady, or there is an interesting book you would like to peruse, not a church publication, and you like many others stay at home. What is the result? Part of the choir absent, and very many empty seats for the minister to look at, for there are others who are "fair-weather" Christians like you. Should a stranger unfortunately drop in, he must wonder, "Is this church almost dead? I thought many people worshiped here."

If we are earnest Saints we should always rally to the support of the inexperienced ministers, as they are the ones who need our prayers more than the others. We should always endeavor to do our duty, come what may, or we may be lacking the reward at the end of the race.

How many homes are there all over this land of

ours, where tea and coffee are always found, possibly fifty cents or more are expended per month, and yet they are too poor to take the church papers, their names never appear on the tithing list, and sometimes not more than twice a year on the branch treasurer's report. Let us examine ourselves to ascertain whether we are in the faith or not. Some of us may belong to a class that the busy bee would name "drones."

How many of our young ladies, and older ones too, must have a hat that costs from five to ten dollars, to wear in the proper season, yet never consider it their duty to pay their tithing or assist in the expenses of the branch, or if they should help a little, the amount looks so small compared to the cost of apparel? Remember, what does the good book say about our adornment? Let us be prayerful and thankful, that we have the privilege of belonging to a church, whom God deigns to recognize, and our hearts are caused to rejoice many times because of his goodness. Are we really earnest Christians or just have our names on the church roll to make people believe we are a great deal better than we are?

Think what the Saints in early days were willing to suffer for the cause of Christ, and how they were blessed also? Why are so many sick and discouraged among our number? Is it because we are not living as the Lord has given instruction? Many times can we not trace our miserable feeling to some careless act of our own, we did not pray enough to have the Lord's Spirit to guide us in the way of righteousness?

There should not be the constant calls for money from every source, and why is it? The answer comes, many of the Saints are not earnest, they think so much more of their precious selves than the Lord's work, and consequently their purse-strings are closed tight, when the representatives of the church call on them for money. Part of it rightfully belongs to the Lord, and are we thieves (that is a terrible word to apply to people who call themselves Christians) to want to keep his portion? Let us each one answer.

We notice by observation of events that so many of our young people marry out of the church. Whom do we love the most, the Lord or the one we marry? In the majority of cases the Lord's work suffers, and the participants pass through severe trials, yet there are many who will not heed the admonition, and they are brought to feel what they would not see. "Experience is a bitter school, but fools will learn in no other;" and how many of the Latter Day Saints are members of this school for an unusually long time?

When we see the wickedness of the world and the hypocrisy of the churches who are "fighting the Mormons," how willing we should be "to lay aside every weight which doth so easily beset us" and "put on the whole armor of God." "Stand firm, quit ye like men, be strong."

I pray for all honest mortals, and have best wishes for all Saints.

HOPE.

Selected Articles.

A CONTROVERSY OVER THE DIVINITY OF CHRIST.

Reference was made in our pages last week to a conflict between the Reverend Doctor Lyman Abbott and the evangelical Christians. An even more vital controversy, involving the very central facts of Christianity, was precipitated on Christmas Day by the Reverend Doctor Minot J. Savage, and has been raging ever since. During the course of his Christmas sermon in New York Doctor Savage declared:

"There is no reason in the New Testament, or in the early church history, for the belief that Jesus was God. I believe, and I assure you that all the best, the unbiased scholarship of the world is back of this statement, that Jesus was born in Nazereth, that his father was Joseph and his mother Mary, about the year 4 B. C. The month, the date of the month, nobody knows. There is not time now for me to explain how it happened that the 25th of December was decided upon, but it was decided upon after much controversy and was not generally accepted throughout the church until sometime in the fourth century.

"I believe that Jesus was man; I believe in the divinity of man; I believe in the humanity of God; I do not believe that there is any gulf of separation between the divine nature and ours that needs to be bridged by any unnatural and stupendous miracle. The doctrine of the deity of Jesus is part of a scheme the characteristics of which are pessimism, disaster, despair. It is part of a scheme of theology that begins with the Fall of Man, the curse of God, and ends in the eternal loss and woe of the immense majority of the race.

"Why should we go back and burden ourselves with the discredited horrors of the ages of the world's ignorance and barbarism? We know now—it is no question of dogmatic statement—that there has never been any fall of man, and that there is no need in the nature of things for any such thing as the coming of God into the world by unnatural methods to deliver man from a condition which does not exist."

These sentiments, which are, of course, in harmony with the tenets of the Unitarian Church, were reported in the New York *Sun*, and have evoked quite a flood of correspondence from readers of that newspaper. Arguments are freely made on both sides of the questions at issue, and the participants in the controversy include a Roman Catholic priest and two Baptist clergymen. One of the most forcible opponents of Doctor Savage's position writes as follows:

"Looking at the subject coldly, the arguments of Doctor Savage would seem to me to call for a new trial for Jesus Christ.

"There is no use evading the question. Jesus was crucified on the specific charge that he was an impos-

tor. He was guilty, or not guilty. Before the court of Pilate the people said, 'We have a law, and according to the law he ought to die, because he made himself the Son of God.' Before the court of Caiphas, the high priest, the question was put to him directly, 'I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.' And Jesus said, 'I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven.'

"Jesus is God, the light of the world, or a loathsome liar. The Jews have ever since regarded him as an impostor, the Christians adore him as God incarnate. If the Jews are right, Doctor Savage is wrong, and the Christians also are wrong. It is not only interesting, it is fascinating, to study every incident of the passion of Jesus, in the light of the cross, as well as in the light of exact science."

Doctor Savage has written several letters to the *Sun* in defense of his views. In one of these he challenges scholarly contradiction of his statements (1) that "Jesus nowhere claims to be God, and no person in the New Testament, whose name is known, makes any such claim on his behalf;" and (2) that "there is no text in the New Testament which is authentic and whose authorship we know, which can be properly interpreted as teaching that Jesus is God." This challenge was promptly accepted by Father Lambert, the editor of the New York *Freeman's Journal*, who devotes two lengthy editorial articles to a rebuttal of Doctor Savage's arguments. A writer in the *Sun* declares:

"In answer Doctor Savage's double challenge . . . I venture to send herewith, straight to his head and heart, two small pebbles chosen from the Gospel, evidences of the truth he flouts:

"First—the testimony of Jesus himself: 'I and my Father are one.'—John 4:26. [John 10:30.]

"Second—the testimony of Saint Paul: 'Who, being in the form of God, thought it not robbery to be equal with God.'—Philippians 2:6."

This controversy has overleaped the bounds of the newspaper in which it was started and become the subject of pulpit discourses. On a recent Sunday, the Reverend Doctor David James Burrell, of the Marble Collegiate Church, New York, referred to Doctor Savage in the following very uncomplimentary terms (as reported by the New York *American and Journal*):

"If any man denies the divinity of Jesus Christ, he is Antichrist, and the doctrine he teaches is Antichrist.

"No heresy ever dies. The denial of the divinity of Christ was taught by the agnostics, and, since their day, by many other heretics under many different names.

"John pronounces this denial of Christ's divinity a lie, and for the man who denies he has another word

—John calls him a liar. The reason he denounced this heresy is that it strikes at the root of Christianity. You find me a man who denies the divinity of Christ, and you will find a man who denies every one of the fundamental truths of the Christian religion."

The Reverend Doctor Thomas R. Slicer, the well-known Unitarian minister of New York, has also taken part in the discussion, contending for the more radical interpretation of Christian doctrine. The *Sun* editorially sums up the purport of the whole controversy in these words:

"The discussion as to the historic Jesus, at this time pushed into prominence, is a natural consequence of the unsettling of religious belief which comes inevitably from a scientific examination of the narratives of the Bible: from the critical analysis of the Christian evidence which has been introduced at this period. If the Bible is not accepted dogmatically as the word of God and therefore unquestionable; if its accounts of the dealings of God with man; if its solution of the problem of existence, its miracles and its narration of events, even though contradictory of natural possibility, are not believed in, simply because they are in the Bible, the whole structure of Christian theology falls to the ground. Whether the historic Jesus asserted or denied his supernatural origin and birth does not matter. Even if Doctor Savage admitted that the Gospels attributed divinity to Jesus he would reject it, all the same. He denies their infallibility, even their authenticity and credibility as historical documents of authoritative value. To discover infallibility, he might argue, requires infallibility in the discoverer, and he knows no such power in man or in any assemblage of men. To him, a dogma is nothing more than a human opinion. With those who start out with belief in the supernatural authority of dogma as an inspiration of the Holy Ghost, he can have no argument and they none with him. The two sides can only affirm and deny, without convincing.

"The great question now agitating the Christian world is not as to the historic Jesus, whether the Gospels ascribe to him divinity, or agree or disagree in regard to his character, but whether the Gospels themselves are to be treated as historically indisputable, because supernaturally infallible, or are to be viewed as merely human documents of doubtful authorship and, chiefly, of no original historical authority.—*Literary Digest*, February 7.

The Garden.

Have you thought how, cheerily, day to day,
The thankless air perfuming,
Though often stripped of its blossoms gay
The garden keeps on blooming?
How never it stops when its choicest rose
From its very heart is ravished,
But richer and fuller its buds unclose,
And its incense sweet is lavished.

—*Country Life in America*.

Selected Poetry.

How Sweet to Live.

How sweet to live, to know that God's loved hand
Is marking out our life from day to day;
To know that with his kindness so complete,
We can not, if we love him, go astray.
And when through life our paths look steep and bare,
And, feeble, we seem falling by the way,
We may send upward but a whispered prayer
To find our loving Father near alway.

We would not murmur when the trials come,
Knowing they're sent to win our hearts to thee,
To draw our souls away from earth's bright glare,
And make them fitted for eternity.
Thou wouldst not send the shadows long and deep
If we as well could bear the radiant light.
Thou knowest best; we pray our souls to keep;
Help us to walk by faith, if not by sight.

—Mrs. M. E. Lawrence.

FITCHBURG, Massachusetts.

Mothers' Home Column.

EDITED BY FRANCES.

Eggs and Their Uses as Food.

The information given in this reading is nearly all from Farmers' Bulletin No. 128.

"Perhaps no article of diet of animal origin is more commonly eaten in all countries or served in a greater variety of ways than eggs. . . .

"The appearance of an egg—the shell with its living membrane, inclosing the white and yolk—is too familiar to need any discussion. The physiological structure of the egg is perhaps less familiar. A fertile egg contains an embryo and is at the same time a storehouse of material for the development and growth of the young individual from the embryo, until it has reached such a stage that life is possible outside the narrow limits of the shell. The embryo is situated quite close to the yolk which furnishes the nutritive material for its early development, the white being used later. . . .

"Since in all cases the egg is designed to furnish the sole source of material for growth and development of the young individual for a considerable time, it is evident that it must contain all the elements required; that is, that it must be a perfect food for the purpose intended.

"Milk is another familiar example of animal food containing all the elements of a complete food for the young and growing individual. Milk and eggs are frequently spoken of as perfect foods on this account. The designation is, however, misleading, for although it is true that they contain all the required elements for the growth and maintenance of the young bird or the young mammal, as the case may be, the elements are not in the right proportion for the sole nourishment of an adult individual. . . .

"The methods of serving eggs alone or in combination with other food materials are very numerous. Cooked in various ways they are a favorite animal food, taking the place of meat to a certain extent, while raw eggs, usually seasoned in some way, are by no means infrequently eaten. Boiled eggs are often used for garnishing or ornamenting different foods. Eggs are combined with other materials in various ways in many made dishes. They are used in making cakes and such foods to improve their flavor, color, and texture, while in custards, creams, etc., they thicken the material and give it the desired consistency. . . . Well beaten or whipped egg white is used to leaven many forms of cake and similar foods, as well as to improve their flavor. The beaten white encloses air in small

bubbles, which become distributed throughout the mass of dough in mixing. The heat of cooking expands the air and makes the walls of the air bubbles firm, so that the porous structure is retained. The power to inclose and retain air when beaten varies, being greatest in the fresh egg and much lessened in packed or old eggs. Convenient leavening powders have lessened the number of eggs used for this purpose. Sponge cake however, [also angel food] is a familiar example of food so leavened. This use of eggs explains some of the recipes in old cookery books which call for such large numbers of eggs. These uses are all familiar; the reasons for them are doubtless seldom thought of. . . .

"The total number of methods of preparing and serving eggs is very large, but in nearly every case it will be found that the method of preparation is only a more or less elaborate modification of one of the simple methods of cooking. . . .

"As ordinarily applied the term 'boiled eggs' refers to eggs cooked in the shell in hot, though not necessarily boiling, water. Perhaps the most usual household method of boiling eggs is to immerse them for a longer or shorter time in boiling water. An egg placed in boiling water not over two minutes will have a thin coating of coagulated white next the skin, the remainder will be milky but not solid, while the yolk, though warm, will be entirely fluid. This stage may be called 'very soft-boiled.' If the egg is kept in boiling water a little over two minutes, the white becomes entirely coagulated. The egg, thus cooked, may be termed 'waxy.' If the boiling is extended to three minutes or so, the egg shows a tendency to rise in the water, and will be solid throughout, i. e., 'solid boiled.' If the boiling is continued up to ten minutes or longer, the 'hard boiled' egg results. The white of such an egg is hard and elastic, and the yolk crumbles readily. All these changes are due to the more or less complete coagulation and hardening of the albumen of the egg by heat. If egg white is gently warmed, white fibers will appear, becoming more numerous until at about one hundred sixty degrees Fahrenheit the whole mass is coagulated, the white almost opaque, yet it is tender and jelly-like. If the temperature is raised and continued to two hundred twelve degrees Fahrenheit (the temperature of boiling water), the coagulated albumen becomes much harder, and eventually more or less tough and horn-like; it also undergoes shrinkage. . . . The yolk of egg coagulates firmly at a lower temperature than the white.

"The hardening and contracting of egg white at a continued temperature of boiling water explains the curdling of custards, shrinkage and toughening of omelets, souffles, *meringues* sponge cake, and similiar mixtures. It also explains the use of egg white for clarifying coffee, soup, or other liquids. The albumen, which is mixed with the liquid before boiling, coagulates and incloses the floating particles, leaving the liquid clear. When egg-shells are used for this purpose, the clarifying properties are due to the egg white still adhering to them, and not to the shells.

"The changes in the albumen noted above suggest the idea that it is not desirable to cook eggs in boiling water in order to secure the most desirable product. Those who have given attention to the science as well as the practice of cookery recommend 'soft-cooked,' 'medium-cooked,' and 'hard-cooked' eggs, all of which are cooked at a temperature lower than two hundred twelve degrees Fahrenheit. In soft-cooked eggs, properly prepared, the white resembles a soft, thick curd, while the yolk is fluid. Except for a suggestion of rawness, there will be little flavor, provided fresh eggs are used. Medium-cooked eggs are more thoroughly cooked than those just mentioned. . . . The white is soft and tender and the yolk slightly thickened. The flavor (which is developed by cooking) is more pronounced than that of a soft-cooked egg and is generally considered more agreeable. When an egg is covered with boiling water in a double boiler, and the temperature of the water in the outer vessel maintained at one hundred eighty to one hundred ninety

degrees Fahrenheit for thirty to forty-five minutes, the hard-cooked egg results. In this the yolk should be dry and mealy and the white solid yet tender."

Very delicate stomachs can sometimes assimilate such hard-cooked eggs when no other food can be retained.

An egg dropped in a pint of boiling water and placed on the back of the stove for six minutes will be soft-cooked; or for eight minutes medium-cooked.

Bearing clearly in mind the end desired, each cook should experiment for herself, in order to secure uniform results. The amount of water used, the number, size, and freshness of the eggs, and the kind of vessels used are important factors.

"Poached or dropped eggs are removed from the shell and then cooked in water. Theedichum recommends the use of salted water, to which a little vinegar has been added. The reason for this is, perhaps, that ascetic acid (vinegar) tends to precipitate albumen; that is, to prevent a loss due to some of the egg being dissolved in the water. Flavor may also be one of the objects sought."

Eggs may also be poached in milk, using one cup of milk to half a cup of water, for six eggs. When boiling drop in the eggs and place where they will cook slowly for ten minutes. Serve on toast. In poaching, eggs may be held in nice shape by placing muffin rings in the pan, and dropping the eggs in them. To steam eggs break into egg cups and steam for ten minutes.

"The omelet is generally regarded as one of the most appetizing forms in which eggs can be served. It consists of the beaten egg, with a little milk, water, and cream or melted butter added, quickly cooked in a little fat or butter in a suitable pan, and folded over so that it may be turned out of the pan in a half-round form. Some cooks insist that the best omelets are made by using hot water instead of milk or cream. The hot water is stirred into the egg yolk in the proportion of one tablespoonful to an egg. Scrambled eggs resemble an omelet in preparation, but no effort is made to preserve the characteristic form and appearance of the omelet. Generally speaking, lightness is desired in an omelet and thorough mixing in scrambled eggs. The former is secured by beating, the latter by stirring."

Omelets may be varied by adding in the fold, chopped ham or chicken, green peas or corn; or jams may be used in this way.

"Eggs are especially rich in protein (the nitrogenous ingredient of food). This material is required by man to build and repair the tissues of the body. Some energy is also furnished by protein, but fats and carbohydrates supply the greater part of the total amount needed. . . . As shown by analysis eggs consist chiefly of two nutrients, protein and fat—in addition to water and mineral matter or ash. Carbohydrates are present in such small amounts that they are usually neglected in the analysis. . . . In composition eggs resemble such animal foods as meat, milk, and cheese, more than such vegetable foods as flour and potatoes. The cooked egg does not vary materially from the raw. The yolk and white differ greatly in composition. The yolk contains thirty-three and three tenths per cent of fat, while the white is practically free from fat. The yolk contains fifteen and seven tenths per cent of protein, while the white has twelve and three tenths per cent.

"There is practically no difference in composition between hens' eggs with dark shells and those with white shells, although there is a popular belief that the former are richer. Experiments justify the statement that the eggs of one breed, whatever the color of the shells, are as nutritious as those of another, provided they are of the same size and the fowls are equally well fed.

"One of the constituents of egg albumen is sulphur. The dark stain made by eggs on silver is doubtless correctly attributed to the formation of silver sulphide."

Raw eggs or eggs only slightly cooked are commonly said to be very digestible, the idea being obviously that they digest readily without giving rise to pain or other physical discomfort. Another meaning of the term digestibility refers to the thor-

oughness of digestion, that is to the total amount of material which any food gives up to the body in its passage through the digestive tract.

"Jorisseune . . . states that he regards the yolk of raw, soft-boiled and hard-boiled eggs as equally digestible. The white of soft-boiled eggs being semi-liquid, offers little more resistance to the digestive juices than raw white. The white of a hard-boiled egg is not generally very thoroughly masticated. Unless finely divided it offers more resistance to the digestive juices than the fluid or semi-fluid white, and undigested particles may remain in the digestive tract many days and decompose. It is obvious that thorough mastication is a matter of importance. Provided mastication is thorough, marked differences in the completeness of digestion of the three sorts of eggs will not be found. . . . The length of time of cooking eggs has less effect upon the thoroughness of digestion than upon the time required for digestion. In a healthy man the latter consideration is probably not a matter of much importance. In the diet of sick persons and invalids it may be more important.

"Eggs are nutritious food, and are valuable for giving variety to the diet and for furnishing a light, easily digested, nitrogenous food, especially suitable for breakfast or other light meal, an important item for those of sedentary habits.

"Many families of moderate means make a practice of buying fresh meat for but one meal a day, i. e., dinner, using for breakfast either bacon, drier beef, codfish, or left-over meats, etc., and for lunch or supper, bread and butter and the cold meat and other foods remaining from the other two meals, with perhaps the addition of cake and fresh or preserved fruit. It is the thrifty housekeeper who uses all her material as economically as possible in some such way, who is likely to fall into the error of excluding eggs at higher prices almost entirely from her food supply. If her economy was directed principally to restricting the use of eggs in the making of rich dessert dishes, cake and pastry, one might not only refrain from criticising but welcome the circumstances which necessitated the making of simple and therefore more wholesome desserts. But usually the housekeeper economizes by the more obvious method of neglecting to serve them as a meat substitute.

"The statement so frequently made by housekeepers that eggs at twenty-five cents per dozen are cheaper than meat is true in one sense. Not, of course, with reference to the total amount of nutrients obtained for the money expended, but because a smaller amount of money is needed to furnish the meal. That is to say, whereas at least one and one fourth pounds of beef-steak, costing twenty-five cents, at twenty cents per pound, would be necessary to serve five adults; in many families five eggs, costing ten cents, at twenty-five cents per dozen, would serve the same number and probably satisfy them equally well. If the appetites of the family are such as to demand two eggs per person, doubling the cost, it is still twenty per cent less than the steak. . . . These statements must not be understood as advocating the free use of eggs at any price, but merely as pointing out that even at the higher prices the occasional use of eggs in place of meat need not be regarded as a luxury.

"Recently in Germany twenty methods of preserving eggs were tested." More or less of the eggs treated by all of these methods, with the exception of three, were unfit for use. "Of these three, preservation in a solution of water glass is especially recommended. For this purpose dissolve one part of the syrup-thick, commercial water glass in ten parts by measure of water. Only pure water should be used. It is best to boil and cool it before mixing with the water glass. The vessels in which the eggs are to be packed must be sweet and clean, and the packed eggs should be stored in a cool place, as they will not keep well where it is too warm."

A thousand questions man may raise,
And answering one, spend all his days.—A. J. Keck.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The following is from the *Literary Review* published by the Union Press, Philadelphia. It is a publication chiefly of very brief reviews of books suitable for the Sunday-school library. We give the reviews not for what there is in them only, but more particularly because it suggests what seems to us to be a very good plan to work on to get a book catalogue for our own use. But who will review the books? Who has time at their disposal for this work? Speak up.

Is There no Need for the Sunday-School Library?

It is a truth many booksellers will vouch for that the sale of books for Sunday-school libraries has declined, until now the demand is so small that they can not afford to carry stock. It is also a truth that many children refuse to take books from the Sunday-school library, who seek after and succeed in getting the ephemeral novels of the day, almost all of which have a taint of coarseness and immorality, which they read with avidity. Books intended for the entertainment of adults may do no harm to the men or women who read them; but who can tell the harm that may be done to the child of twelve or more years who reads these novels, in which subjects are touched upon that should not even be whispered in the presence of children? It was not so in your childhood, father or grandfather; nor was there the lack of respect between the sexes that is apparent now.

Can it be that the liberal education of the age, of which we hear so much, is responsible for the lack of taste for pure and safe literature exhibited by the young? We hope not; for we believe sincerely in progress. Yet we would welcome again a return to that condition in which purity and chastity would be held up before the eyes and minds of the young as a condition to be sought after and retained.

Or can it be that the great increase in public and free libraries has opened to children avenues of literature that satisfies them more than the books containing moral or religious teachings which they would find in the Sunday-school library?

If this is the case, should not great care be exercised by the librarian and his assistants in such institutions to ascertain truly the character of books called for by the children of various ages, and to take measures to direct in their reading those children who evince a liking for literature that may be harmful to them?

If the children of the land are debased by their use of public and free libraries, then the money devoted yearly to the establishment and sustenance of these institutions should be diverted to other uses.

The Sunday-school library should be distinctly an educator in good morals, purity of life, and Christian character. The books suitable for such a library need not necessarily be dull and uninteresting; and the librarian or committee that brings the right kind of intelligence to the work can easily make a selection of books that will be safe to place in the hands of the young, and which will include books of spirited adventure and stirring scenes for the boys, as well as the particular classes of books girls want and will have.

It is as much the parents' duty as it is the duty of the officers of the Sunday-schools to arouse themselves to these facts, and to make a determined effort to furnish through the Sunday-school library the best, safest, and purest books for their children and scholars to read.

Look at it that *you* do your whole duty to the children and to God!

W. H. H.

REVIEWS.

"The Awakening of Anthony Weir." By Silas K. Hocking. 12mo, cloth, 431 pages. Seven illustrations. Price \$1.08, net; postage extra, 12 cents.

Anthony Weir was the popular pastor of a city church of which it was said, "Martyr Gate is the most select social club in Workingham." More wealthy parishioners rolled to its doors in carriages than to any other church in the city. The young pastor was paid to minister to their desires rather than to their needs. He preached eloquently, to tickle their ears without disturbing their consciences. Of course, the good-looking, eloquent, and popular minister was a social favorite. He must marry a rich girl, to gratify his desire for success, even if a genuine love be sacrificed. His schemes for accomplishing this object of his ambition were met by counter schemes, culminating in a mysterious and dastardly plot that nearly proved his undoing. Through manifold tribulations he is at last "awakened" to the true meaning of life and its opportunities. The story gives idyllic pictures of true love enjoyed by other clergymen less worldly, but more truly wise than the unsatisfied hero; for we may call him a hero at the end, although he is quiet otherwise in his early ministry. The writer is keen and almost merciless in dissecting motives and exposing shams. There is a masterly word-picture of the fascinations of gambling at Monte Carlo, where the minister goes for the benefit of his health, under the escort of some wealthy parishioners. Genuineness, purity, self-sacrifice, "other worldness," spirituality, love, get their recognition after a while. It is a fascinating book for older scholars and adults, to be pondered as well as read.

"Belshazzar." By William Stearns Davis. 12mo, cloth, illustrated. Price, \$1.08, net; postage extra, 11 cents.

This story was published as a serial in *Everybody's Magazine*, and it is said to have contributed largely to the success of that journal. It is a story of the reign of Belshazzar, king of Babylon, and its principal characters are persons mentioned in the Bible. Among these are Darius, afterwards king of Persia; the Prophets Daniel and Isaiah, all of whom stand out vividly in the course of the story, which ends with the mysterious writing on the wall during the great feast, and the overthrow of the city by Cyrus, king of the Persians. It is exceedingly interesting, and will hold the attention of the older readers.

"Castleton's 'Prep.'" By Charlotte Murray. With six illustrations by Florence Reason. 12mo, cloth, 292 pages. Price, 90 cents, net; postage extra, 10 cents.

To boys, in schools, the "Prep" is quite familiar, being a short designation of the preparatory school in which they fit for college. Castleton did not feel that his education was finished when he left the university. As a prospective member of the British Parliament, by right of his noble birth, he meant to fit himself for those high duties by taking another "Prep" course. And it was a curious school he chose—no less than keeping a stationer's shop in a provincial seaport town, adopting for the time being the name "Strange," in order that his identity might not be revealed, nor his purpose to study life from the level of the common people thwarted. The young stationer believed in the gospel of helpfulness, and carried it out so generously that the rector, although not knowing his helper's social position, was led to respect his character. The rector's daughter, Clare, is a quaint little angel of mercy, although she insists that the newcomer shall call her "Miss," lest he lose influence with the people by seeming disrespectful. Soon an awful grief shadows the rector's home, and "Strange" and his sister proved friends in need. Of course awkward complications arise, and the young nobleman awakens the suspicions of Clare's cousin, a clergyman of great sincerity, but scant knowledge of the world.

"A Frigate's Namesake." By Alice Balch Abbott. 12mo, cloth, 204 pages. Price, 75 cents, net; postage extra, 8 cents.

The story of a little girl called Essex Thurston, who was interested and well-informed in naval history. Our story follows Essex through childhood to college days, and, before closing, gives us a glimpse of Essex as she has the honor of christening the warship "Winegan", which duty she performs very beautifully.

(Continued.)

Letter Department.

DES MOINES, IOWA, February 23.

Dear Herald Readers: The district conference convened here on February 21 and 22, with the Sunday-school and Religio conventions on the 19th and 20th.

Thursday afternoon the Religio met, the seven locals of the district reported, and with the seventy-eight Home Class members makes a total of one hundred and ninety-seven Religians in the district. A resolution of appreciation of the *Religio Quarterly* was adopted. The full number of delegates to which the association is entitled in the General Convention was chosen. The Religio will make an effort to place ten thousand tracts in the district during the coming year.

The District Sunday-school Association met on Friday. Nearly all the schools of the district reported. Six dollars were voted to aid in the distribution of literature in the district. Officers elected for the coming year were: Superintendent, Wardell Christy, of Dallas Center; assistant, W. C. Earhart, of Mingo; secretary, Elsie Russell, of Grinnell; treasurer, Ida Wert, of Newton; librarian, Mattie Hughes, of Rhodes. The full quota of delegates to the General Convention was chosen. Announcement of the South Sea Island disaster was made on Friday. Resolutions of condolence were adopted in behalf of those people, and a collection of twelve dollars was taken for their relief.

The district conference convened on Saturday, the 21st inst. District officers all present. The eleven branches of the district reported, and all but one had chosen delegates. Sixteen of the twenty-one elders of the district reported, fourteen of the twenty priests, nine of the thirteen teachers, and five of the ten deacons. Committee on reunion reported in favor of Rhodes, and August 15 to 25 as the time for the reunion of 1903.

On Sunday, the 22d, Sunday-school session met at nine o'clock, in charge of the district officers. At a quarter to eleven Elder T. F. Jones was the speaker. At half past two the Saints assembled for prayer service. The church at this hour was filled beyond seating capacity. In the hour seven prayers and thirty-eight testimonies were given, and four children were blessed. The prayer service was one of the most spiritual ever witnessed in the district. After the season of prayer had ended and a number of testimonies had been given, Elder M. M. Turpen, who was in charge of the service, arose and began to exhort the Saints in a very earnest and impressive manner. The Holy Spirit rested upon him in power and he spoke in an unknown tongue. He immediately gave the interpretation, which was an exhortation to the Saints of the district to be more faithful, that we had been neglectful of duty along different lines, with the promise that God would pour out his Spirit in greater measure upon the Saints of this district, and that Christ would soon appear. At the close of the interpretation Sr. Cora Earhart arose and with sobbing voice began to bear her testimony. She occupied thus a few minutes and then ceased to speak, still occupying the floor. Then with a voice calm and sweet, her face beaming with brightness, and the tears removed from her eyes, she began with "Thus saith the Lord." She gave a lengthy exhortation to the Saints along several lines, of chastisement, of counsel, of promise, and finished with "thus saith the Spirit and sat down. A number spoke in quick succession acknowledging neglect of duty with resolutions of more faithfulness. Elder J. F. Mintun then arose and with "thus saith your God" told the Saints that space was granted for repentance, but for some the time had passed, with promise of greater blessings from heaven. He spoke at length. Individual speaking continued, and twice again did the Spirit speak to individual members, to one in the severest manner of chastisement, and to another in the form of great promise. Every Saint present was deeply moved by such a manifestation of God's power and love for his children. Saints could not wish for days agone when

God's blessing was poured out upon his people, but rejoiced in the living present, and praised the most high God.

The Religio met at six o'clock in the evening of Sunday, and Bro. Mintun was the speaker of the evening. Thus closed one of the best conferences ever held in the district. Nearly all parts of the district were represented, and those attending went out from the conference better prepared for the work before them. The next conference will be held at Boone, June 13 and 14.

A. A. REAMS.

ENGLAND, February 11.

Editors Herald: Since our last communication we have been looking after the interests of the work in this land and attending to the various duties incidental to missionary life. We are pleased that we can report progress, while not able to report a long list of baptisms; still we have had an appreciable number added to the church within the last year. Missionary work is not prosecuted similarly as it is in the United States, for the reason that we can not obtain schoolhouses or halls, and we do not have the numbers to preach to that our brethren have in most places in the States. If we are successful in getting out three or four strangers on an average we feel that we have reason to congratulate ourselves. While it is not often we have opposition of a virulent order, yet we have what is worse and more discouraging, that contempt and almost impenetrable indifference which is very common in this land. We are also attacked openly and surreptitiously through the press and then refused a hearing when we assay a reply, hence our principal work in proselytizing is by tracting and open air preaching when weather permits. Still in spite of every obstacle the work is developing and assuming proportions and permanency that will be apparent to all in the near future.

We have organized four branches in the last six weeks in the following places: Glasgow, under the presidency of Elder James Wilson, assisted by Bro. W. Plunkett as priest, William Carney as teacher, and John Hepburn as deacon. There are very bright prospects in the city. Several are investigating who will in all probability be numbered with us in the near future. If the church will give us two more missionaries in the land of Scotland, we hope to effect some good work, as we have two good branches there now.

Warrington, in Lancashire, not far from Liverpool, was next organized. Brn. John Schofield, Grundy, and Fish are in charge of branch affairs, all of whom are able, spiritual-minded men. We have expectations of this branch becoming a power for good in that part of the mission. Stockport Branch under the guidance of Brn. George Baty, Nadin, and Usherwood. Quite a few outsiders are interested and there is a bright future before the work there. Bro. G. Baty is an experienced minister, wise and diligent in the performance of his duty.

The Enfield Branch, London, was organized on January 30, and is under the presidency of Brn. T. J. Sheldon, Kemp, and Judd. We have a number of energetic and intelligent young men, who, if faithful, will prove by and by able defenders of the truth. We organized a district in Leeds, January 10. Bro. Thomas Taylor was elected president, T. Robert vice-president, Samuel Warren clerk, William Rudd as Bishop's agent. Leeds is one of the flourishing commercial centers of this country, the leading city in Yorkshire, the largest shire or county in England. There are very many towns surrounding, which can be reached easily and under persistent and judicious labor there are prospects of many branches being established in this county. If the brethren are faithful in discharging their duty many will ultimately be gathered into the fold.

On January 31 we organized a district in London to be known as the London District, which takes in an area of fifty miles, all within the sound of the famous Bow Bells. The Spirit of God was felt in great power in the organization of this district, and also in the organization of the Leeds District, evidencing God's

approval of what was done. The London District has upwards of twenty officers and a large number of active members. Bro. Sheldon was elected president, Bro. Kemp secretary, Bro. Cliff Bishop's agent, and A. Bradshaw treasurer. Bro. Sheldon has done a good work during his sojourn in this city. He is respected, and his efforts highly appreciated. He has manifested much executive ability, and his efforts have been ably supplemented by the local ministry. We were much pleased to note the deepening of spirituality in this large city among the members of the church. Truly, a wonderful change for the better has been wrought here during the last eighteen months. If the church can keep two traveling missionaries in this the metropolis of the world for some years there could be much good work done, and surely London with nearly five million of inhabitants should have our attention.

The organization throughout the entire mission is in good shape, and we feel that the command of God to set in order the affairs of this mission has been complied with. A bishopric, evangelical ministers, have been set apart to occupy in their respective places, a quorum of elders and a quorum of priests have been organized. The spiritual status of the work generally is encouraging. Love and harmony prevail among the ministry, both missionary and locally, and there seems to be a fervent desire on the part of all to get the work on a firm and permanent basis and gather in the honest in heart. It is gratifying to us to be able to report sincerely that the missionaries, without exception, have done their best to magnify their calling, and that we have been heartily supported in all our efforts by the local ministry and that they have our unlimited confidence and esteem. The secretary of the mission, Bro. William Armstrong, has rendered faithful service in his capacity. He and his wife have prepared a permanent home in Manchester, for the missionary, supported by the Saints of the Manchester District. They have done all within their power to make us welcome while domiciled with them. Wishing all God-speed and success universally to the cause we love,

Your brethren servants,

GOMER T. GRIFFITHS,
JOHN W. RUSHTON.

KANSAS CITY, Missouri, February 20.

Editors Herald: Myself and family are all well and happy in the Lord. I am busy in my labors here in this city. God has blessed me marvelously in preparing the way before me so that I could reach the people. Heretofore it has been quite difficult for us to reach the people, but it seems that the hastening time has come and God is preparing the way. This year I have been invited to preach four times for the Holiness people, twice for the Baptist. On last Friday evening I had a most excellent time at the Baptist church; after the minister talked a little while, he said, "I am going to call on Elder Warnky, and I feel impressed that he will give us a real Holy Ghost sermon." And sure enough I did. At the close I received an invitation by a Baptist lady who had heard me once before to come and preach at her house 605 East Seventeenth Street, to which I consented. Will preach there Saturday night. I am informed her minister is invited to be present. Last Tuesday night I preached at 817 Missouri Avenue, at the house of Mr. Hedrick where I have a regular appointment weekly. Two ministers were present, one a Holiness the other a Methodist. They received the word gladly. Mr. Hedrick gave his name for baptism, and will wait for the return of Elder W. A. Smith to baptize him, as Bro. Smith is the first Latter Day Saint through whom his understanding was opened. Next Sunday I will preach at 921 Charlet Street by invitation. I have also an invitation to come and preach at 562 Holmes Street. It is quite a marvel to me to see the change that has come over the people desiring to hear; and in preaching I never enjoyed better liberty in my life. Bro. William Brown has been of excellent assistance to me.

F. C. WARNKY.

OSKALOOSA, Iowa, February 17.

Editors Herald: I have just closed a meeting at Gracehill, Washington County, of five weeks duration, resulting in six baptisms and the making of many friends to the work, or as the Moravian minister puts it, "Mormon sympathizers." One good friend brought his organ to the schoolhouse and the young people took entire charge of the singing. I began the meeting on January 12. Bro. J. F. Mintun came on February 4 and stayed until the 12th. I remained until this morning, when I came to this place.

Last night a Bro. Morris, who lives about six miles out in the country, was thrown from his wagon and severely hurt, how seriously it can not yet be determined, but he seems some better this morning. Bro. C. B. Brown here is also on the sick list, but thinks he is getting better.

Bro. and Sr. E. L. Moorman, by whose call I went to Gracehill, expect to go to their farm in Douglas County, Missouri, early next week. If all isolated Saints were as anxious for the spread of the gospel as are Bro. and Sr. Moorman, more new openings could be made in this district.

H. A. McCoy.

From Over the Border.

Editors Herald: Sheltered from the raging storm and freezing temperature without, I write. Your columns never lose their fascination for me, notwithstanding we now have a mission paper of our own this side the border.

Bro. A. E. Mortimer and I are holding services nightly, preaching to audiences mostly composed of Saints, whereas only recently we were preaching to large, attentive audiences of outsiders at Leadbury. At the latter place, our efforts were the first proclamation of our peculiar philosophy, and our twenty-four long sermons aroused them some. Interest was good and an exceptional spirit of investigation was manifested. Numerous invitations were accorded, some of which we complied with, according to our limited possibilities. We stayed about five miles from the seat of operations, and were compelled to do much driving, some of it none too pleasant.

Last week we baptized and confirmed three. Possibly others may obey ere our departure for another point, about thirty miles distant.

A few days ago while visiting at a home in Leadbury, a man of wealth entered the room. He said: "O! you're one of these preachers that's preaching in the schoolhouse, are you?"

"Yes, sir," was my prompt reply.

"Why don't you fellows go and preach to the heathens? Why preach to people here where they are nearly all Christians and have two good churches right within their easy reach?"

Taking into consideration the object of my visit and my surroundings I disposed myself not to be too abrupt with one of whom I knew absolutely nothing but what I read in the few minutes conversation between him and others preceding. I answered: "We have a congregation only a few miles from here, about five, and I certainly am unable to see that we are unreasonably out of our latitude in coming, in stepping so short a distance to give a mission. And then I am not aware that all the people in this community are members of the two churches. On the contrary, I have been informed by those who ought to know that quite a percentage of them are not church members, and that some who are, are tired of the old theologies and want something better. Then, we sustain not a very large missionary force in Canada; we prosecute missionary work in foreign countries and in heathen lands, in the islands of the sea."

"Well," says my opponent who began to manifest a spirit of antagonism, "we are all missionaries."

"Yes," I answered; "I can conceive of a certain sense in which we may all be said to be missionaries since it is the duty of every man to interest himself in the welfare of his fellow beings to the extent of inducing them to accept of the gospel and be saved. But as for everybody having an equal right to admin-

ister the ordinances and stand beside the sacred desk and deliver the word I should take exception to that." He rejoined: "Jesus said, 'Go ye into all the world and preach the gospel to every creature.'"

"Indeed, my friend, but he did not say that to you."

"Yes he did, and it applies to me as much as anybody."

I saw he was bound to fight and I said with a force that rather surprised him; "I deny your statement, sir; it is a downright falsehood, and we'll thrash it out. I call upon you to prove your assertion. You have made an assertion and you are the proving party; the burden of proof rests upon you."

He refused to do so and insisted that I was obliged to disprove his statement. I took my Bible and turned to Mark 16. I read the verse he quoted. He listened patiently. "'Go ye.' 'Ye;' who does this mean? Let us read the preceding passage: 'Afterward he appeared to the eleven as they sat at meat. He is now in the company of the eleven, no one else. No other character is introduced before the occurrence of these words: 'Go ye therefore' which proves conclusively that it refers only to them. And now you have no more right to apply that language to yourself than you have to steal the papers of some dead constable and go and make arrests thereupon. Again, if it is a fact that the 'Go ye therefore' in question was a sufficient qualification for all ministers throughout future ages, why was it necessary for ministers after that to have a 'Go ye therefore' of their own, an individual 'Go ye therefore.' Why was it necessary for Paul and Matthias and Timothy to have personal or separate qualifications if the qualification of the Twelve was all-sufficient for all others in time to come?"

I judge that he began to think that instead of jumping on a helpless boy as he probably expected, he had underestimated his prey, and finding himself unable to repel an avalanche of argument and scriptural citations he sought refuge in some insinuations about the Book of Mormon. I was determined to run him down and spank him till he gave up; not for his particular good, but for the satisfaction of the family who were interested in ascertaining the truth of some of the yarns afloat, and which he was trying most desperately to propagate.

"What do you know about the Book of Mormon?" I asked.

"A good deal; I have read it."

"Will you please tell me something concerning its teachings? Does it say anything concerning Christ?"

"No, Christ is not mentioned in it."

"How many books does it contain?"

"I don't know."

"Give me the names of some of the books."

"I can't."

"That just convinces me, sir, that you never read the Book of Mormon at all. It abounds with the teachings of Christ from beginning to end; Christ's name is frequently mentioned; and have we not delivered, at least, three sermons on the subject over here in the school" (addressing the family), "and did I not read from it to show how Christ came here and established his church after his ascension from the Eastern Hemisphere?" "Yes," they said.

"But it is twenty years since I read it, and I can't remember all it contains."

"Suppose a man were to come to you and affirm that he had read the Bible twenty years before and would positively testify that it contained nothing about Christ; that Christ's name was not mentioned in it; could not give the name of a single book from Genesis to Revelation; would deny some of its greatest characteristics. Would you believe he had read it?"

"No."

"Exactly; and on the same ground I do not believe you ever read the Book of Mormon."

Becoming fully convinced that he was not equal to any issue he confessed his weakness and asked me to meet their preacher. I asked his name and where I would find him. He told me;

said that he would take me to him on the following Tuesday if I would meet at a place he named. But when I took out my memorandum book to write name, etc., he backed squarely down. He at length left amidst the laughing of those to whom I was eagerly trying to show the true way that leadeth to the fount of life.

Elder Mortimer and the writer administered to a girl not long ago upon whom the doctor was proposing an operation for appendicitis. Thanks to God, she recovered without the cruel knife and was soon afterward baptized into the church.

Last Sunday a prophecy was given through my colaborer in the prayer-meeting. One was called to the eldership and words of admonition were addressed to the branch.

SEAFORTH, Ontario, February 19.

ALVIN KNISLEY.

OMAHA, Nebraska, February 25.

Editors Herald: The conference of the Northern Nebraska District, held at Omaha from the 30th ult. to the 1st inst., passed off very pleasantly and we believe profitably. The two-week protracted meeting which followed was well attended, and a good interest was manifest. Bro. Alexander H. Smith did the greater part of the preaching, as all seemed desirous of hearing him. A good portion of the Spirit was present during the entire effort, and we think much good was done. Bro. A. H. Smith is still with us and is at work in the discharge of his duties; but perhaps I should not say anything farther with reference to his work, as the Saints understand what it is. The writer has much enjoyed his efforts and the pleasure of his company and fatherly advice.

Everything seems to be moving along fairly well, and there is still work within the reach of those who like to be busy in the service of the Lord.

Perhaps I should have written sooner, but have neglected to do so until now.

We are still interested in the work, feeling that God is the author of it and that the Holy Spirit is given to all those who work for its advancement that souls may be saved and God glorified.

CHARLES E. BUTTERWORTH.

ATCHISON, Kansas, February 23.

Editors Herald: Since coming to this city, January 15, I have found it a good field for work in more ways than one. I have found good Saints, and whatever the officers have been in the past, the present force are alert to their duty, having come to a better understanding of the law through their experiences and the experience of the church in this place.

A part of the work necessary to be done here, as in many other places, is the enforcing of the law against offenders, thus to purify the church and prepare it for its great mission. The gospel standard must be unfurled and made honorable by the exemplification of righteousness among the Saints. "The old leaven" must be purged out; that that has accumulated by laxity and slothfulness on the part of officers who have not known, or having known have not done their duty. While the purifying work within is going on, the missionary work is also moving, and I predict numerous accessions in the future.

One week ago to-day, amidst the blizzard, I baptized four (two being heads of families) in the waters of Deer Creek, two miles north of town. Others are interested.

Conference of the Northeastern Kansas District was held here last Saturday and Sunday and was highly spiritual and profitable. Brn. I. N. and Ammon White gave us some splendid sermons, I. N. continuing with us till the 19th.

Yesterday, Saturday, I attended the Seventh-day Adventist Sabbath-school at their church on North Fifth Street, and being invited to occupy the pulpit after Sabbath-school, did so with fine liberty on the first principles, "laying on of hands with the rest." Was invited to come again, I asked for the church to

hold a series of meetings in, and am to know next week when the request shall have been put before the church.

To-night I commence meetings at a schoolhouse three miles southwest of town. With branch work, missionary work, etc., I rejoice in having enough to do and in seeing no place to stop or stand still.

By the way, my conscience does not trouble me in temporarily presiding over a branch as I feared it might. I never felt better spiritually and am thankful for improved physical health.

Yours in the conflict,

711 North Ninth Street.

F. M. GOWELL.

COALGATE, Indian Territory, February 21.

Editors Herald: The time is passing very fast and it is very precious to us and we must keep busy every day of our lives. I want to do all that I can to push this work on, because I know that there is something in it. I know that there is a power behind it; and it is the power of the Lord. I have not been in this work very long, but I am very glad I took the step.

At this place there are only a few Saints, but if all would meet together and take an interest in the work it would not be so easily overthrown. Bro. Rush has moved here from Tennessee. A prophecy has been uttered here concerning the upbuilding of the work. It was that there should be Saints come here to help carry on the work. It seems to me like the Devil has stopped working on the outside of the church entirely within the last year or two, and has commenced on the inside. I know that is the way he is doing here, but that does not weaken me any in the faith. I want to live right and do my duty toward the church.

This year is the first that I have attended school since I came into this glorious work, and the Lord has blessed me wonderfully in my studies; he has helped me in many different ways. Let us all live so that we can enjoy that thousand years of reign with Christ. There is a wonderful blessing awaiting us in the next world if we only live for it, but we can not sit down and do nothing and get those blessings. We will have to keep going forward because there is no standing still.

My father is making a great sacrifice to send me to school, and I am going to put in my time to advantage.

We have not had any preaching here for a good while, and when this bad weather is over we would like to have some one come and refresh our minds.

I ask the prayers of all that I may hold out faithful until the end.

C. W. HUFFERD.

CORMORANT, Minnesota, February 21.

Editors Herald: The letter department of the HERALD and *Ensign* are of much interest to me. In fact, both papers fill a very important part in our spiritual welfare. Hope that my finance will hold out to continue taking them both, as I have been a constant subscriber since I came into the church about eighteen years ago. As the years have been passing I feel that I have been strengthened.

Bro. T. C. Kelley held forth five times in S. A. Halgren's hall recently, with good result. One baptized and Saints strengthened. Hope General Conference may deem it wise to return him to Minnesota again, for there were quite a few interested in the way he presented our cause. May the Lord add his blessing.

W. W. McLEOD.

PROVIDENCE, Rhode Island, February 21.

Editors Herald: The Religio work is on a decided advance in this city, onward and upward. The junior members are at work in spiritual and intellectual ways, which betray progress.

Sunday-school matters are still progressing under the direction of Brn. John Suttill and Otis Toombs. We have a fine library in our local school, and hope by mutual work to make it effectual for good as also every other department of God's work.

ARTHUR B. PIERCE.

FULTON, Kentucky, February 22.

Editors Herald: I embraced this gospel the 14th of last May. We have prayer-meeting every Wednesday night. There are just a few Saints here, and we meet much opposition. We should always try to please our great Redeemer, letting the people of the world who are not of us speak what they may concerning our creed, for our creed is all truth. Jesus says, "If ye do the will of the Father, ye shall know of the doctrine, whether I speak of myself or whether it is of God." This is clear enough to cause us to press forward and do what we can for the Master's cause.

I have three little children, two boys and one girl. I want to raise them so they will be pleasing in the sight of God.

My husband is not a believer. I want the prayers of the Saints and the Prayer Union, that he may come into the church before it is too late.

I scarce could do without the HERALD. I do not see how any Saint can. I like to read the letters and sermons; they do me so much good. I wish more of the Saints would write from this place. I ask an interest in your prayers, that I may ever be found faithful to the end and have a home in Zion.

Your sister,

ALICE PEEPLES.

THALIA, Texas, February 15.

Editors Herald: It does me so much good to read the letters and testimonies of others. I am also one of the isolated ones; our closest branch is about thirty miles. I do so much long to meet the brothers and sisters; but it seems that we can not have that privilege, so I try to be patient and live so that I can receive the Lord's blessing. The Lord has been merciful toward me. I have been healed by his power; I will make a note of one great blessing I received. I was then living at Maysville, Arkansas. I had been sick for several days, and was administered to several times, but would only get relief for a short time. One evening I was taken with severe pain and cramping. Bro. Skinner went for Elder Sims, but found him sick. He came back and said we would have prayer. He knelt by the bedside in humility and sought the Lord that he might give me relief. While he was praying I went to sleep. When I awoke I was healed. This is one of the many blessings that I have received. Oh, so many times the thought comes to me, "the Lord is my shepherd, I shall not want." When I pick up the HERALD I first look at the letters, hoping to find one from some one I know. I did so much enjoy Sr. McKnight's letter. I heard her bear her testimony to this work before I came into the church.

Bro. Skinner and I are still looking forward to that visit Bro. E. A. Davis promised us when we came back to Texas. We are located in a new country. Since coming here we have had some preaching which resulted in five baptisms. Elders who chance to come this way will be welcomed; would be glad to have any come. I ask the prayers of all the Saints that we may be faithful. Your sister,

MRS. ALICE SKINNER.

CENTRAL LAKE, Michigan, February 15.

Editors Herald: I received a card dated February 4, 1903, stating that my subscription had expired and kindly asking me if I wished it continued; also stating I could not afford to be without the official paper of the church. No, no! Without the paper I would not be able to tell anything about the advancing movements of the church. So I renew my subscription; and with it I send a new one. This pleases me, for I have been the only one in this place for some time who has taken the HERALD. Still we have a branch here, and a priest, teacher, and deacon, and a number of good Saints that I truly love. I think I am the poorest one here. But blessed be nothing. I am too poor to do without the HERALD, also the church books. I am better able to do without meat. In fact, I could not tell just how poor I was if it were not for those standard measures that are given. If I had

no church books or no church papers, how could I tell that I was a poor Saint? If we measure ourselves by ourselves or compare ourselves among ourselves, then we are not wise.

Dear Saints, we can know the word only by obedience to the same. The time is at hand when every Saint should be able to rightly divide the word of truth and give a reason for the hope within him. How can we tell if we believe the same as the body we represent, if we do not study the beliefs of the body?

Our branch in this place is very much scattered. We are often hindered from meeting because of bad weather. But we make a special effort to meet the first Sunday in every month, when we have preaching and prayer-meeting and partake of the sacrament.

God has truly blessed us for all the feeble efforts we put forth to serve him. I have been to our Wednesday night prayer-meetings three times this winter, when I was the only one there. I have three miles and a half to go to get to meeting, but I have nothing to regret; the Lord has blessed me wonderfully. One of those times I had in some way failed to bring my key, so I could not get in. But I knelt on the steps and prayed to my God for help that I might ever be faithful to this great cause, and God blessed me. I know this work is true. And when we have done all we can, we have nothing to boast about, for we have done nothing but our duty. Pray for me, your weak brother.

J. R. SOPER.

LYONS, Kentucky, February 23.

Editors Herald: I came here from Athertonville, where I went to hold some meetings, but the weather was so bad that we could not. But I went from house to house and talked the gospel to them. I have preached five times here, with increasing interest, although the weather was bad. They have a large new church here and it is not plastered yet, and it was pretty cold in it. They want me to come back when the weather gets better. We have had so much rain here that the river overflowed the railroad and pike. Now we have a big snow breaking up that will still keep the road past traveling. One can hardly travel on horseback now, it is so bad in the country. When it gets warm enough to preach in this new church there can be a good work done here. It is a union church.

Yours hopefully at work,

J. W. METCALF.

CHRISTIANA, Norway, February 10.

Editors Herald: Perhaps a few remarks relative to the Book of Mormon and Doctrine and Covenants as published by the Utah church in the Danish-Norwegian language might interest your readers.

In the HERALD last year I made the statement that I would not advise our people to circulate those books, giving as my reason that they had been perverted by the Brighamites.

The first editions of the Book of Mormon, published by Hansen and Snow, could not be seriously objected to; but the third edition was changed after the manner of the late English Utah edition; the punctuation in Jacob's statement being changed and reference made to the so-called revelation on celestial marriage.

Lately a fourth edition has been published, it having been prepared by Andrew Jensen and Fjeldsted, and published by Seancky, their present Scandinavian president, all three polygamists. Some time ago, in speaking of this forthcoming edition, one of their members intimated that a change would be made in it relative to the subject of polygamy. Recently I had an opportunity to examine the new book. The Lord's denunciation and condemnation of polygamy through his servant, Jacob, has always been a difficulty in the polygamist's way. Orson Pratt admits that unless they had new revelation on the subject, the Book of Mormon would condemn them. No wonder, then, that they should attempt to moderate the statement! Jacob 2: 28, large edition, begins with the word *and*, instead of *wherefore*.

By reading the twenty-seventh verse the reader may learn the reason why. Verse thirty-two reads: "For if I will, saith the Lord of hosts, raise up seed unto me, *then* I will command my people *it*, otherwise, they shall hearken unto these things." Retranslated so as to convey the meaning fully the sentence would stand thus: "For if I will, saith the Lord of hosts, raise up seed unto me, then I will command my people to practice it" (polygamy). Then follows a reference to the document on polygamy, which latter has been inserted in their late edition of their doctrine and covenants published in Salt Lake City about two years ago. In this edition the section on marriage was taken out to give place to the above document.

This latter edition of the Doctrine and Covenants, by Mr. A. H. Lund, is a better translation in several respects, but some of the imperfections of former editions have been retained, of which we may mention that the word *general*, in section 17: 17, has been left out, also the word *head*, in section 107: 18, speaking of Joseph's posterity. Is it a mere incident that those omissions should occur just in this connection?

For their own sake I am sorry that the Utah people have made those changes in the books, for in due time they will surely turn to their own shame and sorrow.

Respectfully,
P. ANDERSEN.

KINGFISHER, Oklahoma, February 21.

Editors Herald: Collier's Cyclopedia and Compendium of Profitable Knowledge, edited by H. Irving Hancock, and published by P. F. Collier & Son, New York City, New York, says on page 360: "1845.—Joe Smith, the Mormon Prophet, killed, and the Mormons driven away from Nauvoo City, Illinois, by the mob."

This book is considered a book of reference by lawyers, doctors, and professional men in general, but you can see how inaccurate men are when copying from sources that are not authentic.

Yours for truth,
S. S. SMITH.

DERWENT, Ohio, February 19.

Dear Herald: After reading the beautiful dream or vision of a sister in this week's HERALD and also of a brother's a few weeks previous, and meditating upon such testimony as I have had, I wonder if we could ever doubt the truthfulness of this glorious work of God, while so many brothers and sisters have testimonies of the same meaning who have never seen each other and are many miles apart. How glorious, how grand! We never had such blessings in other churches. I gave this vision and some more literature to a lady who is investigating the work, and she thought it was grand.

My heart is oftentimes saddened by the opposition we have to bear. The Lord made the way so plain to me before coming into the church and while reading his blessed word I received such light as I never had before. I was filled with a season of rejoicing such as I can not express, and my heart saddened and my eyes filled with tears to think the beautiful road that leads to life eternal would be pictured out to us by the world as being so corrupt and bad; but the good Father led me into his work, for which I ever thank and praise his name. I am not living close to any branch, but am trying to get others interested in reading. I want to send and get some tracts for my neighbors to read. I hope and pray that others may be led into the light.

A sister in the faith,
D. S. GREEN.

LOOKINGGLASS, Oregon, February 5.

Dear Herald: I would say a few words to our mothers and fathers especially the scattered ones who do not have the opportunity of attending our church and Sunday-school. All our children know about the gospel is what they learn at home. We

should tell them of Jesus and his goodness to us, as soon as they are old enough to want stories of any kind. And if there are others to tell different "stories" to them we should never refuse to tell them a little story about Jesus whenever they ask for it. Even if we are very busy we can tell them of the baby Jesus in the manger, or the "lost boy" Jesus at the temple. That one interests my boy especially, as it was told in *Autumn Leaves*. By the way, we can get a great deal of help just that way, from the church papers, besides food for ourselves.

It will pay in the end to even stop in the middle of an interesting story you may be reading, to tell them such, and explain such things to them that they may have something good to think about while they play. Especially if they are boys and there is outside influence to bear upon them. I know what I say; I have two little ones of my own, the oldest only four years old, but he never tires of stories. And if I am not there to tell him one and papa is, he asks him for a "hunting story." I think the Bible stories are of more benefit. So if we can get them interested in the life and work of Jesus, the other influence will not be so great, will it? Perhaps some think it a great deal of trouble, and valuable time wasted to teach the Sunday-school lessons to the little ones. But how are they going to come unto Jesus unless we teach them about him? The lessons in the *Quarterly* can be learned by the least of them if mamma will interest herself in the lesson and her boys, too. My boy keeps up with the lessons, and learns the golden texts; reviews them all every week. Perhaps some would hardly learn so quickly, but it will pay you to teach them anyway, and let God do the rest. Then he will not tell you it is your own fault if your child is not in the kingdom. I hardly think they will ever entirely forget what they learn while with mamma. My little one goes round in his play saying the golden text.

Please do not think they can not understand the Bible when you read it to them. Here is an example: My boy was putting his coat on to go up to the post-office to get mail. He said: "An evil tree brings forth evil fruit. That means a bad person, don't it, mamma?" The chapter containing the words had been read to him the night before, or perhaps longer ago than that. But it came in his mind, and he understood it as well as the ones who heard Jesus say it. They will think of such things instead of some other things they may hear outside, if you will read to them and keep it in their minds. How will they be ready to come into the kingdom and really to obey Christ, unless they are taught the way and wherefore of our belief? They might be baptized because we wanted them to; but will they really know why, or what they will miss if they do not? It is the scattered and lonely ones who need to teach their little ones, when we have no opportunity to hear the gospel preached. Our children may never come into the kingdom while they are small and when they leave home and go out into the world they will never learn any more about Jesus, and may never come to him. O, the many anxious moments the dear ones at home spend praying and worrying over the "wandering boy," when it might have been different! Who will be to blame? Pray for us.

SISTER L. W.

THALIA, Texas, February 21.

Editors Herald: The HERALD and *Ensign* are welcome visitors every week; their contents are noted time and again, then given out to be read by outsiders. Brn. Renfro and S. W. Simmons held meetings for ten days in this neighborhood last August. While some were favorably impressed, others were opposed. About the time they were holding meetings I received a large roll of *Ensigns*. The sender has no idea how many read and reread those papers. Some took them, read and returned them. I am greatly in sympathy with the missionaries and if only I could, would do a great deal to help them, but God knows best.

Dear Saints, who gave us this beautiful gospel, God or man?

Who gave us an understanding, an intelligence that we may read, and know what we read? And if we pray, do we expect man to answer our petitions? Invariably no! Then if we expect the required blessings from God, let us try to do God's command. We should not try to correct our mistakes by criticising our brethren. I am not good; I am not perfect; but try to be myself at all times, as near as possible. I know I have many faults, and make many mistakes, but by God's help I hope to attain perfection enough to be counted worthy of the first resurrection. One thing I know of a surety, this latter-day work is divine, for I have had knowledge of its divinity revealed to me in more ways than one. I have had my children healed by administration; I have seen others healed; I have had dreams and seen visions that have been fulfilled. Some were given, as I believe, for warning against the adversary. While I myself have not been healed by administration, I know it is the lack of faith for myself. I can not exercise faith in my own behalf as I can for others.

Our dear aged Sr. Pittman, whom Bro. Renfro baptized last August, passed from this life to paradise January 22. Though she was quite aged, she attended meetings last August. She was glad she had been spared to accept the truth. She delighted in hearing Bro. Simmons preach, as she knew him when a lad. We also were glad to hear him, as it had been fifteen years since we heard him.

Your sister,

MRS. LIZZIE SKINNER.

BUTTE, Montana, February 26.

Editors Herald: I have been in the grip of la grippe for nearly two weeks; but under the kind care of the Saints at Bozeman, especially Bro. and Sr. J. H. Wells and Chloe, where I make my home principally, while there. I am up and on the move, getting along, only for coughing, sneezing, and spitting, annoying to myself and others. The brethren at Bozeman advised me to return home and let the further engagements at this end take care of themselves; but I could not get the consent of my mind to do so; hence came this far yesterday on the way to Blackfoot, Idaho, to attend the conference there next Saturday and Sunday. To-day I am well cared for at Bro. and Sr. Schroder's and Sund's.

The Bozeman conference, held last Saturday and Sunday, was a good one. An excellent feeling prevailed all through. The Saints felt rewarded for their efforts; and there are some good witnesses and workers for the cause in Montana. The young people are beginning to appreciate its worth more and more and are trying to be useful in its service. There is a good deal of merit connected with the little center of the faith about Bozeman, as well as at other points, and the Saints are resolved to hold the fort and go ahead. They have had a mild and pleasant winter here, the snow is said to be deep on the mountains which bodes good for summer crops. Hence it is thought there will surely be good crops in 1903.

Fraternally,

WILLIAM H. KELLEY.

JASPER, Tennessee, February 20.

Editors Herald: You will find inclosed a clipping from the *Toledo Blade*, Thursday, February 12, which indicates the churches are bent on the overthrow of the latter-day work. But such efforts only bind us closer together. As the Saints come closer to a unity of the faith, Satan sees the need of a combined effort of all his forces to meet the work of God. When I see the enemy approaching our camp, I feel like saying, Come, brethren, let us lay down our little differences and put on the armor of righteousness, and live so we may always have the Spirit; then we can wield the sword of the Spirit, which is the word of God, and we have nothing to fear. I believe the most of our differences are a lack of properly understanding one another.

I see the *HERALD* for some time has been criticised by some,

and I might say I have come in for my part of it. But after a prayerful reflection I have thought best to leave the management of the church papers to the ones who have been put in charge of them. Let us pray for them that they may be able to help on the work with their labors. I am sure no Latter Day Saint can afford to do without the church papers.

There has been on my mind for several weeks a few thoughts in regard to the paying off of the college debt. I have had the misfortune to be in debt nearly ever since I came into the church. I will tell how I have managed to pay my debts for the last ten years. I found myself in debt some over two thousand dollars, and nothing much to pay with; only a farm partly paid for. So I put the matter before the Lord and asked him to open the way for me to pay my debts, and I would pay them; and be more careful in the future and not get in debt. So I was soon decided as to the proper way to meet my obligations. I determined to begin paying as fast as I could get the money. So when I got some money on hand I would pay some of my debts, not forgetting tithes and offerings. So in this way I kept on till I have paid all of them but a small amount, and I have the money in the bank to pay the last one off as soon as I go home again. In the time I have paid some over seventeen dollars on the college debt, and I will have enough money left after paying all of my other debts to make another payment on the college debt. So I shall continue to send in some money as I am able, till the debt is paid off; for I understand this college debt is a just one, and if all the Saints will not come to the front and pay their part of it, then we who will pay, must continue to do so, till the debt is settled in full. So brethren, do not think because you have paid in one time, you are released from the debt; no indeed, not till the last dollar is paid. So let us make a strong effort to pay off the debt by the close of the April conference.

I have been laboring hard for the last ten years to get out of debt and now I am almost out with all but the college debt, and I am going to pay all I can possibly spare by the close of the conference, April 6, 1903. Help me, brethren, to get in that condition that I have been laboring so hard to reach, where I can say I do not owe any one.

Am feeling well in the work. Many hard things to contend with in East Tennessee. The conference at Oakland, Kentucky, the 7th, was a success, though not entirely free from grumblers. But I suppose there will always be such. So let us all get hold of the same end of the rope and make a hard pull together the next conference year, and see the results. United we stand is the watchword. With a good will for all, and ill will to none, I remain as ever, strong in the faith,

C. L. SNOW.

The March "Arena."

The *Arena* for March opens with a lengthy but interesting and timely discussion of "Law and Human Progress," by Walter Clark, LL. D., Chief Justice of the Supreme Court of North Carolina. This is followed by an opinion on "The Moroccan Question," contributed by Edwin Maxey, LL. D., of Columbian University. "The Passing of Church Influence" is pointed out by Duane Mowry, LL. B. B. O. Flower has an instructive biographic article on Giuseppe Mazzini, the Italian patriot. W. S. U'Ren describes the operation of "The Initiative and Referendum in Oregon." An essay of unique interest and significance is "Zionism and Socialism," by Bernard G. Richards. A discussion of "The Rights of Children," by Carrie L. Grout, concludes the list of essays. An interview with Henrik G. Petersen, M. D., on "Hypno-Suggestion as a Therapeutic Agent," will especially interest students of advanced thought. Dr. Leander S. Keyser contributes a charming story entitled "The Impassable Gulf." Editor Flower's "Topics of the Times" and "Books of the Day" are instructive and entertaining, as usual. Editor McLean announces some excellent features for the April number.

Miscellaneous Department.

Conference Minutes.

Northeastern Missouri.—Conference convened at Higbee, Missouri, February 14, at 10 a. m., J. A. Tanner and F. T. Mussell in charge; William Chapman and G. A. Tryon, clerks. Branches reporting: Bevier, Higbee, Salt River, and Huntsville. Ministry reporting: J. A. Tanner, J. D. Erwin, F. T. Mussell, William Chapman, J. T. Williams, R. R. Jones, William Vaughn, George Hicklin, F. A. Evan, George Essig, William Kelso, Robert Thrutchley, D. Edmunds. Bishop's agent reported: On hand at last report, \$140.67; receipts, \$930.60; expenditures, \$991.30; balance on hand, \$79.97. Treasurer reported: On hand at last report, \$7.70; receipts, \$3.86; expenditures, \$3.47; balance on hand, \$8.09. Audited and found correct. Delegates to General Conference: J. A. Tanner, Sr. M. A. Richards, Sr. Margaret Jones, Sr. Lydia Edmunds, Sr. M. A. Pilkington, J. D. Erwin, F. A. Evans, W. J. Richards, Sr. Maggie Frye, George Hicklin, William Chapman, Sr. Ellen Davis, Sr. Maggie M. Richards, George O. Sherman, F. T. Mussell, Srs. Rosa Cochran, Louise Palfrey, Cammie Cochran, Bro. G. A. Tryon. Delegates present authorized to cast full vote of the district. Brn. F. T. Mussell, J. L. Williams, and G. A. Tryon were chosen as a committee to confer with the Far West District relative to the Northeastern Missouri District joining them in a reunion in 1903. Preaching by J. D. Erwin, F. T. Mussell, and J. A. Tanner. Adjourned to meet at Bevier, June 14 and 15, 1903.

Convention Minutes.

Des Moines.—Convened at Des Moines, February 20, 1903, at 9 a. m., with J. R. Epperson in charge. Officers reporting: J. R. Epperson, A. A. Reams, Elsie Russell, Ida Wert, and Mattie Hughes. Nine schools reported, showing an enrollment of 247. Six dollars were appropriated for distribution of literature in the district. A resolution of sympathy and condolence to our brethren of the South Sea Islands was adopted. Delegates to General Convention: H. A. McCoy, Lenor Christy, A. Reams, J. F. Mintun, S. Reiste, W. C. Earhart, C. J. Peters, G. E. Davis, Cora Earhart, C. B. Brown, M. M. Turpen, Mary Davis, Hattie Chandler, Minnie Mather, Jesse Roberts, E. J. Clark, W. Christy, Ida Wert, Hattie Roberts, E. O. Clark, T. F. Jones, Martha Jones, J. R. Epperson, Elsie Russell, and Vinnie Clark. Officers chosen: W. Christy superintendent, W. Earhart assistant, Elsie Russell secretary, Ida Wert treasurer, Mattie Hughes librarian. Renewed interest was manifest in all departments.

Church Secretary's Notice.

RAILWAY RATES TO GENERAL CONFERENCE—TRANS-CONTINENTAL AND ROCKY MOUNTAIN TERRITORY.

The Trans-Continental Passenger Association has not granted the certificate plan rate to General Conference and Conventions, Independence, Missouri, April, 1903. However, the chairman makes the following announcement:

"I refer therein to a regular nine months' round trip rate from Pacific Coast points in California, Nevada, Washington, and Oregon, to Kansas City, which approximates two cents per mile in each direction, or about one fare and one third for the round trip.

"Tickets are not sold at two cents per mile in each direction, but round trip tickets are sold from Pacific Coast common points to Kansas City at round trip rate of \$80.00. As stated, this approximates two cents per mile in each direction, or one fare and one third for the round trip. Single trip tickets are not sold on that basis eastbound to Kansas City or westbound from Kansas City. Your delegates will be required to purchase round trip tickets at the initial Pacific Coast point at the regular nine months rate of \$80.00 as stated.

"This rate is in effect from Pacific Coast common points only. Should it happen that your delegates apply at a station on Pacific Coast from which the nine months rate is not in effect, which may be the case at very small unimportant stations, the agent will cheerfully ascertain and advise them the nearest point to his station from which such rate does apply.

"The states of Montana, Idaho, Utah, Wyoming, Arizona, and New Mexico are not within the territory of this Association, and I am unable to advise you of the rates which would apply from there to Independence for your convention."

Our people in the foregoing "Pacific Coast Territory" may be able to obtain even better rates than the above, by inquiry at large railroad points. Those living at remote stations should make inquiry from local or general passenger agents.

Those in Montana, Idaho, Utah, Wyoming, Arizona, and New

Mexico, should inquire of agents of individual lines on which they live concerning rates. However, such (also those in Pacific Coast territory) may pay full regular fare to some point in Western Association territory, such as Denver, Cheyenne, etc., and purchase from said point to Independence, Missouri, obtaining certificates covering all tickets bought in Western Association territory. See previous notice in HERALD or *Ensign* covering said territory.

SOUTHEASTERN PASSENGER ASSOCIATION.

The Chairman of the above-named Association, which Association includes thirty-three railroads in the territory south of the Potomac and east of the Mississippi Rivers, notifies us that because the attendance from the South is so slight, not one ticket being viséed by the joint agent at the General Conference of 1902, its lines do not feel justified in according the reduced rate. It is to be hoped that the growth of our work in the South will justify a better attendance therefrom in the future. When it does, there probably will be no trouble in obtaining the reduction, judging from the past treatment and statements of the railroad people therein.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, February 26, 1903.

RAILWAY RATES TO GENERAL CONFERENCE AND CONVENTIONS—CENTRAL PASSENGER ASSOCIATION.

The Central Passenger Association has concurred with the Western and other associations in a rate of one and one third fare, round trip, certificate plan, to General Conference and Conventions to be held at Independence, Missouri, April, 1903.

1. Territory of Central Association: "Bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on, the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis and Cairo; and on the south by the Ohio River, but including points on either side of that river."

2. Going tickets may be purchased from April 1 to 6, in *this* territory. "If through tickets can not be purchased at the starting point, tickets should be purchased to the nearest point where such *through* ticket can be obtained, and there purchase through to place of meeting, and a certificate from the ticket agent at the point where *each* purchase is made should be requested." Reduction in this territory applies only to tickets costing seventy-five cents or over. Failure to obtain certificate showing payment of full first-class fare to Independence, Missouri, will invalidate any claim for reduced fare of one third of regular rate on return trip. Return tickets may be purchased as late as April 23.

3. Certificates should contain holder's name, and be delivered to the Church Secretary promptly on arrival, at the conventions or conference. When filled and signed and stamped by the secretary, and the joint agent of the Western Association, the holder is entitled to limited return ticket, over same route as going ticket, at one third regular fare. Joint Agent will be present April 8, 9, and 10, and certificate holders must be present on one of said dates to receive certificates from Joint Agent personally.

4. Passengers buying tickets from Kansas City to Independence, to complete journey, must obtain certificates showing purchase to place of meeting over regular railroad lines, and not over local cable or electric roads running between said points. For further particulars, see Western Association notice, in previous number of HERALD and *Ensign*.

5. Transportation lines included: Ann Arbor R. R., B. & O. R. R., B. & O. S. W. R. R., Bessemer and Lake Erie R. R., C. & O. Ry., C. & E. I. R. R., Chicago & Erie and Erie R. R., C. I. & E. Ry., C. I. & L. Ry., C. I. & W. Ry., C. & M. V. Ry., C. H. and D. Ry., C. N. O. & T. P. Ry. Co., Cincinnati Northern R. R., C. A. & C. Ry., C. R. & M. R. R., C. C. C. & St. L. Ry., D. & B. Steamboat Co., D. & C. N. Co., Detroit Southern R. R. Co., D. A. V. and P. R. R., E. & I. R. R., E. and T. H. R. R., G. R. I. Ry., G. T. Ry. System, Hocking Valley Ry., I. I. & I. R. R., J. & St. L. Ry., L. E. A. & W. R. R., L. E. & W. R. R., L. S. & M. S. Ry., L. & N. R. R., L. H. & St. L. Ry., Michigan Central R. R., Mobile & Ohio R. R., N. Y. C. & St. L. R. R., N. & W. Ry., Ohio General Lines, Pennsylvania Lines, Pere Marquette R. R., P. & L. E. R. R., Pittsburg-Lisbon & Western R. R., Southern Ry. (St. Louis Division), T. P. & W. R. R., T. St. L. & W. R. R., Vandalia Line, Wabash R. R., W. & L. E. R. R., Zanesville & Western Ry.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, March 2, 1903.

Correction.

In HERALD for February 25, page 176, article "Right, or 'Too Particular?' Which?" in line eight, read *points* instead of *fruits*; also line ten of paragraph two, read *promptly*, instead of *prompt*.

General High Council.

The High Council of the church is hereby called to meet at Independence, Missouri, on Wednesday, April 8, 1903, during the ensuing General Conference, for the purpose of trying one or more cases on appeal to said Council. As many of the Council as can conveniently be present are requested to report for the consideration of the matters stated.

LAMONI, Iowa, February 26, 1903.

JOSEPH SMITH,
For Presidency.

Notice to the High Priests.

Please take notice that paragraph 1 of questions, as found on page 3 of "Program," should read 98:4 instead of 93:4 as printed. Also paragraph 3 should read 42:8-10 instead of 42:3, 10. Am unable to say where or how the error originated. If any have failed to receive copy of blank report form and copy of program please notify me and others will be sent. Last year two or three were lost in transit, or by forwarding. H. A. Stebbins, secretary of Quorum.

Third Quorum of Elders.

Dear Brethren: General Conference will soon be here, and we shall be pleased to meet as many of the members as can conveniently attend. Will you kindly send us full reports of your labors in the past conference year? Many of our active laborers are drawn from our quorum to fill higher positions in the church, and we are thankful we can furnish these from time to time. Thus our worthy president was selected last conference to occupy higher, leaving this quorum without a president. In the past you have labored faithfully and I trust this year when your reports are read we will find you have not been behind in good work. Please send your reports. Charles P. Faul, secretary, Stewartville, Missouri.

Notices.

To all the Saints in the British Isles Mission: We the undersigned hereby give notice that, according to resolution of the last mission conference held in August, 1902, at Birmingham, the next annual conference of the mission will be held in the city of Leeds on the first Saturday, Sunday, and Monday of August, 1903, beginning at 6:30 p. m. Saturday. Particulars as to hall, committee arrangements, etc., will be announced later. Gomer T. Griffiths, John W. Rushton, W. R. Armstrong, secretary, 10 Rye Street, C.-on-M., Manchester, England.

This is to again notify the Saints concerned that the Mt. Grove and John's Mill Branches have been disorganized, and that you are requested, as per General Conference resolution, to unite with the nearest or most convenient branch to where you now reside. Please write me for letters of removal, with instructions. J. C. Chrestensen, district secretary, Beaver, Douglas County, Missouri.

Conference Notices.

St. Louis District quarterly conference will convene in the Rock Church, 1240 Glasgow Avenue, St. Louis, Missouri, on Saturday evening, March 21, 1903, at 8 o'clock. John G. Smith, district secretary.

Southern Missouri conference will convene with the Springfield Branch, Saturday, March 21, 10 a. m. Reports, petitions, and communications, should be in the hands of the secretary, 728 Garfield Avenue, Springfield, Missouri, on or before March 18. Remember last conference resolutions, and come prepared to choose delegates to General Conference. A. M. Baker, district president; J. C. Chrestensen, district secretary.

Died.

SPRINGER.—At Republic City, Kansas, February 19, 1903, Sr. Mary A. Springer, aged 78 years, 3 months, and 21 days. She was baptized near Far West, Missouri, May 21, 1837. United with the Reorganized Church in 1861. She kept the faith all through the years and passed peacefully to rest at the home of the daughter and son-in-law, Mr. Seth and Sr. Eudora Jones. Funeral services were held at Republic on Sunday afternoon, February 22, by request of the family, Bro. H. A. Stebbins spoke in memory of her and her life at the service in Lamoni the same afternoon.

JONES.—At the home of her daughter, near Delta, Colorado, August 29, 1902, Sr. Elizabeth Jones, aged 87 years, 9 months, 23 days. Was born in Wales and came with her husband to

America in 1858. He died in 1876 in Harrison County, Missouri. She was baptized June 6, 1886, by H. A. Stebbins. She was a woman of gentle grace and loving spirit, meek and patient. Funeral services by Bro. M. L. Schmid, and on request of family, a memorial sketch of her life and character was given at Lamoni, Iowa, by Bro. H. A. Stebbins, on February 22, 1903.

BODEN.—At her home in Centerville, Iowa, February 17, of paralysis, Sr. Ann Boden, aged 58 years, 2 months, 2 days. She was a faithful and devoted Saint, and it can well be said of her, "She hath done what she could." Funeral February 19, with sermon by Elder John Smith.

HUDSON.—At Columbus, Nebraska, February 15, 1903, of apoplexy, Bro. Henry J. Hudson; was born November 28, 1822, London, England; baptized July 30, 1865, by Z. S. Martin; ordained an elder July 30, 1865, by Elder H. S. Smith, and a high priest April 11, 1870, by W. W. Blair, Josiah Ells, and E. C. Briggs; married November 10, 1844, at London, England, to Miss Sarah Shefford; emigrated to America in 1851. To them were born thirteen children, eight of whom survive, namely, Mrs. J. H. Galley, Mrs. J. C. Echols, Mrs. Richard Jenkinson, Mrs. C. E. Pollock, Mrs. W. H. Winterbotham, Charles, Horace, and James. He filled many public positions of honor and trust, and it may well be said of him, "He lived to brighten and to bless the lives of his fellow men." Burial service conducted by the Odd Fellows of which order he was a member for more than sixty years. Sermon by A. H. Smith.

BUTTS.—Elton Alma, son of Bro. and Sr. J. E. Butts, born at Decatur, Nebraska, December 12, 1901, and died February 14, 1903, being 1 year, 2 months, and 2 days old. Buried February 16, 1903, at Decatur, from the Methodist church. Sermon by Elder James Caffall, assisted by Elder James Huff.

HOWARD.—Sarah Sulgrove was born in Montgomery County, Ohio, November 14, 1815; married Samuel Howard in 1836; died at her home in Sac City, Iowa, February 21, 1903, aged 87 years, 3 months, 7 days. Eight children, twenty-four grandchildren, fourteen great-grandchildren, and seven great-great-grandchildren survive her. She united with the church several years ago. The church books and papers were her daily companions. Her daughters, Srs. Avis C. Lane and Rachel Howard, are faithful Saints and gave her much comfort in her declining days. Funeral from Baptist church in Sac City; sermon by C. J. Hunt.

In the *World's Work* for March half a dozen articles of unusual and timely importance stand out from a well varied list of contents. Lawrence Perry describes his own personal experience in the Marconi Station at Cape Cod when Marconi was sending messages to England, and shows clearly what commercial wireless telegraphy will mean; Charles M. Harvey has written a stirring article about Ohio after 100 years, instinct with the spirit of American progress; Frederic C. Howe has characterized Chicago as a municipal and social organization; Teaching as a Profession, by William McAndrew, gives a really national view of the attitude of teachers toward their life work; Doctor A. T. Bristow, the president of the New York Medical Society, describes interesting recent advances in medicine and surgery; and John Callan O'Laughlin writes of some of the international questions the Venezuelan dispute has raised. Beside these six striking features may be mentioned two fully illustrated stories, one on the Modern Hotel by Albert Bigelow Paine, and the other by Overton W. Price about Saving the Southern Forests, and briefer articles about the Carnegie Institution—by Doctor D. C. Gilman, its president,—A Statement of the American Aim, Widening the Use of the Public Schools, Why Shakespeare Is Not Understood, and German Tendencies in South America. In a particularly long and varied March of Events a series of editorials on the Negro problem need special mention, and in *Among the World's Workers* a series upon "Adapting Our Exports to the Foreign Trade."

The *Cosmopolitan* magazine for March contains a number of noteworthy articles. "The Police Systems of Europe," by Avery D. Andrews, formerly Police Commissioner of New York, embodies many of the results of the investigations of the author on his recent official visit to Europe, where he went to study the police systems of the leading countries. It is capably illustrated. "The Selection of a Home," by Clarence A. Martin, Professor of Architecture at Cornell University, is the first of twelve articles on the general subject of "How to Administer a Household." Louise Parks Richards contributes an interesting personal sketch of the great painter, Von Lenbach. Two other character sketches deal with James Brooks Dill, the prominent corporation lawyer, and Edward Henry Harriman, the Western Railroad Czar. Elbert Hubbard, in an article on "A Gladiatorial Renaissance," makes out a strong case against football as it is

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played to-day, and Tom Masson discusses how many men a girl should be engaged to before she marries. "The Woman of Fifty," by Mrs. Wilson Woodrow, deals with the victory of modern woman over her hereditary enemy, Time. Other articles are: "The young Napoleon," by Field-marshal Viscount Wolseley, K. P.; "Mankind in the Making," by H. G. Wells; "Insurance as a Profession, by Charles F. Thwing, LL. D., President of the Western Reserve University; and "Beauty in the Modern Chorus." The March *Cosmopolitan* also contains four complete stories in addition to Henry Seton Merriman's new novel, "Barlasch of the Guard."

Four of the prominent features of the *Critic* for March are: "Zola's Last Novel," by Walter Littlefield; "A new view of Mary Magdalene," by Moncure D. Conway; "The work of Frank Norris," by Hamlin Garland; "A Columbus Codex," by Herbert Putnam. "The Lounger" has the usual concisely written comment on the literary developments of the month. We always welcome the *Critic* to our desk.

The *Metaphysical Magazine* for October-December, contains: "Ancient and Modern Music," by Axel E. Gibson; "Philosophical Morality," by Alexander Wilder; "The Bo-tree of Ceylon," by D. Gostling; "Battle Hymn of the Soul" (Poem), by Eva Best; "Faith—Aspiration, Confidence, Trust," by L. E. Whipple; "The Wise Man and the Sea Urchins," by Eva Best; "Capital Punishment," Marie A. Watson; "An Appeal (by a Buddhist)," by Charles Bainwell; "Idea Prior to all Things," D. E. Wagenhals. The *Metaphysical Magazine* is published quarterly by the Philosophic Company, New York.

Making a Garden.

The home-garden is for the affections, says *Country Life in America*. It is for quality. Its size is wholly immaterial if only it have the best. I do not mean the rarest or the costliest; but the best,—the best geranium or the best lilac. Even the fruit-garden and the vegetable-garden are also for the affections: one can buy ordinary fruits and vegetables—it never pays to grow them in the home-garden. When you want something superior, you must grow it or else buy it, at an advanced price, directly from some one who grows from quality and not for quantity. If you want the very choicest and the most personal products, almost necessarily you must grow them: the value of these things can not be measured in money. The commercial gardener may grow what the market wants, and the market wants chiefly what is cheap and good-looking. The home gardener should grow what the market can not supply, else the home-garden is not worth the while.

Sending Wireless Messages with Marconi.

Marconi opened the door, and we entered a room where few have been. The center of this place was filled with great box-like Leyden jars; while at the easterly side was the magnetic-detector which has replaced the coherer in receiving messages; on the south side was the induction coil and great zinc and copper tanks of oil. Over the Leyden jars, which occupied the greater portion of the room, were four huge sheets of zinc bound with copper. On the concrete floor were rubber mats, and the walls and low ceilings were of hardwood. Here some important devices were completed late in January and some important discoveries made. Queer instruments, stored in all parts of the room, evidently played their part in the general scheme. On a northerly wall over a platform were tables with a brass sending

key and a great wooden lever also used for sending. Marconi stood on this platform, his hand resting near the sender.

"Now," he said, "when I signal to the electrician, fifty thousand volts will come into the room. Stand up here by me and don't touch *anything*. Keep away from those jars, because the current does not wait for you to touch it. It will jump to you."

I confess I stood as close to Marconi on the little platform as I could.

This scene is indelibly stamped in my memory; the room, packed with its queer, mysterious instruments, of some of which the electrical world knows nothing, and that slight, youthful figure of Marconi, with his eyes fixed on the indicator, his sensitive hands on the key.

"All ready!" he cried to the electrician who stood in the power-room watching the inventor through the long connecting hallway. A lever was pulled and a dim hum filled the room. The indicator of the volt-meter began to race past all sorts of high figures on the face of the dial.

"Now I'll send to Poldhu." He pressed the key.

There was a blinding flash of bluish light, for with each movement of the key great sparks jumped two inches between the two silvered knobs of the induction coil. One knob of this coil is connected with the earth, forming the ground connection, the other with the wire leading to the aerial wires. Each spark means an oscillating impulse from the battery to the aerial wire, and from the wire the oscillations of ether occur which carry through space at the speed of one hundred eighty-seven thousand miles a second. With the blinding flash accompanying each movement of the key occurs a report to be compared accurately with the noise attending the discharge of a Krag-Jorgenson rifle. It was terrifying—the light, the noise, and in the midst of it all the inventor calmly pressing the key, making more noise, more light. Imagine a company of infantry firing at will in a tunnel and you can understand the sound that accompanies sending a message. Marconi, who stuffs cotton in his ears when sending, is now experimenting to deaden this sound. But somehow, to one impressed by the fact that here, in this very room, a message was being sent through the air across that gloomy stretch of three thousand miles of ocean, the noise and the light seemed fitting—gave the proper touch of the superhuman, of force, of intensity.—Lawrence Perry, in *World's Work*.

Country Life in America.

The March number of *Country Life in America* marks the highest achievement of the most beautiful magazine published in this country. Like the "Christmas Annual" the "Gardening Manual" is a double number of about one hundred pages which sells for fifty cents.

The pictures are superb. Every department of gardening is covered by practical and inspiring articles. Professor L. H. Bailey the editor and leading horticulturist of the country, writes of "The Home Garden." Colonel Verbeck tells how he made his charming Japanese garden. Warren H. Manning, the noted landscape gardener of Boston, explains "How to Make a Formal Garden at Moderate Cost." "School Gardens" and the work of the Philadelphia Vacant Lots Cultivation are strong features. "The Home Vegetable Article" contains novel ideas for doing away with drudgery. The Sargent Estate shows the finest American example of natural landscape gardening ever pictured. "Why and How I Made My Country Home" tells the evolution of Mr. W. C. Egan's home at Highland Park, Illinois, which has an international reputation for its floriculture. Other interesting features are "The Improvement of the Back Yard," "Wild Flowers for the Home Window" and "How to Save a Tree in the Road."

Forests in Nebraska's Sand Hills.

WASHINGTON, District of Columbia, February 18, 1903.—The task of growing valuable forests on the barren sand-hills of Nebraska will begin this spring, when the Bureau of Forestry will seed about one hundred acres of the Dismal River Forest Reserve near Halsey with Red Cedar and Jack Pine. If the seeding succeeds and is done with economy, the Bureau will seed and plant the following year probably one thousand acres in cedar and pines and will ultimately extend the forest by gradual plantings over a large part of the two hundred eight thousand acres in the Dismal River and Niobrara reserves.

A nursery has been established at Halsey, in the valley of the Middle Loup River, with a half-acre seed bed protected by laths. A tool house and office buildings have been built. Nearly six hundred pounds of seed, principally Western Yellow Pine, Red Cedar, and Jack Pine, has been collected for planting in the spring.

The sand-hills are unfit for agriculture. If large forests can be grown on them, the timber will be of very great value to a country now without trees, where lumber brings high prices.

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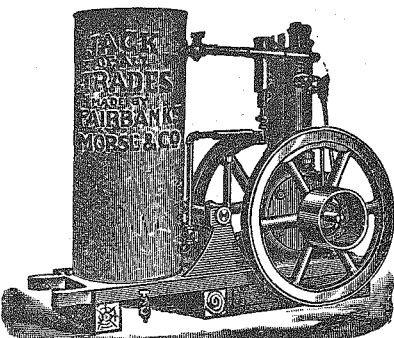
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The Saints' Herald

Flora I. Scott m

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

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 of Latter Day Saints.

JOSEPH SMITH	EDITOR
Fred'k M. Smith	Associate Editor
Joseph Luff	Corresponding Editors
F. M. Sheehy	

Editorial.

AN UNTRUE STATEMENT.

Some of those who have written on the subject of Mormonism, in referring to the assassination of Joseph and Hyrum Smith in Carthage Jail, Illinois, June 27, 1844, make the statement that Joseph Smith and his companions, his brother Hyrum, Doctor Willard Richards, and John Taylor, were armed; one writer going so far as to state that the mob instead of meeting men professing to be followers of the meek and lowly Savior were met by men well armed with revolvers. This is a great mistake, Joseph Smith and his three companions took no arms of any kind into the jail with them, unless a common walking stick, carried by Hyrum Smith, or Doctor Richards, may be called a weapon. The only firearm in possession of the four at the time of the attack upon the jail was a small Allen's five-barrelled revolver, a weapon some four inches in length and familiarly called "one of Allen's pepper-boxes." This was handed to the prophet by Philo Dibble, one of the few visitors permitted to visit the men in the jail after their incarceration there not more than two or three hours before the tragedy. This was done by Bro. Dibble, as he stated with a view to the idea that he thought it possible that the Prophet might be subjected to a personal attack while passing to and from the jail in attending the sessions of court during his trial, if he should be allowed a hearing.

It is stated that with this weapon Joseph Smith fired through the half opened door as the mob rushed up the stairway; and that only two of the charges exploded, the other three failed to explode. The Prophet declined to accept the weapon, but on bidding him good-bye at the door Bro. Dibble slipped it into his hand and was gone.

Joseph Smith was not a "nonresistant." He believed it to be the duty of man to defend his family and home from unlawful aggression, and himself from personal injury under certain conditions; and it is only fair to his memory to believe that under the sudden attack of the mob the spirit of self-defense prompted the use of the only weapon at hand. Neither he nor his companions carried arms, or went to Carthage carrying concealed weapons. Those who state that they were armed know nothing of the facts in the case, and those who find fault with Joseph Smith for an attempt to defend himself and comrades

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NEVER hesitate to do a good action when moved to do it by an occasion where you may help some one to a better idea of human sympathy and helpfulness. Never ask God to do for you what you can do for yourself. Never ask him to prove a truth to you twice. It is a waste of time and dishonors him.

do not know, or forget the conditions of peril and excitement prevailing at the time, and fail to credit the men attacked with the element of ordinary human bravery, hopeless as the case must have appeared to them when they saw the nature of the attack made upon them.

THE PASSING OF THE POPE.—LEO XIII.

Few men have lived and filled so important and exalted a position during a period of so much interest and worth to the world as has the present occupant of the papal chair at the Vatican, Rome, Italy.

Forty-two of the fifty-seven cardinals who will form the college whose duty it shall be to choose a successor to Pope Leo, are already gathered at Rome ready to engage in the work assigned them. Of this remarkable man an editorial in the *Chicago Tribune* for February 21, 1903, had the following in regard to his position and the church he has so long presided over.

ONE OF THREE.

Yesterday Vincent Joachim Pecci arrived at a distinction which only two other men in the history of the world have been able to claim. St. Peter was one of these men, according to the Catholic contention. Pius IX was the other. Vincent Joachim Pecci, as Leo XIII, now joins St. Peter and Pius IX in being able to look back over twenty-five years as head of the Holy Roman Church. The man put in any office, no matter how light its duties may be, when he is nearly sixty-eight years old hardly can expect to retain it for a quarter of a century. Yet the pope has done it. He has outlived all the men save one who were cardinals when he was elected. He may outlive that cardinal, for, though he will be ninety-three years old next month, he has a wonderful hold on life. He has a frail body, but his mental powers are unimpaired. He can still write Latin verses which his juniors can not equal.

The position which Leo XIII fills has in itself, quite apart from the character of the man who occupies it, a totally sufficient amount of grandeur and glamour. To be the infallible spiritual guide of a multitude of people, perhaps a sixth of the population of the world; to derive from the chief of the apostles through two hundred fifty-five intermediaries a primacy of honor and of authority among Christian folk; to be seated in this ineffable honor in the city of Rome, imperial and eternal; to operate a governing machinery of patriarch, metropolitans, archbishops, bishops, priests, and innumerable orders of monks, friars, and nuns, a machinery which in delicacy and efficiency is the wonder of the world; to have interests and duties in connection with every nation in either hemisphere; to watch all things, political and ecclesiastical, on behalf of an organization which has its tendrils in every cranny and crevice of the social structure of all Europe and America, and many parts of Asia and Africa—what position has earth to show which can compare with this for eminence of standpoint, breadth of view, and reach of power? To have occupied such a position for the flicker of a single moment would be worth a lifetime of preparation. To have occupied it for twenty-five years is an achievement on which Vincent Joachim Pecci may look back with almost as much natural fear as righteous pride. His responsibilities and his honors have been equally great.

What a book could a man who has been pope twenty-five years write! Mr. Bryce described the operation of the machinery of the American commonwealth. No one has yet described in the same way the operation of the machinery of that much larger

and much more complicated organization, the Roman church. To observe the wheels, chains, bands, rods, pistons, and levers of that machinery and then to describe them for the information of the world would be to accomplish a thing second in interest to no literary labor that has ever been undertaken. The Roman church, as a going concern, has never been adequately written up. There is the journalistic fact in journalistic language. But only a statesman and a philosopher will ever be able to scan, mark, and draw the stupendous outlines of such an edifice as that of which Leo XIII is to-day "the head of the corner."

"THE FOUNDER OF MORMONISM."

Under the above caption there was issued from the press of Dodd, Mead, and Company, of New York, last fall, a book written by I. Woodbridge Riley, with an introduction by George Trumbull Ladd, professor of psychology in Yale University. The "study" was offered to Yale University as a thesis for the degree of Doctor of Philosophy. In his preface the author says:

The aim of this work is to examine Joseph Smith's character and achievements from the standpoint of recent psychology. Sectarious and phrenologists, spiritualists and mesmerists have variously interpreted his more or less abnormal performances,—it now remains for the psychologist to have a try at them.

He opens his first chapter as follows:

To read the flux of books on the founder of Mormonism, one might think there were no middle course between vilification and deification. To sectarians Joseph Smith appears an ignoramus, a fanatic, an impostor, and a libertine; to his followers—a prophet, a seer, a vicegerent of God, and a martyr. While two generations of writers have been presenting Smith's character in its mental and moral extremes, they have been ignoring the all-important physical basis of his personality. If a solution of his perplexing individuality is wanted, the pathological grounds must be examined. The state of his body goes far to explain the state of his mind, and his ancestry to explain both. Like the distorted views of his grandfather "Crooked-necked Smith" Joseph's mental abnormalities are to be connected with physical ills.

With this introduction and indication of what his line of attack will be, the author delves into history, having had at his disposal the Berrian collection of works on Mormonism, and attempts to show that there was in the Smith family a strain of epilepsy so marked and apparent that he remarks on page 19:

"The study of the Mormon leader's ancestry is more than a study in atavism: nature has not skipped a generation. The erratic tendencies in Joseph's mind appear constitutional because they are continuous."

Somewhat of the author's plan of developing his subject can be discovered from the headings of the various chapters, which are as follows: "Ancestry and Dreams." "Environment and Visions." "The Book of Mormon: The Documents." "The Book of Mormon: The Sources." "The Author's Mentality." "Prophet, Seer and Revelator." "Joseph the Occultist." "Joseph the Exorcist." "Joseph the Faith Healer." "Final Activities."

There are five appendices to the book, as follows:

"Contents of the Book of Mormon," in which the contents of the Book of Mormon is briefly summarized. "Epilepsy and the Visions," in which the author discusses how the visions of Joseph Smith are due to the diseased epileptic brain inherited from five generations of ancestry. "The Spalding-Rigdon Theory of the Book of Mormon." "Polygamy and Hypnotism." "Bibliography."

The appendix devoted to the second subject opens as follows:

The diagnosis of an apparent epilepsy in Smith's visionary seizures is difficult for three reasons:—first, the descriptions come from incompetent observers; second, the paroxysms present great diversity of form; third, there is an absence of definite pathological stigmata. There are no photographs extant from which cranial malformations might be observed; yet all the portraits of Smith show an inferior cranial angle, and an overdeveloped cerebellum.

But the prognosis is assured from the antecedents of the patient. The case is not idiopathic; there are known causes furnishing grandfather an almost complete etiology. Foremost is heredity. Joseph's maternal had "fits." The hallucinations of Solomon Mack at the age of twenty-six, have been already traced to temporary causes, such as rheumatism.

And so he goes on to trace the epileptic strain, and closes the chapter in this way:

Finally, as to Joseph's relief from these seizures: there seems to have been a spontaneous cure in his twenty-third year. This recovery was facilitated positively by the infrequency of his attacks, negatively by the fact that the seizures were of the non-vertiginous variety. Whether these youthful experiences seriously affected his mind is to be determined only from a view of his whole public life from the time he was tarred and feathered by a mob to his last days of colossal egotism. The prophet's mental soundness is a question for the alienist to decide. Nevertheless parsimony demands a cautious judgment, for in decided reaction against the opinion formerly maintained, it has been proved by statistics, that alienation occurs only if the epileptic seizures follow in unusually rapid succession.

Mr. Riley's theory is a new one, and will be received with a smile of amused unbelief by those who knew Joseph Smith, the Martyr, as a man in robust manhood's health, and never had a fit in his life.

It may be a scientific assertion that where the manifestation of revelation is claimed, or had, that the one passing under the influence of inspiration is an epileptic, and the manifestations the result of a diseased body; but such a scientific deduction lacks verification in the case of Joseph Smith.

It seems easy for a professor who is hard pressed for a topic on which to air his acquirements, or to secure a little notoriety as a writer, to turn to the subject of Mormonism or the Mormons, or Joseph Smith. One of the latest of these is the above-named I. Woodbridge Riley.

The period of Joseph Smith, Jr.'s, activity was fourteen years, and one project a year would be but fourteen in all not a very serious number for any ordinary man of business.

Many of the Prophet's projects were correlative and so interdependent that they were practically one

in consideration, and an action in one would be the type or example for others, and none would demand the whole of his time to the exclusion of all the rest.

The United Finn and Safety Bank, lived for a brief time only and were not renewed after the exodus from Ohio to Missouri in 1837. What Professor Riley may mean by the United Finn may be explained in the book, but the review does not state.

What sort of an ancestry and environments must have existed in the case of such men as Riley and others, who are so industriously misrepresenting and lying about Joseph Smith and Mormonism? "Ye are of your father, the devil" might well apply in several of these cases.

It is well that Mr. Riley and Mr. Linn disagree as to the part Sidney Rigdon played in the religious movement inaugurated in the instituting of the church of Jesus Christ of Latter Day Saints, in 1830; for, upon the idea that a "lie well stuck to is as good as the truth half told," that Spalding-Rigdon manuscript story has not been well stuck to by any means. It would not be a suggestion amiss that the several advocates of that theory as to the origin of the Book of Mormon and the faith of the Latter Day Saints, should get together and agree as to the ingredients of that lie and the form of its being told, in order not to injure its efficiency by a conflict in its telling. An epileptic indeed! We are left to wonder if Isaiah, Malachi, and all others of the ancient prophets were epileptics, also. Would so-called scientists thus dispose of the Bible heroes for whom revelations and prophecies are claimed, in order to dispose of the things stated by them?

There is a spice of comfort in this new idea, it does away with Mr. Thurlow Weed's theory that Joseph Smith was "a crazy man or a shallow imposter."

We wonder if Mr. Riley is a Presbyterian.

THE following editorial appeared in the *Philadelphia Inquirer* for March 4, and was probably called out by President Joseph Smith's article in the March *North American Review*:

A MORMON ON POLYGAMY.

It is a rather interesting fact that the weak spots in the anti-polygamy legislation should be pointed out to us by a Mormon. Joseph Smith, President of the Reorganized Church of the Latter Day Saints, son of the founder of Mormonism, has performed this task in a most interesting way. That he has done so calls attention to the fact, not very generally understood, that there are two Mormon churches, one which is practically that of Brigham Young, whose corner-stone was (if not is) polygamy, and another, much smaller, which was a revolt against Young and his pretended revelations concerning plural wives.

This President Smith is not to be confounded with the President Smith of what might be called the "regular organization," though both lay claim to that position. He is against polygamy and always has been. Indeed there was a much larger secession from the church when Brigham Young had polygamy "revealed" to him than is generally supposed. It is not much to the credit of human nature and good morals that the Youngites grew much faster than the secessionists.

It appears, according to the reactionary Smith, that the responsibility for polygamy rests on Congress and not on the Mormon church in either branch. The Mormon faith prescribes that the law of the land shall be obeyed, but inasmuch as no attempt was made until recently to enforce the law, it fell into contempt. The trouble arose from viewing polygamy as a religious rite and not as a crime. Even the Edmunds Law, the enabling act to permit Utah to attain statehood, and the Constitution adopted under it are so worded that polygamy has flourished and will continue to do so until drastic measures are taken. At present those who contracted polygamous marriages before statehood or in States other than Utah are practically unpunishable under the law, while those who at present contract plural marriages escape because the only punishment is a fine so light as to be nominal, while the actual proof of polygamy is difficult to obtain. No Gentile is permitted to enter the Temple, yet there most of the polygamous marriages are celebrated. About the only proof that is accepted in the courts is birth of children, and the punishment is less severe than in any other State.

President Smith says that polygamy exists and will continue to exist in Utah until Congress passes laws to prohibit it, which is not the case at present. He thinks the Mormons fooled Congress, and it is going to be very difficult for Congress to accomplish its purposes now that Utah is a State. All of which is very interesting taken in connection with Elder Smoot's statement that there are about eight hundred confessed polygamists in the church at present.

THE ICARIAN COMMUNITY AT NAUVOO.

The following by A. Linge appeared in the *Nauvoo Independent* for February 18. It will be of interest to our readers, as it shows a phase of the history of that interesting town not generally known:

As our beautiful city of Nauvoo has often been written about for its historical events, about the Mormon era, and as another historical event took place in the early fifties, it may not be amiss here to give the details as authentic as possible, and as he was a member it may interest those who will peruse this article.

Icaria was a French community organized and experimented to practice by Cabet, the Utopian. It took place shortly after the Mormon era in Nauvoo. I must say first that many citizens of this present time, living in Nauvoo and surroundings then, are familiar with its existence; besides I must say that very accurate details have been written by the able pen of our friend, Mr. E. Vallet, and were published through the columns of the *Gate City*, of Keokuk, Iowa. He was also a member with his family.

But as I contrast the existence of man as he is and compare the great Utopian communistic dream, I am constrained to say that this world would have been a heaven on earth if it could have been made practicable.

In the early fifties my good parents left their native country, Gien, France, to come to America, coming directly from New York to Nauvoo to practice Cabetism. Now as I have the date of our new venture I must confess that I was very young, hence as a youth, I was at the mercy and destiny of this great social community. As I became old enough I became a close observer and as I was placed at school, I remember well yet its training, rules, and regulations. I will therefore give here its system of education. First, pupils were not permitted to go home until Sunday, as the Institute contained lodging and dining apartments. Girls were on one side and boys on the other. When school was out the girls and boys had access to their respective yards. The schoolhouse was the stone building owned by Mr. Knaust and Mrs. Bossler to-day. It was built by the Icarians out of the

ruins of the Mormon temple. As school would be called the scholars had to be prompt getting to their seats, and all the branches of education that were taught consist of what goes to make up a pretty well educated adult. Spelling, grammar, reading, penmanship, arithmetic, geography, natural history, singing, music, drawing, and even the art of sculpture were taught. To illustrate the system of our professors to encourage the students to excel in all studies taught, I herewith explain its formalities and principles. On every Saturday bulletins would be issued, upon each sheet being printed at the heading, "Bulletin." Then each department or branch of learning was named also by print. On the last day of each week every scholar was given one of those bulletins. They were filled out by the professors who denoted the progress made by each student in each. This I must say was for the learning part. Now comes the beautiful part of the object lesson, but perhaps not always to the satisfaction of the pupil. On the second part of the bulletin, the scholar's conduct would be defined. That is, as to behavior in the many different dispositions of character. It reads thus: Yes, or No,—Attentive, Studious, Docile, Sincere, Polite, Fraternal, Clean, etc. Ye scribe must confess that he had his share of Noes as well as Yeses. It is needless to say here how a fellow felt when he saw many Noes, as he went home greeting his parents, with this little complimentary bulletin that he had to present them.

On the third of February of every year the Icarian community would celebrate in honor of what they called the Avant-gard. The celebration consisted of a great banquet at their city hall. The hall was situated where John Haas' city hall stands to-day, only it extended clear to the corner with a wing addition that was the kitchen department. A sumptuous dinner was prepared in which all members participated, us kids not excepted. The exercises consisted of toasts, songs, and all that goes to make a merry, gala-day. But the principal feature that time of my recollection, was a great theatrical play given by the scholars of the school, to complete the night festivities, accompanied by a grand ball. The play was entitled *Vatel*. Our teachers selected the required personages for the play, and as in the caste of characters it required an ambassador, I was chosen to fill the rôle of that distinguished officer. Being nine or ten years old then, I may add here that I was undoubtedly the youngest ambassador of foreign affairs ever appointed. Before the usual time for the opera, the manager would always have a certain amount of tickets admitting free the citizens of Nauvoo and vicinity who wished to participate in the festivities. They naturally availed themselves of the opportunity. The spectators enjoyed immensely the juvenile comedy, by manifesting compliments to us all for the caste each rendered so well.

The Icarians were a jovial as well as an industrious people, and above all, they had a great fondness and faith in the Golden Rule. It is true they had no church in which it was taught, yet its manifestation was displayed in their hall by readings, painted in artistic letters, the natural precept of Christianity. During their existence of ten to twelve years in Nauvoo, I never heard of a single uncivil offense committed. They had no marshal, police, or jail. They had no use for them. They were a great people for music. Their band at one time consisted of thirty-five pieces, and it was led and trained by an expert professor of Paris. I remember well, on several occasions they were invited by the citizens of Nauvoo to participate with them in celebrating the glorious Fourth of July. They with their band headed by their old friend, Major Bidamon, with his patriotic costume and cavalry horse, and others, marched, followed by a line of two by two cavalry *troupe*, their families in wagons completing the parade. Carriages and buggies were almost unknown in those days.

In conclusion I must say that the cause of dissension was on account of lack of financial prosperity. But I believe that the moral and intellectual theory proved highly commendable.

QUESTIONS AND ANSWERS.

Is it compulsory for a member of the Church of Jesus Christ of Latter Day Saints to place his letter in a branch where there is trouble existing? Is it wisdom?

Is it legal and just for a branch to pass a standing resolution granting to members of the church not members of the branch, but residing in the vicinity the right and privilege of voting, and taking part in the transaction of such business as generally comes up before a branch meeting? Point to some law prohibiting the passing of such resolutions.

In adopting resolutions requiring members to place their letters of removal, or certificates of membership in branches nearest, most convenient to them, no such contingency as "trouble existing in the branch" was thought of or provided for; the proper supposition being that the branches ought to be and are in normal, that is, in proper running conditions. It is not wisdom that branches should be in a troubled condition.

A branch may at any time invite members of the church not members of the branch to take part in their business affairs, by a vote of courtesy. There is no rule in regard to it. It would hardly be just, however, for members of the church living in the jurisdiction of a branch to accept of such act of courtesy, take part in the business affairs of the branch, and refuse to put their letters in as members, it would hardly be an act of good faith either to the branch or the church at large. There is no specific rule upon the point.

During the millennium period, will measures be taken for instructing, in all branches of knowledge, children and those who have died comparatively ignorant? In short, will the millennial period be one of learning and instruction; or does the teaching that we shall know as we are known imply that we shall be filled with a fullness of knowledge at the beginning of that period? If instruction is to be given, will there be schools as we have them now; if not, why not?

To reply to this question to any length would be to present a series of thoughts or opinions largely speculative. However, the belief of the general ministry is largely in effect that the millennial period is to be one of increased and marked acquirement of knowledge, that the removal of the restricting influence attaching to the life in the flesh opens up before the sentient being, the reunited spirit and its body given it of God, the boundless universe, into which in any and every direction the freed man may venture in search of knowledge, his faculty for acquiring what he seeks perfected by the transition from the fleshly existence to the spiritual condition beyond death.

Whatever means may be requisite over there to aid the inquiring spirit, we may rest assured it will be effectual for the end sought after. But what the way and manner we can only conjecture. The child may grow up without sin; and if so it will increase in physical and intellectual development.

We believe in unbroken progression so far as the acquirement of knowledge is concerned; and that at

the resurrection the quickened spirit and body will have reached the height of perfected being, in which the faculties of development are completed and full. Whether there will be schools and colleges, or teachers, we have no absolute means of knowing. We are impressed, however, that what a man may acquire here will better fit him for an advancement over there. So we are decidedly in favor of education here.

Is there any knowledge to be had at present in regard to when the propagation of the human race will cease? Is there any teaching to show that it will continue into the millennial period?

None of which we are informed. Some affect to believe that a certain class, the quickened, will propagate their species, the resurrected not. The Utah folks seem to hold that unless men and women are celestially married here they can not be hereafter, and hence remain isolated from companionship on the other side; while those "married or sealed" after the "celestial order" are to build worlds, propagate their kind, build up their kingdom and inhabit the worlds made by them. But so much of all this is built upon that disputed revelation which is held to be the basis for human polygamy in the church, that we do not accept either the basic principle or what is built upon it. The Scriptures have but little teaching on which to base the belief, and that is principally from inference and some legendary teaching.

Does the church hold that Christ preached to the spirits in prison during the time his body was in the sepulcher? If so, why?

The church has assumed no position on the point questioned. But the consensus of opinion among the ministry is that the preaching to spirits in prison was done while the body lay in the tomb. Because the preaching was done in the spirit; there being no sufficient proofs that Christ in his resurrected body went into the confines of the prison.

THE following clipping from the *Daily Mail*, of London, for January 17, is sent us by Bro. Rushton. It may be of interest to our readers:

OLDEST BIBLICAL MANUSCRIPT.

One of the most important and valuable biblical discoveries of recent years has just been made in Syria, says our Cairo correspondent.

All who are interested in the Holy Scriptures will be pleased to learn that one of the oldest—if not the oldest known—of Hebrew manuscripts of the Bible has come to light. The document has been brought to Cairo from Syria, and purchased by Mr. Khaleel Sabra. It consists of the five books of the Pentateuch, written in Samaritan characters on gazelle parchment, in the year 116 of the Moslem era, which is equivalent to 735 A. D. It is, therefore, far older than any of the Hebrew manuscripts of the Bible to be found in the libraries of Europe and America.

A comparison with the present Hebrew Bible shows several important differences. Directly after the decalogue there occurs in the manuscript a passage of about fifteen lines which does not exist in the actual version of the Bible. This alone is likely to clear up several important disputes which have for long existed.

Mr. George Zeidan, a member of the Royal Asiatic Society, and a well-known Arabic author and historian, has been tem-

porarily intrusted with the custody of the precious manuscript in Cairo. Any one interested may inspect it.

Inquiries from a high authority at the British Museum yesterday, where no information of the document had been received, elicited the statement that if the date has been accurately translated there is every reason, as our Cairo correspondent states, to characterize the discovery as remarkable. It also transpired that quite recently a Samaritan version of the Talmud, the Book of Numbers, and several prayers written in Hebrew have been acquired by the Museum authorities.

These documents bear the date of 1166 of the Hejiran era, or A. D. 1339, and were considered to be the oldest extant. But the news of the latest discovery has caused the greatest surprise, particularly as it had been thought that no similar document of a greater age would be found so soon.

Official inquiries into the discovery are being made.

BANK FAILURE.

The private bank of Boughton, Ford & Company, at Chardon, Ohio, has failed. Liabilities eight hundred thousand dollars; assets only two hundred seven thousand dollars. More than a thousand depositors, churches, schools, lodges, township funds, trust funds, and agricultural associations all suffer by this bank failure.

A few years ago a little bank down near the lake not far from Chardon, Ohio, failed, involving the loss of a few hundreds of dollars, and including no such long list of depositors, churches, societies, etc., yet of that failure a great ado was made, because Joseph Smith and Sidney Rigdon were parties in the failure. This failure many, many times more disastrous will hardly cause a ripple in the news currents of the day. How curious!

THE *Christian Herald* has a department called "Our Mail Bag." This catches a lot of odds and ends. In the one for February 25, 1903, was the following from Bro. W. E. Clark, Bow, Washington:

Apropos of the controversy over the case of Smoot, the Mormon, who has been elected Senator from Utah, William E. Clark, of Bow, Washington, writes that:

"The church Brigham Young founded or led in Utah was not, and is not, the 'Church of Christ' as restored to the earth in 1830, on April 6, through Joseph Smith. Joseph Smith taught that 'there shall not any man among you have save it be one wife, and concubines he shall have none.' If you can find anywhere in any copy of this book any teaching of polygamy, please publish it."

EXTRACTS FROM LETTERS.

J. W. Wight wrote from Sydney, New South Wales, February 7: "Eighteen baptisms, ten children blessed, two ordinations, one marriage, one Sunday-school organized, is the last month's report. Thirty-five baptisms by me since my arrival. The work is moving well all along the line."

Francis and Christina Wilson, of Cedar Rapids,

Iowa, send tithing and contribution to Graceland College debt, and write: "We trust the Saints everywhere will rally to the front with their tithes and offerings, and our Father will surely bless them, as he has done us."

Frank Stilwell wrote from Rosendale, Missouri, March 3: "I am a subscriber to the *Saints' Herald*, but do not belong to any church. I like the *Saints' Herald* for its liberality and fairness."

T. A. Phillips wrote from Port Bruce, Ontario, February 26: "Since last June I have been laboring in Haliburton and Victoria Counties, about one hundred miles northeast of Toronto, and have done the best I could for the Saints and others. I have two new openings keeping me busy at present, Aylmer and Port Bruce. They are about ten miles apart. Good interest. I hope some will obey soon."

Bro. G. W. Hull, of Chauncey, Ohio, February 26, in remitting money to apply on College debt, writes: "I have three boys and I may never be able to send them to Graceland, but the mite I give may be the means of helping some young man to become a power in the hand of God for his work. Our people must be equipped to meet the world, and surely we have taken the right step in sustaining our Graceland. May God bless it in every department. If ever I get able to send my boys to college, I will send them; if not, I will continue my mite, that others may receive this blessing of obtaining the blessing of an education under divine influence."

EDITORIAL ITEMS.

R. W. Tarrell, of West Sullivan, Maine, desires some church literature to distribute. Here is a chance for some of our "Good Literature Bureaus."

President Joseph Smith, the Senior editor of the *HERALD*, has an article in the March *North American Review*, which will be of considerable interest to the readers of the *HERALD*. It is entitled, "Polygamy in the United States: Has it Political Significance?" Its appearance in the *North American Review* is calculated to do much good in setting the minds of the reading public straight on the differences between the Reorganized Church and the church in Utah. President Smith points out wherein the United States government has failed in dealing with the question of polygamy. The readers of the *HERALD* have long been familiar with his attitude on this question, and we are glad that the readers of such an excellent magazine as the *Review* should have the chance to understand his position thereon.

President Joseph Smith has recovered from his attack of la grippe sufficiently to be about his office duties, though he has not fully recovered.

A number of the missionaries are returning from their fields.

Original Articles.

NAHUM'S CHARIOTS.

IN THE DAY OF GOD'S PREPARATION.—NAHUM 2:3-6.

I read from "The New American Cyclopaedia," by George Repley and Charles A. Dana, volume 14, page 728, the following in substance:

The Liverpool and Manchester Railroad was commenced in 1825. It was designed for a rapid transit for passengers; and horse-power being too expensive they expected to pull the carriages by long ropes with stationary engines at intervals. The company finally offered £500 for a locomotive that would do satisfactory specified work. Robert Stephenson and Booth built the first satisfactory locomotive and presented it for trial in October 1829. It was awarded the prize. The next year steam-carriages were first in regular operation on this road. "Thus was established a new system of locomotion, vastly exceeding in capacity all others." Again I read that the first railway for passengers was the Stockton and Darlington, built in 1825, a horse-power road. Thus it appears that the first horse-power passenger railroad was constructed after the angel Moroni told Joseph of the plates, and before the plates were received. And in the very year that the angel John ordained Joseph and Oliver, the first successful locomotive for rapid work (twenty-eight miles per hour) was constructed; and that the very year that the church was organized and the higher priesthood conferred upon men, the first modern passenger train was put in regular operation.

Let all Israel make their own comments.

D. R. BALDWIN.

KINGS MILLS, Arkansas, February 17.

PREHISTORIC CIVILIZATION IN AMERICA.

The *Gospel Messenger*, the official paper of the Brethren or Dunkard Church, published at Elgin, Illinois, in its issue for January 10, 1903, presents the following which may be credited to its editor:

Most of our readers have wondered where the American Indians came from. Then they have puzzled themselves about the Mound-builders, and still more about the intelligent races that built great cities in Mexico and Central America long before the time of Columbus. Many books have been written on these subjects, and still the learned world is searching for more light. Only recently has a man been found who could read the picture writings on the ruins of Mexico, viz., Professor Eduard Seler, of Berlin. He is regarded as the greatest living authority on American antiquities. The following article was dictated by him for the *Independent*. Religiously it has no bearing, only as it relates to the origin of the very ancient people of America. Since man originated on the Eastern Continent, we can not understand how he could have appeared in America if he did not at some remote period come from Asia. Probably the Professor did not mean to discuss the real origin of the ancient American races, but what he says will be read with interest and profit.

Yes, my Dunkard friends, it is true that "most of you readers have wondered where the American

Indians came from," and they with the rest of the world will continue to "puzzle" themselves "about the intelligent races" who built "great cities in Mexico and Central America long before the time of Columbus" unless you accept the Book of Mormon, which is the only book giving the intelligence you publicly confess that you need.

We thank you for the acknowledgment that you really need just what Latter Day Saints can furnish in that God-given record, the Book of Mormon.

From the two-column article which the *Messenger* said would "be read with interest and profit," I excerpt the following:

Where the various prehistoric peoples originally came from no one knows. I do not think that they came from Asia in comparatively recent times. Man is very old in America, I think; perhaps he antedates the glacial period.

As I have said, the knowledge of erecting their superb edifices, of making astronomical calculations, of weaving clothes and fashioning metals and many other things—this knowledge, it is my opinion, was developed without contact with any people in Europe or Asia.

The Prophet Isaiah made no mistake, as is plainly seen by the above when he wrote that "the wisdom of their wise [worldly wise] men shall perish," for it is plainly seen and unwittingly acknowledged in their public speeches and writings.

How very thankful to the Lord every Saint should be for the light and wisdom the Book of Mormon reflects, and how earnestly the Saints should read and study every sacred book given to the church, that all might grow in grace and in the knowledge of His work.

C. J. HUNT.

DELOIT, Iowa.

Mothers' Home Column.

EDITED BY FRANCES.

"They are such fond, frail lips
That speak to us; pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when these small words may be
Held not as slow or quick or out of place, but dear,
Because the lips are no more here."

Not a Burden.

"He's only a burden—coming on us that have plenty of burden already."

It sounded hard, but so much hardness had come into Aunt Susan's life as to crust over the real softness which lay at her heart.

"O no, don't say that, Susan." Grandma gazed with tenderness in her eye at the six-year-old boy playing outside the open door.

"Yes, a burden," insisted Aunt Susan. "His father never did anything to help us and now he's left this boy for us to take care of, when goodness knows we have hard enough work to take care of ourselves. He won't be good for anything for years. Though, of course, I don't lay it up against the child. He couldn't help it."

But, although never unkind, "burden" was written all over

Aunt Susan's manner, and the shy boy read it with clear eyes. He avoided her when he could, when obliged to be near her shrinking from her with downcast eyes in a way which led her to exclaim in irritation:

"Really, he behaves as if he wasn't more than half bright."

Caleb's happy times came in Aunt Susan's absences, which fortunately occurred very often, for she was in great demand among her neighbors for helping in house-cleaning, fruit-canning, sickness, or other seasons of emergency. Her only regret in answering such demands on her, always well paid for in things which went far in their small housekeeping, was the necessity for leaving her mother, who was feeble and little able to wait on herself.

"But Caleb's company for me," said grandma, when Aunt Susan took her leave with a doleful fare. "And he's a real help, too. You'd be surprised to see how much he does for me."

"Such a baby good for anything!" sniffed Aunt Susan, refusing to acknowledge even to herself that it was something of a comfort to know that the small boy, with alert eye and willing hands and feet was with her mother.

There came a day when Caleb felt for a while that he was indeed only a useless burden. Grandma was weaker than usual, and under her close directions he was doing more than ever before. As dinner-time came, he laid the fire and brought a match. There was no cooking to be done, for Aunt Susan had left everything ready except a cup of tea to be made for her mother.

"No, Caleb, I can't let you light it, dearie. You might set your clothes afire."

"I can do it just as well, gra'ma. I'll be as careful——"

But the old lady took the match and leaned from her chair. She lit it and then, losing her balance, fell to the floor.

In his fright Caleb did not at first see that the lighted match had set her apron on fire. When at length his frightened eyes caught sight of it, he crumpled it up in his hands and put out the small blaze, then stooped close to grandma's face.

"Gra'ma, gra'ma—can't you get up if I help you real good and hard? Can't you, gra'ma?"

But the old lady had fainted and Caleb was wild with terror at sight of her white face. At the top of his speed he ran down the short lane leading to the road, screaming with all the strength of his small lungs.

A man and a woman were passing in a spring-wagon and in answer to Caleb's excited motioning turned in to see what was the matter. Caleb kept on to the house of the next neighbor, at which he knew Aunt Susan was busy that day.

"Gra'ma's hurt! Gra'ma's fell down!" he cried with the last effort of his breath.

The one great soft spot in Aunt Susan's heart belonged to her mother. With a scared face she rushed towards the door.

"Jimmy, you go for the doctor and tell him to come as quick as ever he can," said Mrs. Hart and then she followed Aunt Susan.

So it came that plenty of help was near within a very short time, and it was found that grandma was not seriously hurt.

She was put to bed in her room off the kitchen and Aunt Susan did not leave her side, keeping water on her bruised head and cool bandages on her wrist, which had been sprained in her fall.

"Well, Caleb, did you get scared so bad?" said Mrs. Hart, as the confusion quieted down, and she turned to the small boy, who sat at one side with compressed lips and tears in his eyes, holding before him his two small hands. "No, don't you be frettin' about grandma—why, what's the matter, little one?" She examined his hands, finding them black and blistered.

"What done it?" in great surprise.

Caleb pointed to the burnt apron, which had been thrown aside as grandma was cared for.

"And you put it out!"

She tenderly dressed the poor hands and then went home, leaving Caleb to bear the smarting as best he might for the rest of the day.

After supper she came over again. Aunt Susan was still waiting on her mother. Caleb had eaten what was left for him and had gone to bed.

"Little boy asleep?" said Mrs. Hart. "How are his burns?"

"Burns?" said Aunt Susan.

"Yes, his hands that he hurt puttin' out the fire."

"What fire?"

Mrs. Hart held up the apron, showing its blackened holes.

"She set herself afire and Caleb put it out with them little hands o' his. She'd a burnt to death. And the doctor says she'd a likely died anyway if she'd a laid that way all the afternoon till you come home. 'Taint many babies like him that it can be said of that they've saved a life."

With one swift movement Aunt Susan was at Caleb's bedside, with another she had him in her arms. He was restless with the pain of his burns and wide awake in a minute.

"Oh, Caleb, I'm glad, glad you're here. You're not a burden, Caleb, and you never were and never will be—never, never."—
Sydney Dayre, in *Sunday-School Times*.

When School is Out.

"When school is out, I shall go home," she said,

"And all my heartache will be comforted."

"When school is out," she said, "once more I'll rest
My tired head upon my mother's breast,
And feel her tender cheek against it pressed,
And there, at last, I shall find perfect rest."

"When school is out," she said, "I know I'll meet—
Dancing for joy along the golden street—
My little child, my babe so stainless sweet,
Who went to heaven before his dimpled feet
Had ever learned in earthly paths to go,
Nor pressed the violets, nor trod the snow!
Oh, I will clasp him close, and I shall know
Those kisses that I taught him long ago!"

"Life's weary lessons are all learned," she said,
"And school is out." We bent—and she was dead.—Sel.

To the Flowers.

A gift to earth, sweet, lovely flower;
Bestowed by God, a precious dower;
With drooping head as in pity bent,
You seem to say "To cheer I'm sent."

You cheer alike the rich and poor,
And bring sweet smiles at every door,
And give to all your fragrance rare,
Like incense wafted on the air.

Each sorrowing heart 'tis yours to cheer
When robbed of all earth holds most dear.
And may not Christ have felt less care
While gazing at earth's lilies fair?

The mountains high, in lofty pride,
Nourish upon their rugged side
These gems of beauty from God's hand
In every clime, in every land.

When earth is swept by autumn's frost,
We mourn for you, as with the lost,
And gladly hail the coming spring,
Which your treasured wealth is sure to bring.

A palace grand with wealth, and power,
Or a humble cot, with shade, and flower;
Give me the cot where in sweet repose,
I breathe the perfume of wild rose.

Your mission to earth is pure and grand,
Though brought perhaps by thoughtless hand.
Beauty unstained and fragrance sweet,
Bestowed alike on all you meet.

Then go sweet flower, where you may!
Sent to your work, God speed the way!
Sweetly you come to the aching heart,
Softly you whisper "I'll do my part."

SARAH A. DAKE.

Program for March Meetings of Daughters of Zion.

Opening hymn, Saints' Harp No. 189. Prayer. Scripture reading, first Psalm. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 72. Dismissal prayer.

Prayer Union.

Henry Mock, of Knox, Indiana, requests prayers. He has been afflicted for many years with nervous prostration, spinal trouble, rheumatism, and heart disease, and is totally blind, all the result of military service. On March 11 and 18 some of the Saints will meet at his home to pray. He desires to be remembered then.

Mrs. Sarah Thompson desires the prayers of the Prayer Union, that the Lord will heal her, for she is badly afflicted.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Is there Need for the Sunday-School Library.

(Continued.)

"The Little Colonel's Holidays." By Annie Fellows-Johnston. 12mo, cloth, illustrated, 232 pages. Price, \$1.08, net; postage extra, 13 cents.

Many of our readers will not need an introduction to the Little Colonel. This is a wholesome, interesting story, suitable for both boys and girls. The kindness shown by the Little Colonel and her friends to Mollie, the poor little maid, who has lost her little sister in a large city, and the efforts made by all to help find the little one, lend interest to the book. The story closes when little Dot is found in one of the hospitals of the city by the Little Colonel.

"King for a Summer." By Edgar Pickering. 12mo, cloth, illustrated, 400 pages. Price, 70 cents, net; postage extra, 13 cents.

This is a story of Corsican life and adventure, and to many boys will be intensely interesting, as it tells of much fighting and thrilling experiences, and how the hero was driven from his uncle's home because that uncle was desirous of becoming possessed of his inheritance. The hero casts his lot with three banditti, and, after a series of adventures, they take part in the revolution of 1735, the effort of which is to break the tyrannical rule of the Genoese. This revolution leads up to the proclamation of a German adventurer as Theodore I, King of Corsica. After a reign of three months King Theodore is deposed. This short reign gives the title to the book.

"Maggie McLanehan." By Gulielma Zollinger. 12mo, cloth, 319 pages. Price, 75 cents, net; postage extra, 9 cents.

Though the death of her aunt, Maggie McLanehan, a young girl of fourteen, is left alone, with no means of support. A little cousin, three years old, is dependent upon her. With a sinking heart she realizes the seriousness of her position, but bravely determines to do well and thoroughly anything, no matter how humble. This determination to do her best is recognized by those who employ her, and they soon learn to respect and trust her. Her varied experiences and the final adoption of herself

and her cousin by a kind-hearted man make a very pleasing story for young girls.

"Tilda Jane." By Marshall Saunders. 12mo, cloth, illustrated, 287 pages. Price, \$1.08, net; postage extra, 14 cents.

A charming story for children. "Tilda Jane makes many mistakes, but at heart is a sincere, earnest child, living up to the teaching she had received in the orphan asylum in which she had been brought up. She runs away from the asylum to search for a home for herself and her poor little old dog, whom she loves with a passionate devotion.

"Dutch Life in City and Country." By P. M. Hough, B. A. 12mo, cloth, 287 pages. Price, \$1.20, net; postage extra, 11 cents.

An interesting and instructive description of Holland, dealing particularly with the people, their social and religious life, etc. To the large majority who must gain their knowledge of life in other countries from books, this will prove a most delightful volume.

"The World Before Him." By Horatio Alger, Jr. 12mo, cloth, illustrated, 383 pages. Price, 30 cents, net; postage extra, 13 cents.

The hero is a noble boy with splendid principles. His mother dies and his stepfather robs him of his inheritance. He determines to leave home and make his own way in the world. He has many experiences, but surmounts all his misfortunes, and in time his mother's money is restored to him. It is an interesting story for boys, teaching them both honesty and integrity. It shows that right-doing always pays; wrong-doing never.

"Those Black Diamond Men." By Wm. F. Gibbons. 12mo, cloth, 389 pages. Price, \$1.08, net; postage extra, 13 cents.

Life among the anthracite coal miners of Pennsylvania is depicted, with all its vicissitudes; their hard and dangerous labor; their home life, with few joys and many privations. Many heroes are among these men, as to quote from the preface: "Coal can not be obtained except at the cost of life. If one is in danger of death, his comrades will risk their own lives for him, and that is all there is about it. But he who leads the rescuing party is no hero in his own eyes; just an average sort of man who may need to be 'bought out' himself to-morrow." For those who know nothing of the miner's life, and find it so hard to sympathize with him in his needs and temptations, this book has been written.

"Holly Berry Series." By Anna Burnham Bryant. Consisting of "The Fairy Sister," "The Toll-Gate Children," "The Rainbow Game," "Kitty Wink's Lesson," "Three Little Kittens," and "Playing Minister." 16mo, cloth, illustrated. Price, per set, \$1.10, net; postage extra, 25 cents.

A series of six attractive books for very young children. Each book contains a number of bright, interesting stories, conveying some valuable moral lessons. Especially suitable for the primary library.

"The Young Ship Builder." By Sophie Swett. 12mo, cloth, illustrated, 354 pages. Price, 90 cents, net; postage extra, 12 cents.

A book for boys and girls, detailing the struggles of a family of children to keep their home and continue the business of ship-building. Success comes at last through the genius of the stepbrother, who, before, had been considered an "alien," and was not taken into the family confidences. True merit will always reap its reward, even though recognition is sometimes delayed.

"A Colonial Maid." By Lucy Foster Madison. 12mo, cloth, illustrated, 412 pages. Price, 90 cents, net; postage extra, 12 cents.

A most interesting story of Revolutionary days. The Colonial Maid is Virginia Pendleton, the adopted child of Colonel Ralph Pendleton. Colonel Pendleton, a loyal subject of King George, owned a fine plantation in the colony of Virginia. The little maid, Virginia, became imbued with the wrongs of the colonies

through intimacy with the children on the neighboring plantations, who were loyal to the cause of the colonies, and was, therefore, a staunch little patriot. There is a mystery surrounding the birth and parentage of Virginia, which Colonel Pendleton for years refuses to divulge. There are many thrilling scenes pictured in the story; the great risks run by Virginia in carrying aid to our soldiers encamped at Valley Forge; the capture of Virginia, first by the British, then by the Indians, and the terrible massacre at Wyoming. The book closes with the surrender of Cornwallis at Yorktown.

"The Little Citizen." By M. E. Waller. 12mo, cloth, illustrated, 324 pages. Price, \$1, net; postage extra, 12 cents.

A story of a waif of New York City, who received such injuries in an accident that he was compelled to use crutches, and was restricted to a life of inactivity. A kind-hearted farmer and his wife consent to receive him in their Vermont home. They become much interested in Miffins, and are very patient with him. Miffins is gradually transformed from a rough street Arab to a manly, honest boy. He learns, in his new environment, to love study. He has the honor of having the title of "The Little Citizen" conferred on him by the people of Barnet and Hurdyville for an act of bravery, performed by him, that saved the lives of many at the risk of his own life.

"Little Cousin Series." By Mary F. Wade. 4 volumes (each illustrated), cloth, 12mo. Price (each), 45 cents, net; postage extra, 7 cents.

Pleasantly written descriptions of customs, manners and enjoyments of Japanese, Indian, Borneo and Russian children, in separate books, entitled, "Little Japanese Cousin," "Little Indian Cousin," "Little Brown Cousin," "Little Russian Cousin." Written in any easy style for young children, yet they will prove entertaining to many older readers, because of the great amount of information each volume contains.

(Continued.)

Letter Department.

SACRAMENTO, California, February 25.

Editors Herald: In this part of the Lord's vineyard the work still is gaining, and prospects appear bright for the energetic laborer who may sow the seed of gospel truth in the future. Last December was the time selected by a certain couple here to begin life's companionship in that closest bond of mortal duration, and the writer was requested to perform the ordinance which made them one. So infectious was the affair that a modest brother called a few days later and blushingly admitted that he had secured the consent of the "best" girl in all the world to share his joys and sorrows, and accordingly the writer pronounced the magic words that made him and the "best" girl one.

At Fairfield some preaching was done, and Bro. and Sr. Kraschel supplied home comforts for the time, after which a series of meetings was held at Santa Rosa, where Bro. and Sr. Cooper cordially extended a home for the preacher. Some of the Saints here are faithfully trying to do what they can, and Bro. George Daley attends to their wants for the bread of life; but others are cold and indifferent to the work and only persistent labor will, we believe, avail to bring the branch up to the condition that we are told it once was in. At Yountville services were held for about ten days, much to the disgust of the Christian minister of that place, who succeeded in having more falsehoods circulated concerning our work than we ever heard before in the same space of time. But those who appreciated truth were not greatly deceived. One man informed a woman who was attending our services that Joseph Smith was the leader of the Mountain Meadow Massacre, that he would not tell her so if he did not know it. As the affair occurred more than a dozen years after Joseph's death, she was not to be deceived by such falsehoods. Another man told her that when he was about eighteen or twenty years of age he was an official on a steamboat and saw

Joseph Smith attempt to walk on the water at Nauvoo, but that one of the planks which had been placed under the water having been removed, Joseph fell in, etc. He raised his hand and said: "I'll swear to that." He was asked, "How old are you?" He replied, "Sixty-three." The woman informed him that as Joseph Smith was killed in 1844, she did not believe him if he did swear to it. Notwithstanding all these things, she bravely went forward into the waters of baptism to arise in newness of life with Christ. She had been a member of the Christian Church, so-called.

Some labors were performed at Calistoga, where Sr. Gibbs resides, being the only member of our faith there, so far as ascertained. Also at Middletown, where Bro. McKinley and family live, an attempt was made to accomplish something, but without success. At Lower Lake is a small branch and there should be an effort made there for several weeks if possible. Bro. Graumlich's presides there and feels a deep interest in the work, as do also some others there.

Bro. Askew and wife, at Eldorado, have been trying to live their religion amidst discouragements that come in a place where no one cares for the gospel. Some meetings were held there with a small attendance, Sr. Allen being present also.

After some preaching at Centerville (Butte County) and Chico, two more were added to the band of Saints there on yesterday afternoon. About seventy-five people gathered on the banks of Chico Creek at half past one o'clock, where the writer felt led to discourse a short time on gospel principles before performing that sacred ordinance which binds on earth and in heaven. After baptism, the holy rite of confirmation was performed at Bro. Hommes' house a few rods distant from the creek. Only a part of those present could find room inside, and therefore arranged themselves on the piazza where they could hear or see to the best advantage. It was a beautiful day outside and a heavenly time was enjoyed, even by those not of our faith. Numbers of those present remarked that it was the most wonderful meeting they had ever attended. A short discourse was presented at this service also. I earnestly desire God's blessing toward all.

A. B. PHILLIPS.

ADAMSTOWN, West Virginia, February 24.

Editors Herald: Bro. Durand has been with us several weeks, and has been preaching some. I have succeeded in opening our schoolhouse for worship. Last Sunday evening Bro. Durand spoke to quite a large assembly. The people gave him splendid order and attention. And he was feeling well for the work.

I have recently another letter from State Superintendent of Schools T. C. Miller. He says that he had two conferences with the Attorney General on the subject, and that General Freer had noted the difference between the two denominations. He said that the recent discrimination against the Mormons as to the use of the schoolhouses for religious services was only intended for "that sect which had practiced polygamy." Said that he would see the Attorney General again and that I might expect something more conclusive and definite than this or his former letter.

The work here is in a more promising condition than for some time in the past. I think now that we will hold the schoolhouse permanently or until we obtain a better place of worship.

The Reverend Mr. Burton, editor of the *M. E. Times*, Buckhannon, West Virginia, is writing a series of chapters, as editorial matter on the question, "What is Mormonism?" It is much the same as all other anti-Mormon literature. I have written him an explanation of the differences between Utahism, Mormonism, and Latter Day Saintism, and challenged him to let me have a chance to turn the other side of the question to the people in a face to face or newspaper discussion. He wonderfully overthrows "Joe Smith" and the whole outfit and bitterly denounces the church as a great menace to our civil institutions and dangerous to our liberties.

He gives us something new. The Spalding Story was sent to a printer in Pittsburg, but Mrs. Spalding had retained an exact copy, which Joe Smith stole while digging a well for a Mr. Stroude; and Rigdon copied the one left in the printing-office at Pittsburg. (Their tales do not hang together.) If the truth would answer the purpose, it would not take so much press and pulpit lying to down Mormonism.

Ballard S. Dunn, some years ago, confessed that mobbing and lying had proved a failure. As Mormonism spread farther, and became stronger "the more opposed." There seems to be no other resort, and the merchants of Babylon are everywhere throughout the whole city raising their holy (?) hands and crying "Alas! alas! that great city" is in danger!

Under the pretense of informing the people, the preachers are filling their minds with a lying story of "Mormonism" and traducing the character of its "founder," to engender prejudice which they know to be the only successful warfare they can wage at this late day.

I am confined at home, but not dead. I am always striving to do some good in the cause of truth. If I can not travel and preach something will develop hereabouts ere long. My companion seems to be improving and I trust the opening spring will bring her better prospect for living a while longer. She is a dear companion and a patient, faithful child of God. I ask for the prayers of the Lord's family.

D. L. SHINN.

LOS ANGELES, California, February 24.

Editors Herald: I inclose herewith a copy of a program which explains itself. This is a victory for the cause, you appreciate (as some do not seem to do) how hard it is to get a good large promiscuous gathering to hear one of our elders talk on the gospel theme, and Los Angeles is no exception to the rule.

As you no doubt know, Bro. Williams has at different times addressed audiences on foreign subjects, and made many friends by his efforts and by confining himself strictly to the subject assigned, not abusing the privilege by intruding his own religious views, so it was comparatively an easy matter to present the situation in that light, and secure the privilege of an evening for an address to set forth the doctrines of the church which he represents. The Liberal Club is composed of intelligent, educated people, who for the most part are dissatisfied with the popular religions of the day; they are freethinkers, not to say, infidels. The meeting was well advertised by the Club and an audience of about three hundred greeted Bro. Williams who set forth the fundamental and general teachings and practices of the church, making the distinctions between us and the Salt Lake people very clear and emphatic.

At the close of the address about forty-five minutes were given to answering questions, which were freely given, and for the most part in good faith, and showed that the people are not ignorant of the church, and that tracts which had been given out were read and studied. Questions were asked concerning the Book of Mormon and its translation, and the archæological evidences of its truth; the inspiration of Joseph Smith; his life; the temple lot; the teachings of the church on conditions in the future life; the second coming of Christ, and other matters. Several questioners were spiritualists; all were answered with kindness and consideration.

Altogether I think it was very successful, and will result in good and possibly open the way for more work to be done.

The church choir furnished the music and did remarkably well for only having practiced a few months, and the music was well received.

Services at the church were dismissed for the evening and the members attended the meeting in a body, thus making a good impression and giving much encouragement.

Your brother in the work,

R. T. COOPER.

P. S.—Mr. George T. Bruce is president of the Liberal Club and we are under obligations to him and the Club for courtesy and privileges extended to us.

R. T. C.

COLORADO SPRINGS, Colorado, February 24.

Editors Herald: While perusing a sermon of Frederick M. Smith in HERALD of the 11th inst., and while reading one of his quotations from Saints' Hymnal, viz.,

"Let us then be valiant soldiers,
In the army of the Lord,"

I was led to serious meditation viewing retrospectively some of my experiences during the past summer, and while so doing felt a desire to relate one of the many evidences I have had relative to the high and holy calling of our brethren of the ministry.

While at my work, and somewhat sadly, yes, mournfully, considering some things attaching to my life by reason of being a missionary's wife, my thoughts ran about as follows: Well, now that James' (that is my husband's name) health is so much improved and still growing better, as I thought, I wondered if the time would ever come when he could be at home and once more take up manual labor for our support, and assist in the raising of our children, for I felt incompetent for such a task alone, for the world is so full of evil and contaminating influences. I seriously viewed the growing tendencies of evilly-disposed persons, and felt an intense interest to direct and guide them in the golden path of rectitude and honor. A silently uttered prayer was in my heart thus: God's will, not mine, be done. And that beautiful sentiment of the inspired poet,

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

came as a new revelation to me, and, as if God by his Holy Spirit spake for my edification and comfort, simultaneously with this infusion of inspiration I began to sing those words with ecstasy and with an understanding I never realized before; that God it really was and not man, and that a failure was not possible in his divine arrangements; and that the ultimate of the great restoration work would witness a final victory for God's army. I sang on until the words,

"'Tis a war that calls for valor;
'Tis a conflict with the world;"

gave me another burst of light and confirmation in the fact that God was calling men who would stand and not weaken, or yield to the trying ordeals of life, but who would buckle on the whole armor and on to the battle. And I came to the words "For the order is for ever;" and as if God spake to settle the matter once for all, I understood: not just for a little while, then to give over and become sleeping soldiers, but *for ever*. Then on in song and revelation until like an irrevocable sentence from God came the words:

"There can be no furlough granted;
Never must the flag be furled.
We can never cease the conflict,
Till the summons home be heard."

By this time I was weeping under the Spirit's power and rejoicing to know God once again had answered my prayer, and given me understanding of that heartfelt prayer; "Not my will but thine be done." I felt completely reconciled to my task and duty, feeling assured that God would give me strength for each step, for so have I been guided since coming into this work.

At one time preceding this, I felt that I must pay my tithing, and began to reckon the amount, just before our move to a strange country, and the conditions of such a move seemed to say: you will need that money, but only once, for I knew it was God's command based on a never failing promise. After it was

sent I felt that I had done my duty, that I knew that I could not reach on the possessional side of the question. I always feel under the hand of adverse circumstances that God's all-seeing eye is over us, and his hand of protection ever extended. My earnest and heartfelt desire is for the furtherance of the cause, so often confirmed to me as the marvelous work and a wonder of latter days. It does surely seem that the time of day in which to work is near the close for us. So let one and all put on, and keep on, the whole gospel armor and push the conflict on to victory.

Your sister in the one faith,
MRS. C. E. MORGAN.

NORWICH, North Dakota, February 25.

Editors Herald: On January 20 Bro. William Sparling came here.

As we had helped the Presbyterians in building their church, we thought we could get the use of it to preach in, so Sr. Lulu Hornung asked the minister for it; but he said he had nothing to do with it and sent her to the trustees. When he saw me go to them he followed after me as fast as he could, and when I asked the trustee he would not say yes or no. The minister then said we could not have it, because his church was utterly opposed to such doctrines, and that they send missionaries "out there where that doctrine is promulgated." I asked him where? He said to Utah. I said so do we; and we had quite a conversation for a few minutes.

We got the schoolhouse and commenced meetings on the 23d and held forth until February 7, to good audiences. Had good attention; distributed some tracts and are lending books to investigators. We desire an interest in your prayers.

Yours in bonds,
J. WAHLSTROM.

PICKERING, Louisiana, February 23.

Dear Herald: We have labored this year in Louisiana trying to establish the work in new fields almost altogether, the first three months being spent almost entirely in this place. How much good we have accomplished remains to be seen; but we have done what we felt was best for the advancement of the work; but are far from being satisfied with the efforts or results. From July 28 until November 5, Bro. Macrae was our colaborer. We did most of our work in the northern part of the State, baptizing some ten or twelve persons. I find some noble people in Louisiana, some of whom will, we think, obey the gospel later on if the effort is kept up as it should be. I hope conference will send as many as four good, live men to this part of the vineyard another year.

January 10 Bro. E. L. Henson and I began operations in and near Rocky Mound, Louisiana; but bad weather, indifference, and prejudice kept us from accomplishing much. From there we went to Dorcheat, where Bro. Macrae and I introduced the work last August, baptizing one, a Sr. Lofton, who is proving to be a faithful Saint; two others were baptized the first of August at Dixie and another later on, making four Saints at that place. While there we were kept out of the schoolhouse, but a warm friend of ours opened his doors and asked us to occupy, which we did. He and his wife are firm believers, but could not make up their minds to unite with us just now.

From Dorcheat we went to Cadeville. While there we were the guests of Brn. Fuller and J. J. Hawkins. Bro. Hawkins is lately from Alabama, a member of the Lone Star Branch. He is an energetic farmer and knows how to handle this southern soil to make the most out of it. Although his time is nearly all occupied just now in getting his farm ready for planting seed, yet he finds time to talk the gospel to his neighbors. He is alive to the interests of the cause he represents and will, no doubt, be able to clear away some of the mists that now hang over the work by reason of the Utah elders being in there and failing to tell the difference. There are twenty-six members

settled near Bro. Hawkins and should be organized into a branch as soon as possible. Bro F. M. Fuller is a priest and Bro. Hawkins a teacher, and they have material for a deacon. Bro. Hawkins is (in connection with the other brethren) going to erect a church building this fall. Some who oppose the work there are wanting to sell now that the Saints are getting a foothold there. May the Lord send all such a buyer, we humbly pray. The Utah people have a branch organized with about sixty members twenty miles from Cadeville. We wanted to visit them while in that part, but could not as the weather was too bad for us to make the drive across the country. The more I see of their work, the more thoroughly convinced I am that they should be followed up by our people and the differences told in no uncertain sound.

Yours in bonds,
J. F. GRIMES.

VAN ALSTYNE, Texas, February 26.

Editors Herald: I am the only Latter Day Saint who lives here. In my isolated condition, I have been made to comprehend the truth of the statement that God is no respecter of persons, but that he will honor and love all who obey him, be their numbers many or the chosen two or three. He hideth not his face, but like a mantle of peace does the Spirit of God rest on those who worship him with a holy heart and a contrite spirit.

I ask an interest in the prayers of the Saints, that I may live faithfully and be saved, with all of my household; that I may be strong enough to overcome the filthy habit of the use of tobacco and coffee, which I am living to overcome.

Let us all strive to live up to every word that proceedeth from the mouth of God.

May the Lord bless each effort that is put forth for his cause is my prayer.

If the Saints will send to me tracts or church literature of any kind, I will distribute the same.

ROBERT KEITH.

INDEPENDENCE, Missouri, March 3.

Dear Saints and Editors Herald: It is a long time since you have heard from us by letter and had I not perused the columns of our interesting church papers I would not have been able to receive such instruction and important information as I have from many of you.

There have been over fifty additions to our branch the last year making our membership nearly thirteen hundred. General Conference will soon be at hand, and what a large assembly of the Saints there will be here. Much extra work will have to be done as we are expecting so many more than usual to wait on and entertain.

The verger's work increases daily. Then we have added to our church features one of "the best pipe-organs in the country," and that will necessitate much care and attention. It will have to be kept well dusted and will require a stout man to pose at the pump, there being seventy-five pounds weight of pressure needed each stroke, up and down. The branch will no doubt have the air pumped through the pipes of this big wooden and metal brother by means of electricity; but of that I can write nothing at present. We have heard there is little prospect just now of obtaining "a day circuit," so it will be necessary to use the pumping-by-hand process. It will be hard work, and the Lord's pay, for some generous soul, no doubt, for some time, as we have on hand quite an outlay for repairs, renovating, improving, and enlarging.

The Saints in their work are ever advancing and continually coming up higher; howbeit they must through great tribulation and long continuance obtain the blessing and reach the goal.

Here in the center place we have much to do by way of pressing onward in a temporal sense: towers to erect and power-room to finish, sidewalks to lay, walls to rekalsomine, and together

with much painting and varnishing, the seating to newly adjust, and carpets to renovate. All this calls for money, good promises, perseverance, pluck, and faith in the ultimate.

To take a general view of the work to be done here and also feel the pulse of the Saints in Zion, one can hardly calculate on its being readily accomplished without a jar.

Sickness has of late been resting heavily on many of our families, and several of us, both old and young, have felt the heavy hand of affliction, while some have "fallen asleep."

There have been many improvements made among us as citizens of a progressive city, and mercantile and manufacturing interests have been advanced of late. A few have sold out and built residences in other localities near by, while the poorer brethren shift about from place to place like New York movers in the month of May.

Our societies are certainly making good headway. Of course the Sunday-school and Religians, Gleaners and Hawthornes are forging ahead and the Daughters of Zion, Willing Helpers, and Prayer Union close well the busy ranks.

We have had the good fortune to hear many excellent discourses, and the inspiration and power attending the preaching of the word have not been lacking. In the early part of the winter the chief patriarch was with the Saints here and together with many rich and comforting blessings conferred he delivered one of the grandest sermons preached on the subject, "He hath made of one blood," etc., giving a soul-stirring portraiture in glowing words of the Saints in the far-off islands of the sea.

Bishop Kelley occupied the stone church pulpit on February 1, exhorting and edifying from the text, "Contend for the faith once delivered to the Saints," and again the words sounded in our ears, "Have faith in God," a little later on, from a younger yet as eloquent a tongue. A few Sundays ago President G. H. Hulmes, animated and enthused with love for the gospel work and desirous to accord a meed of praise to the man God had chosen as a humble instrument to bring to pass the restoration, and the glorious promises made through his servants of old, chose for his theme, "Joseph Smith."

But ability, time, and space fail us to write of all the instruction and comfort imparted by the ministry both local and from abroad to the Saints here. Yet after all is written the main and all-absorbing topic with many is "the great pipe-organ" and its dedication to-night, Mr. Edward Kreiser being organist. It is not one instrument, but three: great organ, swell-organ, and pedal-organ, with sixteen speaking stops, three couplers, three accessories, and four pedal movements. Its depth and quality of tone, its builders tell us, are rarely met except in the old English Cathedral organs, and the instrument is entitled "to a place among the best organs of the country."

We query if as great a one has been heard by us even when we listened to the tremulous vibrations from Music Hall's famous instrument played long years ago.

At that time Ralph Waldo Emerson, Theodore Parker, Wendell Philips, and Lloyd Garrison, who were then enshrined almost as divinities in the hearts of all Bostonians, burned with desire to bring about a state of peace on earth and good will to men by means of benevolent and reformatory work. Noble-hearted women there were too to be heard, voicing their sentiments on this line, like Harriet Beecher Stowe, Mary Livermore, Lucy Stone, and scores of others. But in the light of more recent days these once great personages and their bright surroundings lose much of their brilliancy while still lingering on memory's tablet.

More than a superficial veneer is the living, ever present witness to the written word of God; and where the everlasting gospel is proclaimed to the people by those having authority from him, eloquence and beauty and music, stirred by the Holy Spirit's power, enchain and indelibly impress the human heart.

Let our elegant new church organ that is awakening such

interest, with its nine hundred pipes and richness of mechanism, its depth of diapason and sweetness of *dulciana* sound forth the praises of Jehovah and let all the people sing with it, "Praise God from whom all blessings flow." For "remember that Saints, should be cheerful in their warfare, that they may be joyous in their triumph."

ABBIE A. HORTON.

TUNNELHILL, Illinois, March 4.

Editors Herald: On account of so much rain and mud this winter our audiences have not been so large as they might have been if conditions had been otherwise; yet we have been very busy in looking after the interest of the work. Since our conference at Springerton we held a meeting in Akin and one was baptized by Bro. J. E. Bozarth. We then met Bro. Hilliard at Parrish where we held a few meetings and found the Saints there trying to keep the faith. We then went to Westend, where we held an interesting meeting with the assistance of Bro. F. M. Davis, and he baptized one at the close. I find that Bro. Davis and Bozarth are willing workers, ready to push out and do what they can for the work. The Saints in this branch as a rule seem to be alive to the interests of the work and they have a live Sunday-school and also a good Religio with Bro. P. G. McMahan as president. He is also a willing worker, and ready to give his time and means to advance the cause. Such men will be a success in the work and will reap a rich reward in the sweet by and by. The duties of the Saints have been made very plain this year through the excellent advice given by brethren who have labored in the district as missionaries. We feel greatly encouraged with the outlook and we are still hoping, laboring, and praying for better conditions. The Saints at Springerton have received an uplift through the efforts of Bro. Ammon White and Paxton and they now have a Sunday-school, and we hope they may never get weary in well-doing. If we have been faithful we will have much to be thankful for when the conflict is ended. The committee has decided to hold the next reunion at Dryfork, from August 1 to 10. Our reason for setting the time and place so early was in order that the minds of the Saints might be settled, as some had been making inquiry in regard to the matter.

F. M. SLOVER.

BELGROVE, West Virginia, February 24.

Editors Herald: Allow me to drop a word by way of warning to the young of the church. The saloon-keepers of Ohio held a convention not long since, and among other things that were discussed was how to create the drinking habit among the rising generation; as their success depended on it. They decided to make candies and put something in it to create the drinking habit, and hand them out to the boys as they pass the streets. And so could the coffee dealers do to create the coffee habit; and also the manufacturers of tobacco. I am credibly informed that they do put opium in some of their tobacco already. So we can see the wisdom of God in giving his children the Word of Wisdom in these last days on account of designing men. I would say to the young of the church to touch not, handle not the unclean thing, and then you will not have to punish yourself like the writer and many others to quit the filthy habit. I once asked the Lord if my using tobacco was displeasing to him to manifest it to me in his own way. I was lying on the lounge. I went to sleep and dreamed that my body was covered with large black bugs, and they were tickling my body creating the most miserable feeling I ever felt. I awoke knowing how detestable the use of tobacco was to God among his Saints.

I hope some one may take warning from these few lines and escape the snares that are being set for the young.

We have had very bad weather for ten days in West Virginia. The work is moving in these parts.

Yours for the angel's message,

G. H. GODBY.

LOS ANGELES, California, March 3.

Editors Herald: I send you herewith the remainder of the McMillan correspondence:

"The New York Presbyterian Church, Seventh Avenue,
"One Hundred Twenty-eighth Street, January 22, 1903.

"MR. T. W. WILLIAMS,

"Los Angeles, California.

"*Dear Sir:* Your letter of December 27 is at hand. As you have done me the honor to admit, virtually, the main point in the controversy, it will not be necessary or desirable to consume either my time or your patience in producing the evidence. You admit that 'Joseph Smith avowed that he was the "Author" of the Book of Mormon' as 'found on the title-page of the Palmyra edition, which was inserted simply to comply with the copyright laws and prevent infringement on their copyright.' Furthermore you give the consideration which induced him to lie, viz.: that he might secure the copyright of the book. That is more than I thought of charging him. You thus assign a baser motive than I would have assigned. I am afraid that I shall have to come to the rescue of the reputation of Joseph Smith and defend him from the calumny of his pretended friends.

"You ask for further proof. If you will promise not to use it to further defame him, I will give it. You will see it in the Certificate of the Clerk of the District of Northern New York, on the next page to the Title-Page to which you refer, where Joseph Smith presents his 'claim as the Author.' Again you will see it in the Preface to the first (Palmyra) edition where he signs as 'The Author.' Here it was not 'to comply with the copyright laws,' but to mislead 'The Reader' to whom the Preface is addressed.

"Then, as to the 'Testimony of the Eight Witnesses,' you are certainly a very careless reader if you have not seen it in the last page of the first (Palmyra) edition. It is true that it does not appear in subsequent editions, for some sacrilegious hand must have garbled that testimony as it ever after appears, 'Art thou a teacher in Israel and knowest not these things?' You furnish a striking example of 'the blind leading the blind,' (if, indeed, you are leading anybody).

"You do me injustice when you say, 'You draw your own conclusions that the original manuscript is not a correct translation and therefore there were no plates to translate and Joseph Smith was an impostor.'

"Read my article again and you will see that there were alternate conclusions, one or the other of which must be true. Your deductions are unwarranted and my logic is sound.

"You are far astray when you accuse me of desiring 'to take them off to a study where no third party can hear.' Where do you find that? If you always follow your fertile imaginations such free play in your reading I do not wonder that you are a Mormon. You ask, 'How would it do for me to attack the Presbyterian Church and malign the memory of Knox and Calvin, etc.' Why you may do so to your heart's content. No one would care a fig. It would be like a boy attacking the Rock of Gibraltar with a pop-gun. It would only afford a little momentary amusement to any one who might care to witness the performance.

"You furnish proof of your queer mental make-up when you say, 'When the parties aggrieved demand that the same jury (the public) which heard the testimony of the plaintiff shall also be allowed to hear the arguments of the defendant you say, Oh, no,' etc., and you go on to accuse me 'of refusing a public examination of the facts on our side of the case.'

"When have I ever placed so much as a straw in the way of your appeal to the public? You have the same access to the periodicals of the country that I have, fire away. Give the public all you have to give. You are in a land of free speech,—that is, when you are away from the special territory dominated by the Mormon hierarchy.

"My friendly invitation you have misconstrued and denounced as an 'act so utterly devoid of Christian courtesy among gentle-

men that I can not condone it.' Then drop the correspondence at once, and give your righteous soul a little peace.

"In garbling my letter and my article, dealing in such free easy fashion with facts, and bringing against me an unwarranted charge you have proved yourself unworthy of the courtesy which I extended, and an unfit antagonist in any fair discussion.

"May the Holy Spirit enlighten your mind, purify your heart, and lead you in the ways of truth and righteousness and eternal life.

Sincerely yours,

"DUNCAN J. McMILLAN."

I replied to this as follows:

"LOS ANGELES, California, February 18, 1903.

"MR. DUNCAN J. McMILLAN, D. D., New York City.

"*My Dear Sir:* Your favor of the 22d ult. received. Other matters have precluded a reply until now. I must say for evasion and quibbling your letters stand without a parallel in all my experience in correspondence.

"When any one would take the explanation which I gave as the reason for Joseph Smith using the term 'Author and Proprietor' and make it do service in implicating him in mercenary falsification he surely is impervious to argument and entirely oblivious of facts.

"Wherein did I assign any base motive to Joseph Smith? Was he financially benefited by this transaction? Not one dollar. The further proof which you offer as evidencing his duplicity was the certificate of the clerk of the district of Northern New York. This is the strongest proof in his favor.

"If any human being had claims upon the Book of Mormon it was Joseph Smith. I he was the 'author,' as you seem to delight in making him, all copyright claims were surely legitimate. That he was the custodian of the work you would not ever care to dispute.

"You play upon that word 'author' as though it had but one meaning. A man can be an 'author' and still not a creator. To make an individual culpable and guilty of wrong-doing you must show an ulterior motive. What motive would Joseph Smith have in claiming authorship other than in the sense in which I have portrayed? You know that, at the same time, and in the same volume and almost on the same page he gives a modification to this term 'author' in certifying that he 'translated' the work. You must not forget that in your first article you used the term 'author and proprietor' 'meaning, evidently, that he had received by inspiration in some manner the substance of the book and had written it or caused it to be written much as Moses composed and wrote the Pentateuch or Jeremiah the prophecy which bears his name.' With this understanding of the term 'author' from your own pen why all this claim of contradiction or charge of lying for revenue, etc.?

"Laying before me is a copy of the Palmyra edition. I find the term 'Author and Proprietor' on the title page: said title page having been deposited with the clerk of the court in order to secure the copyright: the clerk practically testifying on the opposite page that only in this way would he be entitled to the right to protect the work against interpolaters and basely inclined men and women when he says, 'Joseph Smith, Jr., of the said district hath deposited in this office the title of a book, the right whereof he claims as author,' and farther when he sets forth specifically in quoting the 'Acts of Congress' that such rights could only be secured to the 'author and proprietors.'

"In our examination of every human act we must take into consideration every contributive cause. Joseph Smith had been intrusted with the custody of these valuable documents. God had revealed the purpose of the enemy to eventually use the work, if possible, to frustrate the plan of God: they had once attempted it and been foiled; this thing actually occurred when Joseph Smith went to the printer's office and found a man copying from the 'forms' extracts from the Book of Mormon which he intended to publish in his 'Dogberry Papers,' and was only

enjoined by threatening prosecution for infringement upon the copyright.

"My dear sir, you make capital of this fact that Joseph Smith signs his name 'the author' and what does he say in this statement subscribed to?"

"To the reader:

"As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated,' etc.

"This very preface which you refer to is the strongest justifiable cause to show why Joseph Smith should claim 'authorship' as well as 'proprietorship.'

"Pray enlighten me, Doctor McMillan, if somebody was the author of the Book of Mormon, and Joseph Smith was not, who was? In supplying the information, please produce evidence which would be admissibly in court.

"Legally, Joseph Smith was 'author and proprietor.' The people then living had never heard of the plates or the book before; they knew nothing of the American aborigines save through the perverted traditions of deteriorating tribes and, omitting the divine claims, they were his by the right of discovery and if divine rights were infringed upon no one but Divinity could prosecute, the omission of which evidences legitimate use.

"From the plates Joseph Smith produced a book never known among men before, containing facts never before disclosed to the people of this age. In view of this his claims to be the 'author and proprietor' as well as 'translator' were perfectly legitimate under the circumstances.

"And now as to the testimony of the 'eight witnesses.' Did they testify that Joseph Smith was the 'author and proprietor'? By no means. The testimony runs as follows (I copy from the Palmyra edition):

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the author and proprietor of this work, has shown unto us the plates of which hath been spoken which have the appearance of gold: and as many of the leaves as the said Smith had translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient workmanship and of curious workmanship. And this we bear record, with words of soberness, that the said Smith had shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world that which we have seen: and we lie not, God bearing witness of it."

"Then follows the signatures of the eight witnesses. The only point which they testify concerning was 'to witness unto the world that which we have seen;' they testified that they had seen the plates; they had the appearance of fine gold; they handled what had been translated; they saw the engravings thereon; they testified that Joseph Smith had translated all the plates they handled. Their testimony confirms the testimony of Joseph Smith in every particular.

"Doctor McMillan, your arguments are 'like a boy attacking the Rock of Gibraltar with a pop-gun.' It does afford a 'little momentary amusement' to those who are acquainted with the history of this latter-day work while at the same time a wave of pity sweeps over us in viewing your unenviable condition while our hearts are filled with supreme joy that no more formidable argument can be presented against this movement.

"How do you know this testimony was garbled by sacrilegious hands? That the term 'translator' was substituted for 'author and proprietor' I admit, but what warrant have you that this was done without the consent of the 'eight witnesses'?"

"All but one of the eight witnesses were alive when the Kirtland edition was published in 1837, Christian Whitmer having died November 27, 1835. There is nothing on record evidencing

a protest from any of them; but rather they remained always loyal to their testimony concerning the Book of Mormon.

"The term 'sacrilegious' is defined as 'violating or profaning sacred things,' and when you charge that some 'sacrilegious hands must have garbled that testimony as it ever after appears' you commit yourself to the affirmation that the original testimony was sacred: keep on you will eventually become an excellent witness for Joseph Smith and the Book of Mormon.

"The change in this particular was made as soon as the work was thoroughly before the public for two reasons, undoubtedly: First, the words, 'author and proprietor' were misunderstood by the enemy of the church and made to do service where not intended as you are doing now, and second, the possibility of the doing what God had forewarned them they would try to do, had passed.

"As to your not desiring publicity in our investigation, I have only to quote your letter wherein you say, 'However, my study is a quiet place where we would not be disturbed in our conversation.'

"Your sarcasm as to Knox and the Presbyterian Church in no sense answers my argument. You went before the readers of the *Assembly Herald*; you vilified and maligned the memory of Joseph Smith and when I, in justice to his memory, demanded that you meet the allegations publicly made you said you would privately consider them. If that is either justice or Christianity may I be delivered therefrom. Maligning the memory of the dead constitutes criminal slander as much as defaming the living.

"I challenge you to produce, sir, as much as a line in vindication of your imputation that the church organized by Joseph, the Seer, and continued by his son ever infringed upon the rights of free speech.

"There are a number of things that I called to your attention which you have utterly failed to notice.

"You did not tell me when the eight witnesses 'testified' that Joseph Smith was the 'author and proprietor' other than what I said.

"You entirely ignored my second question.

"When I asked where in a fuller and more explicit statement Joseph Smith said that he did not translate the plates at all, that he never read a word that was on the plates and did not understand a single character and that no man on the face of the earth ever did, you were as silent as the grave.

You made the statement in your published article, 'The Book of Mormon was, according to Mormon belief, the word of God himself, therefore perfect, and that every change was a departure from the divine translations and so must be an insult to God, and absolutely untrustworthy and the editions now in use fraudulent; or if the ones now in use were correct then the originals upon which they, together with the whole fabric of Mormonism rests, must have been imperfect and Joseph Smith a liar when he said it had the divine approval through "Urim and Thummin."'

"My statement agrees therefore with your last conclusion. Granting as you say, that the English Bible, in every version was the work of confessedly uninspired translators, though the most eminent scholars that could be employed, and that each revision was an attempt to get back more accurately to the earliest manuscript, I suppose that you would not care to deny that the original texts of the books now comprising the Bible were inspired and in fact the word of God then would not your statement as applied to the Book of Mormon be equally applicable here and would not every change be a departure from the original and an insult to God and absolutely untrustworthy and the editions now in use fraudulent?"

"Sir, you have practically committed yourself to a repudiation of the present translation of the Bible; you have gone farther than I would have dared to go. Should you take the other argument and justify the efforts of the various translators of the

Bible in their endeavor to make the Bible conform in thought more fully to present idioms and expressions why censure those who have tried to adapt the thought of the Book of Mormon writers to present day expressions. I defy you to find one change in the text of the Book of Mormon in any edition published by the true church which does violence to the text or in any material sense changes the meaning. Until you do so all this hubbub about the present editions being untrustworthy is but a soap-bubble and will burst owing to too much inflation.

"You know, sir, that your statement, 'You have the same access to the periodicals of the country that I have' is not borne out by the facts. Are you sincere when you say practically that I have the same access to the *Assembly Herald* which you have? You know they would not publish an article from my pen. Until you use your influence to secure me this privilege your statement counts for nothing.

"No, sir, when it comes to modern sectism of which you are an individual type we are not in a land of free speech and, if the Presbyterian Church was in the ascendancy, the opportunity to publicly express ourselves would be largely curtailed. It has ever been the plan of the sects to malign our people and misrepresent our philosophy and when we cried for justice, free speech, and fair play, they have said 'Away with him, kill him, kill him.' History repeating itself, my dear sir. Modern Pharisaism is but slightly removed from what it was in Christ's time and said removal does not speak well for the modern article.

"You ask me to drop the correspondence and give my righteous soul a little peace. Never: 'While water runs and grass grows' as Joseph Smith once said, 'I or my posterity will be found pleading the cause of injured innocence.'

"My arraignment of your article and subsequent correspondence is: First, you assert that 'hundreds of thousands have discarded Mormonism and become as other men' you give no proof. Second, in one breath you say that 'Mormonism is only one form of unbelief' and shortly present it as a system where Mormon missionaries always feed the credulity of their perverts a 'lie seventy years old.'

"Again, you asserted that a Mormon priest has been converted but failed to supply either name or address.

"According to your own standard you have been weighed in the balance and found wanting and I would recommend as an incentive to more righteous treatment of your fellows that you study this text, 'As ye would that men should do to you do ye even so to them' until the spirit of this command shall take possession of your soul enabling you to see the good and the pure in other men's faiths. Men generally find what they are looking for. It is not always true that the blemish which they discover is an attribute of the thing criticised; it frequently occurs that the lens of the search-light is distorted and colored.

"With the kindest of feelings towards you but thoroughly in earnest,
Respectfully submitted,

"T. W. WILLIAMS."

2802 South Grand Avenue, LOS ANGELES, California.

LAMONI, Iowa, March 6.

Editors Herald: I desire to submit a few lines to your columns in advocacy of our Danish-Norwegian paper *Sandhedens Banner*. Its support and the support of the Scandinavian mission will likely depend largely on the financial assistance rendered from this country, while the work there is yet in its infancy. The work has been undertaken there a number of times, but has had no permanency, owing, possibly, to two causes, insufficient available missionary material and insufficient financial assistance. Taking these two causes into consideration, and in connection with the fact that the missionaries there have no access to schoolhouses and churches under any consideration, as they are under the control of the local pastors of the

state church (the Lutheran), and that is equivalent to a refusal every time, hence throughout the country districts missionary work would be mostly fireside work and from house to house canvass, unless some liberal, broad-minded men should consent to letting his residence be used for preaching.

This little paper, the *Banner*, can reach homes and localities where the missionary perhaps could not, and pave the way for the missionary; its contents would be read, discussed, talked about, and thoroughly digested, and it is bound to set the people to thinking. Lots of them are disgusted with the old Lutheran parrot-like sermon, founded on the theology of salvation to only a few elect and eternal damnation and misery in the lake of fire and brimstone, to the great majority of mankind.

Scandinavian Saints, do you not think it worth your effort to send this little missionary to your relatives and friends on the other side of the Atlantic? It is a good paper, full of good news, clear and pointed, and it will bring spiritual life and sunshine wherever it goes? It has now the history of the church running through its columns. It is interesting for all, even though we may have read it a number of times. This silent missionary is dependent upon its subscribers for its existence; it can not be supported from the tithing fund, but must seek its maintenance elsewhere; and in consideration of the amount of good it may do, the many homes in which it may become a welcome, semimonthly visitor to cheer and gladden the hearts of those who sit in spiritual darkness, we sincerely make this appeal to you to send in your subscription, not only for those whom you may desire to send it to across the ocean, but become subscribers yourselves, so as to keep posted on the work back there, and thus assist it financially.

I just noticed in the last *Herald* a letter from one of our brethren in the New Zealand Mission, who was willing to get along with just enough to buy one meal per day, in order to get the gospel before the people.

Saints, let us consider these sacrifices which many of our brethren are making; and those who are permitted to stay at home, let us not forget to assist the work in every way we can.

The present age is a progressive one in many ways. The press and the mail system are some of those commodities that we perhaps appreciate the most. Why should we not use it in every legitimate way to advance the cause of Christ, where only a few cents or dollars may be the means of doing much good? Bishop Kelley will receive your remittance, and please write name and address plain. The *Banner* will cost you to this country one dollar; in Scandinavia one krone and fifty öre, or about forty-one cents; or it can be sent direct, if more convenient, to Peter Muceus, Porsgrund, Norway, who is Bishop's agent for Scandinavia, and also assistant editor of the *Banner*.

It is an old saying to strike while the iron is hot. This may possibly also be applicable to missionary work.

The people are getting dissatisfied with their old creeds; continually finding fault with them; one evidence of their imperfection and each fault-finder testifies to the truthfulness of the statement made to the young seer that their creeds are all wrong and an abomination in God's sight. The different sects are at unrest among themselves, but as a unit against the Saints. What does that mean? Is it possible that such a thing as union among the sects is possible on church lines, in order to more completely work against the Saints? Whatever will be the outcome, one thing is certain, that old Babylon is like an old volcano, with continual roarings and groanings in the midst of her, and once in a while an eruption takes place and her internal corruption is made known.

The churches of to-day are nothing more or less than places of entertainment, social amusement, theatrical performances, and in order to be right up to date in social circles one must belong to a church, have an eloquent preacher, a fine church building, soft, easy pews, a fine organ, and a select choir. That contains the principal points of the religion of to-day. But where is the

spirituality? Well, that is a thing of the past. Wesley said in his day that the Christians had turned heathens again. I am inclined to think he was right, and perhaps you will think so too when you read the following which I translated and copied from a Danish paper. It was spoken by a minister in one of the Chicago churches and reported in the paper from which I took it. It is as follows:

"Why do not the churches combine in a trust? Yes, why not? Nowadays when nearly everything is swallowed up by one trust or another, it would be well worth considering.

"The Methodists have just collected twenty million dollars. With this they could commence buying up, for instance, the Congregationalists; also could they arrange with the Baptists and get John D. Rockefeller, who belongs to this church, to add a portion of his Standard Oil money and gather in a flock of the Protestant churches. They could then hire a competent business manager and by creating a strong clergymen's union to take care of their interests, could thereby secure continual good wages. There is nowadays so little difference in teaching and practice that it ought not to cause any unconquerable difficulty, and the advantages would be many and of vast signification.

"The clergy could, as before stated, secure their wages, as the trust would have sufficient money, of course places could not be found for all, but quite a number of them could be dispensed with anyway, and the most incapable with the old and worn-out receive a pension.

"One church would then be enough for most of the small towns, where now four or five lead a cumbersome existence. The sale of the balance would bring a considerable quantity of money and help considerable in clearing other expenses, such as finer organs, soft cushions in the seats, etc. Church debts could be reduced or entirely obliterated, and mission stations be established among the heathens both at home and abroad. The great expenses connected with the clergy seminaries would also be saved and a great national seminary could supply the trust with new recruits according to need. It would also have this advantage, that all theological strife and discord, so much in existence now, would cease; for the management would require unity in teaching, or discharge from office. Much study would also be saved in regard to sermons; for the management would likely have the oversight of their make-up, so that nothing was preached that could hurt or bring the rights of the trust in question, and the preachers main work would be to read those with suitable declamation and feeling.

"In case the trust demanded too much work the preachers could go on a strike or require an arbitration committee to regulate the differences in an amicable way. Yes, why not?

"The different church organizations of to-day are carried on on the same principles as other business affairs. It depends upon getting a large membership, build large and fine churches, hire able preachers, and have large funds. As in temporal business so also here competition gets sharper every year, and something must be done so that the large fish shall not devour the little ones.

"The children of the light can learn a lesson from mammon also here. What Morgan and Rockefeller have accomplished in the business world, can possibly a preacher's talent accomplish in the church world. Concerning the spiritual life it is of course not taken into consideration. The principal point is how one can continue building fine churches, get large membership, and procure the necessary money.

"A church trust is the conclusion, with a Morgan as manager."
—*Folke-Vennen*, February 5, 1903.

Whether the foregoing was intended as a joke or otherwise, I could not say, but it evidently reveals the mind of some who would like to see such a condition brought about. What next?

Hoping for the final triumph of God's truth to the overpowering of false and mistaken religious ideas by which mankind has been in bondage and darkness, lo, these many years,

S. K. SORENSEN,

JOPLIN, Missouri, March 7.

Editors Herald: I have been much blessed in preaching the word in various places in Jasper and Barton Counties since first of the year. Several noble souls have obeyed the glorious gospel of Christ and a goodly number are near the kingdom, who declare they will yet be numbered with the Saints of latter days.

Much rain and muddy roads, also sickness in my family has compelled me to move slowly at times, but we can see improvement all along the line, in Spring River District, and a glorious future before the district, and all those Saints in it that continue faithful.

My debate with O. M. Thomason is postponed till latter part of April, so I will visit Saints and friends at Knobnoster, Missouri, before General Conference.

JOHN KALER.

OWAKA, New Zealand, February 7.

Editors Herald: I now write that the church may be informed of the conditions surrounding her missionaries in New Zealand. Individuals, and bodies too, can move along better when they do so intelligently, or with understanding. Conditions here are altogether difficult from those in Iowa where I formerly toiled and elsewhere throughout the United States so far as I know. On all sides we are confronted by forces that weigh heavily against us and for that reason the church need not in this mission, for a long time, expect great results in the matter of founding branches, or even getting many members.

New Zealand has a population of only about seven hundred fifty thousand all told. When such a slender population is scattered over all her territory it will be seen at once that outside of towns and cities successful missionary work is almost impossible, for the country consists of large farms of from two to five hundred or one thousand acres or more, and some of the big sheep ranges are much larger. One very serious difficulty in the rural districts is that most of the people have no accommodation for travelers, only enough room for themselves. That failing may not exist when the country is older. But the chief difficulty in the southern part of the South Island is that the Presbyterians predominate and use their power to further their own interests no matter whether the liberty of others is involved or not. They are Highland Presbyterians, of the old school and, if possible, tenfold harder to reach than the Catholics of America. They wear a coat of mail that is imperious to instruments of reason. Perhaps Bro. Rushton, of Scotland, is acquainted with the class of whom I speak—the Highlanders from Scotland.

Places in which to preach are obtained only rarely and with the greatest difficulty. The directors of the schools are usually staunch defenders of the prevailing church of the community and they exercise their power to the exclusion, oftentimes, of any one of different faith, holding meetings in their schools. They want "nothing controversial," something simply "purely evangelistic." They wish nothing taught that would ruffle, in the least, the feelings of the community. And if one is granted the use of the school, and they learn one's faith is different from their own they want a little rent, just to pay expenses, as they say.

In the country the people being so far apart from each other and interested only in their "father's and mother's" religion, meetings would there be a failure.

I may here make known four serious obstacles to the expansion of our work in New Zealand: The great difficulty of getting a place to preach in. People having no accommodation only for themselves by reason of which we are not enabled to tarry in a place, though a house in which to preach has been secured. Frequent, heavy rains. The intense satisfaction of the people with their accepted religion, thus inducing them to stay away from all services not their own. The last is the most serious of all. It puts them behind a mountain which prevents them from being reached by us.

Another difficulty. Itinerant preachers are very scarce and one who thus travels is not only not much respected, but almost despised. The pastors of the various churches are well paid. If it made no difference what a person believed or taught, one of the best paying professions I know of would be to be a Presbyterian preacher in New Zealand. Since the ministers throughout the country are rolled in luxury, the people think we too, are burdened with money, and great demands are made of us.

Bro. Tucker and I have labored in various towns and cities, but nothing seemingly has been accomplished by reason of the conditions I have above mentioned. The past year here has been an unusually wet one, almost unprecedented. Street preaching for that reason has not been possible. Halls are too expensive to rent. All we could do was to distribute tracts and in a few days call for them; but absolutely nothing, so far as we could see, was done in that way.

It is an alarming fact that the world is running after their idols. Harken to what Nephi has said about the Gentiles: "Woe be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of hosts."—2 Nephi 12: 5.

New Zealand seems to be settled by a fine race of people, but the gospel as taught by Christ they do not want.

Kaitangata, where we opened our work in New Zealand, is the only place where we have a fairly good hold. But even there Satan has hindered. We have many friends at that place, but an abiding place where we can go when weary and tired we have not. After the opposition against us at that place by the "Church of Christ," three of their best members united with us. A small Sunday-school has been organized there and is doing well.

If only the religious denominations thought enough of their religion to fight for it it would be far better for us. They would then see the weakness of their own and the strength of ours.

Mr. M. W. Green, the *Long Tom* who came against us in public lecture at Kaitangata and who publicly agreed to meet both Bro. Tucker and myself in public debate, backed out before a large concourse of people as disgracefully as he courageously agreed to meet us.

Two distinct shocks of earthquake were felt January 26. They were accompanied by loud subterranean noises, like the rumbling of distant thunder. Only those who have felt an earthquake can realize the unpleasant feeling. It will take more than an earthquake to jar people loose from their moorings who clasp error to their bosoms and rejoice and reject the servants of the Lord. The Lord spoke truly when he said concerning the earth that there should be "groanings in the midst of her" after his testimony went forth.

Lord, send forth thy work to victory; but may my hands be clean, my heart pure, and my ways thy ways!

May the church realize we need to be sustained by their prayers, for only God knows what our lot is at times. We are ready to spend and be spent for the Lord. Bro. Tucker I find to be a man ready to be sacrificed if necessary for the cause he loves.

May Zion awake and put on her beautiful garments, for the time has come. Your brother in the true faith,

KAITANGATA, New Zealand.

PAUL M. HANSON.

LETCHER, South Dakota, March 1.

Editors Herald: In the past three months we have had much very cold weather and snow, but the good work is progressing nicely. I have baptized thirteen in the past three months with five more names given, besides many near the kingdom. One baptized to-day. My heart has been made glad to see those honest souls go into the ice-cold water on a cold day with a blizzard from the east.

We have had opposition this year, but so far as I can see it has resulted in good to the cause in some places and seems the good work is destined to move on. When we see the many groping in blindness we are anxious to see the work progress faster than it does. But prejudice in this country runs high and our only success in future lies in a long patient effort to get the gospel before the people of this State.

I got the work opened pretty well in several new places in this State this year. I wish an interest in the prayers of Saints that I may have divine guidance and be able to meet the enemy.

The Methodists at Springfield are soliciting money to get an imported man to tell them of what they call "Mormonism." I told them I would try to be there when their money was gone.

Ever praying for Zion's redemption, I am,

Yours in gospel bonds,

OSCAR CASE.

COHOCTON, New York, March 2.

Dear Herald: Leaving Henderson, Iowa, about the first of June my wife and I started for Greenwood, New York, my field of labor. We stopped at Bridgewater, Iowa, and stayed over Sunday with my father, and reached Greenwood, New York, on the next Thursday morning, where we found a kind-hearted band of Saints whom we have learned to love. They had a Sunday-school when we came and were having weekly prayer-meetings. In the summer we organized a Religio, which is still running and I hope they will keep it in good running order, for the lessons in the *Religio Quarterly* are instructive.

In September I held some meetings in East Pharsalia, Chenango County; but owing to so much prejudice the people did not turn out very well. After returning to Greenwood I went to Allegany County and held some meetings and visited a number of relatives, returning to Greenwood a short time before Christmas.

Bro. Robley came during the latter part of January; but owing to his physical condition stayed only two weeks, in which time we held meetings in our chapel at Greenwood. On January 17, I had the pleasure of baptizing two (Charles York and Merrel Stephens) into the church and they were confirmed by me on Sunday the 22d. Bro. Stephens has been a believer for two or three years and Bro. York was converted by reading our church literature loaned him by Saints at Greenwood.

Last Thursday evening we said good-bye to the Saints and friends at Greenwood who had been so kind to us during our stay with them, making our work while there much lighter than it would have been otherwise. It was hard to give the parting hand, but we hope to meet them again. If not in this life, then in the life to come. Leaving there Friday morning we went to Hornellsville, where we stopped over night with Sr. Knight, coming up here on Saturday, where I expected to hold some meetings in a union church; but being refused the use of the house we will soon start on our way to General Conference.

Fraternally,

J. B. LENTZ.

MOORHEAD, Iowa, March 4.

Editors Herald: It seems as though I can not wait for the *HERALD* and *Ensign* to come, there is so much spiritual food in them. I feel very lonely when at home alone with my little ones, as my companion is in the missionary work so we are separated most of the time, which is a great trial for me to bear, for I feel as a missionary's wife we have a great responsibility resting upon us. But I desire to be a true mother and a true Saint, one that God is not ashamed of; want to be the means of doing some good in this grand work, if nothing more than to bring my little ones up and have them ready to accept the gospel when old enough. May God add his blessings and prosper the Saints everywhere.

Your sister,

J. H. CASE.

ARCADIA, Nebraska, February 23.

Dear Herald: I have been laboring in Howard, Center, and Valley Counties. I first went to Walback and tried to hold meetings, but was frozen out. I went from there to the Spring Creek Schoolhouse and held five meetings with fair interest. This was a new place for our work. From there to Howard County. This is a new place also. Held meetings there a week with fair interest; I think the attendance would have been better had the weather been good. From there I went to Comstock, Center County, and met with the Round Park Branch. There I preached eight times; had good turnout considering the weather, which was very cold and stormy. From there I went to the Dunham Schoolhouse, where I had good attendance at both meetings on Sunday. On the 23d I left for home to attend to some business matters.

R. O. SELF.

CANTRALL, Illinois, February 27.

Dear Herald: I am all alone among unbelievers, but I bless God for the knowledge of the gospel of Jesus Christ. I feel thankful that I had the privilege of hearing and obeying the same. My husband died the fifth day of July last. He was eighty-four the 3d, I am eighty-two past. I do not know what I would do without the HERALD and church books, which are a comfort to me. I live with my children. They have never heard the gospel, only what they hear about the Salt Lake people, but they will not look at my books or papers. I am trying to keep the faith, and hope the Saints will pray for me, that they may be brought to the knowledge of the gospel before they die.

I am your humble sister,

MARTHA KEENE.

ADRIAN, Illinois, February 26.

Editors Herald: I have been holding a series of meetings here in the Rock Creek Church. But the roads got so terrible they are almost impassable, and I had to close last night. I had intended holding a series of meetings south of Elvaston, where Bro. Tripp has a splendid opening, but the measles and bad roads prevented me there also. Then Sr. Gibson tried to get the Presbyterian church for me to occupy, but the answer was very emphatic, "No. The Latter Day Saints criticise other churches too much to use our church." So, of course, we did not get it.

I will go to Burlington for a time and preach there.

My health is still improving slowly. I hope I may be fully restored again, so that I can do a better work for the Master. I lost three months this winter by sickness. I am anxious to see the work move onward to the final consummation.

Still battling for the truth,

J. S. ROTH.

1011 Summer Street, GRINNELL, Iowa.

THEODORE, Alabama, February 26.

Editors Herald: Our two-day meeting held on the 21st and 22d was an enjoyable time indeed. The preaching was done by Bro. G. W. Sherman, and all seemed to be deeply interested, the Spirit being present to a marked degree. At present all seem to be doing fairly well.

Bro. I. N. Roberts has done lots of good in this part of the South. Wish we could have him back again. Pray for us.

In the love of the gospel,

FRANK HUVER.

OMAHA, Nebraska, February 18.

Editors Herald: On reading the letter department I feel to express my gratitude for the good I receive. I distribute *Heralds*, the *Hope*, and other church publications where the people will accept them. I desire to do all the good I can for the cause. I ever pray for the cause of Zion.

P. L. STEPHENSON.

SHENANDOAH, Iowa, March 6.

Editors Herald: Our work in this district is not as flattering as it might be; but still we are not by any means discouraged. The Lord has been with us, his Spirit has attended our labors, causing the hearts of the Saints to rejoice, and those who have not obeyed to have a clearer and better understanding of our work, and we are hopeful for the future, feeling assured that the Master will crown our humble efforts with success, and that many precious souls will be gathered in, and be made fit for the Master's use.

"O what shall the harvest be?" Grand and most glorious, we are sure; and we hope to be numbered with the true, and stand in our place with the faithful in the great day of rewards.

Brn. Fry and Madison are pushing the work to the best of their ability on the frontiers of the district, with very fair success. Roads have been bad, and seemingly plenty of opposition, and some discouragement, but onward they go, looking for the victory through Christ our Master.

All as we believe are doing the best they can.

Yours for the final triumph,

HENRY KEMP.

BELMONT, Nebraska, March 1.

Editors Herald: C. W. Prettyman has been with us during the latter part of January and preached a series of stirring gospel sermons. The few Saints here have been encouraged in the work and strengthened in the faith and the Evergreen Branch has again been put into working order as a result of his labors.

May the Lord bless his servants in preaching the word that the honest in heart may be gathered out and be made pure in heart through the gospel, is my prayer.

R. S. MENGEL.

POCOTELLO, Idaho, March 2.

Editors Herald: The conference held at Blackfoot yesterday and day before was a pleasant and profitable meeting. Ample preparation was made by the few Saints residing there to entertain, and an excellent spirit and good fellowship prevailed all through. The court-house procured for the occasion proved to be a commodious place of meeting. Those in attendance felt amply rewarded for their efforts to attend, and returned to their homes cheered and encouraged. In company with Brn. S. D. Condit and J. E. Vanderwood, I left there this morning for Ogden, and while tarrying over here a few hours waiting for the train, I write. In the meantime dine with Sr. Roller, where we had a pleasant visit, and also met Brn. Croshaw and Benson.

Nothing preventing I will attend the conference at Ogden next Saturday and Sunday and then start east.

It is growing warmer, the snow is melting, and mud in sight. It is thought by some the cold weather is about over here. I am getting the better of la grippe.

WM. H. KELLEY.

SEILING, Oklahoma, January 27.

Editors Herald: Reading in HERALD of January 21 regarding differences between J. W. McGarvey and Davis H. Bays and Company of the "Anti-Mormon League," reminds me of many other troubles said league will have in "reconstructing" such men and getting them in harmony with their unscriptural doctrines. None know better than Bays (I know by three years acquaintance in the early seventies) that the very foundation of what they are pleased to call Mormonism is based upon the promises of God to Abraham and the prophets concerning literal Israel, and their fulfillment, which they so bitterly oppose.

In the *Kansas City Star* of July 7, 1902, is an article headed, "The future of the Jews, etc."

A sermon on the Jews, as the chosen people of God, was preached at the Sixth and Prospect Avenue Christian church yesterday by J. W. McGarvey, president of the Bible College of

Kentucky University, the Jews, he said were destined to survive every other people on earth, because of God's promise to Abraham to make of his descendants a great nation.

"Mr. McGarvey was brought prominently before the public not long ago by a controversy between himself and James Lane Allen, the Kentucky author. Mr. Allen reflected upon the theological dogmas of the college in his 'Reign of Law.' Mr. McGarvey replied and considerable correspondence followed in the Kentucky newspapers. Mr. McGarvey—he declines to be called 'Doctor' although offered the degree—is one of the editors of the *Christian Standard*, which has the largest circulation of any denominational paper in the world. He is besides the author of several theological works. He belongs to the conservative school and is bitterly opposed to anything that smacks of higher criticism or does not conform to a literal interpretation of the Bible. His strictly literal interpretation of the promise to Abraham gave his sermon yesterday an almost sensational positiveness.

"The speaker traced the persecutions through which the Jews had come. He declared that the Egyptians, the Assyrians, the Medes, the Persians, and all the other peoples who were contemporary with the early Jews, had perished. Yet the Jew survives.

"'It must be,' he said, 'because almighty God has preserved them. Nothing else could have done it. Despite all these efforts to exterminate them the Jews are more numerous now than they were in the days of Solomon, and some of them have got more gold than Solomon ever dreamed of having. They are powerful in both the lines of wealth and intellectuality. In Europe, it is said, war can not be declared without the consent of the Rothschilds. Benjamin Disraeli, a Jew, was prime minister of the greatest empire now on the face of the earth. When, as a young man, he entered parliament, some one jeered at him because he was a Jew. He answered the jeerer: 'The gentleman jeers at me because I am a Jew: but let me remind him that my forefathers were worshiping the true God in a temple of gold when his ancestors were naked savages, roaming the forests.'

"Some time ago I read a magazine article by Mark Twain on: 'Why is the Jew Still with Us?' It is a question that no man will ever be able to answer unless he knows the Bible better than Mark Twain knows it. The promises made by Jehovah through the Prophet Jeremiah are being fulfilled in the Jews. If the Jews were not here we would not know whether God had kept his promise, but they are here and every nation that has oppressed them has perished.

"Men who stand in pulpits and high places and say there is nothing in prophecies should be spurned by the people. They should hang their heads in shame in the presence of such evidence as this. Centuries hence the future historian will find the Jews the backbone of civilization. If there should happen then to be any Americans, or any Germans, or Spaniards or Russians left—and I doubt it—the question will not then be "Why is the Jew Still with Us?" but it will be "Why are we yet with the Jews?"

"All the silly philosophy of our modern skeptics becomes as naught in the face of such testimony. It is dashed back as the rock of Gibraltar dashes back the waves."

Whoever heard a better "Mormon" sermon, as Bays and Company would call it if they should hear it, or see it in Latter Day Saint papers; or a more scriptural one? Just such teachings as that cost the great Seer of the nineteenth century his life; and would have done the same for President McGarvey, perhaps, had he lived and so taught in 1830. But thanks be to God, as wise Daniel wrote, "Many shall run to and fro, and knowledge shall be increased."—Daniel 12: 4. "But the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."—Verse 10. Manifestly true in the case of President McGarvey. Why not stop such teachings among their own great men? as he is stated to be in the *Star*. What he teaches in the above quotations, that the promises of Jehovah

through the Prophet Jeremiah, are being fulfilled in the Jews, is manifestly true; which promises are so numerous that space forbids mentioning but few of them. In chapter 16: 14, 15 in speaking of the wonderful power of God displayed in bringing Israel from the north countries, the Prophet says, "Therefore, behold the days come saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." Something new being begun by the Zionist movement, and to be finished by such manifestations of God's power that it may be mentioned as evidence of his power instead of their wonderful deliverance from Egypt. And, "In the day of affliction [that shall come upon the nations of this time], the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Verse 19. Such "vanity," etc., as Bays and Company are now indulging in, that they are going to thwart the purposes of the eternal One, in doing as he promised through the prophets. Why not persecute President McGarvey for such teachings, as well as the Saints?"

Again, "And I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."—Jeremiah 29: 14. "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. . . . For lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob [both Israel and Judah] shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee: though I make a full end of all nations whether I have scattered thee, yet will I not make a full end of thee."—Jeremiah 30: 8-11. Just what is speedily coming on all nations as President McGarvey says, who oppose this great work of the Lord. The Lord says, "I will burst thy bonds and strangers will no more serve themselves of him." And as "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border [just what they did after the destruction of Jerusalem A. D. 70]. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah."—Joel 3: 6-8. Fulfilled to the very letter to-day. Not a nation on earth with a bond, but the Jews own their bonds. Of over nine hundred million dollars worth of bonds of this government, national, state, and municipal debts, the Jews hold over seventy million dollars of the bonds; and our sons and daughters are sold into the land of the children of Judah.

Again in Jeremiah 30: 18-24, "Behold I will bring again the captivity of Jacob's tents, . . . and the city [Jerusalem] shall be builded upon her own heap [as being done to-day] . . . their children also shall be as aforetime, . . . and their nobles shall be of themselves, and their governor shall proceed from the midst of them; . . . in the latter days ye shall consider it." As the studious, the honest in heart and President McGarvey are now doing. In Jeremiah 31: 8, 10 the Lord says, speaking of Israel, "Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."—Verse 28. "Thus saith the Lord, which giveth the sun for a light by day, and the ordi-

nances of the moon and of the stars for a light by night, . . . the Lord of hosts is his name. If those ordinances depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord. Behold the days come saith the Lord, that the city [Jerusalem] shall be built from the tower of Hananeel unto the gate of the corner. . . . It shall be holy unto the Lord; it shall not be plucked up nor thrown down any more for ever."—Verses 35-40. And in chapter 33 we read: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. . . . And it [Israel] shall be to me a name of joy, a praise, and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they ['all the nations of the earth'] shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."—Jeremiah 33:7, 9. The Lord then asks of Jeremiah, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen [Israel and Judah], he hath even cast them off? thus they have despised my people, [saying] that they should be no more a nation before [or preferred before] them."—Verse 24. Just what the Gentile nations are saying to-day. Now hear the Lord's answer, "Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."—Verses 25, 26.

The destruction or full end of all nations who oppose the restitution of Israel, as foretold by the prophets, is most plainly foretold in Jeremiah 46:27, 28. "But fear not thou O my servant Jacob, . . . for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all nations whither I have driven thee, but I will not make a full end of thee," etc. Speaking of Jerusalem, when it shall be rebuilt, Isaiah says, "And the sons of the strangers shall build up thy walls, and their kings shall minister unto thee: . . . Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted."—Isaiah 60:10-12.

Well did President McGarvey say that, "Men who stand in pulpits and high places and say there is nothing in [these] prophecies, should be spurned by the people. They should hang their heads *in shame* in the presence of such evidence as this." It is dashed back as the rock of Gibraltar dashes back the waves, and his teachings are strictly in harmony with the Saints, whom the "Anti-Mormon League" is organizing to oppose: and I would suggest to them first to reconstruct their own household, as Jesus says, A "house divided against itself can not stand."

I am laboring at present near home because of the very cold weather we have had. As ever, your colaborer, in bonds,

D. S. CRAWLEY.

Use Short, Familiar Words.

The man suffers from a bodily ailment.

The man is sick.

Is there any doubt which is the stronger?

The short, familiar word is the one most readily understood, and the one that has most force. The principle would appear to be so obvious as not to require stating, yet experience shows that this error is one which beginners very often make. They seem to think that the words of ordinary speech are not good

enough for writing, so they hunt for long and unfamiliar words, putting their thoughts up on stilts, so to speak, where they move very awkwardly. Years ago Lowell called attention to this vice of style as shown in some newspapers, where reporters try to make little items seem important by telling them in big words. A fire is no longer a fire, it is a conflagration, or even a holocaust. If a building is burned, the reporter solemnly writes that "the edifice was consumed." If a crowd gathered to watch it, we are told that "a vast concourse assembled to witness the conflagration." Thus simple thoughts masquerade in pompous diction, puzzling to simple readers, laughable to educated ones. This is not saying that one should never use a long word; there are times when a long word and no other will answer; but when there is a choice between a short, familiar word and a long, unfamiliar one, the short word is usually to be preferred.—From "Words, Sentences, and Paragraphs," by Benjamin A. Heydrick, in *The Chautauquan* for March.

Miscellaneous Department.

Conference Minutes.

Northeastern Kansas.—Conference convened at 10 a. m. February 14, S. J. Madden and Apostle I. N. White presiding; James W. Burns, secretary; assisted by Ammon White. Ministry reporting: M. F. Gowell, William Gurwell, S. J. Madden, Henry Green, W. B. Thatcher, J. W. Burns, N. S. Dunnington, G. W. Beebe, Jr., John Cairns, C. E. Tillinghast, W. C. Blunt, James Blanton, John Robinson, George Johnston. Branches reporting: Acheson 85, Blue Rapids 85, Idylwild 82, Scranton 100, Neta-waka 63, Topeka 24, Fanning 75, Centralia 19. Bishop's agent reported: Balance last report, \$114.92; receipts, \$185.60; expenditures, \$280; balance on hand, \$20.52. Treasurer reported: Receipts, 50 cents; expenditures, 50 cents. The report was adopted. Delegates to the General Conference: M. F. Gowell, John Cairns, S. J. Madden, G. B. Beebe, Jr., Henry Green, Harry Thomas, J. G. Stewart, N. S. Dunnington, C. E. Tillinghast, Mrs. Ann Green, Mrs. J. W. Burns, James W. Buckley, L. G. Gurwell, B. F. Tigner, James W. Burns, John Robinson, Sr. Bettie Twombly. Delegates were empowered to cast majority and minority vote. S. J. Madden was chosen as president and James W. Burns as clerk and treasurer. C. E. Tillinghast was ordained to the office of elder and B. F. Tigner to the office of priest. Preaching by Ammon White, I. N. White, and M. F. Gowell. Adjourned to meet June 6, 1903, at 10 a. m.

Northern Wisconsin.—Conference convened with Reed Branch, February 21 and 22, 1903, W. P. Robinson in the chair. Ministry reporting: C. H. Burr, A. V. Closson baptized 2, A. L. Whiteaker, W. P. Robinson baptized 3, S. E. Livingston baptized 2, A. J. Fisher baptized 7, M. O. Shedd baptized 2, J. W. Hooker, O. A. Monson, J. H. Thompson, L. O. Wildermuth, L. L. Cook, William Livingston, W. Mair, J. H. Moore, George Rose, William Barnard. Bishop's agent, A. V. Closson, reported: On hand February 15, 1902, \$9.80; receipts, \$572.90; disbursements, \$571.30; on hand at present, \$1.60. Audited and found correct. Treasurer reported: \$4.33 on hand. Branches reporting: Reed 59, Evergreen 95, Searles Prairie 25, Ono 46, Frankfort returned for correction. Provision was made for the ordination of R. D. Burch and J. H. Thompson to the office of priest. Delegates to General Conference: C. H. Burr, W. P. Robinson, and A. L. Whiteaker. Adjourned to meet with the Evergreen Branch in June at call of president.

Far West.—Convened at St. Joseph, February 21, 22, I. N. White and T. T. Hinderks chairman, Charles P. Paul and G. J. Whitehead secretaries. Bishop's agent, Charles P. Paul reported: Received and on hand, \$590.72; paid out, \$1,039.80; due agent, \$449.08. Audited and found correct. Ministry reporting: T. T. Hinderks baptized 3, A. W. Head, Charles P. Paul baptized 1, Swen Swenson, Marcus Shaw baptized 1, W. E. Summerfield, Ammon White baptized 11, C. E. Guinand baptized 1, B. J. Dice baptized 2, A. White baptized 1, J. S. Constance, H. Booker, G. W. Rogers, D. H. Schmidt, Robert Garlish baptized 2, C. A. Bacus, C. W. Ethridge, C. F. Householder, C. Archibald, C. J. Craven, V. White, August Aklers, and J. Middleton. Branches reporting: Stewartville 200, Edgerton Junction 55, DeKalb 63, Pleasant Grove 87, St. Joseph 561, German Stewartville 77, Wakenda 62, Kingston 111. Report of committee on the John Rounds case was adopted. It was ordered that C. J. Craven be ordained priest and William Stevenson deacon. A blank form for ministry reports was adopted. Resolutions of condolence and sympathy for our South Sea Island brethren were adopted.

Delegates to General Conference: J. S. Lawton, R. Garlish, G. J. Whitehead, J. W. Adams, T. T. Hinderks, Bro. and Sr. D. C. Kinnaman, Charles P. Faul, Swen Swenson, Sr. M. Shaw, W. E. Summerfield, Sr. Mary White, Sr. Cook, B. J. Dice, Sr. A. W. Head, J. Middleton, M. Shaw, Jacob Linder, Bro. and Sr. D. C. Powell, V. White, John Hovenga, J. C. Gardener, Ammon White, G. W. Rogers, Charles Harp, John Bear, Annie Brooks, D. H. Schmidt, Charles F. Householder, Alice Dunn, Thomas Cook, A. White, Sr. I. N. Roberts, C. J. Craven, Bro. and Sr. McCord, C. A. Bacus, and B. L. White. Officers elected: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Faul, secretary. Charles P. Faul was sustained as Bishop's agent. Adjourned to meet June 6 and 7, 1903.

Pottawattamie—District conference convened at Council Bluffs, February 28, J. P. Carlile and D. R. Chambers presiding, J. Charles Jensen secretary, assisted by J. A. Hansen. Branches reporting: Boone 47, Carson 27, Council Bluffs 262, Crescent 162, Fontanelle 36, Hazel Dell 61, North Star 110, Wheeler 54. Ministry reporting: J. P. Carlile, C. G. McIntosh, D. R. Chambers baptized 3, F. E. Cohrt, William J. Cook, P. C. Anderson, R. McKenzie, L. G. Wood, Joshua Carlile, D. Parish, D. K. Dodson, J. J. Christiansen, S. Butler, Levi Graybill, S. Harding, J. P. Christiansen, A. C. Riley, John Leytham, C. C. Carson, J. C. Lapworth, John Adams, J. A. Hansen, P. W. Frederickson, H. M. Liles. The tent committee reported a balance of \$30.69 due them. Branches requested to meet the obligation. A communication from Elder Hans Peterson was referred to a committee consisting of D. R. Chambers, R. McKenzie, and L. G. Wood, with instructions to report at next conference. Delegates to General Conference: D. R. Chambers, F. E. Cohrt, L. G. Wood, R. McKenzie, Joshua Carlile, C. A. Beebe, A. C. Riley, Mary Wind, Clara Briggs, Angeline Beebe, P. W. and Laura V. Frederickson. Delegates empowered to cast a majority and minority vote. J. P. Carlile was elected president, J. Charles Jensen secretary. J. P. Carlile sustained as Bishop's agent. Auditing committee's report was read, and referred back to the committee for further examination, and to report at next conference. Preaching by H. N. Hansen, A. H. Smith, and J. P. Carlile. Adjourned to meet in Carson, May 30, at 10 a. m.

Des Moines.—Conference convened in the Saints' church, Des Moines, Iowa, February 21, 22, 1903. H. A. McCoy and M. M. Turpen, presiding; A. A. Reams, secretary. Ministry reporting: E. Benedict, Parley Batten, E. J. Clarke, W. F. Clark, W. C. Earhart, J. E. Laughlin, J. F. Mintun, N. Miller, H. A. McCoy, S. McBernie, W. C. Nirk, M. H. Cook, C. J. Peters, N. Stamm, James Trougher, T. F. Jones, M. M. Turpen, R. W. Bare, V. Boatwright, T. P. Cook, C. B. Brown, E. O. Clark, W. Christy, John Clark, Joseph Carlson, J. R. Epperson, W. W. Owens, J. M. Park, William Park, Ed Rowley, C. Rowley, F. A. Brown, George Emslie, A. Freil, J. C. Hidy, G. W. Johnson, F. B. Miller, James Villers, J. W. Walters, Sr., A. Walls, F. W. Briggs, Fred Chandler, R. McBirmie, S. Smiley, Joseph Young. Branches reporting: Boonesboro, 61; Clear Creek, 32; Des Moines, 176; Concord, 45; Grinnell, 14; Oskaloosa, 44; Perry, 55; Richland, 84; Rhodes, 48; Valley, 114; What Cheer, 21. Bishop's agent, W. C. Nirk, reported for two months, receipts, \$98.00; expenditures, \$72.00. The reunion committee reported in favor of Rhodes as the place, time August 15-25, 1903. The What Cheer Branch was by vote disorganized. The full number of delegates to the General Conference was chosen. Preaching by W. C. Earhart, T. F. Jones, and J. F. Mintun. Adjournment to meet at Boone, June 13, 14.

Convention Minutes.

Northern Nebraska.—Sunday-school convention convened at Omaha, Nebraska, January 31, 1903. Officers for the ensuing year are: Superintendent, Alice C. Schwartz; assistant, John F. Weston; secretary, Alice R. Watkins; treasurer, H. J. Hudson; librarian, Leroy Wood. A circulating library was established, also a fund created for use of district; one half to be used for local expenses, the remainder to be sent to general treasurer. Alice R. Watkins, secretary.

Northeastern Kansas.—Sunday-school association convened at Atchison, February 13, 1903, at 10 a. m., Bro. J. W. Burns called the meeting to order; Bro. M. F. Gowell, secretary pro tem. The Topeka Sunday-school sent a request to join the association, which was granted. A motion to establish a circulating library prevailed. Delegates to General Convention: J. W. Burns, M. F. Gowell, G. W. Beebe, Jr., Harry Thomas, N. S. Dunnington, S. J. Madden, Ammon White, J. Stewart, L.

Herzing, J. Robinson, J. Cairns. The following officers were elected: Superintendent, J. W. Burns; assistant superintendent, C. Tillinghast; secretary, Lillie Munns; treasurer, Elmira Miller. Adjourned to meet at Centralia, Kansas, June 5, 1903, 10 a. m. Lillie Munns, district secretary.

Pottawattamie.—Convention convened at Council Bluffs, February 27, J. A. Hansen in charge, Jennie Scott secretary. The following schools reported: Council Bluffs, Underwood, Carson, Wheeler, Hazel Dell, and Grand View. Fontanelle and Crescent were too late for convention. Officers elected: J. A. Hansen superintendent, with privilege to choose his associate; Jennie Scott secretary, Frank Hough treasurer. Delegates to General Convention: J. A. Hansen, Frank Hough, C. A. Riley, Anton Anderson, F. E. Cohrt, A. E. Madison, D. P. Cooper, D. R. Chambers. Delegates empowered to cast majority and minority vote. The evening session was devoted to a program. Adjourned to meet at 10.30 a. m., the Friday previous to and at the same place as district conference.

Church Secretary's Notice.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE AND CONVENTIONS—TRUNK LINE ASSOCIATION.

The Trunk Line Association has also concurred in rate of fare and one third, round trip, certificate plan, to General Conference and Conventions, Independence, Missouri, April, 1903.

1. Territory: From Niagara Falls, Buffalo, Dunkirk, and Salamanca, New York; Erie and Pittsburg, Pennsylvania; Bellaire, Ohio; Wheeling, Parkersburg, and Huntington, West Virginia, and points east thereof, except in New England.

2. Passengers pay full fare, and tickets may be purchased from April 1 to 6, on going trip, in *this* territory; a certificate corresponding to every separate ticket purchased must be obtained, showing payment of full fare to Independence, Missouri; and which, signed and stamped by the Church Secretary and Joint Agent at the meeting, will entitle holders to return ticket at one third regular fare. Tickets must cost seventy-five cents or over to entitle to reduction from *this* territory. "Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting."

3. Passengers who buy tickets to Kansas City, must repurchase from that point to Independence, and secure certificate with every ticket, showing payment of fare over regular steam railroads—either the Missouri Pacific or the Chicago & Alton—and not over cable or electric roads running between said points. Attention to this point will save trouble and loss of reduced fare. See that certificates contain names of holders before handing in. Deliver to Church Secretary on arrival. Joint Agent of Western Association will be present April 8, 9, and 10, to sign and deliver certificates to holders personally, and will charge a fee of twenty-five cents for each certificate. Holders must be present to receive same on one of dates named.

4. Going tickets are limited or unlimited, according to rules of separate roads; return tickets, sold from April 8 to 23, to be used on date of purchase, are limited to continuous passage, and over same route as going trip. "Certificates are not transferable, and return tickets secured upon certificates are not transferable." Do not accept a certificate covering more than one ticket—each ticket must show its separate certificate.

List of roads making the reduction: Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof), Buffalo & Susquehanna, Buffalo, Rochester & Pittsburg, Central of New Jersey, Chesapeake & Ohio (Huntington, West Virginia, and east thereof), Chesapeake Steamship Company, Cumberland Valley, Delaware & Hudson, Delaware, Lackawanna & Western, Erie (Buffalo, Dunkirk, Salamanca, and east thereof), Fonda, Johnstown & Gloversville, Jamestown & Chautauqua, Lehigh Valley, New York Central & Hudson River, Main Line and Branches, including R. W. & O., Adirondack, and Pennsylvania Divisions, but not including stations on the Harlem and Putnam Divisions; New York, Ontario & Western, New York, Philadelphia & Norfolk, Norfolk & Washington Steamship Company, Pennsylvania, including Buffalo and Allegheny Valley Division (formerly W. N. Y. & P. and Allegheny Valley Railways), Northern Central, Philadelphia & Erie, Philadelphia, Wilmington & Baltimore, Washington Southern, West Jersey & Seashore, Philadelphia & Reading, West Shore.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, March 7, 1903.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

For advertising rates, apply to the business department.

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

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

The General Conventions.

The regular annual meetings of the General Sunday-school Association and Zion's Religio-Literary Society will convene at Independence, Missouri, April, 1903. The Religio convention will open on the evening of the 2d and close with the night session of the 3d. The Sunday-school Convention will open at 9.30 a. m., Saturday the 4th, and continue its sessions over Sunday and possibly hold a business session Monday morning. The programs for the conventions are appended hereto.

T. A. HOUGAS, Supt. Gen. S. S. Association.

J. A. GUNSOLLEY, Pres. Z. R.-L. Society.

RELIGIO.

April 2.

8.00 p. m. Organization. Short speeches.

April 3.

9.00 a. m. Prayer-meeting. Fasting for morning meal.

10.30 a. m. Reports of general officers, districts, and locals.

2.00 p. m. Report of committee on revising constitution.

4.00 p. m. Election of officers. Business.

7.30 p. m. Business concluded.

Subject to any changes deemed necessary.

J. A. GUNSOLLEY, President.

SUNDAY-SCHOOL.

Saturday, April 4.

9:30 a. m. Organization; reports of general officers; reports of editors and committees; new business necessary to dispose of same.

2:00 p. m. Reports concluded. New business.

3:30 p. m. Election of officers, special order.

7:30 p. m. Text-book question, special order.

Sunday, April 5.

8:00 a. m. Prayer-meeting.

9:30 a. m. Regular session of the Independence Sunday-school.

10:45 a. m. Address (twenty-five minutes) "The Why, the What, and the How of the Sunday-school Library."

Address or paper, "The proper employment and amusement of the child, the youth, and the adult."

Vocal solo.

2:30 p. m. Social and sacramental services, with the Sunday-school and the Religio as the theme,—a union meeting of the two organizations.

7:30 p. m. Address, "Individual effort essential to individual salvation," (twenty-five minutes.)

Address, or paper, "Who is responsible for the many very common neglects of (1) the child, of (2) the youth, of (3) the adult in the line of spiritual work?" (twenty-five minutes.)

Vocal solo.

If necessary and provisions can be made therefor, a business session may be held early Monday morning. Several changes may be necessary in this program, which will be made in further notice. Watch for the further announcements.

Your credentials should reach the general secretary, Bro. D. J. Krahl, Lamoni, Iowa, before April 1, as it will be very inconvenient for him to include later ones in his list to the committee on credentials. Only those received in time can be reported at the opening of convention. Others will be acted upon as soon as practicable after organization.

Yours for the work,

T. A. HOUGAS,

Supt. Gen. S. S. Association.

Religio Credential Committee.

The following have been appointed a committee on credentials for our annual convention, so that they may make up their report and have it ready at the opening session. Any one desiring to communicate with them please take notice: W. A. Bushnell, 615 West Lexington Street, Independence, Missouri. Marie H. Clark, 1210 Short Street, Independence, Missouri. John C. Grainger, 2124 East Street, Kansas City, Missouri.

Correction.

In the sixth line from the top of page 196, first column, in HERALD for February 26, between the words *could respond*, "not" should appear, making it read, *to which the heart could not respond*.

Notices.

A. M. Baker, of Springfield, Missouri, R. F. D. No. 2, desires to know the address of Bro. W. T. Roach. Any one knowing it will confer a favor by notifying Bro. Baker.

It is quite necessary for those who anticipate attending General Conference to notify the committee at once, as it is going to be difficult to find places to board. Those who do not make arrangements before going must expect trouble in finding places. The branch has made no provision for free board. Three dollars per week will be charged. Address the committee's secretary, Kearney Kelley, 1116 Electric Street, Independence, Missouri.

Reunion Notices.

The reunion of the Southeastern Illinois District will be held from August 1 to 10, 1903, at Dryfork Church, Wayne County, Illinois. All those who want tents please write to J. F. Sims, of Fairfield, Illinois, at least ten days before the meeting begins. Everybody is invited to come. I. A. Morris, F. M. Slover, F. M. Davis, Reunion Committee.

Died.

BRONSON.—At Kansas City, February 25, 1903, of heart failure, Elder Hiram C. Bronson; as born October 9, 1840, Hancock County, Illinois; baptized in his youth; was ordained an elder and preached the gospel faithfully for many years; his first wife, by whom he had two children, died in 1892; in 1899 he married Miss Alice Dodge, who with his daughter and family survive. Services from Wagner's chapel, sermon by F. C. Warnky, assisted by W. H. Garrett. He was laid to rest in the Union Cemetery to await the resurrection of the just.

JEPSON.—Sr. Sarah A. Jepson was born at London, England, April 11, 1825, died from la grippe at Frazee City, Minnesota, at the home of her son, Matthew Jepson, February 22, 1903; baptized June 29, 1902, by Elder F. D. Omans, and led a consistent life. Funeral sermon by Elder T. J. Martin, assisted by Elder E. A. Stedman.

WATSON.—Sr. Nettie Margaret Watson (Thompson) born May 9, 1878, at New York, New York; died February 22, 1903, at Brooklyn, New York. Sr. Nettie embraced the latter-day work September 20, 1892. Her demise is doubly sad in that she leaves three small children for her already widowed mother to take care of who has well-nigh reached the allotted time of man, "three score and ten." May the good Lord remember her and bless her commensurate with her added task.

NELSON.—At Nottingham, Pennsylvania, February 26, 1903, Morris Anna Nelson; was born at Winchester, Kansas, October 5, 1877; baptized and confirmed July 26, 1890, by Joseph A. Stewart. Her sudden death resulted from her clothing catching on fire from a hard coal burner, around which she was working. Her modest, pure, holy, and unselfish life won for her many friends. Her father, mother, and sister preceded her to the better land. A large concourse of relatives and friends attended the funeral at the Presbyterian church, February 28. Sermon by W. E. La Rue, assisted by Reverend J. M. Jenkins.

HALVERSON.—At Fontanelle, Iowa, February 27, 1903, Carl Edwin, the infant son of Bro. and Sr. M. Halverson; aged 1 month and 10 days. Funeral sermon by Elder S. Butler at his home on the 28th.

KELLEY.—At his home at Indian River, town of Addison, Washington County, Maine, Bro. Samuel M. Kelley, of consumption; aged 73 years, 9 months, 14 days. He had realized much of hardship and trouble, but received much comfort through faith in the restored gospel which he received and obeyed January 20, 1873, being baptized by Bro. J. C. Foss. Funeral services by Bro. C. H. Rich.

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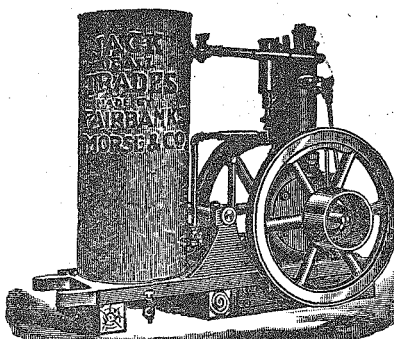
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 Mrs. David Dancer, Vice-President.
 W. A. Hopkins, Cashier.
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

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Our proposition: Any boy who will get TEN new subscriptions to the *Kansas City Weekly Journal* at 25 cents each, making a total of \$2.50, and will send us a list of the names together with the money, we ship to his address, express charges prepaid, this handsome air rifle. Send money by post-office or draft and advise us of the name of your express office.

Boys, here is a chance to get the fun of your life. Rustle a little and get this gun as our proposition only holds good until June 1, 1903.

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The Saints' Herald

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

Volume 50

Lamoni, Iowa, March 18, 1903

Number 11

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

Editorial.

THE FALL OF EVE.

R.S.S. Yards m

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Two of the brethren, J. Charles Jensen and T. J. Sheldon, are of the opinion, apparently, that the answer given in the HERALD for January 14, in regard to the eating of the forbidden fruit by Eve is a wrong conclusion. We have already given place to Bro. Jensen's note in regard to the question and willingly insert Bro. Sheldon's.

We are not aware that the church as a body has determined what the line of decision and argument based on the supposition that there was no transgression of the command given of God, "Thou shalt not eat," should be.

We may have reasoned from a false premise as suggested by Bro. Sheldon; but what was the premise?

It is true that the command "to multiply and replenish the earth" was given while Adam and Eve were in the garden; the inference is fair then that children would have been born to them had no change of condition occurred through transgression. Bro. Sheldon argues from the premise that our answer implies that there would have been none. If our premise was wrong, what is the matter with Bro. Sheldon's? Is it better than Lehi's, who in Second Book of Nephi, chapter 1, paragraph 8, page 57, small edition Book of Mormon, says: "And I, Lehi, according to the things which I have read, *must needs suppose.*" Then follows his reasoning in regard to the fall of an angel who became a devil because of disobedience, etc.

It would seem that the understanding presented by Bro. Sheldon is to the effect that had Eve not eaten of the forbidden fruit our parents would still have kept the commandment and the earth would have been peopled, and as a consequence we should have been all the same.

The commandment the breaking of which brought transgression into the garden, resulting in sin and death, was that of the tree of the knowledge of good and evil "thou shalt not eat." They did eat and did know. "Who told thee that thou wast naked?" "Has thou eaten of the tree?"

When we wrote the answer we did we had no thought of laying down a "doctrine" by inference, or of attempting to argue the question as to whether the transgression of Eve was a necessity foreseen and

It is safer to believe than to disbelieve. He who believes and remains steadfast will find friends in both good men and God.

THERE ought to be many Saints who have books which they would be willing to donate to the Library. What about it, Saints, are you remembering the Library as you should?

predestined of God that "men might be." We had the opinion then as we have now that it is not within our province to know what would have been had things at the creation and subsequently been different than what they were. The question involved entering into the realm of supposition with a view to the thought that some other processes might have resulted just the same as did those employed. It is certain that had there been no transgression of the command both parents would have remained in the garden, and the number of children would have been much smaller; or there is no force to the language, "I will greatly multiply thy sorrow and thy conception," found in Genesis 3:16.

To say that "we would have been," that the same results would have followed to the race, and to us as a part of it, upon the supposition that Eve had not eaten of the forbidden fruit and so transgressed breaking the command is more than we know. It was and is safer to say as we did, that we would not have been, in accord with Lehi's reasoning in 2 Nephi 1:8.

It is because of, or by reason of Adam's fall, and Lehi calls it a fall, that "men are, and men are that they might have joy." We have no warrant that we are aware of, to say that we would have been in spite of the fall, or without reference to the fall. If Eve had not sinned Adam would not have fallen. If Adam had not fallen man had not been. Granted the fall, the premise is correct; and the reasoning is good and the result is correct also.

We looked for some of the brethren to get after our reply; for of late it has become so prevalent for some to make us say by implication what does not appear in our statements, that we took it for granted this would not escape. We are pleased to note that brethren are on the alert and propose to examine what is written. No offense is meant to be given, none will be taken. It is an open question and must remain one until the hindering trammels of the flesh are removed and men see more clearly what they are and why they are. If Bro. Sheldon, or any other brother, can show us what would have happened to us if Eve had not transgressed, we shall be pleased to learn. In the meantime let us not go "heresy hunting."

MARK TWAIN ON MORMONISM.

Mark Twain has appeared in the *North American Review* recently in a series of articles on "Christian Science." In the December number he gives a number of requisites a religious movement must have to be successful, as follows:

The past teaches us that in order to succeed a movement like this must not be a mere philosophy, it must be a religion; also, that it must not claim entire originality, but content itself with

passing for an improvement on an *existing* religion, and show its hand later, when strong and prosperous—like Mohammedanism.

Next, there must be money—and plenty of it.

Next, the power and authority and capital must be concentrated in the grip of a small and irresponsible clique, with nobody outside privileged to ask questions or find fault.

Next, as before remarked, it must bait its hook with some new and attractive advantages over the baits offered by the other religions.

Then by way of illustration he says:

A new movement equipped with some of these endowments—like spiritualism, for instance—may count upon a considerable success; a new movement equipped with the bulk of them—like Mohammedanism, for instance—may count upon a widely extended conquest. Mormonism had all the requisites but one—it had nothing new and nothing valuable to bait it with; and besides, it appealed to the stupid and the ignorant only.

You see, he could not refrain from taking a shot at "Mormonism." It is popular nowadays to shoot at the "ignorant Mormons."

MRS. MILLER'S VERSION OF MORMONISM.

The following appeared in the *Portland Oregonian* for January 24:

INTEREST IN MISSIONS.

That there is an increasing interest in home and foreign missions throughout the country seems evident from the various reports of missionary work given Tuesday afternoon at the meeting of the Woman's North Pacific Board of Missions, held in the parlors of the First Presbyterian Church. Mrs. W. S. Ladd, president of the board, presided. Mrs. S. T. Lockwood arranged the home missionary program, which occupied the first part of the afternoon. The first speaker was Mrs. Miller, of Westminster Church, who gave an interesting sketch of Joseph Smith, the founder of the Mormon church, which is, Mrs. Miller said, far-reaching in its influence, and is a more dangerous body than the people are accustomed to think.

"Joseph Smith, when a boy," said Mrs. Miller, "had a very vivid imagination, intensified by reading the adventures of Captain Kidd.

"He was the leader of a crowd of boys, whom he influenced to dig for Kidd's buried treasure. When the boys became discouraged he had a way of holding his hat before his eyes and urging them on by declaring that he saw the treasure just a little deeper down.

"He was an indolent and worthless boy, always dreaming and having visions. When he was twenty-one he said that an angel had appeared to him in a dream and had taken him to his old tunnel, where the Kidd treasure was supposed to be, and had helped him dig up plates having on them the book of the Mormon gospel. He hung a curtain across his mother's kitchen, and to five scribes, who wrote down everything he said, he translated what he claimed to have in writing on his plates. This was the beginning of the Mormon church."

Mrs. Miller's description of the character of Joseph Smith has an added interest from the fact that she collected her information from people who knew the Smith family well.

How well Mrs. Miller knew the Smith family is seen from the wonderful (?) new things she has given us! It is really strange how intelligent people can believe and propagate such untruths as Mrs. Miller has given her hearers.

THAT "ULSTER COUNTY GAZETTE."

We have received the following letter from Bro. R. Etzenhouser, dated at San Jose, California, March 4:

To your mention, "We have received the copy of the *Ulster County Gazette* mentioned by Bro. Thomas Matthews in his letter in this issue, and find it as he states. Thanks, Bro. Matthews," I wish you had added location of that county. Please do so yet. After four brethren referring to it, no one can locate the county, so it seems to me. Presumably it is in England, or perhaps in Ireland; but in such references we should know and be able to give it in the field of controversy.

One of our leading and most excellent writers has again very recently quoted from the "Christian System" and not given edition, of which there are several. That work has undergone changes, it is necessary to have edition and in matter for use in controversy it should always be given, for any work may pass into the feature of later and changed editions.

Why not use in HERALD as a short space filler, something like this when a small space is to be filled in: "In quoting books give title, edition, page, and paragraph. In quoting papers name date of issue, also the year. Matter for evidence is thus made of fuller value."

The heading of the paper in question is as follows: "*Ulster County Gazette*. Published at Kingston (Ulster County), by Samuel Freer and Son, Saturday, January 4, 1800. Vol. 2, Num. 88." Bro. Etzenhouser has as good a right to guess where that county is as have we. Our guess is that it is in New York, from the fact that Kingston, New York, is the only Kingston listed in the "Postal Guide" as located in Ulster County. We notice in the advertising columns several notices signed by Peter Ten Broeck, Sheriff of Ulster County, and from them we also gather that Kingston is in Ulster County, New York.

"BENEFITS OF ABSTINENCE."

The following editorial from the *Kansas City Journal* for February 27 is interesting to read while thinking of the Word of Wisdom:

THE BENEFITS OF ABSTINENCE.

Regarding whether there is a religious obligation to observe the Lenten season, the people of different sects and churches do not agree; but that the body, the mind, and the morals may be benefited by practicing the abstemiousness which some churches enjoin as a duty at this time of the year can not be successfully questioned.

Most of us eat too much, and many of us drink too much for the good of our health. Our alimentary organs are commonly the most abused parts of our bodies. We rest our muscles and brains on Sunday, and many of us celebrate holidays and take annual vacations to give them recreation; but few of us ever grant our stomachs similar furloughs. We habitually give them more work than they can well do; if they fail to do everything we demand of them, we increase their exertions by stimulating them with medicines or liquors, as cruel men beat their overworked and emaciated horses to make them pull excessive loads; and then we wonder why we have not rugged health.

A cult has sprung up in recent years which recommends fasting as a specific for all diseases. Its doctrine is not a new one, but merely an old one carried to an extreme. Abstinence has been advocated by sages and physicians in every age as a remedy for many bodily ailments. It has also been recommended as a help to high thinking and virtuous living. It improves the

health, removes noxious humors from the blood, clarifies the brain, and thus increases mental activity and strength. A full stomach and an empty head usually go together, as most brain workers know. The tendency of intemperate drinking to debase the morals is generally recognized and admitted. It is not so generally realized that intemperate eating has a similar tendency; yet it becomes clearly evident, on a little thought, that this is true. By clouding the brain excessive food renders a man less capable of mentally distinguishing right from wrong. By producing a bilious temperment or indigestion it makes him irritable and irascible. Dyspeptics seldom commit outrageous crimes; or, at least, such crimes can seldom be traced to dyspepsia as their cause, as they can to intoxication. But dyspeptics, apparently the most harmless, by means of their peevishness and irascibility often cause a great deal of pain and misery in the world, and a large proportion of those who commit suicide have been victims of this exasperating disorder.

Undoubtedly it is better for a man or woman to practice abstemiousness constantly than as a religious observance during only a few days of the year. But even the forty days abstinence of Lent—provided the system is not filled up meantime with other things that more than supply the place of the meat and liquors refrained from—will do good, and may be beneficially practiced as well by those who do not regard it as a religious obligation as by those who do.

"KIRTLAND TEMPLE."

The *Four Track News* for March contained a short article descriptive of the Kirtland Temple. A short historical sketch accompanies the description, and among other things is the following:

In the year 1860, part of the church, offended by the teachings of Brigham Young, met at Nauvoo [Amboy], Illinois, and reorganized the church, with Joseph Smith, Jr., the son of the Prophet, as president. In 1880, the courts decided that the Kirtland Temple belonged to them, so they took possession and restored it, as nearly as possible, to its former condition, since which time the "Saints" have been respected members of the community. Services are now held regularly in the Temple.

The practice of polygamy, which Brigham Young introduced, and which has brought the Mormon church into such disrepute, has always been repudiated by the church at Kirtland.

EXTRACTS FROM LETTERS.

E. F. Shupe wrote from Denver, Colorado, March 9: "Our conference just closed was a grand one. The little church was crowded all day Sunday. Five meetings were held on that day; viz., Sunday-school, two preaching services, sacrament, and Religio meetings. The business passed off without a jar. All left at the close feeling that it is good to be a Saint in latter days. The preaching was by Elders Emsley Curtis, J. B. Roush, and J. M. Stubbart; all the sermons were excellent and the Religio program was grand."

EDITORIAL ITEMS.

Among our exchanges is the *Kansas Boy*, a little four-page monthly published by E. R. Hart, who lives on a rural route out of Liberty, Kansas. He is editor, proprietor, and manager. Considering the

youth of the editor, it is really a worthy little sheet. Its subscription price is fifteen cents per year.

In the obituary column this week will be seen notice of the death of Bro. Noah Karahoo, one of our Lamanite brethren. He has done considerable work as a minister and missionary, and no doubt will be missed greatly by our brethren in the Indian Territory.

Bro. Evan Lewis, in a letter to Bro. W. B. Kelley, from Lucas, Iowa, under date of March 11, wrote that himself and family arrived at Lucas on Monday, from Wales. Very stormy voyage, but plenty to eat and drink. He speaks very highly of the Cunard Line.

W. E. La Rue had access to the columns of the *Bulletin*, of Philadelphia, issue for March 10, on the polygamy question.

Sr. Ann Johnson, of Little Sioux, Iowa, who recently requested receipts for cure of cancer, has received so many letters that she says she can not answer all. She thanks the brethren and sisters who have thus shown interest in her.

Bro. A. S. Cochran has an article in the *Grand Rapids Herald*, Michigan, for March 8, under the heading, "Not 'True' Church. Utah Mormons Depart from Teachings of Smith." He quite clearly sets forth the differences. The *Post*, of the same city, issue for March 2, also contained an article setting forth the differences. The articles will do much good towards setting our position fairly before the people of Grand Rapids and vicinity.

Don Campbell, son of Bro. Duncan Campell, of Pleasanton, Iowa, who has been attending the Iowa State Normal School at Cedar Falls, Iowa, has received honors from his classmates which are evidences of his worth. On March 3 he was chosen editor-in-chief of the *Normal Eye*, a paper published by the school; and last fall he was elected captain of Company D, of the cadet corps. He was also chosen manager of track athletics. We are always glad to see our young brethren developing into positions of honor.

It may be of some benefit for those of the brethren passing to and from Lamoni, to know that there is a little hotel at Chariton, Iowa, on the main line of the Chicago, Burlington, and Quincy Railway, where passengers change from Lamoni, kept by Hugh McCallay, whose wife is a sister of Bro. Lovell, of the Greenville Branch, near Davis City. It is just across the street from the station, and would be a pleasant place for staying between trains. It would be convenient for those who had to take the four o'clock morning train south to Lamoni.

Substantial aid for Graceland College was received recently by the Bishop from a brother in Australia amounting to five hundred forty-seven dollars and ten cents. This is a fine example set by our Australian brother. We would like to give his name but

he preferred that no publication of name be made unless unavoidable. Bro. J. W. Wight conveyed the sum and reports excellent success in his work in that country.

Elder J. E. Meredith, of Birmingham, England, gives an encouraging report of the work in that country. Bro. Meredith sails for America on March 11 to attend General Conference at Independence and visit a few places and friends in the United States. He is the proprietor of the dynamo works, Birmingham.

Elder H. R. Harder reports eleven baptisms at Redfork, Indian Territory, for last month. He is encouraged with the progress of the truth.

J. M. Bandy, editor of the *Baptist Flag*, in a recent issue, after telling somewhat of his doings, etc., said: "In addition to this we always hold ourselves in readiness to skin a Campbellite, Mormon, or any other errorist that needs it. Done and got everything laid by in Missouri."

Reports of the missionaries are nearly all in, and it is expected the tabular report will be printed in our next issue. Those who have not mailed their reports to Bro. Salyards should do so at once.

Sr. Walker, editor of *Autumn Leaves*, is once more in her Lamoni home, after an absence of several weeks. Her Lamoni friends are glad to see her home once more.

A number of the missionaries who live in Lamoni are home from their missions, preparing for General Conference and looking after home interests after their long absences.

"The Passing of the American Indian," is the title of an interesting article by Thomas F. Millard in the January-March number of the *Forum*. It opens with these significant words: "After four centuries, during which he fiercely resisted, sullenly resented, and at last passively acquiesced in the gradual encroachments of civilization, the American Indian now finds himself face to face with the always inevitable, but long deferred, absorption by the white race. The hour of his elimination is at hand. It is practically certain that another year will see his final disappearance from the nations of the world, his identity for ever lost under the broad mantle of United States citizenship."

We have received from the Iowa Engineering Company, of Clinton, Iowa, a neat little book of fifty-nine pages, entitled, "Municipal Public Work," in which many subjects connected with public municipal works are discussed from an engineering standpoint. It is a valuable little work, containing some excellent suggestions on sewers, sewerage disposal, etc., showing their relation to healthy and beautiful cities and towns. It is illustrated by half-tones and woodcuts.

Both the *Gospel Quarterly* and *Religio Quarterly* were mailed last week. Those failing to receive their numbers, notify the business department.

Original Articles.

"WHAT WOULD HAVE BECOME OF US?"

In the HERALD for January 14, 1903, there appeared a question as follows: "What would have become of us had Eve never eaten of the forbidden fruit?" The HERALD answers: "Nothing. We would not have been;" justifying this answer by quoting "Adam fell that men might be."—Book of Mormon. I am very sorry that I have to take up my pen and correct what to me seems a very pernicious doctrine. Never since I have been in the church has anything so jarred upon me as this. The HERALD is the "official organ" of the church, hence it is representative of the church thought. I have to say that this answer does not represent me at least. It seems to me that if it is right to ask the elders to teach tithing and other subjects, just as the church has defined them, then when the editors of the HERALD answer a question, they ought to answer it as the church has decided the question. If the church has decided that the fall of Eve was necessary that man might be, I for one would like to know where that is recorded. If it is only the opinion of the editors, I hope to be permitted to say wherein I think that opinion is out of harmony with the facts. I do not think this error intentional, but arises from reasoning from a wrong premise. The premise being wrong, the conclusion must be erroneous. The matter resolves itself into this: Was it necessary to break one of God's commands in order to keep another? The HERALD infers that it was. That would be doing "evil that good might come." Now for the commandment. God commanded man to "be fruitful and multiply and replenish the earth."—Genesis 1: 28 (Inspired Version Genesis 1: 30.) The King James, the Revised, and the Inspired versions all show this command to have been given before the fall of man. God said, "Do not eat of the tree of the knowledge of good and evil;" and here we have Eve being compelled to break that command in order that they might bring forth children. Why? Did the fruit of the tree supply some physical, mental, or spiritual deficiency? Had not provision for generation been fully made? What was necessary? The fruit? Or the mere act of transgression? Was either necessary? Surely not. God saw that all he had made "was good." So we really think that it was equal to the end for which it was created. But no, this slinking, cunning serpent comes along and says, "Eve you can not know anything of good or evil till you eat of the tree." And are we in addition to this required to believe that they did not even know enough to bring forth of their kind unless they sinned? It would seem so. I would much prefer to believe that "the devil was a liar from the beginning," than that he really gave our first parents a piece of good advice. Let those believe it who can.

Now what are the facts of the case? Adam and Eve came here perfectly organized, but lacking experience. God gave them a commandment to produce of their kind, and this according to law. In the meantime the Devil came and deceived Eve. She lost her position. Adam knew this; he was not deceived; he knew (had knowledge) what would happen, that he would be deprived of a companion, and so could not bring forth his children; and knowingly he stepped down from his position (not fell as we understand the term *fell* "accidentally stumbled") but deliberately stepped down to Eve's lowered plane that he might still retain her, and by her, people the earth. The HERALD attributed to Eve the necessity for her transgression, that Adam deemed was the most desirable step for him to take under the circumstances. If Eve had not fallen the Book of Mormon statement with reference to Adam's fall would not have been written. Our existence here, then, was not determined by the fall of Eve, but by the decree of almighty God. Otherwise we are children of transgression, by unalterable decree; and as our sectarian friends would say, fit subjects for infant baptism. But I maintain that the decree of the Almighty did not need the sin of a poor weak woman to make it effective; and while Adam thought that there was only one course open, i. e., his deliberate breaking of God's commandment with reference to the tree (in order that they might be fruitful and multiply). I have yet to find one sentence or word of God's indorsement of the act. To the contrary we find God's curse upon the earth and God's punishment on Adam, for he says, "In sorrow shalt thou eat of it all the days of thy life." It would have been as easy for God to have made another woman for Adam, as to have made Eve. I do not say what his plan would have been; but that would have been no more than he did when he chose Saul, then rejected him and set David in his place. Is it not better to leave this an open question than to say that God is so unwise and so unjust as to give a commandment that man shall not do this or that, if at the time man was to break the command with reference to his being "fruitful and multiplying" or else that with reference to the "eating of the fruit of the tree?" According to the HERALD he could not keep both commands, and whichever he broke he was to be punished and that is justice.(?)

Again: "No one is authorized to say *what* would have resulted had there been no transgression: other than the one idea man would have remained without the knowledge of good and evil." "All else is speculation." Who told us man would have remained without the knowledge of good and evil? Only the Devil, the "liar from the beginning." He only told a half truth. Man would have had no experimental knowledge, that is, he would not have gained knowledge by actual transgression; but is that the only

source of knowledge? Surely not! Transgression does not give the knowledge that Jesus is the Christ. God said, "Behold, the man is become as one of us, to know good and evil." How had he become as God? By his knowledge, not by his transgression, else God has transgressed. Doubtless transgression showed them something, for they gained knowledge; but the same knowledge from other sources would have taught them the same truth, and they would have been like unto God in this respect. Could not God have given the knowledge in another way? Must one steal, commit adultery, or murder to know they are evil? Surely not. Surely transgression is not the only source of knowledge. "There is a spirit in man and the inspiration of the Almighty giveth them them understanding." Was this untrue before the fall? Did Adam name all the animals and yet have no knowledge? Did he eat the fruit without being deceived and yet have no knowledge? And what of the following: "The Lord said unto Enoch, Behold these your brethren? they are the workmanship of mine own hands, and I gave unto them their knowledge in the day I created them, and in the Garden of Eden gave I unto man his agency."—Doctrine and Covenants 36:7. I will close here. If I am wrong give me the law that will set me right. And as you read this remember that I love the brethren, and have not written this to hurt but to help.

Yours in the one hope,

T. J. SHELDON.



ABOUT CUMORAH.

In the agitation and inquiry as to the location of the hill Cumorah, a number have taken a part. Several lectures, also articles, besides other public attention to the question, as also individual study and correspondence have obtained.

The setting forth of additional evidences that came to view in support of the long-accepted location, stirred up a new or enlarged interest in a developing theory of different location. This article is an attempt to successfully answer the query, not assuming defense, however, for the committee, whose work has been attacked. They no doubt will arise in their time. This, if failing to settle the query, may call out the evidence (if it exists) they will be needed to do battle against. As the parties hitherto taking part have been so numerous, no reference to names will be made, and but few to matter presented by any.

Quotations are made from small edition.

If the late assumed southern location be finally established, then Moroni evidently made the long journey to where Joseph Smith obtained the plates. On the other hand, if the long-accepted New York location is the fact, then Coriantumr made the long journey. Such a journey by either or both of these

men, has been adjudged all but, if not, impossible, not only by opposers but (strange to say) believers and advocates of it (our work) as well. Either being true God had a purpose in it, and could capacitate accordingly the individual and establish suitable conditions. Believers in the Red Sea miracle, crossing of Jordan, Jonah and the whale, Elijah being fed by ravens, and many similar, or the appearance of Moses at the transfiguration, when God needed him, should not have much difficulty. Coriantumr being wounded, increases the difficulty to some. God had said he should receive burial by another people (527:2), and hence his responsibility to fulfill it. There is a man residing where this article is being written, who for years has been paralyzed from his hips down, yet handles horses much. Though wounded, Coriantumr with horse, elephant, camel, or cumom could have made the journey, taking effects with him on pack-animals or otherwise. He could also in such manner have reached the Allegheny River, and then by boat have reached Central America. There were no enemies to defeat him, and God was pledged to fulfill the promised burial.

These were excellent conditions for success. If by the southern location obtaining it became necessary for Moroni to make the journey in order to carry out God's purpose, defeat could not ensue. If the southern location be the fact, then the arguments made for it show as conclusively that present United States territory was not occupied by either Jaredites or Nephites; for all lived, fought, and died down by the hill Shim and the unknown southern Cumorah, not farther north than Mexico. In that case, who built the mounds of the Mississippi Valley? Who mined copper in the Lake Superior region? Surely it was not the Lamanites, who even to exterminate the foe they had all the hatred for they were capable of, would not penetrate a cold region to accomplish. The Lamanites at such time of their history, too, had dwindled to idle Indian art.

They go so far, where it was so cold, and do so much, so very contrary to their nature? Oh, no. The southern location theory thus and otherwise belittles the historic and geographical story of the Book of Mormon, as also the knowledge of the Seer who translated it, as we shall see.

In the thirty-seventh year of the Judges, five thousand four hundred men with their wives and children departed out of the land Zarahemla, into the land which was northward. (378:2.) Hagoth built an "exceeding large ship," "many Nephites" sailed "with much provisions." In the thirty-eighth year "this man built other ships." "And the first ship did also return, and many other people . . . took much provisions, and set out again to the land northward."—378:3. All of this would hardly be done just to reach Mexico. "Set out again to the land northward," implies distance. These who went last were never

heard of more. The fifth paragraph tells us: "Corianton had gone forth to the land northward, in a ship, to carry forth provisions unto the people who had gone forth into that land."—378:5. "To the land northward," and "into that land" again implies separateness, distance. There had been communication, too, or why send provisions? This was in the thirty-ninth year. Pioneers had gone two years before beyond limits occupied and needed assistance. Seven years later, the year 46, communication no doubt having been kept up, a notable migration occurred: "An exceeding great many . . . out of land of Zarahemla . . . unto the land northward to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water and many rivers."—385, 384:1. In the light of the former migrations by land and sea, the "exceeding great distance" of this last-mentioned migration, and by a people from another world (continent), could not mean less than the northern part of present United States territory. From a central point of northern South America to Mexico would by no means answer. Changed conditions, too, mentioned; timber scarce, and building with cement, indicates something different. It is worthy of thought, too. Central America, first occupied by the Jaredites, still abounds with stone structures; later and the farther northward timbers seem to have been used, the indications of it are scarcity of timber as the Nephites found the country, and the lack, then and now, of such structures as abound in Central America and Mexico, while evidence of mining and of agriculture, the mounds, and numberless attestations to civilization at the same time abound of very ancient times. "Shipping and their building of ships," (384:4) may easily include and imply navigation of the Mississippi, the Missouri, and the Ohio, and thus easy access be had to the most fertile lands.

Seventeen years later Nephites and Lamanites intermingled everywhere in land northward and land southward, "and thus they did have free intercourse one with another."—393:26. About three hundred eighty-seven years later, by treaty, Nephites had land northward and Lamanites land southward (485:6). So for over three hundred years Lamanites had been in land northward, intermixed with Nephites: "Many records of every kind, and they have been kept chiefly by the Nephites."—384:4. They were well mixed, yet I read in *Ensign* for July 3, 1902, page 5, column 1, last paragraph: "The Lamanite nation has inhabited this land of South America many years; it was the land of their inheritance; here in the tropics, was where they and their forefathers had always made their home." Was there ever plainer assumption in the face of fact? "Had *always* made their home?" No. Not by more than three centuries. Then we are informed

those Lamanite soldiers of the tropics could not endure the frigid north. Three centuries and more of acclimating reduces all that philosophy.

Then, again, the unearthing of tropical products in Benton County, Missouri, in 1840, by Doctor A. Koch, may well be taken into account and consideration. (Shorts American Antiquities, pp. 116-121.) "The next stratum is from three to four feet in thickness, and consisted of a brown alluvium of the Eocene region, and was composed of vegetable matters of a tropical production. It contained all the remainder of the skeleton. Most of these vegetables were in a great state of preservation and consisted of a large quantity of cypress-burs, wood and bark, tropical cane, ferns, palmetto leaves, several stumps of trees, and even the greater part of a flower of the *strelitzia* class which, when destroyed, was not full bloom. . . . These various matters had been torn up by their roots and twisted and split into a thousand pieces, apparently by lightning combined with a tremendous tempest or tornado; and all were involved in one common ruin."—Ibid. 118, 119. Was this the continental convulsion time, when "the whole face of the land was changed"? (Book of Mormon.) Why not? It was tropical in Missouri some time anyway according to that. Why not? God who created has not ceased to be, nor has his power abated and according to his sovereign will has wrought changes according to his wisdom.

The Jaredites had been (in the time of their wickedness) "destroyed exceedingly" by dearth, famine, and serpents (518:4). Again: "Many famines and pestilences" (521:9). Returning to God, his favor came again. So also with Nephites and Lamanites: "And their curse was taken from them, and their skin became white."—424:9. This was in the opening of the Christian era, the thirteenth year. Note the marked blessings recorded on pages 478 and 479. Many miracles, including raising of the dead, "multiplied exceedingly fast," "spread upon all the face of the land," "exceeding rich, because of their prosperity in Christ."

At the time of the crucifixion of Christ, "the whole face of the land was changed;" why not in this the golden age of all of Book of Mormon times, a period of two hundred years of faithfulness, even a climatic change have been? or prior to or including it. Why not? The foregoing evidence as to a tropical era north as far as Missouri, is presented incidentally, but not in an essential sense, for centuries before and since the discovery by Columbus the Indian—Lamanite—occupied the whole United States territory. So that supposition, tropical Lamanites would not occupy the frigid north or enter it in war times to exterminate a foe is utterly defeated, whether or not there was a tropical era. To assume and assert that the "exceeding great distance" was less than present northern boundary of United States does not make it

so. To limit it to suit the southern theory, leaves unexplained yet existing Mound-builders' works, Cliff-dwellers' works, the extensive mining works, and the skulls of peoples more ancient and diverse from the red man, and much else.

In the twenty-first year of the new era, Zemnahiah, the commander of the Gadianton robbers, an old and wide-spread organization, at the time we refer to besieging Nephites at Zarahemla for seven years, gave command "that they should withdraw themselves from the siege and march into the furthestmost parts of the land northward. (429:10.) An unsuccessful effort of seven years, argued, perhaps, "distance lends enchantment to the view," but, for sure, safety. So the "furthestmost parts" of land northward had been explored and occupied. Nowhere and by nothing was there a material break or a northern boundary, till the ample lake system would be reached. Geographers, unfortunately for the southern theory, did not put on the maps an equal complement of waters south, to compare with those considered in northern location. We are told, however, that we can apply (or they do for us) the Pacific, Carribean Sea, etc., forgetting that it was a land of many waters. The waters within the land, you see, not surrounding.

Of these many waters of that land, Ripliancum (Ontario) was large to exceed all (of land of Cumorah—Western New York). The hill Ramah (Cumorah) was south of it (Ripliancum—Ontario). (531:6.) According to the southern theory, Ramah (Cumorah) has no location, only that it is south of Ripliancum; and as that exceeds all, therefore is the Pacific; hence, somewhere, evidently beyond Patagonia and south of the Pacific, that land of much war ages ago, must be.

Advocates of the southern theory better come back north on solid ground, take a glance at ruins so extensive and so much older than the overthrow of Nephites, and so diverse from Indian constructions, and then conclude "they were here after all." "The whole face of the land was changed, the change being more great and terrible in the land northward." Here in California, where mountain tops are shell-heaps, and river beds crown other mountain summits, this has vivid fulfillment, as also elsewhere, within the domain of the nation to whom the record made its appearance. The Nephites knew of such and recorded it. They were here.

There was no occasion whatever to confound, "a land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind" (158:9); the scene of the finding of the twenty-four Jaredite plates, with the other land of many waters. Whether or not, having traveled in a land, among many waters, means that they traveled among the waters, or that the land was among the

waters, the ruins of buildings of every kind, mentioned in connection, at once locates it in Central America, where discovery has shown ruins to be most abundant, "covered with ruins." Central America is among many waters. That supposed five-thousand-mile journey after the twenty-four plates is an assumption of only five thousand miles, the plates and the ruins being found together, and no one has claimed either for New York.

These many waters being located by the buildings (ruins) in Central America region, whether the waters are inland or surrounding, the "exceeding great distance" of the others stand out the better, for from Zarahemla to Central America is still less, by far, than to Mexico, as some of the advocates of the southern theory would have it.

That "exceeding great distance" will not down. Ramah (Cumorah) south of Ripliancum, the large to exceed all, if somewhere, is similiar to deal with. The New York hill has such a location. Nothing is said where the twenty-four Jaredite plates were left, only that Ether hid them (533:9). They were, as seen, left in Central America, and purposely, to be found later as they were, all of which is reasonable. God had preserved both Ether and the plates and could transport them anywhere, as Philip reached Azotus, or, Christ the tempest-tossed disciples on the sea.

Subtracting 420, the date of Mormon's commitment of the plates, from 1827, the date of Joseph Smith's finding them, leaves one thousand four hundred seven years. According to the southern location theory, neither Jaredites, Nephites, nor Lamanites had been north of Mexico up to the destruction of Nephites, complete and final, the period since, of one thousand four hundred seven years, or about that, will not answer as the age of ruins extant. When the facts of agriculture, etc., accorded to Mound-builders are taken into consideration together with Indian customs, it again fails. What is more? Indian tradition is their forefathers found them when they came to the country. "Nowhere, however, is it claimed that the Indians were the first people who occupied the country, or that their ancestors were the first race who built the mounds."—Peet, see Additional Report of Committee on Archæology, page 24. Consult also pages 130 to 140 of McLeans "Mound-Builders." Those pages are an elaborate account of age of Mound-builders, their commercial, agricultural, mining, and other arts bespeaking their civilization and separateness from the Indian mounds. Both Jaredites and Nephites were agriculturalists, miners, artisans. (520:7 and 393:27.) Such history explains relics of the past of North America. Jaredites and Nephites occupied it. In the absence of evidence, that since Nephite extinction, Lamanites constructed all of which ruins remain, north of Mexico, the main proposition of the southern location

fails, for according to it no people were here while the mute yet unimpeachable witnesses, the works remaining, testify triumphantly to the contrary. "Began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west to the sea east," (384:2) does not admit of such limitation as Central America, for while such a strained application would include Central America, it would exclude Mexico which extends far north of that specified boundary, "the face of the whole earth." Mexico is earth, and directly connected, yet left out by that unfortunate boundary. "All the face of the land" (479:7, also 512:8) could not be cut off at northern line of Mexico and have fitting application. Neither could "into the furthestmost parts of the land northward," (430:10) have a sufficient extent in Mexico, to say nothing of cliff-dwellings, mining exploits, and Mound-builders' works. That would be wandering from facts so far as to locate Zarahemla elsewhere than centrally in northern South America. Mormon says: "I being eleven years old, was carried by my father into the land southward, even to the land Zarahemla."—483:1. Yet several have persisted in locating it in Central America. One prominent in Book of Mormon study for years, (now dead) held that view. "Into the heart of their lands to attack that great city of Zarahemla." "Greatest strength was in the center." "Durst not come into the center of the land . . . but they had come into the center of the land and had taken the capital city which was the city of Zarahemla." All the foregoing statements are on page 381, and in connection with the one on 481 last cited, settle effectually that point, yet, aimless wandering for years has been indulged in; so it is when ideas held are the principal thing, all that agrees therewith is assimilated. Much more that has no bearing is often applied, and the real facts and conclusive evidence are overlooked.

In *Ensign* of July 10, 1902, page four, we find considered few generations, consequently few people, seeming to some short distances, that to others are of necessity long, etc., all from page 516. The northern Cumorah and Ablom to the east are disposed of supposedly in short order. As to the few generations, it can, I suppose, only be counted by the succession of kings. The supposed about three or possibly four generations is answered in the fact that Omer was the fourth king and fifth generation. First king Orihah being a son of the pioneers. Of Orihah the first king it is said: "Whose days, were exceeding many."—511:6, 7. Kib, his son, in captivity under his son Corihor, lived to become "exceeding old" (512:7). Shule, the son of Kib, third king, during his reign had "all the face of the land." Such was his empire. "For the people had become exceeding numerous." This argues clearly long generations, so far as the kings lives are concerned, and also the more rapid succession of gen-

erations, because of the exceeding age of kings mentioned. Shule, like his predecessors, lived to be old. (512:10.) Omer died: "Having seen exceeding many days."—517:2. Having been in captivity half his days (513:11). Of Emer, the fifth king, nothing is said conclusive as to his age, but it is mentioned that he reigned sixty-two years, and lived four years after he appointed Coriantum (517:3). Coriantum, sixth king, had sons and daughters when "exceeding old" and died at one hundred forty-two years of age (517:3).

They evidently married young, even doing so at twenty. Coriantum seeing people twenty married, and at forty having considerable families, his one hundred forty two years, afforded his witnessing three such successive families, or generations overlapping. If the succession of kings tells the generations, it was the fifth. If counted the other way, probably many more.

The matter of distances, likewise of page 516, may seem short to some, but many days of travel to a people who had crossed the broad ocean admits of more. "And the Lord warned Omer in a dream that he should depart out of the land" (516:1) did not mean to settle in an adjoining land. If his forces were strong enough to defend themselves or for conquest, he need not have fled. When necessary to flee for safety, a near by place would not afford it and hence have no charms.

Long distance is thus again established. Is it not amusing and ridiculous, too, especially after making the quotation, "And the Lord warned Omer in a dream that he should depart out of the land," for those of our faith to ask as to his return? Did they have a telephone? or what means of communication did they use by which they were enabled to communicate to this man thousands of miles away that all his enemies were dead? God was interested in his departure and telephoned him in reference to it by dream. Why would not that *same* means work well as to his return. Missing clearly prevalent facts and to discount faith is an accompaniment to error.

For all this travel the dispatching of messengers when necessary, etc., it should not be forgotten, "they also had horses and asses, and there were elephants; and cureloms and cumons; all of which were useful unto man, and more especially the elephants and cureloms and cumons (517:3). Our present knowledge of the usefulness of the horse will emphasize the "useful unto man and more especially the elephants and cureloms and cumons." They were splendidly equipped for travel.

Doubters of the long distances and journeys, should consider the hand-cart journey, of already travel-worn, emaciated, and very, very scantily supplied people, including aged, as well as mothers with infants, beside the other children, over a thousand miles across burning sands, or, if belated, bitter

winter storms on the mountainous path to Utah. Let them consider, too, emigration from almost any point in the Mississippi Basin, of parties, large or small, well or ill-equipped, through wild lands, hostile tribes, and across the arid wastes to California. Wintering en route about impossible, hence the journey to be made in far less than one year.

These experiences of our day and knowledge should chase away all such doubts and silence such arguments as have been made, dispel the whole illusion.

PLATES.

Tracing plates, we find: Ammaron had deposited all the sacred engravings concerning this people. (481: 11.) He instructed Mormon: "Ye shall take the plates of Nephi . . . the remainder ye shall leave."—482: 1. Having done so he says: "And upon the plates of Nephi I did make a full account . . . upon these plates," others, abridgment was made. This was in year 345 (484: 5). Ammaron had buried them in 320 (481: 11). They had been buried twenty-four or twenty-five years. Thirty years later, in 375, Mormon says: "I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord."—489: 3. This was about fifty-five years after Ammaron had buried them. Why, when safe and not needed, take them up in troublous war times, to commit them in the supposed to be close by Cumorah?

Taking them up under such conditions, implies migration to another part, distant, and so it was. Mormon who was commander-in-chief, had as a boy made one somewhat distant journey. Had traversed, with his father, part of Mexico, from somewhere about hill Shim, through Central America and down to Zarahemla; all this in his "eleventh"—"same year." (481: 1, 2.)

That was about half as far as to Cumorah in New York, for which the retreating forces on their death-march had nine years, all told.

In the stationary condition of the long siege of seven years, at Zarahemla, the Nephites used "horses, and cattle, and flocks of every kind."—428: 5. Why not, when on the march, when horses, at least, would be more needed. While the speed of the armies must be gauged by those on foot, the helpless and equipage being otherwise conveyed, speed would be consequently greater.

Mormon, like Ammaron, was custodian of all; their predecessors had also been, why not Moroni in his turn? Whether he got them all at once, or by installments, as his father Mormon had. Mormon says: "I made this record out of the plates of Nephi [abridgement from them and seemingly then complete] and hid up in the Cumorah all the records which had been intrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni."—492: 2. How much or many, were

"these few plates"? Just enough for current history?

The times were even more critical, less Nephites left, why carry about more than actually needed. To our argument it matters not whether "these few plates" meant enough only for current history, or included abridgment and plates abridged from. More would hardly be claimed by any opposers of it. Some time later, Moroni abridged Jaredite history from the twenty-four plates. (501: 1.) Mormon had not been permitted these till removal of all were necessary, and they certainly were not included in the "these few plates" received of Mormon at the time before referred to. Moroni had received another installment. He had access to the Cumorah repository, where Mormon had hid all. Now let us see what more Moroni must finally have become possessed of. He delivered enough to Joseph Smith to form the present Book of Mormon, some of it being from plates of Nephi (after the episode of lost manuscript) the greater part, from Mormon's abridgement plates, the rest from plates used in Moroni's writings including the Jaredite abridged history. We are informed the unsealed part, Book of Mormon was only one third, two thirds sealed yet to come forth, and therefore returned to the angel; but Moroni had it, so did Joseph Smith. We learn it contains "a revelation from God from the beginning of the world, to the ending thereof," "shall not be delivered in the day of the wickedness . . . of the people," hence, returned to the angel. This same wonderful account is to come forth in the "own due time of the Lord," (100: 17). Nothing more, to my knowledge, is anywhere even hinted at, so far as this continent is concerned, unless it be of Lost Ten Tribes, and that is not in present issue. The whole record thus complete, accounted for, having passed from Moroni to Joseph Smith, and to the angel, therefore was not left in a supposed southern hill Cumorah repository, —a dissolved illusion.

And now in conclusion, but not least in importance, in 1827, before Joseph Smith received the plates, so could not have been informed by their contents where Cumorah was, or that it was at all, he said: "'Stop, father, stop,' said Joseph, 'it was the angel of the Lord: as I passed by the hill of Cumorah, where the plates are, the angel met me, and said that I had not been engaged enough in the work of the Lord; that the time had come for the Record to be brought forth; and that I must be up and doing, and set myself about the things which God had commanded me to do. But, father, give yourself no uneasiness concerning the reprimand which I received, for I know the course that I am to pursue, so all will be well.' It was also made known to him, at this interview, that he should make another effort to obtain the plates on the 22d of the following September, but this he did not mention to us at that time."—History by Lucy Smith, chapter 22, last part. "The time had come," and "another

effort," on "22d of following September," gives us the year 1827. He had met the angel at the sacred repository each year the four previous years. What is more probable or reasonable that its name, "hill Cumorah," should have been told him by the angel Moroni; the repository of his father's day as well as his. The conclusive evidence before the tracing of plates, the likewise conclusive evidence of that tracing, and this statement of the Seer of God, received from the angel, makes it thrice complete. Cumorah is in New York.

R. ETZENHOUSER.

Selected Poetry.

[The following poem was handed us by Bro. Charles Derry. We do not know where it was first published, or who its author is, as the clipping was handed to Bro. Derry and he does not know the paper it was taken from.]

St. John, the Aged.

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him, my Master, oft
From Galilee to Judah; yea, that stood
Beneath the cross and trembled with his groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth,
My ears are dull, they scarcely hear the sobs
Of my dear children gathered 'round my couch;
My eyes so dim. They can not see their tears.
God lays his hand upon me—yea, his hand
And not his rod—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I can not recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke
Grow more distinct, as others fade away,
So that I live with him and the holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then he came and called me. Then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it for ever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had
Thro' harvest fields, and desolate dreary wastes.
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong

And so upbore him. Lord! now I am weak,
And old and feeble, let me rest on thee!
So put thine arm around me. Closer still!
How strong thou art! The twilight draws apace;
Come, let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?

That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills
And touch my Master! Oh! how oft I've seen
The touching of his garments bring back strength
To palsied limbs. I feel it has to mine.
Up! bear me once more to my church—once more,
There let me tell them of a Savior's love;
For by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond
And watch his footsteps.

So, raise up my head.

How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children! God so loved the world
He gave his Son, so love ye one another;
Love God and man, amen. Now bear me back.
My legacy unto an angry world, is this.
I feel my work is finished. Are the streets so full?
What call the folk my name? "The holy John?"
Nay, write me rather Jesus Christ's beloved,
And lover of my children.

Lay me down

Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at eve
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before!
And hark! It is the song the ransomed sang
Of glory to the lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Oh joy! it is the eleven!
With Peter first; how eagerly he looks!

How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
To gather 'round the Paschal feast. My place
Is next my Master. Oh, my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide.

Nobility.

True worth is in *being*, not *seeming*—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by-and-by.
For whatever men say in blindness,
And spite of the fancies of youth,

There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We can not do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But alway the path that is narrow
And straight for the children of men.

'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for her smile.
For when from her heights he has won her,
Alas! it is only to prove
That nothing so sacred as honor,
And nothing so loyal as love.

We can not make bargains for blisses,
Nor catch them, like fishes, in nets;
And sometimes the thing our life misses
Helps more than the things which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing—and doing
As we would be done by—is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating—
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.—Alice Cary.

The Absence of Little Wesley.

Sence little Wesley went, the place seems all so strange and still—

W'y, I miss his yell o' "Gran'pap!" as I'd miss the whipperwill!
And to think I ust to scold him fer his everlastin' noise,
When I on'y rickollect him as the best o' little boys!
I wisht a hunderd times a day 'at he'd come trompin' in,
And all the noise he ever made was twic't as loud ag'in!—
It 'u'd seem like some soft music played on some fine instrument,
'Longside o' this loud lonesomeness, sence little Wesley went!

Of course the clock don't tick no louder than it ust to do—
Yit now they's times it 'pears like it 'u'd bu'st itself in-two!
And, lét a rooster, suddent-like, crow som'ers clos't around,
And seems 's ef, mighty nigh it, it 'u'd lift me off the ground!
And same with all the cattle when they bawl around the bars,
In the red o' airly mornin', er the dusk and dew and stars,
When the neighbors' boys 'at passes never stop, but jes go on,
A-whistlin' kind o' to theirse'v's—sence little Wesley 's gone!

And then, o' nights when Mother's settin' up oncommon late,
A-bilin' pears er somepin, and I set and smoke and wait,
Tel the moon out through the winder don't look bigger 'n a
dime,

And things keeps gittin' stiller—stiller—stiller all the time,—
I've ketched myse'f a-wishin' like—as I clumb on the cheer
To wind the clock, as I hev done fer more 'n fifty year'—
A-wishin' 'at the time hed come fer us to go to bed,
With our last prayers, and our last tears, sence little Wesley's
dead!—James Whitcomb Riley.

The Course of True Love.

For aught that ever I could read,
Could ever hear by tale or history,
The course of true love never did run smooth;
But, either it was different in blood,
Or else misgraffed in respect of years,
Or else it stood upon the choice of friends;
Or, if there were a sympathy in choice,
War, death, or sickness did lay siege to it,
Making it momentary as a sound,
Swift as a shadow, short as any dream;
Brief as the lightning in the collied night,
That, in a spleen, unfolds both heaven and earth,
And ere a man hath power to say, "Behold!"
The jaws of darkness do devour it up:
So quick bright things come to confusion.
—Shakespeare, in "Midsummer Night's Dream."

Mothers' Home Column.

EDITED BY FRANCES.

Resignation.

God will not always chide us.
He will comfort, cheer, and guide us.
When the toilsome journey's done
And the victor's crown is won,
Earthly cares and joys all ended,
Life and death together blended,
In that home so bright and glorious,
Over all our foes victorious,
You and I some day shall stand,
With the seal of God's forgiveness, hand in hand.
—Christian Register.

Pearls From the Depth of Intellect and Heart.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade."

Take off this load of responsibility from the human race and we might be happy, but we never could be great.—Lyman Abbott.

"There is sometimes a period of waiting and perplexity before prosperity, like the dense darkness that precedes the dawn."

The will of God be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—Brooke Foss Westcott.

Small service is true service while it lasts.
Of humblest friends, bright creature, scorn not one.
The daisy by the shadow that it casts,
Protects the lingering dew-drop from the sun.
—Wordsworth.

The bravest men and women commonly live and die without special notice because they make no fuss about troubles and dangers which send weaker souls into hysterics.

"Nothing affects our happiness more closely than a right mental attitude toward circumstances, for they surround us continually and touch us on every hand at every moment."

When Joy goes forth and leaves us desolate,
We plead for her return, ofttimes in vain;
Yet oh, how soon unto the heart's closed gate
Comes back, unbid, her sad-faced sister, Pain!
—Charles Hanson Towne.

If you are inclined to feel the thorns on every rose which you find lying in your path, think of the many who have nothing but stones and dust with never a flower to brighten the long and toilsome journey and you will forget about the thorns and remember only the fragrance.

"Love Ye One Another."

God in his infinite mercy has given each individual an intellect and by constant use it becomes strong, a power for good or evil. Are we each building for the good, and thus lifting ourselves and benefiting humanity, or are we simply using it for selfish ends? Are we diligently seeking God, or are we satisfied with the crumbs that fall from the table of those who have found him? "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Which are we seeking first, the kingdom of God, or the things added thereunto?

Do we want peace—that peace that feareth no evil? That peace which enables us to see our neighbor as another child of God and answerable to him for his conduct? Do we love the broad sunshine of hope, or the obscurity of doubt? Have we love in our hearts? Divine love casteth out fear.

Charity, forgiveness, forbearance, nobleness of character, sweetness of disposition, mercy, and justice? If so, can this same love bring to us distrust, discord, and disloyalty? Never. We may, with firmness, search and find love, but never will we find it through antagonism. When we are filled with this infinite love, then can we understand this peace and good-will. Then do we know what it is to really live. Then, and then only.

It was divine love that brought Christ into the world, and bore him patiently through scoffs, scorns, and contempt, and back to the Father. We need "Love ye one another," emblazoned on every stepping-stone, and God grant that we are not following the stepping-stones down stream because they are the larger, but fearlessly crossing on the smaller ones. They are firmly imbedded, for Christ laid them.

To be sure we find the current strong through the center—does it make us dizzy? We have forgotten and are looking downward. Let us raise our eyes heavenward and while we are being guided by an unseen hand we shall feel the divine love all about us.

Our neighbor who has, through nervous fear, endangered our safety has taken courage in seeing our confidence and hope, and now walks firmly beside us, or has dropped back and troubles us no more. We must not look back or we lose our own position of safety; but we may call out hopefully though quietly—lest we startle the timid ones—telling of the strength and firmness we are gaining. Patience brother, patience sister. We near the end. The end of life? No, the end of the beginning.

Have we been seeking the kingdom? Have we found God?

NELL.

Dear Sister Nell: Just a few more pens like yours enlisted and fewer selected articles would need to appear in our column. We trust you will not grow weary in well-doing, but will from time to time share your thoughts and experience with others of the household of faith until they in turn shall feel the obligation they are under to "let their light shine." There is power in words—whether written or spoken—to accomplish much good when the Spirit of the Master breathes through them, for that Spirit can speak through voiceless tongues and reach the heart through all intervening obstacles.—ED.

Dear Column: I enjoy the articles that appear in your columns, and realize that if all felt as do I their inability to write anything very edifying, and never tried, soon your column would be a failure. So by the help of God I will endeavor to write to the mothers. We surely have a great responsibility resting upon us, as the characters of future men and women are

being shaped, and we ought to be very careful in deportment so as to shun the very appearance of evil.

We should strive to live by every word that proceeds from the mouth of God, that we can indeed know that we as a people are living near to all the commandments of God, and that in so doing, our lives will reflect the same so that the world can see we are indeed followers of the meek and lowly Jesus.

How often we as brothers and sisters become so intimately acquainted that, while no evil even enters our minds, yet to the world, we seem to forget the divine command to shun the very appearance of evil; for as the world is always looking for evil they sometimes take the appearances for the deed. I have seen elders who with no thought of evil in their minds, sit for hours visiting a sister while her husband is not at home. They perhaps are talking all the while on gospel themes, yet in will come a neighbor, who being of the world, and perhaps, prejudiced to our faith, will go away, more fully convinced in her own mind, that what the world says about the Saints in regard to polygamy is true.

Again, Saints should never attend horse-races or dances, for in so doing we in a sense seem to approve of such things, for the old adage that the partaker is as bad as the thief comes to the mind of the young, that while the Saints are onlookers at such places, perhaps even keeping time to the music in the hall by patting their feet, that they are as bad as the partaker, and should we not be very careful about the language we use before the young? What they hear the older Saints say they may imitate, and the world will often call a byword used by a Saint swearing, and repeat to some one else that Bro. — is not much of a Christian, as he swears; while in reality it was only one of those idle words we are told we will have to give an account of. In my opinion we should also teach our young that the house of the Lord (church) is sacred and that nothing of a worldly nature should be allowed in it, such as fairs, oyster-suppers, or anything that causes the sacredness to be forgotten. We surely have an illustration where Christ drove the money-changers out of the temple, and we all know we have money-changers at such times, and where young people are left free to use light and funny speeches they forget the sacred place they are in, also that they should prepare their bodies to be the temples of God, for the Lord will not dwell in unholy temples. They must keep themselves pure and holy, not using tobacco or strong or hot drinks, nor profaning the things of the Lord; and if they can be so raised, when they become men and women they will help roll the little stone cut out without hands until it will indeed cover the whole earth.

Let us also remember as we journey along that what is good for the young, is also good for us older ones, and to reverse this saying, and read that what is not good for the young is not good for us, as where a father will do and use things on the sly, not wanting his child to know, for he knows they are not good for him. Surely that father does not stop to think that he can not hide such actions from his heavenly Father and that he will have to give an account of all such things in that great day of reckoning. May we all purify ourselves, and not be hearers of the law only, but doers of it, too, and that in all things we may strive to shun the very appearance of evil, is the prayer of your humble sister,

HATTIE WILLIAMS.

"How a Great City is Kept Clean" is interestingly told in the March number of the *Woman's Home Companion*. New York has eleven hundred miles of streets cleaned every day by an army of eighteen hundred men, and thousands of dollars are spent annually for this purpose.

"Bible is a looking-glass to show you your spots, and a laver to wash them off; here is a casket full of jewels, a heaven full of stars, a book full of God."

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Is there no Need for the Sunday-School Library?

(Continued.)

"Deborah." A Tale of the Times of Judas Maccabæus. By James M. Ludlow. Cloth, 12mo, 406 pages. Price, \$1.08, net; postage extra, 12 cents.

The times between Malachi and the Gospels are a blank even to many intelligent students of the Scriptures. The books of the Maccabees are reckoned canonical by the Roman Catholic Church, but not by Protestants or Jews; hence they are quite generally neglected. In the story of Deborah we are first introduced to King Antiochus, self-styled Epiphanes, the "Glorious." Deborah, the heroine, is the daughter of a wealthy Jew in Jerusalem, thoroughly loyal to her own people, and so performing the perilous duties of a spy. By a secret passage from her father's house, ending beyond the walls of the city, she is able to appear and reappear so mysteriously as to baffle foes and friends alike. The momentous battles fought under the lead of Judas Maccabæus are vividly portrayed, and a reader feels prompted to go to the original documents in the Apocrypha for first-hand information. Of course, there is a love story, for love thrives in war; and how a Greek captain is fitted for a Hebrew maiden you could never imagine until you read. Stories are a popular medium for getting into the spirit of historical epochs. While Deborah fascinates the reader by her adventures, he is gaining fresh insight into the character of that most marvelous people of all the ages—the Hebrews.

"Lost on the Orinoco; or, American Boys in Venezuela." By E. Stratmeyer. 12mo, cloth, illustrated. Price, \$1, net; postage extra, 12 cents.

This is the first volume of the Pan-American series. Five American boys, with their tutor, make a trip to Venezuela. They sail from New York to La Guayra, touching at Curacao on the way. They visit Caracas, the capital; Macuto, and other places. At last they reach the great Orinoco. The description of their visits to the coffee and cocoa plantations and the gold and silver mines is very entertaining and instructive. They have some exciting experiences, of the sort that will fascinate boys.

"The Green Door." By Margaret Compton. 12mo, cloth, 197 pages. Price, 70 cents, net; postage extra, 11 cents.

A simple story of the doings and experiences of a number of boys. A touch of adventure adds to the interest of the story. The lessons taught are adapted to boys, and told in a manner that can not fail to be impressive.

"A Life of St. Peter." For the young. By George Ludington Weed. Cloth, 12mo, 292 pages, 50 illustrations. Price, 60 cents, net; postage extra, 10 cents.

Mr. Weed has won a reputation as a teacher and writer for the young. This book is the fourth in a series of Christian biographies written for them. He has studied the development of child mind under many favoring conditions. He has learned the art of putting an old truth into a fresh form, and in clear and simple language.

Mr. Weed begins this life of Peter with a word-picture of the Sea of Galilee and the fisher-folk on its shores. Twenty-three chapters are devoted to the life of Peter with Christ, and the remaining eight to the work of the apostle from the day of Pentecost in Jerusalem until he suffered as a martyr during the Neronian persecution. Though the place of his death has long been disputed, the author is of opinion that he died at Rome—a view held by many besides the Roman Catholic Church. We can not be certain of the date of his death. The general belief

of the early church was it occurred under Nero in A. D. 67 or 68. It has been claimed that Peter and Paul suffered martyrdom on the same day.

The author fully sustains the interest he has awakened by his previous works in this series—namely, "A Life of Christ for the Young," "A Life of St. Paul," and "A Life of St. John."

"Mrs. Wiggs of the Cabbage Patch." By Alice Caldwell Hegan. 16mo, cloth, 153 pages. Price, 75 cents; postage extra, 7 cents.

Much can be learned from this philosopher of a neighborhood in which poverty reigns that will be of benefit to all persons. Mrs. Wiggs sees good only, and gets good only, out of everything; and the person that can say heartily with her, "Somehow, I never feel like good things b'long to me till I pass 'em on to somebody else," and "Looks like everything in the world comes right, if we jes' wait long enough," will find that life is worth living, and that there is real pleasure and enjoyment to be had if our blessings are looked for and acknowledged.

"In the Wyoming Valley." By Everett T. Tomlinson. 12mo, cloth, illustrated, 356 pages. Price, \$1, net; postage extra, 12 cents.

A thrilling tale of the second massacre in the Wyoming Valley during the time of the Revolution. Our boys and girls will read this book with both interest and profit. Enos Baker will be admired for his sterling, manly qualities.

"Boys of Other Countries." By Bayard Taylor. 12mo, cloth, 166 pages. Price, 90 cents, net; postage extra, 12 cents.

This new edition of "Boys of Other Countries" will prove a welcome addition to the juvenile books of to-day. It is a collection of bright and attractive stories of boy-life in Sweden, Iceland, Germany, and other countries. The author writes of scenes and adventures with which he was personally acquainted. The characters are interesting, and the whole tone of the book is pure and elevating.

"Her Willful Way." By Helen Sherman Griffin. 12mo, cloth, illustrated, 360 pages. Price, 90 cents, net; postage extra, 12 cents.

This is an interesting story of a girl's life at boarding-school. Though a very lovable, bright girl, Lucile is also a willful, spoiled child; after many lessons, in which the lack of self-control causes much trouble and sorrow to her friends and herself, Lucile learns that her own way is not always the best way. By the exercise of both tact and patience, Lucile's stepmother at last wins her love and confidence.

Letter Department.

GUERNSEY, California.

Editors Herald: I shall send you by mail with this letter another article for publication in the HERALD, which if you will publish, without comment or criticism, I will drop all that has occurred in the past between us in this matter. But if it is refused publication I shall then feel myself fully justified in seeking redress from the wrongs imposed by you by an appeal to the Board of Publication, etc., or else seek to set myself aright before the Saints by the use of printers' ink which is not controlled by the editors of the HERALD.

Yours for equal rights,

JOSEPH FLORY.

GUERNSEY, California.

Editors Herald: In HERALD for January 21, page 51, is an editorial in which the general trend of the reasoning is to maintain the idea that the officials of the church should be better qualified than any one else to interpret the law of God as related to the special work in which these officers may be engaged. And presumably to give weight to the arguments presented the following language was used: "There are hundreds of Latter Day

Saints who will not even take the pains to own the books of the church; and some of those who have them more frequently rely upon what others say to them than upon the texts in the books. Is there any probability that such persons would have as just conception of the duties of specific offices as the men who are called to act in those offices?"

No one has ever thought or claimed that "such persons" as mentioned in the above extract from said editorial were expected to understand those things better than those who had been called to act in those offices. But how about those who have made it almost a lifetime study, and not only own and study the church books but have read and studied everything within their reach on the subject of "Church Finances" as connected with the church. Is it not possible that they may know something along those lines that even those who have charge of such work may not be familiar with, and why should they be criticised and seemingly an effort made to prejudice the readers of the HERALD against what they may have to say on the subject?

The writer of this article was the first one in the present agitation of the subject to write upon the question of "Church Finances," and hereby begs leave to state that he does not belong to the class alluded to in the extract we have above quoted.

We believe in equal rights and fair play in the discussion of any and all questions that may come under our notice. And that we should, as taught by the President of the church, be "patient enough and honorable enough to give to every man the same privilege that we demand for ourselves; the right of free speech without prejudice." (HERALD, volume 47, page 246.) We do not believe that anyone has the right to criticise another's writings publicly, through the church paper, and then refuse them, as we have been refused, the right to answer said criticism, through the same medium.

We quote again from editorials: "Again, it is stated in the law that it should be the duty of certain persons to teach the revelations." True, so we understand and so it should be. But can one teach intelligibly upon a subject, as the revelations, he confessedly does not understand?

"Church Finances," the "Gathering," and "All Things in Common," being very closely connected let us see what some of those who should be able, and whose legitimate right it is to teach, have to say in reference to them. In *Ensign* for January 3, 1901, pages 4 and 5, in a sermon delivered by President Joseph Smith, he is reported as saying: "There are commandments existing touching the gathering, touching the consecration of the properties of the people, touching what is commonly called 'all things in common,' but there are no specified details as to how any of these particularly mentioned systems or schemes may be carried into execution under present conditions. If anybody knows of such a revelation or any such commandments, I am a patient listener, anxious for the delivery of the people, and I will gladly welcome the reception of the plan."

God said in 1831: "Ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem."—Doctrine and Covenants 42: 18. Did he do so? We think so, but the speaker above quoted seemingly had not understood that God had said after the church was driven out of the land of Zion, "Let these commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption."—Doctrine and Covenants 102: 10. And was desirous of finding a plan for doing what God evidently had not intended to do. Carry out the laws given for Zion in her gathered and organized condition before Zion was redeemed and organized. Again we quote from the above sermon: "But how about this gathering and having all things common? Well, I confess I do not understand it exactly. I do not know of anybody that does. It seems like we get into difficulty, and get farther away every time we begin to talk about 'all things in common' and this equality." Here the speaker

again acknowledges that he does not understand the subject, and yet criticises those who do write upon it and then refuses them any further explanation on the subject.

While we admit that the books do teach that certain ones are authorized to teach the revelations, we also have read that God has commanded saying, "You shall teach one another the doctrine of the kingdom, teach ye diligently and my grace shall attend, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand."—Doctrine and Covenants 85: 21. It is true that this was to be accomplished in the school of the prophets and the manner of its accomplishment was to "appoint . . . a teacher and . . . let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege."—Doctrine and Covenants 85: 37. Query: Who is it that needs teaching any more than those who confess and admit that they do not understand the subject?

This school of instruction was to be for "all the officers of the church . . . beginning at the high priest, even down to the deacon."

Inasmuch then as the school of the prophets is not yet organized, why not do the next best thing and let us discuss all those things "pertaining to the kingdom of God, that it is expedient for us to understand" through the church papers, and let "every man have an equal privilege" and not be subjected to editorial criticism and then be debarred from further discussion of the subject as has been done?

We have been taught in a sermon by President Joseph Smith in HERALD for August 20, 1902, page 814, "That whatever others of our neighbors may gather from the work, . . . the people whom I am addressing and in whose behalf I speak as a minister among them have no excuse. . . . They have been enlightened as to the character of the testimony of Jesus Christ and the Spirit which accompanied him, and as a consequence they can not plead ignorance when the judgment shall sit upon them, and if they have failed to understand the testimony which he has borne, it is because they have lived, whether consciously or unconsciously, in an unfaithful condition, and have not given due credence to that which the witness has testified to and have not read with sufficient attention those things which have been testified of."

Would it be asking too much of any one to insist on them taking their own prescription when the symptoms in their case were the same as those for whom they had prescribed?

Yours for equal rights,

JOSEPH FLORY.

MOUNTAINVILLE, Maine, March 1.

Editors Herald: As I read the letters in the HERALD I thank my heavenly Father for his love and goodness in bringing to light and promulgating this blessed latter-day work, feeling that, as in my individual case, it has been the means of bringing light and peace, even that peace which passeth all understanding into the hearts and lives of mankind. As I compare my past life with my present life, I feel again to lift up my heart and voice in thanksgiving to God for this great work which has been the means of saving my soul from death.

I was once an active member of the Methodist Church and Sunday-school, and very bitterly opposed to the Saints here; so much so in fact, that I would attend none of their meetings or have anything whatever to do with the church except to work in opposition to it. But thanks be to God who has given me light to see my false and dangerous condition and who made known to me to unite with this church. I have enjoyed more spiritual blessings since coming into the Saints' church than in my entire life before. If those who are persecuting the Saints, the Lord's chosen, would only stop to think and throw away their prejudice and investigate, how much better it would be for them and

others, not only in this life but in the life beyond. That this end may be brought about I am constantly and prayerfully working, looking to the great Captain to give the final victory.

The work here is progressing slowly, and there seems to be a lack of interest concerning spiritual things due no doubt to a lack of love among and for the members of our church. Wherever such a condition exists there is more or less of a separation usually and therefore the best results can not be obtained. Some of us are already looking ahead to the conference which will convene at Stonington about May 1. We are hoping that when it convenes here again we may have our chapel, which we are now building, in readiness.

With a prayer for the advancement of the Lord's work and the final victory, I remain,

Your brother,

WALLACE A. SMALL.

OUT ON THE OCEAN DEEP, February 28.

Editors Herald: Our blind Sr. Taylor and her two sons, aged twelve and sixteen respectively, destination, Lamoni; Sr. Sarah Hughes, Terre Haute, Indiana; Sr. Green, Minneapolis, and a Miss Rebecca Whitfield, for Kirtland, Ohio, a niece of Bro. and Sr. Gillespie, and the writer, set sail February 18, on the steamer Celtic, the said steamer, seven hundred feet long, seventy feet wide, fifty feet deep, forty-five thousand horse-power, has about two thousand passengers on board, and can carry about four thousand passengers, besides a crew of between four and five hundred men. She is a magnificent boat, but not a fast traveler, as her best speed is only seventeen knots an hour in smooth seas, but in rough seas she is very slow. We have been out ten nights already, and the present prospects are that we will not land till Sunday, which makes it about eleven days we have been on our voyage. We have encountered terrible seas, the worst I have ever experienced, and never want to witness such scenes again. We have had an awful time of it for over a week; the sea rose mountains high. They often washed over the ship. Those of the passengers, who were not confined with seasickness, had to remain indoors for days, and I never saw so many sick people before on board ship. On Wednesday the sea raged with such fury that the ship only made one hundred forty-six miles in twenty-four hours; hence it is that we will arrive in port about three days late, and we will feel grateful to our heavenly Father that we are so near the end of our voyage. It is beyond the power of tongue or pen to describe the fury of the waves when in one of those terrible Atlantic storms. I thought I had witnessed rough seas in years past, but they were only infants in comparison with the present. I really felt nervous once or twice, and sought the Lord earnestly in prayer to quell the storm as the ship shrieked and quivered as those do in the last struggles of death; therefore we truly feel thankful to Him who by his matchless power rules over sea and land. We are all enjoying the blessing of health, and as many have requested us to write them of our arrival, we take this means to comply with their request. With love to all.

Yours hastily,

G. T. GRIFFITHS.

[NOTE.—Bro. Griffiths and others landed on March 1. This letter was mislaid, hence did not appear sooner.—ED.]

MONDAMIN, Iowa, March 9.

Editors Herald: I write with heartfelt gratitude for the comfort received and knowledge obtained from perusing the HERALD. I am proud that I have found a church that has written as its creed "all truth," one that is willing to investigate and have its claims investigated.

The enemy of all righteousness is not slumbering, using the power of pen and press his deadly aim to wield. The King of all righteousness is calling his generals, they have sounded the alarm of war. Tact displayed by the adversary has been dis-

covered, and is being met in a very logical manner by the servants of Christ and his God.

A parallel of the days of Christ and the apostles is upon us, and we must "fight the good fight of faith," and "contend earnestly for the faith once delivered unto the Saints," for it is our all! As Christ and the New Testament is the outgrowth of what Moses and the prophets said should come so is the great latter-day work the outgrowth of what Moses, the prophets, Christ, and the apostles said should come.

The agitation put forth by pulpit and press against so-called "Mormonism" is calling forth from our rank and file, occasionally, a David to meet this modern Goliath. Too often these modern Goliaths "cry aloud, and spare not," in localities where a David is not in sight or sound; and when he does come, they have made their exit, slung so much mud, that it has marred the minds of many, "to cause the way of truth to be evilly spoken of."

The statement from *Ram's Horn* I believe it was, is very fitting to so many efforts put forth nowadays: "A mud-slinger is a mud-seeker." And some go so far into the mire to get the mud that they lose their identity as men of honor, truth, and veracity. The blood-stained banner of King Immanuel will never lose a battle under disciplined soldiers of the cross. "He was given as a leader, and a commander." The voice from heaven acknowledged him, "This is my beloved Son, in whom I am well pleased, hear ye him." In former and latter days, "This is the way, walk ye in it," will help us gain the victory.

I feel better, stronger, now, than when I entered the race; while I have not made as good a run as others, I can help others who are just entering, or preparing to enter, I am still willing to compete for the prize that lies at the end. While at times I have grown faint, and faltered, yet my extremity was used as an opportunity to spur me on. This world is but the dressing-room in which we prepare ourselves to play our part in that great drama, the marriage supper. May we so prepare to enter as a welcome guest.

I ever labor and pray for the Israel of God, with the efforts of the ministry, Sunday-school, and Religio. Surely much good is coming forth.

"Let us then be valiant soldiers,
In the army of the Lord!"

"Onward and upward" is our aim. May we go on until we reach the position of Enoch of old, and obtain our reward, is the fervent prayer of a brother and colaborer,

F. E. COHRT.

MONTRÖSE, Iowa, March 6.

Editors Herald: The few figures that we are permitted to present to the General Conference representing a years' active and faithful service in the ministering of the gospel, have been submitted to the proper authorities.

We who sacrifice every worldly ambition in the interest of the spreading of saving truth, and forego the comfort and pleasure of home, yielding to the present rule of reporting, wherein our individuality is totally eclipsed, may find a consolation in the promise of Christ to the ancient ministry, "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father knoweth it. And the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows."

We as a church have no time for details! They are too tedious and expensive!!

"So mote it be," while our heavenly Father has ample time and thoughtfulness to grant consideration unto the stammering word, and humble act of the most feeble child that calls in faith believing upon his name.

Of a deed and of a truth we may be thankful for, "For my thoughts are not your thoughts, neither are your ways my ways,

saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

It is profitable for us to consider ourselves as the latter-day Israel of God, and to carefully study his dealings with his people in the ancient times.

When I penned you my last communication I was holding the fort in the Christian church-building at Adrian, Illinois. The attendance was fair, considering the condition of the roads, and my pen is too feeble to depict the roads of Illinois when they are m-u-d-d-y. The attention and order was excellent; in fact, all the people seemed to be kindly disposed; even the minister, Reverend Shiplett, cheerfully and kindly gave assistance one evening.

On the 6th ult. I came here to be present at the Sunday-school convention and the district conference. We were cheered by the presence of Brn. Fred M. and Fred A. Smith. There was a good representation present for the time of year and this district, and all passed off to the uplifting of our cause and the comforting of the Saints.

Bro. Fred A. continued here a few days in telling of the hope and faith of the Saints, and the undersigned remained till over the 15th ult. A cold wave with snow was almost an overmatch for us, as the closing meeting had but a baker's dozen. However, we did not feel nearly so blue or cast down upon hearing that the most wealthy and popular church of the town had only four out.

On the coldest evening of the winter I began a series of meetings at Keokuk, and spoke eighteen times. It seemed to be a game of ups and downs; such a changeable congregation, new faces at every meeting. There are but few resident Saints in Keokuk, and but a few of that few are alive to the work; and age and ill health hindered some of the few of the few. More than ever am I satisfied that to build up our work there it will be necessary to furnish that people with a pastor. A young man came up to the stand to purchase some of our literature; he stated that my sermon, the difference between "Utahism" and our work was a revelation to him from opening to close; that he had read a great deal on Mormonism, but it was all on one side—against the faith—and now he wished to read something from the other side. Some of the people present talked of having me repeat the subject as a lecture in one of the city halls. These people were certainly kindly disposed toward us, as the collection netted ten dollars.

One thing permit me to whisper to you: so far as contributing to support of the missionary in this district, Keokuk carries the banner.

The daily papers were quite liberal with us, and I believe they could be made useful in spreading our work.

Without doubt there is a religious undercurrent against us, and perhaps for a time may hinder some from hearing our glad story of salvation.

Add to the foregoing the lodge influence, and worldly pleasure, and the increasing apathy upon the part of so many, our way is hedged, and our success limited for the time being.

The anticipated visit to Farmington to fulfill a conditional promise was side-tracked.

This may prove to be a farewell to the people of Nauvoo District; and if so, I wish to return thanks to all for their uniform kindness to me. This is to many not numbered with us, as well as to those of the household of faith. And as far as known I take my leave without the ill will of any.

Have not been very active of late in urging the importance and necessity of Graceland College. Be it known unto all that we still need aid.

During this winter it has been quite an effort for me to keep active in the field, my anxiety for the spread of the gospel is just as strong as in my youthful days; but I begin to feel the weight of years, as also body! Our changes are quite rapid, and might be described as from,

"Greenland's icy mountains,
To India's coral strand,"

and from the "feathery beds of ease," to the unpicked shakes of hay or straw.

In all experience we are to be thankful, for by times the humblest care or smallest gift is bestowed by the most cheerful and earnest of Saints or friends.

Will be here for a few days, and thence westward with an objective point in mind, where I expect to meet the army of the Lord, for active business in the General Conference of the church.

Still on duty,

ROBT. M. ELVIN.

Home address, Box 224, LAMONI, IOWA.

DAYTON, Ohio, March 7,

Editors Herald: I will just tell you briefly a small part of my experience. I had tasted of the mercy of our Lord seven years ago through conversion. Had no one to encourage me in a deeper work, so I, like the prodigal son, have been living on husks until lately I was reconciled, and the truth I believe I have found, through reading, prayer, and as revealed to me through one of your brothers here. There are only five members of your church here so far, but I trust that the time will soon come when this number will be multiplied several times. Your brother has sown seed here which I hope has fallen on good ground. I am trusting in the Lord to send some one here to baptize me soon.

Your brother in belief,

274 Northwestern Avenue.

JOHN E. DAVIS.

PACKARD, IOWA, March 9.

Dear Herald: There are about eighteen Saints here, in a disorganized condition, and somewhat scattered at that, part being the remnants of the Powersville Branch, which was disorganized last summer by Bro. Rudd, it being in his field. We were greatly strengthened by a visit from Bro. J. R. Sutton, who preached twice in the Methodist Episcopal church-building at this place, arousing a fine interest. One man said when he joined a church this would be the one. Many are investigating, and we hope to reap a harvest here in time to come. The people here say that Bro. Sutton is the best and deepest preacher they ever heard. One man, a Methodist for nearly twenty years, said he heard more in one sermon than in all the rest of his life. Now we would earnestly request that Bro. Sutton be placed in this district for the coming year, if the Lord so wills, as he understands the situation so well here, and as this part of the district has never been worked by those having it in charge we think it our turn. Hoping the powers that be will see this humble request we close.

FRED FARR.

OGDEN, Utah, March 9.

Editors Herald: We are all feeling very happy in spirit this morning. A light snow fell here last night, and the air is cool and bracing to-day.

The Utah District conference closed here last night. There was not a large attendance, but those present seemed to enjoy every service. Everything moved along in the best of order, each manifesting an appreciation of the value of the faith. An ample entertainment was provided, and all present seemed aglow with fervent zeal and earnestness in the work. The conference was a splendid success.

If the spirit of unity and good fellowship prevails throughout the entire church that characterized the Bozeman, Montana; Blackfoot, Idaho; and Ogden, Utah, conferences, then the church is on the upward tendency and is moving ahead.

Brn. H. L. Holt, of California, and S. D. Condit, of Idaho, were with us as visitors, also Sr. Addie Condit, each lending a helping hand.

The death of Bro. Solomon Campbell, of North Ogden,

brought a feeling of sadness to many. He was buried yesterday, Brn. Amos M. Chase and H. L. Holt and others officiating at the funeral. Bro. Campbell was highly respected by all who knew him. I leave for home to-day. W. H. KELLEY.

LACARNE, Ohio, March 10.

Editors Herald: We have been giving the wavering public an opportunity to get acquainted with the position of the latter-day work before the anticipated clash of arms between myself and Reverend Smith, United Brethren, which was to have occurred May 10 to 16, current year. But wonders never cease, it seems. Arrangements were made, propositions formulated, rules agreed upon, and date fixed, and the whole instrument signed December 19, 1902. And almost three months passed, when suddenly the public is to be disappointed with the authoritative cry, "there will be no debate," issued from headquarters—the United Brethren defender. What a contrast. December, 1902, Reverend Smith was to "mop the earth with Scott;" March 1, 1903, "there will be no debate," "we object to rule 6," which provides authentic history, and archaeology as standard evidence along with the Bible," and, too, "Scott will not debate fair, and honest," all of which was announced to the public from the United Brethren stand, at Nina, Ohio, and repeated to myself by Reverend Missamore over the "phone" this forenoon. Thus the "dear people" at Nina and vicinity are treated to an unassailable proof of the truth and divinity of the system which the United Brethren ministry have thrust upon them, and another demonstration that their "clergy is called of God" (?) to—"crawfish" from an honorable agreement to investigate principles. And still adding sin to transgression, the Reverend tries to commit God to this work of "backing down," by stating that he prayed for courage to make public the declination, and he "got it." Oh, yes, Mr. Smith had heard from Bishop Dillon, and there is where this "unfair" and "dishonest" debating of Elder Scott creeps out; nay, there is where the entire "back-out" on Smith's part originated, if you please. But we informed the people that the "board of moderators" was half Latter Day Saint and half United Brethren, and it governed the debate at Sugar Grove, Indiana, admirably. It called Bishop Dillon down twice, to my recollection, and Scott, no time. And once, almost the entire audience stood on their feet against the Bishop. It was at this juncture the Bishop almost lost his religion. Well they "set" and adjusted the trap, and they are the parties "caught." Already some of the thinking class say, "that is a tacit concession that the 'Mormons,' so-called, have the truth, and these United Brethren champions can not meet the issue." The "leaven" is working. The calling off the debate on their part, is doing a vast deal of harm for them, and is favorable to the truth. But Babylon with all of her abhorrent concomitants must sink beneath the weight of her own ponderous perversity, and before the advancing battalions of truth.

We are quietly presenting the merits of the gospel nightly to those who can get through the mud to our hall; and judging by the effort to get there, the interest is fine.

May God speed the right. Ever hopefully,
S. W. L. SCOTT.

WEST BRANCH, Michigan, March 7.

Editors Herald: I wish to ask that the presidents of branches, as also the presidents of locals of Zion's Religio-Literary Society in Northern Michigan District write me from time to time as to the condition of the work in their respective branches or locals. The district is large and if we spent but a few days in each branch and local, it would take nearly a year to visit all. We wish to keep in touch with the work, hence we ask this favor. If I have to write to each branch every time I wish to hear from them, it would cost me about one dollar and a quarter, whereas it would only cost them three cents each to write to me. Brethren will you kindly remember this request, and let me hear from you, as to the progress of the work; and if

we can assist you in any way we will gladly do so. I would say to the various locals in our district that Bro. Lewis, superintendent of the Good Literature Bureau, informed me that the good literature committees are very delinquent in reporting to him. I think he said he had only heard from four locals. I trust that we may all awake and labor in all diligence in the office in which we have been appointed, so that when the Master comes we may have done something to be rewarded for, and thus be found worthy to enter into his rest.

The work as a whole, in our district is moving along fairly well, both spiritually and financially. Bro. Cornish informed me that he had received over a thousand dollars more tithes and offerings this year than he did last. This is encouraging; I hope it may continue so until the names of all the Saints in the district will be placed upon his book.

Bro. Berve and the writer organized a branch at Rose City the first inst., to be known as the Rose City Branch. Its officers are L. R. Ingleright presiding priest, H. M. Nichols teacher, and Sr. Emma Nichols clerk. We are holding forth at present in a schoolhouse two miles out from the above-named town, with a house full of attentive listeners each evening. Our stay here will be governed somewhat by the weather and roads.

I wish the work of our blessed Master success in all its departments.

J. A. GRANT.

GLOVER, Bay County, Michigan.

DANFORTH, Missouri, March 1.

Dear Herald: Wife and I are still striving against many great obstacles that come across our pathway. We are the only Latter Day Saints in this place. There is no church here of any sect, but we have a hall owned by the miners of this place where all the different denominations meet to worship. We had Bro. J. D. Erwin with us last fall for a while, but the hall was in use when he came, and it seemed as though they tried to freeze him out. He only got to preach one sermon and left for other parts. There are many here who never heard a Latter Day Saint preach. I try to get the gospel before as many as I can through conversations. As I have been warned myself I think it my duty to warn others.

We have been called to pass through some severe trials in sickness and the loss of two of our darling little children, a little girl and boy, only eight days apart, one year ago this month. It was hard to part with them, yet we believe that God doeth all things well, so we strive to serve our Master while this earth life shall last, so that we may be gathered safely home at last, when Christ shall come to reign.

Your brother,

T. E. PERRY.

SPILLERTOWN, Illinois, March 2.

Editors Herald: I have been cheered many times when reading the gospel news. I desire to do something to help spread the glorious angel's message the best I can. I have loaned my HERALDS, and if I had some literature I would give it out to those I thought would read it. We are here where we never have church privileges; we hardly ever see a Latter Day Saint. We live one mile from Spillertown; one half mile from the Spillertown depot; second house on the left-hand side as you go north from the depot. We would be glad to have any of the elders or Saints coming this way to stop and stay all night with us. Bro. M. F. Gowell was here about two years ago, and we had a nice crowd out to hear him. Bro. J. E. Bozarth came last fall, but we did not know that he was coming in time to get a place for him to preach. We are striving to keep the faith and to let our lights shine that others may see our works and glorify our Father in heaven. I hope the Lord will hasten the time when we can be with the Saints. It has been impressed upon my mind that I ought to do something to help spread the glorious gospel before those people who live near us. If I knew how to send and what to send for I would send for literature and dis-

tribute it over the neighborhood. It seems to me that I ought to do this.

We have seven children; only one in the church. We pray the Lord will help them to understand the gospel and come into the fold. I can bear testimony to the church, for I have been wonderfully blessed.

Your sister,

M. A. SIMMONS.

DES MOINES, Iowa, March 7.

Editors Herald: The conference of the Des Moines District is past, but the blessings we received are still with us in a great measure. As Bro. Reams has written you a good report of these blessings, I will only mention one particular of the prophecy given through J. F. Mintun. It was in regard to persecution, the Spirit warned us about, and also said we would not be permitted to be persecuted beyond what we would be able to bear if we were faithful. Monday, Bro. V. Boatwright and the writer went east of the city where I had been holding meetings in the neighborhood where Bro. Boatwright was raised, and four, all heads of families were baptized. We continued meetings until Thursday when Bro. Boatwright went home. I remained the rest of the week, and on Sunday night after I closed the meetings a preacher of Campbellism called the house to order and announced that he would begin on Monday night and tear down the doctrine that I had been preaching. He invited me to be present and offered me one half of his time to reply. Of course a hungry man will always accept an invitation to dine, so on Monday night I appeared around the festal board, but O, what a feast! Nothing but dead men's bones and the same old Campbellite hash. I replied in two speeches of fifteen minutes each (all I could get). His brother got up and smacked his fists for about ten minutes, then a Methodist preacher they had appointed as chairman and timekeeper, arose, and for about ten minutes gave the Saints in general, and "Joe Smith" in particular, a name not to be envied, and wound up by denouncing us as Salt Lakers and making a proposition to drive us out. I asked for privilege to reply to the two last speeches and was given one minute. The results are that some eight or ten are investigating. This man continued two more nights, but none of the rest took any part further than to post their man. Some of the people say they believe the Latter Day Saints are right.

So the work goes on. God's words are verified; his instructions to his Saints are proven often times sooner than we expect, and causes us to rejoice in the knowledge that our God is still mindful of his children.

I will, by the help of the Master continue to preach there all summer. In bonds,

W. F. CLARK.

LOGAN, Utah, March 3.

Editors Herald: In your issue of the 18th ult. is a letter from Bro. T. W. Williams from Los Angeles, California, from which we excerpt the following: "I have been in correspondence with Reverend McLain W. Davis, of the Santa Ana Presbyterian Church. In support of some of his contentions he presents a purported 'basis of argument' between Bro. S. D. Condit, and an Elder Ballard of the Utah church in their Logan, Utah, debate, which I feel sure can not represent Bro. Condit properly, and I know does not represent the position of the church." We would have been pleased if Bro. Williams had stated what that purported "basis of argument" was.

The moderator of that debate, Reverend N. E. Clemenson, of the Presbyterian Church, sent a brief synopsis of the discussion to their organ in Salt Lake City, the *Kinsman*, and also published the same from that office in a little tract, entitled "The Great Debate," in which he groups the outlines under the two heads: The things about which the Mormons and Josephites agree. Things about which Mormons and Josephites disagree.

Under the first heading Mr. Clemenson presents really his

views as to points of similarity. There was no position taken by me as to points of agreement, especially as to our estimate of other Christian churches. Whatever excuse Mr. Clemenson had for the points under that head were probably gathered from a few moments of Elder Ballard's first hour which was devoted along these lines, but was given no consideration by me. Whatever reasons there would be for making us parties to that agreement would be in our failure to publicly deny that report, and not in any statements or concessions made in the debate. I do not know whether this tract was what Bro. Williams was referred to with or not, but it is all I have seen from that source.

We just closed a profitable session of conference at Blackfoot. Two elders ordained, Brn. Adolphus Hendrickson and John Vanderwood. We expect good reports from both. Preparatory work is being done towards organizing a branch at Blackfoot. The Saints felt honored by having Bro. Kelley with them, and the two sermons from him were greatly appreciated. Six counties were represented by visiting Saints, and more general reports from all points in Idaho, and as a rule of a very encouraging nature.

Trusting that the Master may abundantly bless all departments of church work, I remain in the conflict.

S. D. CONDIT.

GRAND RAPIDS, Michigan, March 10.

Editors Herald: I sent you yesterday a copy of *Grand Rapids Herald* containing my article on differences between the Utah church and our own; more particularly on the subject of polygamy. The compositor inserted the word "only" in my first quotation from Doctrine and Covenants; otherwise they published the article as written. I mention this so that you may know that I am not responsible for the addition, and so that I would be on record as to the addition of the word, and not open to the charge of changing the text.

The press of Grand Rapids has treated us very nicely; and it appears that there is a good field for labor here. Prospects are fair for additions to the church in the near future. Two were baptized at Englishville recently by Bro. W. D. Ellis. They will be members of the Sparta Branch. I expect to leave here the 16th for southern part of the State, en route for home.

A. S. COCHRAN.

ST. JOSEPH, Missouri, March 7.

Editors Herald: In your last issue I notice an inquiry for a receipt for the cure of cancer.

Mix one fourth ounce of sulphite of zinc in four ounces of water. If the cancer is in the pimple state wet it for a few days with this lotion and it will kill it. If the cancer has become an open sore dip the middle finger in the lotion and put it around the edges of the sore. Do not put it upon the sore itself, as the pain it will cause will be unbearable. Do this steadily and the sore will diminish and finally be healed up. This was the instructions I received from Doctor King, of Oregon, Holt County, Missouri. This is my own personal experience with this receipt. I obtained it from the Doctor while mine was in the pimple state, before it became an open sore, and this has repeated in the last twenty-five years more than six times; three upon my jaw-bones, three times upon my nose, and once upon my eyebrow. Once being very busy, I neglected to give it proper attention, and it was six months before I got rid of it. The facts are my grandfather on my mother's side died of a cancer, and when my mother was about thirty-five years of age she was attacked with one, but the family physician conquered it. Of course as I advanced in years I began to watch, and when I was about fifty years of age I had my first attack. Have thus far always kept the lotion on hand, and by the blessing of my heavenly Father I have thus far escaped.

I am your brother in hope,

1717 Center Street.

WILLIAM HAWKINS.

OLETA, Oklahoma, February 27.

Editors Herald: As the year's work is completed, I present to the HERALD readers a sketch of the work done. I have visited all the States and Territories included in my charge; and while my stay in each has necessarily been brief, I think I have formed quite a correct idea of the work done and needing to be done in the various localities. My first visit was to Southwestern Texas, where in company with Brn. Hilliard, R. Wight, John and Charles Harp we held a ten-day meeting at Pipe Creek, in Bander County, and while it was not so successful as some I have attended, yet nine precious souls will count their entrance into the kingdom from that date. Bro. Wight and I continued our journey farther up into the mountains, and held what was pronounced as the best-attended meeting ever held in that neighborhood. Only one was baptized here, but we left several who seemed near to the kingdom.

On July 2 Bro. Wight and I by the kindness of Bro. Love's son, George, were taken to the nearest railway station, Ganahl, and went to San Antonio, where we found that according to previous arrangements a fine hall had been hired in the center of the city, and on the night of the 5th I began a series of lectures on the Book of Mormon. My audiences were not large, but my liberty was excellent, and I left the city happy in the thought that I had at least left my testimony with them.

Southwestern Texas is an inviting field and Bro. John Harp has occupied well and is liked by all. But, as everywhere else, we need more laborers.

From San Antonio Bro. Wight and I went to Hearne, Texas, where we held forth in conference and reunion for ten days. Meetings were well attended and good was done. Our laborers are very few, too few here. Brn. Nunley and Hays, with an occasional sermon from Bro. Bryan and others, have kept the work alive here. Two were baptized by Bro. Nunley.

We went from there to Dallas. Found Bro. Sheppard at Bro. Sands'. He had arrangements completed for a discussion with a Christian minister by the name of McIntyre, discussion to take place about eight miles east of Dallas. Bro. Wight and I separated there; he accompanied Bro. Sheppard to act as his moderator, and I continuing in Dallas. We seated a vacant lot near Bro. Sands' place and I preached seven discourses to very good and attentive audiences. Two policemen volunteered to attend the meetings and keep order. One of them came forward at the close of the services, bade me good-bye, and expressed himself as highly pleased with the teaching and invited me to come again. Others did the same. These, I believe, were the first meetings ever held in Dallas, but I hope they may not be the last.

From Dallas I went to Wilburton, Indian Territory, to attend to some matters there and then to Arkansas to attend a conference and reunion that had been arranged to be held with the Jacksonville Branch, near Euclid. Found a very zealous, earnest company of Saints, nearly all the results of the labors of Brn. J. D. Erwin and J. W. Jackson. I learn that since the reunion they have lost their church building by fire. Circumstances point to the fact that it was set on fire; by whom or how I did not learn.

From there I had to return home to witness the marriage of my only daughter to Bro. John A. Gardner, of St. Joseph, Missouri, and to move my family, what was left of it, to Independence. This occupied the whole of September and ten days of October, when I again began my journey southward, visiting a part of the field that had received but little of my attention hitherto, Northeastern Texas. Bro. E. A. Erwin has been comparatively alone here for some years, but Bro. Henson has been associated with him recently and they are doing a good work. Some places here they eagerly hear the message, at others they are indifferent, and at still others it is fought with all the zeal of religious fanaticism. My brother, Heman C., was of the number who did pioneer work in this region, and he is remembered kindly by many to-day.

I remained there from October 11 to November 15, preaching in all twenty-four discourses in various places. The adversary was so stirred up that I and my faith were viciously attacked by a presiding elder of the Methodist church at Lydia. This not sufficing, the people had to have one J. W. Chism of that branch of the Christians or Campbellites known as primitive or non-progressive Christians to come in and make a bitter attack, and challenge us for a discussion, which will take place some time this year, I expect.

On November 15 I went to Pickering, Louisiana. Circumstances were such that but little could be done at this place. However, a good work has been done in other places in Louisiana by Brn. Macrae and Grimes, and quite a number have been baptized and the gospel preached where it has not hitherto been known.

On the 29th Bro. Grimes and I started for Wilburton, Indian Territory, to attend district conference of the Northeastern Texas and Choctaw District. We had one of the best conferences I ever attended in the South. The Saints were cheered by the presence and wise counsel of our worthy President Joseph Smith, who preached three excellent discourses. After conference Bro. E. A. Erwin and I went to Coalgate, Indian Territory. The Saints here have a nice little chapel built and paid for. A Sunday-school, and good prospects for progress all along the line.

I left Coalgate on Christmas Eve, and Christmas morning found me at Oklahoma City where I was to meet Bro. Pickering, with whom I was to make a pilgrimage through Oklahoma by horse and buggy to look after scattered Saints and organize some branches and do such other work as our hands and hearts might find. We have a few Saints in this city who are trying to do what they can to keep the work going. I was here for two weeks and did what I could to cheer and help them; but the lock of a public house of worship materially hindered the getting of the people together. From here Bro. Pickering and I went to Norman where we found a few more Saints who were keeping up a Sunday-school; but the same cause hinders here as in the last place. On January 10 we returned to Oklahoma City and the 11th went to the small town of Britton seven or eight miles north to preach the funeral of Bro. George Landon. The sermon was preached in the Methodist building and the people were so pleased with it that they gave me an invitation to remain and preach at night, as their pastor was away. I did so, and to show their appreciation they made up a small collection and presented it to me.

A Mr. Riley lives there who was once a citizen of Lamoni or vicinity. Our people are in good repute here, thanks to his effort, as he has but kind words and praises for the Christian character of the Saints at Lamoni. I stayed with the doctor of the town whose wife is an intimate acquaintance of Sr. Mamie Allen. Her maiden name was McCollum.

The 12th Bro. Pickering came up from the city and we drove to a Bro. Thomas Kent's, formerly of Illinois, now living nine miles south and east of Guthrie. Staying one night with him I took train the next morning for Stillwater, leaving Bro. Pickering to hold some meetings at Bro. Kent's. He found this a fine opening, preached nine times and baptized two. I went to Bro. Hinkle's east of Stillwater, and began services and preached to very good and attentive audiences for eight nights. Was joined here by Brn. Aylor and Pickering. Leaving Bro. Aylor to hold the fort and with Bro. Pickering went to Oak Grove Branch where is an earnest band of workers. They have their prayer and preaching-meetings, Religio and Sunday-school and are not hiding their lights under a bushel. Preached there a week, confining my discourse entirely to the Saints.

On Monday, February 2, we took up our journey again westward. A fine day, but the ground-hog saw his shadow and got under cover again; and well for him that he did so, as the next day was as disagreeable as it well could be. A strong north-

west gale and cold, Oh my! We were glad to reach the home of Bro. Brewster where we spent Tuesday night. Wednesday was not so bad, but keen and cold. We only had sixteen miles to drive that day, but made it twenty-one by getting out of our way. We stopped with Bro. James Furguson, formerly of Nebraska, whom I knew the first year of my ministerial work. Drove to Alva next day, and found a welcome with Bro. and Sr. Doty, stayed with them for the night and drove to Bro. Will Gamet's next day through quite a snow-storm. They had an appointment out, and so I occupied three times, staying over Sunday. Small but very attentive audiences and many invitations to return and also to visit neighboring places; but we had to go on. Monday we drove to Bro. Parsons, a brother to A. H.; found a welcome at his house, and found them anxious for preaching; but we could not tarry and drove next day to Bro. Alma Kent's. Stayed there that night and drove to Bro. Henry Bivens' near Brule post-office. Met Bro. J. H. Baker; and leaving Bro. Pickering I accompanied Bro. Baker to a place called Buffalo Flats. He had done some preaching there and we began meeting the same night, it being Saturday. Sunday was very stormy and we had no meetings. Preached Monday and Tuesday nights to all that could get in the house. There are no Saints in that place, but the interest is fine and I never was treated better anywhere and felt as much at home as though I was with the Saints, and am quite sure some will obey soon.

On Wednesday we returned to Bro. Bivens', where we had been petitioned to organize a branch; but circumstances were such that we did not think it best at present. On Thursday Bro. Baker went to Bro. Parsons', and Bro. Pickering and I took our journey to a place called May, to hunt up some more scattered Saints. Found Bro. C. H. Blakesley about four miles south and five miles west of May Post-office. Began meetings there Friday night in Bro. Blakesley's house, and continued over Sunday. Organized a branch on Sunday with fifteen members, and two or three members not present at the organization to come in later. I find in Bro. Blakesley's family the effects of the work of my cousin, David Wight. The songs he taught them and the counsel he gave are yet cherished as mementoes of his worth as a Christian teacher and worker. His memory is dear to them. They have a Sunday-school and have a fine chance to do a good work for the cause of Christ. I am very hopeful that they will prove true to their trust. From there we visited Brn. William and Jerry Hagar, near Shattuck, who while isolated, are strong in the faith.

We drove on the 24th to this place, where we found Bro. and Sr. A. H. Morrow; and here we are and likely to remain for a few days at least. We were to stay but one night, and then on to Bro. Pickering's home, where there are sufficient Saints to organize a branch; but it began to snow and has kept it up until to-day. The roads are impassable. It is the worst storm for years in this country. And so my labors for the year end. I expect to get to Seiling conference March 6, 7, and 8, then home to prepare for General Conference.

I am convinced that Northwestern Oklahoma is a fine field and should be occupied at once. Many seem anxious to hear the word. In many places they have no preaching at all and in many places as one man told me at Bro. Blakesley's they have such poor preachers sent them that it is a treat to have some one come along that can tell them something. I had the largest congregations at Bro. Blakesley's I ever had in a private house, and the intense interest shown in my preaching convinces me that judicious work will bring many into the church. We should occupy in all this new country as fast as possible. The men in the field this year have done remarkably well and the work is far in advance of past years. Wherever the Saints honor the gospel law by living it, it is honored by their neighbors and hence much rests upon them.

As I make a summary of my work for the year I find I have preached one hundred seventy-four sermons, not as many as last

year but have been hindered by changing my place of residence from St. Joseph to Independence and the cares incident to building a new home. My liberty has been as good as I could wish, and treatment by the Saints and people all that I could hope for. May peace and prosperity attend all of God's people everywhere is the prayer of,

Your servant for Christ's sake,

H. O. SMITH.

MILTON, Florida, February 28.

Editors Herald: While renewing for HERALD will say that it is a welcome visitor at my home, for I am glad to get it and learn of the progress of the church. I am sorry that I could not get a new subscriber for you; but from several of the Saints here I got the answer, "Not able." I love the work and want to do all I can for it. I ask an interest in the prayers of the Saints.

J. E. WIGGINS.

Miscellaneous Department.

Conference Minutes.

Southern California.—Conference convened with the Los Angeles Branch February 28, 10 a. m. T. W. Williams presided, assisted by John C. Foss; Maggie Pankey, secretary. Branches reporting: Los Angeles, 199; Newport, 237; San Bernardino, 285; Santa Maria, not reporting. Bishop's agent reported: Balance on hand, \$340.51; receipts, \$3,913.96; expenditures, \$3,786.81; balance due church, \$467.66. Audited and found correct. Committee on reunion recommended the German Camp-ground at West Orange as place for holding the next reunion. Report adopted. Santa Maria Branch was disorganized, and district president and secretary were empowered to issue letters of removal to nearest branch. The elders' report in the case of Barnett W. Pack was read and the report was adopted and defendant expelled from the church. Delegates to General Conference: T. W. Williams, George Wixom, Celia Wixom, John C. Foss, Joseph Luff, A. Carmichael, Hiram Holt, Ethel Crumley, Daniel Hougas, Sr. Hougas, C. W. Earl, Henrietta Earl, Blanche Andrews, Fred Mills, Sarah Mills. Delegates empowered to cast full vote of district, and in case of division to cast a majority and minority vote. A. Carmichael, C. W. Earl, and A. E. Jones were appointed tent committee to provide tent for the summer's campaign. Adjourned to meet at the call of the president.

Ohio.—Conference convened with the Byers Branch at Davisville, Ohio, on February 21 and 22, 1903, at 10 a. m. with U. W. Greene and S. J. Jeffers presiding, A. W. Kriebel and J. L. Goodrich secretaries. Ministry reporting: H. E. Moler, T. J. Beatty, S. J. Jeffers, A. W. Kriebel, J. L. Goodrich, A. B. Kirkendall, Kieth Hill, Langley Bierly, John E. Beatty, Jerry Munion. Branches reporting: Vinton 102, Liberty 55, Milton 46, Byers 67, Columbus 45, Creola 55. Bishop's agent's report was adopted. John E. Beatty was granted a priest's license. Delegates to General Conference: U. W. Greene, J. L. Goodrich, H. E. Moler, S. J. Jeffers, T. J. Beatty and wife, and Josiah Matthews and wife. Committee consisting of A. B. Kirkendall, J. L. Goodrich, and T. J. Beatty appointed to communicate with the Kirtland District in regard to holding a joint reunion. Officers elected: S. J. Jeffers, president; A. B. Kirkendall, assistant; J. L. Goodrich, secretary; A. B. Kirkendall, treasurer. S. J. Jeffers was sustained as Bishop's agent. The conference requests the First Presidency to return U. W. Greene to this mission. Adjourned to meet with Highland Branch, August 29 and 30, 1903.

Oklahoma.—Conference convened at the Saints' church in Seiling, March 6, 1903, W. P. Pickering in the chair, assisted by D. S. Crawley; H. F. Durfey secretary pro tem. Branches reporting: Central Canadian, Seiling, Oak Grove gain 7, Redman gain 3, Oklahoma, Stillwater returned for correction. Ministry reporting: W. P. Pickering baptized 9, Hubert Case baptized 1, Thompson Cochran, S. S. Smith, James Yates, D. S. Crawley, J. Scott, R. M. Maloney baptized 1, H. F. Durfey, Thomas J. Smith, George Montague, T. N. Berry, Earnest Yates. W. P. Pickering was elected president, James Yates vice-president, H. F. Durfey secretary and treasurer. Delegates to General Conference: H. O. Smith, H. Case, D. S. Crawley, Sr. D. S. Crawley, W. P. Pickering, H. F. Durfey, Sr. H. F.

Durfey, Sr. D. R. Winn, Henry Cracker, J. H. Baker, Ella Baker, and S. S. Smith. Preaching by D. S. Crawley, James Yates, W. P. Pickering, and R. M. Maloney. Adjourned to meet at the time and place of holding the next reunion in the district.

Idaho.—Conference convened at Blackfoot, William H. Kelley, and S. D. Condit presiding, John E. Vanderwood secretary. Ministry reporting: William H. Kelley, S. D. Condit, A. J. Layland, John H. Condit, Joseph Wheeler, A. M. Chase, W. L. John, Charles Albertson, B. L. Hendrickson, William Bradshaw, Jasper Jennings. Bishop's agent, H. R. Evans, reported: Cash on hand last report, \$64; received tithing \$16; consecrations \$17.60; expenditures, \$80; forwarded to Bishop E. L. Kelley \$17.60. Bishop's agent, James Jennings, for the northern part of the district reported: Cash on hand last report \$25, received \$1.15, on hand \$26.15. Branches reporting: Malad 52, Hagerman 11, Teton 12, Dinglell 37. Report of elders' court in the case of David H. Richards was accepted. The hand of fellowship was withdrawn from the said David H. Richards until further action could be taken. An elders' court was appointed to investigate the charges against Agnes Heaton for lying, slandering, and apostasy, as well as others and report to the next district conference. A Sunday-school association was organized to be known as the Idaho District. J. A. Condit superintendent, Sr. Annie Vanderwood assistant superintendent, Sr. Millie Condit secretary, and Bro. Lars P. Larson treasurer. The request to organize a branch at Blackfoot was granted. The missionary in charge, A. J. Layland and S. D. Condit, were authorized to effect same. The president and vice-president were sustained and Bro. Jasper Jennings was elected secretary. Adolphus Hendrickson was ordained an elder. Delegates to General Conference: Bro. and Sr. S. D. Condit, Bro. and Sr. W. S. Pender, A. J. Layland, J. A. Condit, John E. Vanderwood, John H. Condit, Bro. William H. Kelley. Preaching by Elders A. J. Layland and William H. Kelley. Adjourned to meet at the call of the district president.

Central California.—Conference convened at San Jose, California, March 6, at 10 a. m., R. Etzenhouser and J. B. Carmichael in charge; Mary E. Lawn and Bertha Swensen, clerks. Ministry reporting: R. Etzenhouser, J. B. Carmichael, C. W. Hawkins, Joseph Flory, J. M. Range, J. Swensen, F. H. Lawn, and C. W. Dueul. Branches reporting: San Jose, Santa Cruz, Lone, and Jefferson. Bishop's agent reported: Due agent last report, \$7.68; receipts, \$827.34; expenditures, \$800.43; balance due church, \$26.91. Audited and found correct. Election of officers as follows: President J. B. Carmichael, assistant president Jacob Smith, secretary Mrs. M. E. Lawn, treasurer Mrs. Bertha Swensen. Delegates to General Conference: R. Etzenhouser and J. B. Carmichael. The delegates were empowered to add to the list of delegates as they deem proper. Time and place of holding next conference was left to district president and missionary in charge.

Convention Minutes.

Southern California.—Sunday-school convention convened at Los Angeles, February 21, at 1.45 p. m. with Bro. T. W. Williams in charge. The following officers were elected: T. W. Williams, superintendent; A. Carmichael, assistant superintendent; Pearl Pankey, secretary; Maggie Pankey, treasurer; George Wixom, librarian. Delegates to General Convention: T. W. Williams, George Wixom, Celia Wixom, A. Carmichael, J. C. Foss, Daniel Hougas, Blanche Andrews, and C. W. Earle. Delegates empowered to cast a majority and minority vote. Pearl Pankey, secretary.

To the Saints of Western Nebraska.

Being one of those responsible for the tent fund being started, for use in Western Nebraska, I wish to say that this day I received letters from E. D. Payne and C. W. Prettyman stating that we have seventy-seven dollars subscribed, it being just seventy-two days since fund was started. How is that for the West? And my experience with the Saints and friends for the last twelve years out there tells me that means seventy-seven dollars or more paid in when called for. Now to all who have not been permitted to contribute, please accept this invitation and send your offering for this fund to S. D. Payne or C. W. Prettyman, at Farnham, Nebraska, at once. We should have one hundred dollars to purchase a tent of suitable size and equipment to begin with.

March 3, 1903.

J. L. DETRICK.

First Seventy.

The first meeting of our quorum will be April 6, at 7.30 p. m., at which time we hope to meet a large representation of the quorum, all if possible. Any business to come before the quorum should be in the hands of the secretary as soon as possible. James McKiernan, president; J. F. Mintun, secretary, Box 384, Woodbine, Iowa.

First Quorum of Elders.

We have sent blank reports and circular letters to all members of the First Quorum of Elders. Those who have not received the blank, should write the secretary at once, and another will be sent. We very much desire reports from each member. A failure to report for two consecutive years will cause your name to be dropped from the quorum record. But we wish to hear from all. Look carefully through the circular letter and if there are any corrections you may be able to make in names or addresses, or any items of deaths that may have occurred, please report same to the secretary. We shall be pleased to see a large representation at the forthcoming General Conference. May the Lord bless his servants. T. A. Hougas, president of quorum; John B. Lentz, secretary, Henderson, Iowa.

Reception Committee.

The reception committee appointed by the Independence Branch wishes to emphasize the fact that it will be hard to find places to board during the conference in April, and that all who aim to attend should notify the committee at once, as we can not agree to be responsible for the entertainment of those who may come without having made arrangements. The branch has made no provision for free board for any one. Three dollars per week will be charged to all except those who have private arrangements with friends. Those who desire entertainment please write Kearney Kelley, 1116 Electric Street, Independence, Missouri, advising him of your wishes, and the committee will locate you and notify you. Preserve your location cards and hand to the committeemen on arrival. A. H. Parsons, chairman; Kearney Kelley, secretary.

Conference Notices.

Conference of the Alabama district will meet with the Flat Rock Branch on Saturday before the second Sunday in April. The ministry of the Mobile and Florida Districts are cordially invited to attend. J. R. Harper, secretary.

Married.

RHODEN—LARIMORE.—On March 2, 1903, Bro. Levi L. Rhoden and Sr. Nancy J. Larimore were united in the holy bonds of matrimony at the home of Bro. and Sr. C. H. Warn, at Dayton, Ohio, E. E. Long, of Springfield, Ohio, officiating. The young couple will make their home in Dayton, and we trust their journey through life may be pleasant.

Died.

MORTIMORE.—At his home in Hamburg, Iowa, March 2, 1903, Adam T. Mortimore; was born in Ohio, December 3, 1820; married Sallie Gardner in 1849; baptized May 15, 1870, by Thomas Nutt; ordained an elder May 11, 1873, by Wheeler Baldwin. Eleven children with his life companion survive. He passed into the great beyond with the bright hope of coming forth in the resurrection of the just. Funeral services conducted by Henry Kemp, assisted by Charles Fry. The remains were laid to rest in the Presbyterian cemetery near his old home.

ARCHIBALD.—At St. Joseph, Missouri, February 27, 1903, Russell Archibald, Sr., aged 70 years. He was born at Airdrie, Lanarkshire, Scotland, January 14, 1833; baptized when 12 years old. He came to St. Louis in 1845, where he first met his future excellent and loving wife. On December 24, 1856, he married Helen McIndoe. Four sons and five daughters were born to them, who together with thirty-seven grandchildren were present to join in the last earthly tribute of respect to his honored name. The deceased was baptized into the Reorganized Church at Belleville, Illinois, May 11, 1873, and subsequently he was ordained a priest by H. A. Stebbins, and an elder by Mark H. Forscutt. The funeral services were conducted in the Saints' chapel, at St. Joseph, Missouri, by Bro. Mark H. Forscutt, on March 1. The remains were buried in the beautiful cemetery of Mount Mora, the adjoining spot being purchased in reserve for his loving and beloved wife.

The Saints' Herald.

ESTABLISHED 1860.

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In Midwinter.

In warm, sweet comfort swift we glide
Beside the frozen river,
And leafless trees on either hand
In the chill breezes shiver;
The fields are white with rime and show,
The little streams are sleeping,
And far and wide Mid-winter holds
All things in his grim keeping.

But, cushioned soft, and snugly warm,
O'er the steel road we hurry,
And watch the landscape; read or dream,
With not a care or worry.
Oh power of steam, and skill of man,
To guide its every motion,
And bear the traveler, safe and sure,
From ocean unto ocean!

—E. A. Lente in March *Four-Track News*.

The Size of Alaska.

When we say that the area of Alaska is about six hundred thousand square miles, only a vague idea is conveyed to most minds. In order to visualize the statement, we must have the outline of the Territory superimposed upon the map of some country with which we are familiar. . . . Mr. Brooks [of the United States Geological Survey] has drawn upon the map of the United States a map of Alaska in solid black, in order to show the relative areas most effectively. The scale used in both instances is the same.

As pointed out by Mr. George B. Hollister, of the Geological Survey, in the *Popular Science Monthly* for December, when Point Barrow, the most northerly extremity of Alaska, is placed upon the Canadian border in Northern Minnesota, Mount St. Elias falls near the Ohio River between Western Kentucky and Indiana, and the main portion of the Territory covers almost the entire area of the Great Plains and Mississippi Valley as far south as Arkansas. The extreme south-easterly portion of the narrow strip of Alaska, upon which Sitka and Juneau are situated, would extend to the Atlantic Ocean at Georgia; the celebrated Nome district would fall in Western South Dakota, near the Wyoming line, and the most westerly of the Aleutian Island group would lie upon the Pacific coast line near Los Angeles, the intermediate islands touching the Mexican border in Arizona and New Mexico. In other words, the territory of Alaska is sufficient in geographical extent to reach from the Atlantic to the Pacific and from Canada to Mexico. Placed in this position on the United States, Alaska would cover, in whole or in part, twenty-three States and Territories, and the western third of Lake Superior.—*American Review of Reviews*.

The Need of Creedless Associations.

The present stage of the mental and moral development of our people demands associations, especially in our towns and smaller cities, where men of all creeds and classes may meet in close fellowship, feel their common humanity, talk freely and intelligently on matters of general interest, and, as opportunity presents, cooperate for local improvements and welfare. The lives of most men in an average American town are extremely isolated; they tend to narrowness and selfishness of aim; there

is a want of the human touch and cosmopolitan spirit; and there is a tendency to separate into little *coteries*. The several secret fraternities incline to form close groups, there are also religious groups, and the working people feel themselves cut off from all the other sets. Men live as strangers to an astonishing degree. The citizens generally are not friends in any intimate sense, as, according to Aristotle, they should be in order that friendship may form the *nexus* between ethics and politics and so guarantee the safety of the state. Social and financial differences make chasms of increasing depth and wideness. Such clubs, therefore, as bring large numbers of men together, without distinctions of wealth, religion, politics, culture, or caste, may serve a large purpose in modern life.—Calvin Dill Wilson, in *Chautauquan* for March.

Timber Wealth of the Far West.

In the United States the heart of the lumber belt has moved westward. At the beginning of the last century almost the entire wood supply came from the then untouched forests of the Penobscot River region of Maine. As the woodsmen cut deep into the heart of the wood the industry was forced to find other fields from which to draw its supply, and the virgin forests of the South and of the States bordering on the Great Lakes were cut into. Although these regions are by no means depleted to-day, the Pacific coast is rapidly becoming the heart of the lumber trade. And what wonder, for in the three States of California, Oregon, and Washington, there is at least one third of the entire supply of standing timber in the United States. In figures, it amounts to more than 600,000,000,000 feet of uncut wood.

The forest reserves and national parks set apart by the United States Government within the limits of these three States aggregate an area of 32,428 square miles, or more than 22 per cent of the total wooded area of the States. In the state of Oregon alone, where a careful examination has been made, the national census officials have estimated the standing timber on these reservations at 55,000,000,000 feet, or one fourth of the States total supply.—Alvin Hovey-King, in *Review of Reviews* for March.

"The Price of Trust Building."

Miss Tarbell's History of the Standard Oil Company will probably run in McClure's Magazine well into next fall. Miss Tarbell is still gathering material for her great work, and spends a portion of each month in the Oil Regions and in Cleveland. The current installment, in the March number, is one of the most eventful chapters yet put forth. It is called "The Price of Trust Building," and takes the *Standard* on its triumphant career of "benevolent assimilation" of independent refineries down to its big fight with the Pennsylvania Railroad and the Empire Transportation Company, in 1877. A certain sworn affidavit of Mr. Rockefeller himself in regard to his transactions with the widow of a small refiner in Cleveland, and the woman's answer thereto are printed in full, and furnish a significant insight into the methods of the *Standard* in those days. A feature of all the numbers has been the illustrations, especially the portraits, which have been gathered with as much care and pains as the written records in the case. Several portraits of Mr. Rockefeller, hitherto unpublished, will appear in future numbers.—Ida M. Tarbell in March *McClure's*.

Developing Better Seed.

Every farmer knows, of course, that one of the worst mistakes he can make is to plant poor seed, but every farmer does not know the difference between the very best seed and that which is not so good. Poor seed is a bad investment, because if it makes a difference of only a few bushels to the acre it is a loss of many dollars. Some of the most interesting experiments of recent years has been the work of breeding better seed and improving it, just the same as live-stock has been improved by intelligent breeding.

The *Twentieth Century Farmer* is publishing a most interesting series of articles by Thomas L. Lyon of the Nebraska Agricultural Experiment station on breeding wheat and corn. These and other articles along the same line should be carefully studied by every farmer who uses his brains in making his farming pay.

You can get a free sample copy by sending your name to the *Twentieth Century Farmer*, 2385 Farnam Street, Omaha, Nebraska, but it would be worth your while to send in one dollar for a whole year's subscription, or twenty-five cents for a three-months' trial subscription.

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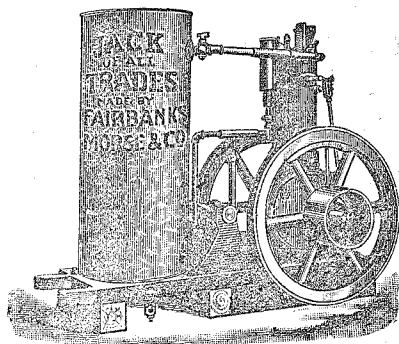
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The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH	EDITOR
Fred'k M. Smith	Associate Editor
Joseph Luff	Corresponding Editors
F. M. Sheehy	

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BRO. SALYARDS informs us that some of the districts have not sent in credential reports. It will be well for those districts that have not done so to send them in *at once*, so that the credentials report to conference may be made up before conference begins work.

AMONG the illustrations in the April *Leaves* will be found a good likeness of Elder H. J. Hudson, and a picture of the "Nauvoo Mansion," the home of Joseph Smith's family at the time of his death.

FANNIE I. MORRISON writes forcibly against the tobacco habit in the April number of the *Autumn Leaves*.

Editorial.

GEORGE P. FRISBIE AND THE "NAUVOO EXPOSITOR" IN
 "EVENING AND MORNING STAR." NO. 2.

Elder George P. Frisbie has a second article in the *Evening and Morning Star* for February, 1903, in regard to the affidavits in the *Nauvoo Expositor*, in which he attempts to show a similarity of contents between the so-called revelation on celestial marriage as published in the Utah book of Doctrine and Covenants, and the statements of the parties whose names are attached to those affidavits; and makes this attempt by publishing extracts from the affidavits and from the revelation in parallel columns.

Elder Frisbie lays great stress upon the idea that these affidavits were made and published before the death of Joseph Smith. He writes: "Let it be remembered that these people gave their testimony, and made their public printed charges in the lifetime, and in the home town of Joseph Smith."

Yes, the affidavits were made "in the lifetime" and "in the home town of Joseph Smith." They bear the date of May 4, 1844, and were made public in the *Expositor*, June 7, 1844, just twenty days before the death of Joseph Smith.

No date as to the time when Hyrum Smith let Mr. Law read what he said was a revelation, and none nearer than the "early fall of 1843 when Hyrum Smith essayed to read" a paper in the High Council. It may be supposed that these men who made the affidavits knew of the wrong-doing of Joseph Smith eight months before the making of the affidavits, if they knew personally anything about it. They should have proceeded against him long before June 7, 1844.

It is fair to presume that whatever these men knew against Joseph Smith would have come out in the trial of the charges for riot upon which Joseph and Hyrum Smith and sixteen others had been arrested and had given bonds for appearance, based upon the destruction of the *Expositor* plant.

The points of similarity as arranged by Elder Frisbie are quite inadequate to establish an identity; and in one of them he reads into paragraph 32, the word *polygamy* which is not found in the text. Elder Frisbie does this in order to make his attempt to seem of force. He quotes from section 32, of the revelation published by the Utah church thus: "Go ye therefore and do the works of Abraham, enter ye

into my law [polygamy] and ye shall be saved." In juxtaposition he places this from William Law's statement: "It said this was the law and commanded Joseph to enter into the law."

Elder Frisbie wrote: "By taking the separate testimony of these three persons, William Law, Jane Law, and Austin Cowles, WE HAVE THE ESSENCE of the revelation (so-called) on a plurality of wives as it appears in section 132 of the Utah edition (1890) book of Doctrine and Covenants and under which polygamy was practiced by the Utah Mormons."

Elder Frisbie wrote further: "Take the so-called revelation as it now appears in the Utah book of Doctrine and Covenants, and stripped of the mass of argumentative verbiage, it is identical with the so-called revelation that these witnesses so bitterly assailed in 1844, charging in their complaint that Joseph Smith was its author."

The witnesses aforesaid make no charge upon their own knowledge that Joseph Smith was the author of the document read by them. William Law said that Hyrum said he was with Joseph when it was received. A. Cowles said that Hyrum said it was given through the prophet. Neither makes assertion for himself as to the authorship, as any one will see by reading the affidavits.

The "essence" of the Utah basis for plural marriage may also be found in the rumors flying about the city at the time known as Doctor J. C. Bennett's spiritual wife system.

There has not as yet been a definite and legal identification of the document presented by President B. Young August 29, 1852, as having been given through Joseph Smith to the church. It would seem to be time enough to attempt identification of the two when either had been properly authenticated.

Elder Frisbie wrote further: "Reorganized people have been fond of giving out the impression that polygamy was never known, or taught, during the lifetime of Joseph Smith."

This is news to us. The "Reorganized people" have distinctly affirmed that no revelation authorizing polygamy was given to the church by Joseph Smith; that it had not been proved that Joseph Smith was himself a polygamist, or had taught it to others. That it was not until Joseph Smith had been dead over eight years that a revelation was produced, and that then its identification was faulty and unsatisfactory; that notwithstanding the many wives both his whilom friends in Utah, and his enemies in Utah and out of it, have bestowed upon him, no children were born to Joseph Smith in polygamy, a most significant denial of the charges of both friends and enemies. That the organic and fundamental laws of the church as established by command of God under the administration of Joseph Smith made no provision for polygamy, but for ever debarred it as a rule of faith and practice, and that it had not and could not

become a church tenet, no matter by whom introduced or taught.

This contention of the Reorganized Church has stood the test of forty odd years; and it can not be broken by this vicious revival of the *Nauvoo Expositor*.

Referring to the so-called revelation published by the Utah people, Elder Frisbie urges: "Now then if it had been taught to the extent claimed by these witnesses, and corroborated by two of the early fathers of the Reorganization, namely, William Marks and Isaac Sheen, to say nothing of the testimony of thousands of Utah Mormons, one is driven to conclude that whatever its source, its authors stood high in the estimation of the church, in order for it to have gained the great hold it did upon the body at Nauvoo."

Of the thousands of Utah Mormons whose testimony Elder Frisbie refers to above, the Utah leaders at the request, or instigation, of the Church of Christ, put their best on the stand in the suit for the Temple Lot, to prove just what Mr. Frisbie is trying to prove by the *Expositor*, but under the fire of a cross-examination, the effort signally failed. Lorenzo Snow, Joseph C. Kingsbury, Lyman O. Littlefield, Joseph B. Noble, Samuel W. Richards, Wilford Woodruff, Cyrus H. Whelock, Lucy W. Kimball, Bathsheba Smith, Priscilla M. Staines, Mercy R. Thompson, Melissa Lott Willis, Mary Ann West, and Emily D. P. Young. If they had those who knew, why did they not put them on the stand, especially if there were thousands of them.

To show the vicious nature of the method employed by Elder Frisbie, it is only necessary to insert what those "early fathers," William Marks and Isaac Sheen, did really say about it.

In October, 1852, Isaac Sheen, then living at Cincinnati, Ohio, upon hearing that President B. Young had publicly promulgated the dogma of polygamy, wrote to the *Saturday Evening Post* a strong letter denouncing polygamy, and quoting Book of Mormon against it. Near the close of his letter Isaac Sheen wrote as follows:

The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said that it was of the devil. He caused the revelation on the subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet.

It is possible that if there was anything of the kind going on Joseph Smith may have had some knowledge of it, without his being implicated in it.

In this there is not a suggestion as to what was the connection of Joseph Smith to the dogma, or prac-

tice of polygamy. Isaac Sheen was not a resident of Nauvoo, and was not a leading man in the church in 1844, and possibly had never more than seen Joseph Smith, and could have known nothing personally about it. He is in error about the prophet causing the revelation to be burned, or, if not, he makes the case better for Joseph Smith in connection with that paper; for if he burned it, or caused it to be done, no one had the right to revive it, or reproduce even a copy of it.

Again, he makes Joseph Smith to say it is an accursed doctrine and "of the devil," a thing incredible upon the assumption that he had a revelation authorizing it which he believed to be from God.

The statement made by Isaac Sheen does not implicate Joseph Smith as either teaching, or practicing polygamy. It is left for such minds as Elder Frisbie who are bent upon smirching the memory of Joseph Smith in order to carry their own ends, to cast blame upon Joseph Smith by innuendo and insinuation in that which as it reads with fair minds carries no such inferences.

Here is William Marks' statement:

A few days after this occurrence, I met with Bro. Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction.

What is there in this that shows Joseph Smith to have been a polygamist? Not a thing. The very spirit of the article shows that if there was anything like polygamy, or spiritual wifery being taught or practiced, Joseph Smith was not a party involved as a transgressor.

Joseph Smith has been charged with being a fraud, an impostor, spiritual mountebank, a deceiver, a libertine, a polygamist, a corrupt, ambitious adventurer, but we have not known of his having been charged with being a fool. Take William Marks' statement as a whole and it shows that Joseph Smith proposed to employ radical measures to put a stop to the practices of polygamy, or spiritual wifery, (and Elder Frisbie and the *Expositor* to the contrary notwithstanding there was no polygamy). To do this he proposed that William Marks, who was the president of the High Council should proceed against those in transgression, he, Joseph Smith, himself, to prefer the charges upon which such procedure was to be based. Besides this Joseph Smith proposed to take the stand in denunciation of the doctrine and thus by public ministration and official discipline against

the offenders root out this evil which "was of the Devil."

Elder Frisbie has introduced these witnesses William Marks and Isaac Sheen in connection with the *Expositor*, and being his witnesses he is not at liberty to deny just deductions made from their testimony.

Joseph Smith was not a fool. He knew the character of William Marks. He knew the extent of the power of the High Council, authorized to try even the highest in the church. He knew that William Marks had every opportunity to know whether he was a party with those whom he called transgressors. He knew that William Marks and others in the Council would not shield him if he was one of the guilty ones. He also knew what the denunciation from the stand meant. And if he was guilty he knew how disastrously such course would result to him. Would anybody not a fool undertake such a self-destructive course? There is no evidence that Joseph Smith contemplated religious suicide at the time.

Who were the persons that would have been affected by charges made against them before the High Council by Joseph Smith? Would Hyrum Smith, his brother, have been one? Hyrum was killed at the same time his brother Joseph was. And, notwithstanding that since his death it has been said of Hyrum Smith, he too was a polygamist and equally as guilty as his brother Joseph, no children were born to him in polygamy, that we have ever heard, or seen evidence of. Whoever they were, the arrest of Joseph Smith and his murder while awaiting trial, only twenty troubled days after the appearance of the *Expositor* containing the affidavits made so much of by Elder Frisbie, neither of which charges Joseph Smith with personal immorality, or breach of the law of the land, prevented such charges being made. President Marks in explanation of the reason why this procedure of charges by Joseph Smith against those in transgression before the High Council, was not carried into effect, said in the same article in *HERALD*, number 1, volume 1. "The mob commenced to gather about Carthage in a few days after (June 1), therefore there was nothing done concerning it."

From June 1, 1844, to that fateful 27th, was a troubled and boisterous time for Joseph Smith and the church. A bitter strife was being urged between the two leading political parties; and in the fall before an anti-Mormon party had been organized, a mass-convention being held September 7, 1843. Among the resolutions passed was one "requesting the Governor of Missouri to make another demand for Smith, and pledging aid in the execution of the writ."

Elder Frisbie closes his article thus: "Law, Cowles, and others boldly charged Joseph Smith with being the author of the revelation on polygamy. If what was being circulated and referred to in the public press was not of God, nor from the hands of Joseph

Smith, one wonders why a revelation, proclaiming against it was not forthcoming as in the Page case, instead of resorting to mob law and Missouri tactics, in the destruction of the '*Expositor*' whose chief offense seems to have been its opposition to this polygamic revelation."

In this Elder Frisbie errs either ignorantly or purposely. The purposes of the *Expositor* as stated in the prospectus were: "The unconditional repeal of the city charter; to correct the abuses of the unit power; to advocate disobedience to political revelations."

It is clear that Elder Frisbie has attempted to use the *Expositor* as evidence to sustain the claim of the Church of Christ that Joseph Smith taught and practiced polygamy, and gave a purported revelation authorizing the practice. We have shown that while the evidence has in the minds of some a degree of value circumstantially it is not proof, and the inferences he has drawn from the statements made both in the body of the paper and in the affidavits are not legitimate and would not stand in a court of justice; being improper.

There was no need for a revelation to be given to meet the accusations and charges which Elder Frisbie alleges to have been made. Being untrue, having no foundation in fact, neither God nor Joseph Smith was under obligation to attempt settlement by revelation. Messrs. Law, Cowles, and others referred to by Elder Frisbie, had all the time from the early fall of 1843 to June, 1844, in which to have arraigned Joseph Smith on their charges of immorality, if they had knowledge of them. The courts were open to them. Why did they not prosecute? Oh, says Elder Frisbie, if the charges were slanders then Joseph should have proceeded in the courts for slander. He had twenty stormy days between the publication of the *Expositor* and his death to do this. At the time of his death he was before the courts demanding trial. His prosecutors were not ready. He gave bonds to appear for trial on other charges which were never tried, upon which no one has the right to say he was guilty.

We have shown further that there was a strong opposition against Joseph Smith of a political character and that the *Expositor* was the medium through which this was to take shape; that the anti-Mormon party authorized further prosecution against Joseph Smith on the part of the governor of Missouri, and that this added to the difficulty of Joseph Smith's effort to prosecute against transgressors before the High Council.

Elder Frisbie is an officer of the Church of Christ, (commonly called Hedrickites,) at Independence, Missouri. That church assumes to build upon the work of Joseph Smith as a prophet and revelator in common with all other so-called Latter Day Saints. It differs from the Utah church in this; the Utah

church claims that Joseph Smith was a polygamist because it was commanded of God by revelation; the Church of Christ claims that Joseph Smith had a revelation and was a polygamist, but that the power of God was withdrawn from Joseph Smith about February, 1834, and hence Joseph Smith became a fallen prophet whose works and words were thereafter of no value or validity; to prove this contention this resort to the *Nauwoo Expositor* is made. In the position of the Utah people there is a degree of consistency, for it does not provide for such a condition of spiritual darkness on the part of the prophet as to make him to be apostate and fallen, nor outside of the spiritual pale of uprightness and safety wherein he did the work assigned him, but makes even his acts as a polygamist to be a virtue and an additional reason to hold him to be a servant of God. The contrary is true of the position of the Church of Christ. That position vitiates the character of Joseph Smith as a servant of God in less than four years from the organization of the church, and makes all his acts and revelations after that time false and void, and as a consequence his character bad. This position is illogical and inconsistent and the elders of the Church of Christ ought to know, if they do not, that for them to go before the world with such a claim as that is to destroy the confidence of those to whom they preach, both as to the gospel they claim to have been restored through Joseph Smith by revelation and their sincerity and honesty in making their contention and maintaining their cause. They ought to see that the position taken by them is detrimental to their progress and destructive in its tendency. No cause so maintained can prosper unto final triumph.

The position taken by the Reorganized Church is far more consistent and logical. The revelations given to the church through Joseph Smith, all of them known during his lifetime and the term of his ministration, are directly opposed to polygamy, spiritual wifery, or adultery in any form; hence he could not have received from God any revelation setting former revelations aside. The teachings of the Bible and of the Book of Mormon, are, also, against the dogma and practice referred to. Joseph Smith knew this, and, hence, another reason why he could neither have taught nor practiced as charged. And if he did, neither teaching nor practice was binding on any of the church, as neither was presented to or accepted by the church during his lifetime. In this position there is no provision for a fallen prophet, whose lapse from God's grace is to be condoned, explained away, or lamely accounted for, to avoid the inevitable conclusion that he was from the start, at best, an unprofitable and false teacher unworthy of confidence or following. The position of the Reorganized Church is against that of either the Utah church, or the Church of Christ.

Elder Frisbie in his zeal has but adopted the im-

proper method of the Utah polygamist, in the use of the "filthy contents," of an anti-Mormon sheet; and has struck hands with an unholy alliance, which condemns alike the Church of Christ, the Utah church, and the Reorganized Church, for which singly or alone it has neither sympathy nor respect. The legend written across the face of this latest effort to defeat the latter-day work in its primitive intent and purpose is Ichabod. Once again is fulfilled the prediction made by the angel to Joseph Smith that his name "should be had for good and evil, among all nations, kindreds, and tongues." "Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach."

In this controversy we prefer to stand with the righteous and hold the name of Joseph Smith in honor, let others do as they may.

OBJECTION TO GENERAL CONFERENCE RESOLUTION NO. 284.

We have received from Bro. H. E. Jarvis, clerk of the Burlington Branch, Iowa, a copy of a "Petition for Amendment of General Conference Resolution No. 284." As this petition will bring the matter up at next General Conference, Bro. Jarvis thought it well to publish the substance of the petition that those interested might have time for due consideration. Together with a number of paragraphs introduced by "whereas," the following resolutions were adopted by the Burlington Branch on March 12:

Resolved that it is the sense of this branch that some provision should be made, whereby persons in good standing who desire to sever their connection with the church may be permitted to do so in an orderly manner, and without being compelled to submit to the disgrace of expulsion, being thereby placed in the same category with those who are expelled because of actual wrongdoing, such a course being unjust on the part of the church and unfair to the persons involved, and naturally but unnecessarily antagonizing them. To practically compel a person who desires to withdraw from the church to remain in it, or incur the ignominy of expulsion, which also subjects him to reproach in temporal affairs, is an action unworthy of the church, and tends rather to incur the hatred of such a person and to make of him an active enemy, than to reconcile him; and we believe that such a course tends to bring reproach upon the church and to bring it into discredit, as being unfair, unjust, and unchristian; and that it is opposed to the principle of the free agency of the individual, under which he should be permitted to act upon his own judgment, and to take the consequences of his own acts. We believe that the individual has rights, as well as the church, and that those rights should be respected.

Resolved further that we respectfully petition the General Conference to consider this matter, and to so amend the rules as to permit persons in good standing who so desire, to withdraw from membership, after due investigation and effort have been made, and that the president and clerk of this branch be and they are hereby authorized and directed to transmit to the church secretary a duly attested copy of these resolutions, with the request that they be submitted to the next General Conference.

NEW EVIDENCE.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John 21: 25.

"I have yet many things to say unto you, but ye can not bear them now."—John 16: 12.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."—Acts 2: 1, 2.

In the year 1883 there was discovered and published at Constantinople by Bryennios, metropolitan of Nicomedia, a work called "Teaching of the Twelve Apostles." The original was written between 120 and 160 A. D. The work has been known for centuries. First cited by Clement of Alexandria in his First Stroma; by Eusebius History 3, 25; and by Athanasius in No. 39 Festal Epistle. Clement thought it ought to be included in the New Testament collection.

The following passage is found in it. "On the Lord's Day of the week assemble ye together and give thanks and break bread, first having confessed your sins, that your sacrifice may be pure."

This partakes more of the nature of a command than some of the New Testament references, such as: "Not forsaking the assembling of yourselves together," etc.

The noted passage found in Justin Martyr ("See Ante-Nicene Fathers" The First Apology of Justin, chapter 67). Added to this newly-discovered evidence from the teaching of the twelve apostles throws some light on the Sunday question. It is as follows:

The wealthy among us help the needy, and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through his Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each think fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the

world; and Jesus Christ our Savior on the same day arose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples. He taught them these things, which we have submitted to you also for your consideration.

Justin in this statement, "For He was crucified on the day before that of Saturn (Saturday) and the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples. He taught them these things, which we have submitted to you also for your consideration." "These things" certainly included the keeping of Sunday.

Justin is writing to the Roman emperor, the Senate, and the whole people, representing the position of the Christian church at that time. He lived close enough to the apostles' time that he must have known many who had been associated with the apostles. He was born about 114 A. D., in Palestine.

During the forty days of the sojourn of Jesus with the disciples, he, according to Acts 1:3, had been "speaking of the things pertaining to the kingdom of God." Justin says: "He taught them these things which we have submitted to you also for your consideration" concerning Sunday, and that he did between his resurrection and ascension. "The things pertaining to the kingdom of God" that were taught by Jesus the Christ during the time he was with them between the resurrection and ascension doubtless were essential to the establishment of righteousness, and as we see by this new evidence from the "Teaching of the Twelve Apostles."

MORE NEWS FROM THE SOUTH SEA ISLANDS.

On March 16 more news received from Papeete concerning the devastation of the Islands was sent out by the associated press. We excerpt therefrom the following:

PAPEETE, March 4, via San Francisco, California, March 16.—The latest intelligence relative to the hurricane in Tuamotu of the Pearl Island group, indicates that the fatalities will number six hundred. The loss of property will be five hundred thousand dollars. Relief measures have been instituted. The hurricane and high water lasted during January 14, 15, and 16.

On the night of January 15, when in the darkness and in a driving downpour of rain that stung their faces and naked bodies, the parents tied their little children to their backs and sought safety. Over their heads rolled the mighty wave, and when the surges retreated the infants and half-drowned boys and girls succumbed. The father and mother would vainly endeavor to retain the corpses of their dead, and at length had to abandon them. They tied themselves to cocoanut trees, and some at last fell with them; others escaped, clinging to trees temporarily and at other times were able to catch hold of something else, and so between the breakers reached safety after many hours of hardship.

About twenty natives, including a young girl, swam across the lagoon, and, after five or six hours battling with the waves, succeeded in landing safely on the leeward side of the island. Those who perished in their attempts, however, were far more numerous than those who succeeded.

Messrs. Sheffield and Allen, elders of the Mormon church, and Mr. and Mrs. Gilbert, of the Latter Day Saints' mission, in a report to the United States consul give greswome details of the disaster. The Gilberts lost one shelter when a cocoanut tree fell, but secured another in a high stump of a booran tree. The water, which had all but submerged them completely, now only reached their feet. The wind threatened to tear them from their position again and again, and so these Americans passed that awful night. In the morning the scene of horror that met their eyes on every side was harder to endure than the terrors of the night. Corpses frightfully mutilated were strewn about, and there were living beings with unsightly and most painful wounds. In some instances only one out of a family survived. Out on the surface of the deep the sharks were seen to devour many bodies, while in the lagoon bodies were floating upon the debris.

The story of fatality in Marokau, where ninety-five out of one hundred inhabitants perished, is likewise extremely sad, and so, also, with regard to the other islands where deaths occurred. It is likely that one fifth of the entire population of the Tuamotu group succumbed.

To aid the injured, a temporary hospital was constructed, and Doctor Brunati, acting administrator of the group, rendered medical aid. From the debris were secured tins containing foodstuffs, but naturally there was a scarcity of such as was not spoiled. To eat fish out of the sea or lagoon would doubtless have been suicidal, considering the danger from poison, as there were hundreds of corpses floating about in the water, upon which the fish were preying. From drinking brackish water the natives became afflicted with dysentery.

Of the sixty-six sailboats all but one or two had been totally destroyed, and these could not be sent to Tahiti, a distance of nearly four hundred miles. About one thousand survivors were in danger of starvation or perishing from thirst or disease. Shelterless, nude, weak, and discouraged, it is not to be wondered at that a few of the natives became looters of their neighbors' goods. However, on the whole, the order was commendable.

It is to the lasting credit of the Americans that the relief from thirst came in the form of condensed water. Mr. Gilbert secured the consent of Doctor Brunati to distill water. Two tanks and some frames of an iron bed for tubes and some tubes were erected. With this primitive machinery two hundred gallons of fresh water were distilled daily for several days.

The stench at Hikuera and the destruction of all the buildings and the lack of food rendered it a dangerous place for further residence. About nine days after the disaster as many of the people as could be taken were sent away on the steamer Excelsior to other islands of the group or to Tahiti. Others followed on the Durance and Zelee.

To relieve the natives, who have sustained losses aggregating five hundred thousand dollars in gold, the government has ordered a subscription to be taken in this colony, in which France is expected to join. With the money raised it is understood that diving-machines will be purchased and given to the destitute survivors. Machine-diving will be allowed during a year more on several islands which have been closed hitherto to machine operations.

Supplies amounting to twenty tons, sent from San Francisco and carried free by the steamship Mariposa, have been transferred to the French gunboat Zelee to be transported to the destitute natives.

The impression prevails here that it would have been better to send money to the natives instead of supplies. United States Consul Doty states that while he feels sure the government appreciates the kindness of those who contributed supplies, he thinks that unless money is sent for diving machines for the natives the subscriptions had better cease in the United States.

On March 20, we received the following letter from

Bro. Burton. We had been watching for it anxiously:

PAPEETE, Tahiti, February 26.

Editors Herald: Since I last wrote you, news has been received in Papeete of the destruction caused by the storm and high tides from places within a distance of nine hundred miles east and west, and six hundred miles north and south. Of course many conflicting stories are told; but by letters received from various islands, and from the government report we learn the following facts.

The storm and high tides swept over the whole extent of the Society Islands; being felt most severely in the Tuamotu Islands to the eastward of Tahiti, although it destroyed some few houses in Raiatea, which is to the westward of Tahiti. And on account of about thirteen hundred people having gathered from different islands to Hikuera, for the purpose of diving for the pearlshells, there were more persons perished there than on other islands.

The islands consist generally of a large number of motus, or small low islands surrounding a lagoon or lake, which may be from ten to thirty miles long and from five to fifteen miles wide—the lake being like a great saucer filled with water, with low islands at its rim—the villages being established on the highest or largest motus; thus at Hikuera, the people who lost their lives, with very few exceptions, were across the lagoon from the village of Hikuera, diving on that side of the lake, and living on some of the low motus there, the high tide completely submerging those low islands and sweeping the people over the reefs into the ocean or into the lake.

There are many pathetic stories told of the separation of parents and children, of friends and relatives, some saved, some swept away to their death, but all sad by reason of the suffering of those three days of tempest, and of the great deep heaving itself beyond its bounds.

On one of the islands across the lake from Hikuera, was Bro. Rua and his wife Togi, with their two children. When the sea began to cover the island the people gathered on the highest point, and about midnight the sea was waist deep there; then a rope was fastened to two cocoanut trees and nineteen grown persons and thirteen children were holding to it from midnight until just at day-dawn—the sea being up to their shoulders then—there came three heavy seas; the first one swept them off their feet, but they held fast to the rope; but the second one broke the rope and they were all swept away. Rua still held his two year-old babe, a girl, to his breast after it had passed; but their little eleven-year-old boy was swept away from their sight when the rope broke. When the third wave broke over them, rolling them over and over repeatedly, Rua was nearly drowned, and in the confusion lost his babe. Shortly afterwards he saw his child for a few seconds only. He started to swim to her when another breaker buried her from his sight for ever. He then swam to where his wife was, and joining hands they battled for their lives with the raging sea until about two o'clock in the afternoon, when the sea receded sufficiently for them to grasp a cocoanut-tree, and thus they were saved; but with hearts saddened for the loss of their children. She is nearly heart-broken; and as they live near us now, we frequently hear her repeat her tale of sorrow to listening neighbors.

Elder Piga, of Hao, lost six of the nine children which constituted his family; he and his wife left to mourn the loss of six children; sad surely.

Bro. Herman Janssen was also among the lost. He was a Swede, a most humble and conscientious man, an elder, ordained by Bro. T. W. Smith, I think. He was always an indefatigable helper to the white missionaries.

The number of persons who lost their lives during the violence of the storm is as follows on the following islands: Hikuera, 373; Marokau, 95; Takume, 15; Raroia, 12 (this is the island where Bro. A. H. Smith held his first conference in this mis-

sion); Amanu, 3; Hao, 5; and Napuka, 12. Thus five hundred fifteen persons perished if the three thousand or possibly four thousand which constituted the population of the Tuamotus according to the account of the government. There are about forty or fifty islands inhabited, of the Tuamotu group proper, or the archipelago of low islands, and the majority of our members reside upon twenty of them. Therefore the loss of five hundred fifteen residents takes quite a large proportion of their inhabitants; and sixty members from our membership of this mission, of perhaps one thousand or twelve hundred persons will cause mourning in every branch for the loss of relatives or friends. This year there were only a few of our church members in Hikuera from Makatea, Tikahau, Raroia, Arutua, Apataki, Manihi, Takapoto, Takarua, and Niau, consequently the proportion of our loss in membership is not so great as it otherwise would have been.

Besides the loss of life, there was much property destroyed, consisting of houses, traders' goods, boats worth from three hundred to seven hundred dollars each, bufa or dried cocoanut, canoes, etc., etc.

Every house in Hikuera was destroyed, including the traders' stores, their goods being swept into the sea or scattered about. Our new chapel was completely destroyed. It was built and dedicated in 1897 while Bro. and Sr. Case were here with us, and it was largely through their instrumentality that it was built, and they will feel sad to learn of its destruction. In Makatea twenty-three houses were destroyed, thus leaving but one or two houses there. Several small houses were destroyed in Tikahau, and one large boat. In Tiputa several houses were destroyed, and in the Catholic cemetery there many graves were uncovered by the fierce raging of the sea; so also in Arutua, Takarua, and Takapoto, and Fakarava, several houses were washed away. In Raroia most all the houses were demolished, and also the stone walls and ends of a chapel which was commenced in Bro. Devore's time, as was also the new tabernacle in which Bro. Alexander Smith worshiped while here. So also in Taenga, Makemo, Amanu, and Hao, many houses were destroyed; and the low island of Ravehere was swept clean of all its trees and even the sand, so that nothing but the bare coral rocks remain. Utterly desolate in the midst of the great deep.

And thus by tempest and the raging ocean are men made to feel the chastening hand of their Creator, until they shall know that there is a God who will not always suffer unrighteousness to reign on earth. And these things also cause the Saints to look towards Zion a city of refuge from the overflowing scourges of these latter days.

The governor of Hikuera when making his report to the governor of the colonies here, reported that "a condenser was made which furnished sufficient water for nine hundred people," not mentioning Bro. Gilbert's name in connection with it, although he refused to give him the necessary help when he sought it, saying "there is nothing here with which a condenser can be made," and not until after Bro. Gilbert had made a condenser with an oil-can and a few pieces of piping, and had condensed a bucket of water, some of which was taken to the governor, did he heed his request, and grant him permission to confiscate anything on the island that he needed for his condenser, after which Bro. Gilbert soon had the condenser in operation which furnished them six barrels of pure water the last day it was used, besides what was drank during the day. But being an American it would not do to give him any public recognition. Neither must it be supposed that Bro. Gilbert is seeking such. The Honorable C. Goupil, the president of the colonial legislative council, has published the facts in his paper, giving Bro. Gilbert the credit due him for his skill and perseverance in supplying the thirsty people with water in their extremity.

I have written a statement of the facts to the American consul, with an account also of the unkind usage they received on the

Excelsior on the passage from Hikueru here, when they were forced to stay on deck with scanty food, although they offered money for the privilege of going below, or of having nourishing food, which was granted to all French people who wished them. Sr. Gilbert was weak and nervous of course from the terrible experience of the three days of tempest and raging sea, and the sight of the dead bodies on the seashore or by the lakeside, and the piles of debris of houses, trees, and goods of all kinds; and Bro. Gilbert with a company of men gathering the dead and burying them, and working day and night nearly; Sr. Gilbert carrying such food to him as she could obtain, that he might continue his work with the condenser and supply drink to the thirsty multitude who were spared from the storm; and then to be so ill-used seemed at least ungrateful; but here in the estimation of some an American is as an outcast.

There are two vessels missing; the government gasoline-engine schooner *Perle*, and the trading schooner *Leon*. The French man-of-war *Durance* has been several days searching for them. She returned to-day and reports having gone so far as the Gambier Islands, and stopped at many islands on the way, but neither saw nor heard aught of them.

The American consul informed us, that doubtless when a more full account is received of the number of persons who perished during the storm, it will reach fully six hundred, or one fifth of the population of the Tuamotus; and he states that this is also the opinion of the government officials, as they have the names of the five hundred fifteen reported, and doubtless some were drowned who are not yet reported, and there are several islands yet to be heard from.

The following is a list of the islands to which the people belonged, who were in Hikueru, and are now missing. It will be observed that there are four more in this account of the missing, than in the account of names given to the Governor.

Those of Hao, 262; Amanu, 17; Takapoto, 16; Marokau, 22; Makemo, 14; Kaukura, 12; Raroia, 9; Hikueru 9; Tahitians and Europeans, 8; Takaroa, 4; Katiu, 3; Taenga, 1.

Bro. and Sr. Gilbert are with us now and are well, as is also Emma. None of the brethren are suffering for the want of food, but will miss their boats, for they were as the highways by which they visited their relatives, or traveled from village to village.

May the blessing of God rest upon us all, and peace be upon Israel.

Your brother in Christ,

J. F. BURTON.

PRIZES FOR IOWA RESIDENTS.

We have received the following from Thomas H. Macbride, of Iowa City, Iowa, who is president of the Iowa Park and Forestry Association:

By the generosity of friends the Iowa Park and Forestry Association is happy to make the following announcement of prizes offered to residents of Iowa who may be interested in the work which it is the purpose of the organization to promote:

1. The Robert Douglas prize, twenty-five dollars, to be paid to the person presenting the best account of the native forest trees of the State, their present distribution and condition.

2. A not-yet-named prize of twenty-five dollars, to be paid for the best essay on "Trees for Iowa farms."

3. A similar prize of twenty-five dollars to be paid for the best paper on the subject, "The ornamentation of school-grounds, both in city and country."

4. A prize of two years' membership in the Iowa Park and Forestry Association to each high school in Iowa, to be awarded to the member of the senior class presenting at commencement the best essay on the theme, "What can we do to make more beautiful our own town?"

These prizes will all be awarded at the next session of the Asso-

ciation in December. Instead of single prizes of twenty-five dollars each in the first three cases, first and second prizes may be given of fifteen dollars and ten dollars, respectively. The prizes may be paid in cash or in trees ready for planting.

Papers must be submitted to the secretary of the Association prior to November 30, 1903.

For further particulars address Thomas H. Macbride, President Iowa Park and Forestry Association, Iowa city, Iowa; L. H. Pammel, Secretary, Ames, Iowa.

We are indeed glad to see this movement, and would be much pleased to see some of the readers of the HERALD capture some of the prizes; not so much because of the prizes themselves, but because of the interest in trees and forestry they will acquire in the competition. There is no greater friend to man than the tree, and we doubt if there is in Iowa a better friend to the tree than Thomas H. Macbride. We certainly wish success for him and his associates in the Iowa Park and Forestry Association.

EXTRACTS FROM AN OLD CHAPTER IN AN OLD BOOK.

"Here then, is the *law*, and the *only* law by which Zion and its *stakes* can be built up. The 'standing law' for the priesthood, as well as the people, 'for ever.'"

First. The Saints are to be tithed of their *surplus*.

Second. Those who have paid their *surplus* are to pay one tenth of their "interest, [which is their gains] annually."

Third. The tithing and consecrations are to be used for the relief of the *poor*, "for their support," also for the building of the temple, laying the foundation of Zion, for the priesthood, etc.

Fourth. The tithings and consecrations should be laid before the Bishop and his counselors; and, therefore, not be put into the hands of the President of the church.

Fifth. Those who gather to Zion or her stakes, and will not obey this law, "shall not be found worthy to abide among you."

Sixth. Every man is accountable to God, "a steward over *his own property*," whether he gained that property by his own labors, or received it by gift (consecration) from the Bishop.

"The fact is this, a man is bound by the law of the church, to consecrate to the *Bishop*, before he can be considered a legal heir to the kingdom of Zion; and this, too, *without constraint*; and unless he does this, he can not be acknowledged before the Lord, on the Church Book; therefore to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, [back, after he has consecrated his property,] and how much he should suffer to remain [of his property] in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and families, [the individual consecrated *all* his property, giving an inventory to the Bishop, and then took back what he

needed, and this he did by *right*, though with the consent of the Bishop; and this was the manner of *receiving* inheritance by consecration.] The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be *obliged* to comply with the Bishop's judgment, is giving the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance, or *equilibrium of power* between the Bishop and the people; and thus harmony and good will will be preserved among you."

EDITORIAL ITEMS.

W. J. Murray, Camden, Stephens County, Washington, desires that an elder call on him and family. He thinks much good could be done there. He lives two miles from Camden.

"A Practical Corn Manual" is the title of a pamphlet sent us by the Iowa Seed Company, of Des Moines, Iowa. According to their statement, strange as it may seem, there have been only two books published in the United States on corn-growing. Attention is also called to the fact that there is no plant more susceptible to change by the hand of man than is corn, and hence farmers and corn-growers can very profitably spend time in studying the corn plant.

By a clipping from the *Evening Bulletin*, Philadelphia, for March 7, sent us by Bro. W. E. La Rue, we note that the women of Philadelphia are agitating an anti-polygamy crusade, to work up a public sentiment favoring a constitutional amendment prohibiting polygamy.

We have received a copy of a pamphlet issued by the *Chicago American*, in which are reprinted several editorials on timely topics, some illustrated by Mr. Davenport's cartoons. Some of Davenport's cartoons on intemperance are veritable lectures in themselves. The *American's* work in the interests of temperance is commendable.

Report of Missionaries to the Conference or Church.

Name.	Whole No. of services attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	Field of labor.
R. C. Evans	304	230	13	16	5			1	18	198	
C. A. Butterworth	63	16		2	1			1	2	6	Australasia.
James Caffall	189	139	4	4						12	Western Iowa.
W. H. Kelley	125	75		2	2				5		Rocky Mountain Mission.
John W. Rushton	344	169	10	5	5				2	26	British Isles.
F. M. Sheehy	340	109	2								Eastern Mission.
Frederick A. Smith	452	189		11	8	2		2	10	80	Iowa, Minn., Neb., North and South Dakota.
Heman C. Smith		60	1	10	6						Michigan, Indiana, Northern Illinois, Wisconsin.
I. N. White		163	1	31	17	1	1	1	17	133	Missouri, Kansas, and Southern Illinois.
J. W. Wight	306	108	36	43	10	2		2	10	58	Australasia.
John J. Bailey	237	154	15	14				3	17	28	Eastern Michigan.
J. M. Baker	492	167	2		2			2	6	63	Gallands Grove.
F. B. Blair		6	1	1					2	9	California.
Myron H. Bond		102	4	7	3			3	12	110	Chicago.
E. C. Briggs	100	60							3	12	Iowa and Nebraska.
Richard Bullard	259	105	8	6				1	4	84	Massachusetts.
Charles E. Butterworth	282	113	5	8	3			2	5	66	Northern Nebraska.
Duncan Campbell	315	99		3	1			3	2	22	Lamoni Stake.
J. B. Carmichael	189	97							2	43	Central California.
A. V. Closson	136	75	4	9					3	70	Northern Wisconsin.
Asa S. Cochran	110	43	1	3	2	1			1	55	Grand Rapids.
J. C. Crabb		172		5				1	3	8	Little Sioux District.
J. T. Davis	205	114			7	1			9	41	Spring River.
Charles Derry	228	76	1	6	4			3	2	19	Western Iowa.
Robt. M. Elvin	472	184	8	17	1			1	4	100	Nauvoo District.
John R. Evans			1	5					1		Lamoni Stake.
M. H. Forscutt	298	133	1	8	3			3	20	104	Southeastern Nebraska.
G. H. Godbey	250	120	6	6	1			2	2	60	West Virginia.
V. M. Goodrich	248	112	2	2	2			1	7	86	Ohio and Kirtland District.
George Green	134	83		4	2	1			8	11	Canada.
J. A. Gunsolley	200	25	3	2						180	Lamoni Stake.
G. H. Hulmes	155	64	5	4	1			1	4	58	Independence Stake and Branch.
Charles J. Hunt	278	148	6	2					4	62	Gallands Grove District.
S. J. Jeffers	145	72	2	3				1	10	35	Ohio District.
Henry Kemp	300	167	4	3	2			1	9	66	Fremont District.
D. J. Krahl		25	4	4					2		Pittsburg, Pennsylvania.
John H. Lake	52	73	8	10	1				7	63	Canada.

Name.	Whole No. of ser- vices attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	Field of labor.
J. R. Lambert	209	44		2	1			1	6	38	Lamoni Stake.
W. A. McDowell	250	132	1		1				3	4	Wisconsin.
Roderick May		55		2				2	2		Independence Stake.
James Moler	352	188	5	9	2	1		1	8	100	Clinton District.
George Montague	189	73		1	1			1	3	41	Oklahoma and Indian Territory.
A. E. Mortimer	167	105		4	1			3	60		Canada.
E. W. Nunley	161	84	7	7	1			1	4	19	Central Texas.
A. H. Parsons	182	132	2	1	1			1	6	160	Independence Stake.
I. N. Roberts	377	237	77	61	4	1		1	21	81	Southeastern Mission.
John B. Roush	184	53		3	5	3		2	6	35	Colorado.
Elbert A. Smith		38								25	Lamoni Stake.
George A. Smith	208	98						1	11		Southern Michigan and Northern Indiana.
John Smith	237	82	8	5	5				2	58	Lamoni Stake.
J. S. Snively	316	101	2	2				2	2	42	Nodaway District.
E. A. Stedman	242	106	2	3				1	4	54	Minnesota.
J. A. Tanner		202	4	6	2				9	169	Northeastern Missouri.
J. M. Terry	463	153	14	11				2	9	195	San Francisco and Oakland, California.
M. M. Turpen	266	96		3					2	42	Des Moines District.
Jacob W. Waldsmith	266	62	6	11					3	36	Southern Nebraska.
Alfred White	338	114	1	5				1	11	55	Far West District.
T. W. Williams	325	120	9	10	2			6	3	75	Southern California.
J. C. Foss	218	97	2	4	1			2	5	82	Southern California.
James McKiernan	297	97		1				2	2	51	Nauvoo District.
J. F. Mintun	523	247	5	11				1	13	72	Des Moines District.
W. E. Peak	388	158	4	14	3	2		2	4		Southern Michigan and Northern Indiana.
Columbus Scott	169	26		1	1			3	1	28	Fremont District.
Hyrum O. Smith	244	174	1	5	4	1			4	19	Southwestern Mission.
Romanan Wight	224	102	1	4				1	3	38	Texas.
J. W. Adams	262	127	7	4	1			2	4	69	Louisville, Kentucky.
Arthur Allen	377	183	10	14					7	22	Oregon and Nevada.
A. M. Baker	328	143	6	11				1	2	34	Southern Missouri District.
Richard Baldwin	326	91	9	10	3			1	13	48	Kirtland District.
T. J. Beatty	214	80	6	6					10	87	Ohio District.
Hubert Case	395	138	5	5					8	30	Oklahoma and Indian Territory.
Oscar Case	221	191	15	19					5	21	South Dakota.
D. R. Chambers	291	201	7	7				2	20	72	Pottawattamie District.
J. C. Clapp		116	5	3				1	6		Lamoni and Independence Stakes.
F. M. Cooper	184	134	4	1				1	4	44	Northeastern Illinois District.
J. J. Cornish	246	134	6	4	3	1		1	13	47	Michigan.
E. A. Davis	300	135	5	5				2	3	60	Kewanee District.
J. Alfred Davis	110	61							1	18	Pennsylvania and West Virginia.
J. Arthur Davis	284	150	3	2	1			1	5	37	Kewanee District.
L. R. Devore	206	30		4				1	1	69	Kirtland, Ohio, and Pittsburg, Pennsylvania.
R. Etzenhouser	248	142	3	4				2	3	30	Central and Northern California.
S. O. Foss		135						4	9		Maine.
Charles Fry	406	151	3	2	1				3	38	Fremont District.
H. N. Hansen	339	127		9	4	1		1	3	28	Little Sioux District.
W. J. Haworth	385	127	7	12				2	4	75	Australia.
E. L. Henson	204	110	8	10					7	30	Northeastern Texas.
L. E. Hills		28	1	1				1	3	20	Eastern Iowa.
George Jenkins	206	105	3	3	1				3	19	Southern Indiana.
John Kaler	243	110	3	11				1	4	120	Spring River District.
Adam J. Keek		45								15	Northern Illinois.
W. H. Kephart	291	220	2	2						20	Gallands Grove District.
J. F. McDowell	157	108		2				1		20	Ohio and West Virginia.
James William Morgan	215	106		3	4			1	4	33	Eastern Colorado.
S. D. Payne	158	118	8	9				2	10	8	Western Nebraska.
W. S. Pender		125						3			Utah and Idaho.
A. B. Phillips	454	209	22	19	1			2	4	74	Northern California.
Gomer Reese	80	57	2	2				2	2	18	Montana.
B. F. Renfroe	202	130	5	3						48	Texas.
G. W. Robley	212	99	2					3			Eastern Mission.
J. S. Roth	309	142	11	9				1	13	56	Nauvoo District.
Walter M. Self	310	130	4	2					11	64	Southern Nebraska.
David Smith	221	173	10	13				5	4	24	Northern Michigan.
I. M. Smith	406	151	2	5					4	137	Eastern Mission.
Willard J. Smith	139	96	3						3	29	Southern Indiana.
W. R. Smith	292	118	8	13					8	50	Kentucky and Tennessee.
O. B. Thomas	141	89	11	6	1			1		38	Kirtland District.
G. R. Wells		79	10	1				2	3	15	Australia.
A. L. Whiteaker	20	108		3	1			5	6	27	Wisconsin.
Eli M. Wildermuth	182	56		6	1			1	7	20	Wisconsin and Northern Illinois.
W. M. Aylor	358	145	18	23					17	46	Oklahoma and Indian Territory.
Isaac P. Baggerly	126	100							2	7	Oklahoma.
J. R. Beckley	288	189	6	10				3	5	61	Northern Michigan.
Samuel Brown	74	56	7	7					1	25	Canada.
A. M. Chase	236	129	7	6	1			1	2	27	Utah.

Name.	Whole No. of services attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	Field of labor.
T. W. Chatburn		181	10	6				1	2	23	Wisconsin.
S. D. Condit	189	137	25	20	4	2			13	38	Rocky Mountain Mission.
Charles E. Crumley	262	115	13	9	2	1		2	14	39	Oregon.
John Davis	280	107							3	20	Wales and Southern England.
F. J. Ebeling	187	61	6	6					6	20	Kirtland District.
Wellington D. Ellis	292	209	14	12				2	8	122	Southern Michigan.
J. D. Erwin	227	201	3	6	2				1	26	Northeastern Missouri.
Milton F. Gowell	350	116	5	14	1					64	Wisconsin and Northeastern Kansas.
Frederick Gregory	282	142	1		1				3		Canada.
Eli Hayer	257	139	6	4					3	42	Minnesota, South and North Dakota.
Richard B. Howlett	308	110	10	6	3			1	7	157	Chatham District.
J. W. Jackson	246	102	13	17	2				5	28	Arkansas.
F. C. Keck	488	245	17	11				2	10	90	Spring River District.
T. C. Kelley	278	113	4	3					3	62	Minnesota.
W. S. Macrae	322	175	19	12				1	6	26	Arkansas and Louisiana.
W. C. Marshall	201	119		5	1	1			9	47	Southern Indiana.
H. E. Moler		148	2	6					3		Ohio and West Virginia.
Peter Muceus	243	169	7	7					1	18	Norway.
J. W. Peterson	331	142	3	5				2	3		Eastern Iowa.
C. H. Porter		151						2	6	23	Southern Nebraska.
J. W. Roberts	264	127	6	10					14	68	Washington.
David M. Rudd	352	130	12	3	2				4	26	Eastern Iowa.
Frank A. Russell	238	56	1	1					1	44	Kewanee District.
B. Saint John	325	169	9	6	2				7	30	Canada.
M. R. Scott, Jr.	189	133	6	16				3	7	7	Southern Indiana.
S. W. L. Scott	150	133	7	7				1	1	10	Eastern Mission.
John Shields	359	173	14	17				1	6	80	Canada.
S. W. Simmons	250	174	12	20	1			1	2	40	Northern Texas.
F. M. Slover	348	124	9	19					13	41	Southern Illinois.
W. A. Smith	244	188	15	7				1	6	83	Little Sioux District.
C. L. Show	64	157	13	17				1	5	76	Kentucky and Tennessee.
Henry Sparling	402	218	11	11	5				7	72	Southern Missouri.
J. D. Stead	323	133	3	3					3	13	Nodaway District.
J. M. Stubbart	291	141	6	6	4	2			7	59	Western Colorado and New Mexico.
J. Russell Sutton	211	128	4	2	1				4	17	Gallands Grove District.
Swen Swenson	217	142	6	6	1	1			7	52	Utah.
George W. Thorburn	293	84	4	3					3	33	Scotland.
G. C. Tomlinson	262	142	13	13	3			1	6	29	Canada.
R. T. Walters	257	150	13	15				2	13	53	Central Illinois.
D. C. White	335	154	9	8	3				16	80	Montana.
Peter Adamson	125	80	3	1					4	59	Texas and Choctaw.
D. L. Allen		63		1					3	41	Pittsburg District.
J. N. Ames		102	3	2					4	34	Maine.
Joseph Arber	272	91	1	3	1				3	24	Scotland.
O. H. Bailey	308	124	1	1						21	Kewanee District.
A. A. Baker	202	68								13	Southeastern Nebraska.
James H. Baker	198	177	8	8					7	19	Western Oklahoma.
D. R. Baldwin	260	207	1	4						23	Arkansas.
Andrew Barr	160	120	1	3					1	9	Eastern Michigan.
T. J. Bell	251	143	23	15					9	107	Central Illinois.
Walter L. Bennett	270	94		1					3	3	Canada.
Amos Berve	343	162	6	7	3			2	21	87	Northern Michigan.
Joseph A. Blackmore	163	87	11	10				1	2	13	Canada.
W. L. Booker	130	83	9	9					3	5	Southeastern Mission.
James W. Bryan	168	128	8	7				2	2	37	Eastern Texas.
E. D. Bullard	119	54	2	2					3	15	Colorado.
Abram E. Burr	276	135	6								Northern Michigan.
F. E. Cohrt	588	177	1	6				3	3	42	Pottawattamie District.
J. H. Condit	80	54	2	5	8	1				19	Idaho and Western Wyoming.
D. W. Cook	161	87	2	6					2	46	Tennessee and Kentucky.
James Craig	142	94						4	3	29	Pittsburg District.
D. S. Crawley		135	3	4	1						Oklahoma.
A. R. Crippen	130	80		1				1	2	18	Eastern Iowa and Gallands Grove Districts.
J. F. Curtis	298	160	2	2				2	8	34	Eastern Colorado.
S. F. Cushman	210	74							1	14	Kewanee District.
William Davis	241	126	16	9	6			1	12	71	Eastern Michigan.
H. J. DeVries	68	50									Northern Michigan.
B. J. Dice		60	2					1		37	Far West.
J. A. Donaldson	16	55	6	1				1		23	Northern Nebraska.
E. H. Durand	130	114	3	3	1			1	11	25	West Virginia.
C. W. Earle	166	13	1	5					1	47	Southern California.
N. C. Enge	114	76	4	1	1					8	Norway.
S. H. Fields	218	68	4	4					7	32	Kentucky and Tennessee.
P. A. Flinn	209	157		10					6	12	Southern Indiana.
Harry E. French	103	14								53	Ohio.
Levi Gamet	210	119	3	3				1	5	40	Central Nebraska.
William Gibson	75	22	1	2					2	42	San Bernardino.

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E. J. Goodenough	361	151			1			2	3	71	Eastern Michigan.
E. A. Goodwin	223	135							8	28	Canada.
W. A. Goodwin	121	112	3	5				1	6	18	Oregon.
Francis Granger	210	70	3	1						12	Southern Michigan and Northern Indiana.
J. A. Grant	335	156	2	8	4	1		1	5	36	Northern Michigan.
G. H. Graves	572	195	1	1				1	13	11	Chicago.
J. F. Grimes	210	94	8	10	1			1	4	9	Western Louisiana.
Jacob Gross	22	4	3	3				1	2	6	Kentucky and Tennessee.
L. G. Gurwell	310	135	6	2	1			3	7	93	St. Louis District.
W. E. Haden	237	120	5	3	1				7	36	Indian Territory.
George Hampshire	60	60							1		New Ontario, Canada.
John E. Hanson	136	68	10	6	1				7	53	Northern Michigan.
H. R. Harder	253	134	11	11	1				11	72	Indian Territory.
John Harp	200	180	16	7	2			1	16	25	Southwestern Texas.
William Hartnell	33	10	6	6				1	1	10	Northern Michigan.
Osro J. Hawn	266	149	35	29				2	26	98	Eastern Michigan.
Samuel R. Hay	201	64	2	2				1	1	10	Texas.
T. A. Hougas	148	42		3			2		10	65	United States and Canada.
James Huff	159	50	1	2					1	47	Northern Nebraska.
R. W. Hugill	174	40		1	1			2	2	40	Northern Michigan.
D. A. Hutchings	383	155	1	6					11	89	Little Sioux District.
William Hutchinson	90	54	1	5						40	Wisconsin.
J. D. Imrie	133	38	3	3				2	3	54	Australia.
Charles E. Irwin	248	147	12	12				2	2	23	Southern Michigan and Northern Indiana.
Thomas Jones	122	104	2	1					2	11	Eastern Wales.
E. Keeler	283	219	16	14				3	4	134	Northern California.
James E. Kelley	203	70							1	5	Eastern Mission.
U. M. Kelley	134	92								11	Eastern Maine.
William H. Kelley	229	202	9	8					8	45	Michigan.
James Kemp	203	81	7	6					6	32	Colorado.
Alvin Knisley	264	105	21	21					11	40	Canada.
W. E. La Rue	221	93	12	7	3			1	6	43	Philadelphia District.
Andrew J. Layland	163	70	6	7	2				5	12	Idaho and Western Wyoming.
J. B. Lentz	256	84	2	2						12	Eastern Mission.
Sheridan E. Livingston	120	42	2	3	1			2	2	38	Wisconsin.
J. R. McClain	323	60	9	7				1	2	73	Kentucky and Tennessee.
H. A. McCoy	377	145	8	5	1				5	23	Des Moines District.
Alexander McMullen	272	103	7	6				1	13	41	Canada.
William H. Mannering	368	103		3				1	3	48	Clinton District.
J. W. Metcalf		98	8	5				5	7	44	Louisville, Kentucky, and vicinity.
J. L. Mortimer	241	156	22	20				3	9	75	Canada.
W. R. Odell	84	39	4	11					3	67	West Virginia.
F. D. Omans	271	124	6	3				3	8	33	Minnesota.
John S. Patterson	306	88	1	4	1	1		1	6	28	Kewanee District.
James A. Phillips	293	31	3	3					5	30	Arkansas.
I. A. Phillips	260	116		2	1				1	34	Ontario.
W. P. Pickering	320	121	12	10	1				5	28	Oklahoma.
James D. Porter	284	246	55	55				5	26	36	Southern Indiana.
C. W. Prettyman	155	94	1					2	3	9	Western Nebraska.
W. H. Pruit		46									North Carolina.
Lee Quick	150	88	6	5					2	24	Southern Kansas.
Calvin H. Rich		86		3	1					63	Maine.
J. T. Riley	357	84	6	4	1				7	95	Indian Territory.
W. P. Robinson	303	112	3	5	1				8	41	Wisconsin.
R. C. Russell	233	188	20	19					7	11	Ontario.
John Schreur	282	185	6	12				1	13	55	Northern Michigan District.
R. O. Self	237	87	3	3					10	13	Central Nebraska District.
N. V. Sheldon	326	106	1	3					4	83	Washington.
Henry Southwick	1020	28	2	2	1			1	3	36	Northeastern Illinois.
William Sparling	133	118	4	3	1			2	6	22	North Dakota.
Samuel Stroh	121	71						3		35	Southern Michigan and Northern Indiana.
William E. Summerfield	180	105	1	3					2	12	Far West.
F. L. Sawley	308	89	2	2	1				6	41	Rocky Mountain Mission.
E. P. Schmidt	213	82	2	3	1				3	35	Ohio.
Walter W. Smith	408	163	1	2					1	27	Kansas City, Missouri.
M. L. Sory	183	80						1		57	Henry County, Tennessee.
J. N. Stephenson	174	89	6	4					1	5	Clinton District.
H. J. Thurman	281	159	2	2					5	32	Pottawattamie District.
Warren Turner	110	68						1		42	Eastern Iowa.
Samuel Twombly	171	59	5	7				1	8	23	Northwestern Kansas.
L. D. Ullom	35	57	2	2				2	4	128	Pittsburg District.
Joseph C. Vaughn	254	108	5	5				1	8	56	Nodaway District.
Henry Way	3	24								4	Minnesota.
C. P. Welsh	224	108		2				2	2	36	Southern Kansas.
Ammon White	458	182	11	21	1			1	2	56	Far West.
T. R. White	428	88	8	5					3	51	Clinton District.
L. L. Wight	120	67	1	1					4	18	Texas.

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J. B. Wildermuth		96						3	3	20	Colorado.
Jerome E. Wildermuth	347	60	6	6						22	Northeastern Illinois and Wisconsin.
Charles E. Willey		77	3	3					1	21	Colorado and Lamoni Stake.
James M. Baggerly	180	170	2								Ontario.
George W. Beebe, Jr.	200	85			2						Northeastern Kansas.
J. J. Boswell	154	11									Southern Indiana.
George J. Brookover	186	94	3								Wisconsin.
J. W. Davis	109	31									Eastern Michigan District.
William H. Fuller	116	109	5						1		Detroit, Michigan.
Charles Harp	240	110	2								Southwestern Mission.
Byrne S. Lambkin	291	103	4								Northern Michigan.
Elmer E. Long	139	25	3								Ohio.
J. W. McKnight	56	18	2								Northern Michigan.
Adolph E. Madison	194	103			1			1			Fremont District.
Jesse W. Paxton	286	113	28					1			Southeastern Illinois.
W. T. Ross	159	27	4								Far West and Nodaway Districts.
A. C. Silvers	322	112									Clinton District.
S. S. Smith	210	97									Oklahoma.
John A. Teeter	75	35	4					1			Northwestern Kansas.
Harry Thomas	258	124									Southeastern Missouri.
Fred S. Ward	86	56									Northwestern Kansas.
Peter Anderson	156	78		4	5	1			3	15	Scandinavia.
Gomer T. Griffiths	380	195	6	4	10	4	2		4	64	British Isles.
U. W. Greene	326	179	19	24	5			1	6	56	Eastern Mission.
A. J. Moore		76	2	2	1				1	62	Northwestern Texas.
John D. White	344	180	14	9	3	1		3	6	73	Independence Stake.
W. J. Booker		86	10	10					7	20	Alabama and Mississippi.
W. H. Greenwood	105	62	4	4						6	Sheffield, England.
F. J. Pierce	246	56		7						6	Wales.
Gilbert J. Waller			9	9				6			Hawaii Territory.
D. A. Anderson	340	64	1	1						42	Hawaii Territory.
Joseph F. Burton	214	51								110	Society Islands.
J. W. Gilbert	324	83	3	3	2			1	8	122	Society Islands.
Kehauri		175	2	3						30	Society Islands.
Maevatua		15								5	Society Islands.
Metuaore	29	27								35	Society Islands.
Pou Haroatea		5			1					1	Society Islands.
Taneterau		27	3	4						11	Society Islands.
Tapuni Aporo		24	4							105	Society Islands.
Tetaku		27								8	Society Islands.
Titi	25	52									Society Islands.
Varoa a Moo											Society Islands.
F. G. Pitt	371	179	7	17	5				1	46	Northern Illinois District.
William Lewis	203	150		2					3	7	Wales and South England.

Mothers' Home Column.

EDITED BY FRANCES.

"Through life's dark shadows your path may be leading,
Torn by life's conflicts your heart may be bleeding,
But ever a voice that is tenderly pleading,
Calls unto you:

"Some day the pathway of care may be brighter;
Some day the heart's load you bear may be lighter;
Some day the robe that you wear will be whiter,
If you are true."

The Young Girl in the Home.

It makes no little difference to the girl of fifteen whether or not she is the oldest daughter, or occupies the place in the middle of the household where she touches hands with the young people who are grown up and with the little ones below her, or again, is the baby of the group. In the last position, that of the youngest daughter in a household of several children, she is considered and treated as a mere child, and petted as such, when, in the reverse situation, many duties would fall to her lot and she would be regarded as almost a woman. The middle daughter has certain advantages and certain handicaps which neither the oldest nor the youngest girl in the family may possess or dis-

claim. Unless her people are very well-to-do she must contentedly wear the left-over garments of her sisters while Phyllis at twenty and Dorothy at eighteen are busy in taking their college courses. She is only Jeanie, who helps her mother at odd seasons with the housekeeping, mends her father's gloves, plays basket-ball and tennis with her brothers, and relieves the nurse of the care of the wee ones on the nurse's afternoon out. Only Jeanie, with her hair still worn in two braids and tied with a ribbon at the ends, her bright eyes, her long limbs yet pushing their way to her future height, her angularities, her eager, impulsive disposition, and her frank liking for sports and sweets. She is fifteen and the middle girl, a sort of clasp of the family.

But Phyllis and Dorothy in their respective turns were fifteen, too, and as the elder daughter and second daughter have had their share in the mother's intimacy and their novitiate as they slipped out of childhood's land of dream and phantasy into the realm of the practical, which is woman's kingdom. An elder daughter and sister at fifteen, or an only child at fifteen, has her peculiar and individual questions to settle, and her environment is a matter of no slight importance. What she is now forecasts what she may be; what, indeed, she will be twenty years hence, when life with its broad opportunities and its insistent obligations have made her its own.

She stands to-day where the little limpid brook with its narrow, silvery thread and flower-bordered banks meets the brimming,

full-bosomed river, and it is impossible not to love her, not to be wistful for her, not to pray for her, if one has in her own heart the memory of the sweet days she lived when she was herself fifteen and a daughter of some happy home.

Winsome and clever, or thoughtful and brooding, merry or quiet, according to her temperament, the girl of fifteen is in some phases a problem to her mother and in many ways a puzzle to herself. She is no longer a child to play freely with her mates in the games which delighted her at ten, and she is not yet a young woman, though she may have womanly tastes and aspirations. On certain subjects as for instance her dress, her amusements, her studies, she has very decided views and she is daily gaining in breadth and independence, though still under her mother's wing and accustomed to refer all questions at issue to her for settlement as the final authority. Just now she needs more than ever the mother's loving guardianship and the wise mother keeps her daughter very close to her side in confidential affection, in daily intercourse, in the purest and most intimate association. For the little woman is passing through a transitional period in her development and she can nowhere else be as safe and as sheltered, as in the sweet seclusion of the home. Should the mother decide to send her away to school, then the choice should be a matter of careful thought and personal investigation, the atmosphere of the institution, the character of the teachers, and the social plane of the pupils, being all passed under review. The associations formed in school may be of life-long tenure and it is well that a young girl's friendships be made among those who are the product of refined and Christian homes.

At fifteen a young girl is full of enthusiasm. She adores her favorite teacher; she worships the classmate who seems to her ideally beautiful and faultless, she makes any sacrifice for her chum, and, chameleon-like, unless she be of very strongly marked individuality, she takes on the color, absorbs the manner and reflects the opinions of her companions.

She expresses herself in superlatives and exaggerates both likes and dislikes. It is far more important that a girl at this formative stage of her being shall be thrown with high-minded and gracious-mannered persons, than that she will be thoroughly drilled in Latin and mathematics, though this too is a worth while thing.

She resents the curb and must be taught by example rather than by dictation. Her physical life is subject to well known alternations and perils, and if she is to become physically a strong, well-poised woman, with firm health and serene vigor, she must now have the good food, the sound, abundant sleep, and the wholesome outdoor exercise which build up the body, and make it the fit instrument of a noble mind.

Looking forward is the natural employment of this child-woman, who is not as yet sure of herself nor aware of her own powers. If she desire the finest intellectual discipline available to-day, she may be prepared for college at home or in a good preparatory school, but she should not enter college itself until she is at least eighteen years old. No harm will be done her, but on the contrary a great and very positive good, if she drop all study of books for a year or more, at this stage of her progress, and learn some lessons in practical housewifery, in the best school of domestic economy in the whole world, a mother's own kitchen and drawing room.

(Continued.)

Trust.

O love divine, that stooped to share
Our sharpest pang, our bitterest tear;
On Thee we cast each earth-born care;
We smile at pain, while Thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near.

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us Thou art near.

On Thee we fling our burdening woe,
O love divine, for ever dear;
Content to suffer while we know,
Living or dying, Thou art near!

—Oliver Wendell Holmes.

Patience.

One of the sweetest virtues that adorns the Christian's life is patience. It is not so easily cultivated in view of the weakness of human nature. The human body is a great network of nerves. They can easily be unstrung. When thus affected impatience becomes natural. It is a wonderful triumph of will power and divine grace when, under such circumstances, patience, like some wonderful flower, reveals its beauty and loads the air with its rich fragrance. It is the design of the gospel of Jesus Christ to make men patient. To quiet the waves of unrest that may arise within the heart. To hush the passions that may be aroused by the provocations and temptations of life. When the storm rages without to witness the exhibition of quietness and patience is most charming. Such a spirit has great value. The patient souls can not be too highly praised. They deserve a place of prominence in the galaxy of the world's heroes. No virtue can outshine the virtue of patience. We are exhorted in the word of God "to let patience have her perfect work." It is to be cultivated. It is a rare flower in the wilderness of briers. What an aroma goes out from such an example of patience as is furnished in the life of our Lord Jesus Christ!

It is in the home where this virtue is put to a severe test and also manifests itself in the most remarkable way. Our mothers, how patient they were! Like a flood-tide our memories are filled with the hundred and one instances when the calmness of their actions and the sweetness of their dispositions left an indelible impression on our minds of the true nobility of their lives. The grace of God should sweep out of hearts everything that is ugly. It will do it if we only let it have the right of way. While we can not be angels, we "are called to be saints," and saints should be saintly in disposition and life. Reader, try and overcome by the aid of divine grace the impatience that has long disturbed your peace and left an unfavorable impression on those about you. The world expects better things of us. They place a high estimate on the religious life. We should not disappoint the reasonable expectations of those who are strangers to the heavenly influence that has come into our hearts and lives. But on the other hand, our manifestation of those qualities that are inseparable from godly living should be both clear and convincing.—Selected.

Program for April Meetings of Daughters of Zion.

Opening hymn, Saints' Harp 473. Prayer. Scripture reading, Ephesians sixth chapter. Discussion of select reading in Home Column. Roll-call. Business. Closing hymn, Saints' Harp 225. Dismissal prayer.

Prayer Union.

Sr. Thizra Chapman of Persia, Iowa, desires the prayers of the Prayer Union in behalf of her mother, Sr. Martha Spanswick, of Omaha, Nebraska, that if it be God's will she may be relieved of her suffering.

Paul M. Hanson in April *Autumn Leaves* begins a series of articles under the head of "Notes from New Zealand;" they are well-written and instructive. The first number treats of the Maoris, the aborigines of New Zealand.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Graded Text-Books for Sunday-Schools.

The petition that introduced the above question to our last General Convention gave three reasons therefor: convenience of form; a more perfect system of gradation; cost.

CONVENIENCE.

Wherein our lesson helps could be made more convenient in form we are at a loss to know. Certainly a pamphlet is more convenient to carry and handle than a large book. The only suggestion we have ever heard upon the mechanical work of the *Quarterly* was to cut it into still smaller forms. That is, to make it into leaflets containing not more than one or two lessons; this on account of so many in the city schools that come only for a Sunday or two. They are given a *Quarterly*, and after a Sunday or two drop out and the unexpired part of the *Quarterly* which the child had is lost to the school. It would seem the convenience would weigh the other way.

COST.

Another object was to lessen the cost of helps to the school. Let us figure for a moment. The Senior *Quarterly* contains about fifty pages per quarter. The pages are about one and one fourth times as large as the pages of the Church History. Thus it would require about sixty-three Church History pages to be equal to one issue of Senior *Quarterly*, or two hundred fifty-two for one year. It is not probable that less than a three-year course would be issued, and if so the text-book would contain about seven hundred fifty-six pages, or about the size of the second volume of Church History. The lowest priced binding of the Church History at one dollar fifty cents, the cost of a three-year course in senior grade text-book. The Senior *Quarterly* for the same time would cost sixty cents. But you say, you would have the book left to use again. Possibly you would, but probably not. Our experience with the question books and compendiums was that we had to replace about one third of them every year. Larger books would go sooner. The cost of the book would pay for the *Quarterly* for seven and one half years. And it would be miraculous if your book lasted that long used every week and carried to the church fifty-two times a year. And when you allow for the lost, strayed, or mislaid ones, you will find a balance in favor of the *Quarterly*.

But a more serious phase of the question that all this is the fact that so many schools could not possibly start for want of funds to buy the books. You would be surprised to know how many schools the General Association has furnished free *Quarterlies* to get them started and till they got able to pay their way. The average school of forty would need thirty books to start with and that would be a short supply. Think of that school having to raise from thirty to fifty dollars to start with. Impossible. Not one school in ten could do it. If so, how? We do not favor letting money matters stand in the way of progress; but when the lack of money renders movement impossible, we are obliged to recognize the power of money, or, in this case, the lack of it, whether we like to or not. The lack of funds is a great hindrance to many schools. There are many places that are not yet organized simply because they can not raise two or three dollars for a supply of *Quarterlies*. And any movement that would make this condition any worse would be a serious mistake. And the text-book would certainly be one thing that would make it worse. Think about this. Could your school raise the money to purchase your first supply of books? Half of the schools of the Association can not get money enough ahead to pay for a year of the *Quarterly* in advance, to say nothing of seven and one half times the amount. This would seem another reason that would weigh the wrong way.

GRADATION.

One of the strongest arguments in favor of a graded text-book that will be offered at the forthcoming convention is that it will render the grading of a Sunday-school possible. I wish I could think it would. I would hail with delight that which would render grading in the Sunday-school on a proper basis possible. But that will never be. The very nature of the work and the conditions under which we work are against us. I do not hesitate to go on record as saying that in nine tenths of the Sunday-schools of our times it simply can not be done. I am aware that this is only an individual opinion, but it is shared with a majority of the Sunday-school workers of to-day both in and out of the church. But why can it not be done? The

PUBLIC SCHOOLS ARE GRADED,

and the grading is generally on a proper basis and thoroughly done. Then why not the Sunday-school? The principles of teaching are the same in one as in the other. A successful teacher in one is very liable to be a successful teacher in the other. We give several reasons why.

CONDITIONS ARE DIFFERENT.

The basis of gradation in the public school is knowledge. It does not matter what the age or size of the pupil is he goes into the class of equal knowledge. In the Sunday-school this can not always be done. You will have a six-year-old, a twelve-year-old, a youth, a middle-aged, and a man of three score years and ten and all are exactly on a par because none of them know anything about the gospel. Put them together? No, it is simply impossible to have a class so varied in ages. Then you must have a beginning class for each age. This will make five beginning classes. And to carry out this plan of grading, you must have an advanced primary of each age, five more. You will need two classes of each age in the intermediate, two in the senior. This will make you thirty classes in all. In a few weeks some more pupils will come in who never attended Sunday-school before. They must begin at the beginning, wherever that is. This will give you some more classes. In a few more weeks the same is repeated. How many classes will you then have? Solve the problem. We carry the illustration thus far to show the extreme impossibility of starting everybody at the beginning. Where would you get your teachers for all the necessary classes? It is hard to get enough as it is.

THERE IS NO BASIS OF GRADATION IN THE SUNDAY-SCHOOL.

1. You can not grade by knowledge because that would either throw persons of all ages together or make so many classes that we could not provide for them.
2. You can not grade by size, for a ten-year-old may be larger than its fifteen-year-old brother or sister. We have seen thirteen-year-olds larger than their mother.
3. You can not grade by age, for the child may be farther advanced than the old grey head. No, you can not grade at all, in the true sense of the word, in the Sunday-school. You can come nearer grouping according to age and size than you can according to knowledge. But at best it is only in a very general way graded, if, indeed, you can call it graded at all. I have seen many so-called graded Sunday-schools but have never seen one graded in an extent that would approach the public school.

PUBLIC SCHOOL—SUNDAY SCHOOL.

In the public school you have five hours per day five days in the week. In the Sunday-school you have one half hour one day in the week.

In the public school we can compel scholars to go and stay where they are put. In the Sunday-school this power of compulsion is almost if not entirely wanting. The person will go where it suits him or he will stay away.

The public school has paid and trained teachers. The Sunday-school teachers are volunteers and largely untrained.

The subjects taught in the public school are popular with the masses, that of the Sunday-school is not.

With these thoughts in view, it seems that the impracticability of grading the Sunday-school to the extent that the grading would be of service in teaching and promotion, is very apparent.

TECHNICAL GRADING NOT NECESSARY IN SUNDAY-SCHOOL.

Educators recognize this fact, that in the "thought studies" such as mathematics, grammar, etc., technical grading is necessary, while in the "memory studies," such as history, geography, etc., "no such technical grading is necessary." The studies of mathematics and language require that we study elementary principles, for upon them depend that which follows. But in the study of geography or history one part does not much depend upon the other. What matter if I study the geography of Germany or England first? What matter if I study about the French revolution or the American revolution first? What does it matter whether I first learn the lesson of faith from the fact of good Elisha praying for rain or from the woman who touched the hem of the Savior's garment? There is no choice in either case. And the whole of the Scriptures is a volume of history and geography, etc., and the technical grading necessary to make the teaching of mathematics successful is not necessary for the subject matter to be taught in the Sunday-school.

EFFECT ON TEACHERS' MEETINGS.

It has been urged that the adoption of text-books will improve the teachers' meeting, and the reason given therefor is that more time can be used for the study of methods and less to the study of the lesson. How it would be any harder to devote the time to the study of methods now than when the text-book was in use is not clear to me, unless it be that it is hard to get people to desert a better thing,—and of more benefit to the average teacher, and that is a united canvass of the lesson. This would be the condition in three fourths of the meetings. There would be five teachers of five grades having five different lessons. They have nothing in common. A senior teacher can not advise a primary teacher, or vice versa. We meet to study methods, but one is interested in the kindergarten work and another in the juvenile or senior. And it is hard to get persons sufficiently devoted to the work that they will make any preparation not necessary for their individual work. They try the work in theory for a few weeks and a rain storm, or a little sickness, or tiredness serves as an excuse for not attending what they have no interest in. I wish there could be more method study, more enthusiastic meetings, for we need them badly, but that taking out what seems to be the only incentive to the large majority to attend teachers meeting,—to get a unity of thought and understanding, and the benefit of others knowledge and study—will improve the matter, is hard for me to think. What should be or what we would like to see is one thing and what is or can be is another thing. We must look upon the practical side of all these matters.

THE MISSION OF THE SUNDAY-SCHOOL.

The mission of the Sunday-school is not trial now unless it be shown that the true mission can not be filled under the *Quarterly* plan and that it can be filled under the text-book plan. The question of what we are teaching has nothing to do with the question before us. The point at issue is which is the better plan to adopt for our Sunday-schools, the *Quarterly* or the text-book? I do not see how that a certain subject could be handled in one and not in the other. It is a question of method and not of matter. If you wish to teach how the church is organized now and that the ancient church was organized after the same pattern, you can do so as well in the *Quarterly* as in the text-book. The only difference being that in the one case all would study it the same day and in the other it would be studied by somebody every Sunday. A difference in the means and not the end.

THE FINANCIAL SIDE.

We have referred to the cost of the text-book. Figure it out and satisfy yourself. But we wish now to call your attention to

a question of far more import than that. Some of you may not be aware that the publication of the *Quarterly* has sustained the General Sunday-school Association for more than ten years, has paid into the church treasury fourteen hundred dollars in cash. Now if you think it wise, destroy our sole source of revenue. "Kill the goose that laid the golden eggs." I may look at the "almighty dollar" too longingly; but when in three cases out of four that I meet to organize new districts the question, "How much does it cost" is asked; and when after explaining that it is not probable that they would be called upon for years to come if ever, that they openly doubt your judgment on the matter; yes, when I meet these things, as I do often, I am very strongly persuaded that if we were in a condition financially to necessitate calling upon the districts for support, we would soon lose a portion of our membership, beside we would get few or no new districts into line. Many of the districts are scarcely able to run their own affairs, much less to help support the General Association. If you discontinue the *Quarterly*, you cut off our sole source of revenue except charity.

It has been suggested that a small margin on each book sold would furnish revenue. It is a well-understood fact that we as a people are unable to put out books and sell them at what seems to us as a reasonable price. We compare them with the books of the world and they are much more costly. Add to this a margin, though small, and see where the price will be. But the greatest difficulty of all is, we have never been permitted to put out a book for ourselves. We sought at one time to put out a Sunday-school secretary's record and class-books, and after purchasing the plates therefor, were not permitted to issue the book. We have since furnished the plates and the office has issued the book and received the margin if there is any.

And while this is only a dollar and cent phase of the matter, we must not forget that it takes dollars and cents to keep the Lord's work moving. Let us think carefully before we act.

IN CONCLUSION.

We would say that we have not treated on all the subjects, or on any of them as we would like, but two things prevent,—lack of space and other more important duties. But we have tried in a very terse and brief way to suggest a few thoughts. And as it is but a few short days now till we shall have this under discussion, let every one interested in the success of the Sunday-school give it a very careful thought. Picture in your minds the conditions as they would be and as they are. Think:

1. How the Association would go about to get up a text-book that was nearly enough correct in doctrine to be made permanent, when many of the leading minds do not agree on many points.
2. Who would finance the first edition of fifteen thousand books necessary to start with?
3. How your school will raise the money to get its first set of books.
4. How you will get a teacher for each new class that comes in during the year if all must "begin at the beginning."
5. What will become of your general review.
6. How you will like the same old lessons for year in and year out.
7. You can have a surprise party for every missionary and visitor that ever comes to see you. He will not know where any of the lessons are.
8. What basis of grading can I use for my school?
9. And after all, what have we gained?

Christ, the greatest teacher of mankind, used no system in his teaching. He taught one subject here and there another. He taught just what seemed necessary and desirable at the particular time. Why did he not have a "beginning point" and an "ending point"? He could have had. But the very nature of what he had to teach did not demand it. It did not matter which lesson came first. All had to be learned and none were dependent upon the other. I know that many pedagogues will

simply hiss at this thought, but "though it be madness, there is method in it." The thought is not original with me. I have heard it before. And while I am willing to concede that so far as the historical part of the lesson is concerned there is at times something lost by not having the lessons in consecutive order. I am not ready to concede that so far as the central truth of the lesson is concerned, that one is in the least dependent upon the other. The history and geography may help to fix the truth upon the mind, or may help to make it clearer, but it does not add one thing to its strength. Christ taught miscellaneous lessons and did well. Why should we borrow trouble over an alleged lack of system?

No, it is not best to "let well enough alone when we can do better." But that this move is or would be doing better, is the serious question. Certain it is that we have prospered almost miraculously as an association. There is some reason for this. What is it? In my opinion the one important reason or condition is the very one which we will destroy as soon as the *Quarterly* system as at present is changed, and that is the uniformity of lesson study. And the very day that we take a step that will tend to destroy our uniform lessons, just that day we have taken a step backward. I am strongly persuaded that of all the human agencies or plans that have borne success to this great work; of all the silent influences that have wrought upon us a people and have buoyed us up and on to more and better work; of all the unseen powers that have drawn us toward that "oneness" to which we must all eventually come, the "unity" and "oneness" of thought and study brought about by the uniform lesson has done the most. Let us think seriously ere we contemplate a change that will remove us from the very system that has carried us almost to the zenith of success. Will you do it? Would it be wise? Wherein we lack wisdom, may the good Lord supply.

Yours for the good of the work,

T. A. HOUGAS.

Letter Department.

ABERAMAN, Wales, January 12.

Dear Editor: Revelations 14: 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Dear Saints, we are told through inspired writers in Holy Writ that the true gospel should diminish from the face of the earth, as in Isaiah 24: 1-6 the Lord says that he would make the earth empty because of the people and their iniquity. Isaiah 29: 9-10 the Lord says that he would pour out upon the people a spirit of deep sleep, and closed the eyes of the prophets, that is his spiritual eyes, and also the seers. As in Amos 8: 11, 12, God says that the days would come when there should be a great famine, not for bread, nor water, but for the word of the Lord, and that people should travel from sea to sea and north to the east in search of the word of God, but they shall not find it, and we are told according to history, that the Saints of old were persecuted under Nero, the cruel emperor, and many other cruel persecutors; thus fulfilling the work of the Lord. When the Saints were destroyed there was no one to present the gospel; thus making the prediction of the prophets literally fulfilled. We are told that under Domitian from 81-96 A. D. It was during this persecution that John the Revelator was banished to Patmos, and when Nerva became emperor, he was released. John, whilst on the Isle of Patmos, wrote the book of Revelation, that is, he had a foresight of things to come. According to the words of our text, he saw another angel flying in the midst of heaven, and in Revelation 1: 1, we are told that an angel signi-

fied to John, things that should shortly come to pass. Therefore, we can see the necessity of a restoration of the gospel, because we are told according to Holy Writ, that the gospel should be taken from the earth, and it should be restored by means of an angel.

God predicted through his ancient prophets that the gospel should be taken away from the earth. Thus it was necessary for another angel to bring it back to earth again. God is a spiritual Being. Therefore it needs a spiritual messenger to bring back that which he had taken away. We all agree that spiritual messengers are angels. Therefore we can see the necessity for an angel to bring back that which was taken away. Jacob (Genesis 28: 10-12) dreamed he saw angels ascending and descending upon a ladder between earth and heaven. What a glorious sight it must have been! Even earlier than the days of Jacob, Genesis 16: 7-11, an angel appeared to Hagar and conversed with her. We are told also in Genesis 19: 1 that Lot saw two angels in Sodom. In Genesis 22: 11, 12 we are told that an angel conversed with Abraham whilst offering Isaac. We are told also that Jacob met the angels of God and when he saw them he said, this is God's Host. (Genesis 32: 1.) We are told also in the same chapter of Jacob's encounter with an angel.

We have many more illustrations where angels visited mortal man. Peter was visited in prison. (Acts 12: 7, 8.) And why not an angel to restore this gospel of Jesus Christ? Well the point or question arises now as to whom the angel appeared with the restored gospel in this last dispensation. We are told that God is unchangeable and that he admitted angels to administer or to appear with good news to man in days gone by; and why not to-day? God is unchangeable and therefore by this means there is a possibility of angels conversing with man in latter days. We as Latter Day Saints claim that an angel appeared with the restored gospel in this last dispensation to mortal man, and it is only in harmony with God's plan in all ages. The reformers were good men, but never claimed to restore any gospel; if they did, it would not be in harmony with the word of God as stated in Zechariah 2: 1-4. In the vision which Zechariah had, he saw an angel going to meet the angel with whom he had been conversing, saying, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein." Therefore, we can see at a glance that it was a young man that was to restore the gospel by means of an angel instructing him. Joseph Smith, Jr., was the young man who claimed to restore the true gospel, as no one else made such a statement. He was between fourteen and fifteen years of age, thus being in harmony with the words of the prophet Zechariah. The only way in coming to know these things, is to be obedient to the plan of redemption, and being prayerful; and God has promised all who will obey, a knowledge of the truth.

We are going onward with the work of God at Aberaman, although through great difficulties. Bro. John Davies, missionary, visited us here a few weeks ago, and he is quite a noble preacher. He has enlightened us greatly on different topics of the gospel. Thank God for such noble men.

HOWELL JONES.

CHELSEA, Michigan. March 11.

Editors Herald: I am trying to arouse an interest here in this restored gospel. The people seem to be very earnest and sincere, and some have expressed themselves as being dissatisfied with the spiritual food they are receiving. I have distributed a great deal of church literature. I came here about ten months ago, a total stranger, but have been able by God's assisting grace to win the confidence of the people, even the Baptist pastor. I shall endeavor to live faithfully so the way may be opened for the preaching of the gospel. I am feeling well in this latter-day work, and wish to endure to the end.

E. A. MEHLISCH.

CAMDEN, Illinois, March 6.

Dear Herald: While thinking of this grand work this morning I thought I would tell of the late experience I had since I wrote on January 26. After I was closed out of the Sodom Schoolhouse I held a few meetings at Sr. Nancy Avery's and Bro. William Curry's, putting in the time as best we could until we got the opportunity of making a further trial at the little town of Irwin, and there we were refused the schoolhouse upon the claim that I was a Mormon. This raised some excitement, and then certain parties from the outside neighborhood began to circulate lies and to accuse and persecute me in many ways. Amid this persecution Bro. Charles Morrel opened up his dwelling and there I held thirteen meetings to a congregation of from forty-five to fifty-eight. Three more were baptized, which caused further threats to stone the house and to mob me out of town. Twice the news came to me that some thought they ought to run me out of town, because of the kind of stuff I was preaching. I paid but little attention to such, thinking it only a scare. Several others wanted to be baptized, but could not under conditions surrounding them.

The threats that were made and the persecution only made us more friends. I am informed that some of my friends are going to place the matter of closing or opening the schoolrooms before the patrons at the spring election, and if they succeed in opening them it will give us a better opportunity in the future.

In the midst of the persecution there were some wonderful manifestations of power in administering to the sick.

Bro. Moses Vail, one of the men I baptized recently, had rented a farm here within two miles of Camden, and moved here some eight miles to the northwest. He is the principal cause of my being in this vicinity. He brought me here the 3d, and by the willingness upon the part of the directors we are having meetings nightly to a good attentive congregation, and though the last three days have been foggy, rainy, and muddy, yet the people come just the same, and a more sociable people I have not found for some time. They have not heard very much of us in this section as none of our elders have been in this part. I have the promise of the house as long as I want to stay.

I hope to move onward in the work. On leaving here expect to go by way of New Canton, Taylorville, en route for St. Louis and Independence. Still feel to labor for the cause I love.

T. J. BELL.

LOS ANGELES, California, March 12.

Editors Herald: In the last six months I have been privileged to thoroughly canvass the entire district, and can safely say the work was never in a better condition. I know of no trouble in any of the branches. The branch officials, as a rule, are alive and active, and the prospects are surely bright for the future.

I labored with the San Bernardino Branch early in February and returned there on the 13th. Having secured the use of the Dunkard hall at Colton, we commenced meetings Friday evening. The weather was extremely cold for California, the mercury running down as low as nineteen degrees above zero; the mountains a few miles to the north were covered with snow and a terrific northwest wind was blowing, bringing forcibly to mind the cold "nor'wester" of Iowa and Missouri. Interest at the meetings was only fair. On Sunday I preached morning and evening at San Bernardino and in the forenoon addressed a full house at Colton; a car-load of Saints from San Bernardino among the number.

We succeeded at this meeting in organizing a Sunday-school, late accounts of which are very flattering. Sr. Addie Matthews, daughter of Bro. and Sr. Burton, is superintendent. We hope to effect a permanent opening at this place.

The Brethren or Dunkards are quite in evidence here. Forming their conclusions from the biased reports in the *Gospel Messenger* relative to the Hunt-Shamberger encounter, they seem brave. From the way they talked I think them aggressive

enough to provoke a repetition of that affair in California. Shamberger is here and intends to permanently locate in this land of sunshine. I sent him a circular letter and tract recently. I mail, to-day, over one hundred tracts and circular letters to the ministers of Southern California, and this practically completes the ministerial list for this part of the State. I expect to reach the other professional men later. The "Mormon boys" are squirming under our fire and, as heretofore, are resorting to misrepresentation. I visited Eltero and Santa Ana.

The recent Religio and Sunday-school conventions and district conference held in Los Angeles were, in point of numbers, by far the largest and best we have held. Large delegations were present from the other branches. The Los Angeles Saints were equal to the emergency and all were provided for. The Spirit of God was markedly manifest and words of cheer and comfort were given the ministry and the Saints. Bro. J. C. Foss was associated with me in the presidency of the conference, preaching on Sunday morning and leaving with his family for his home in Independence on Tuesday, March 3.

Realizing the lack of opportunity on the part of our Sunday-school workers to be in touch with the General Association, I took advantage of the presence of Sr. Blanche Andrews and enlisted her services. As a result I believe much better service will be rendered.

Bro. and Sr. B. F. Durfee of Tillimuck, Oregon, Bro. and Sr. D. Hougas of Henderson, Iowa, Bro. William Leeka, wife and daughter Sadie, of Thurman, Bro. and Sr. Lee of Independence, Bro. Clapp, of Lamoni, and Sr. M. H. Forscutt, of Nebraska City, were in attendance.

Provisions were made for conducting tent services the coming summer; fifteen delegates were selected to represent the district in General Conference, and provisions made for defraying the expenses of the district president. A collection of thirty-three dollars was taken up Sunday morning.

I truly appreciate this evidence of liberality and confidence. Personally, I am loath to spend so much money in travel, but hope to secure enough benefit from the conference that my future service may compensate, in a measure, for the outlay. Should the Holy Spirit designate my removal to another field of church service then I trust that others may receive the benefit.

I have found helpful and loyal people in California. The Saints have rallied to our support. In taking a retrospective view I note many changes. Five years ago the Saints in Los Angeles met in a poor hall, over a livery stable, in an undesirable part of the city; now they have a large, commodious church costing over three thousand dollars. The present indebtedness is only about eight hundred dollars and the prospects are good for wiping this out before fall.

They now have a good choir under the able management of Bro. R. T. Cooper. This branch needs more local help. I must not speak disparagingly of the workers they have, yet most of them are so tied up in business that they can give but little time to church work. All members should be visited by the branch priest once in three months; the teacher should visit all who absent themselves from the church or fail to partake of the sacrament. When this is not done coolness and death follows.

Bro. Foss has labored considerably during the year in the Garden Grove Branch, helping the local workers there in the absence of Bro. Carmichael. Bro. A. E. Jones, of San Bernardino, has the forces there well in hand and is doing a good work. This is one of the oldest branches in the State and the records are burdened with a number of "lost," "strayed," or "missing."

The Santa Maria Branch was disorganized at the conference. We hope to organize these Saints with a center at Arroyo Grande.

In looking over the Bishop's agent's report I note that the gross receipts last year was thirty-nine hundred thirteen dollars ninety-six cents. Quite a showing for our district.

Expect to leave for Phoenix, Wednesday, after that to Bisbee, then East.

I never felt better in the work in my life. Have been specially blessed of late. May we all be prepared for that which God has in store for us, is my prayer.

Your brother in Christ,
T. W. WILLIAMS.

2802 South Grand Avenue.

LLANELLY, Wales, February 27.

Editors Herald: At our recent conference we had a good series of meetings, with much interest. We are looking forward to the time, not far distant we hope, when our esteemed and beloved president will visit this shore. We hope we shall not be disappointed, for we truly thank God for a prophet. Brn. William Lewis and F. J. Pierce have labored here for the past twenty-four weeks, and thousands of tracts have been distributed; but so far we have not added to our numbers by baptism. We are still hopeful and praying that God will remove the spiritual darkness and blindness from the minds of the people. Bro. Lewis has written a very able tract. Very truly, he has said, there are many churches of men. Some of them are popular, too.

The needs of the work are great here; there are upwards of thirty thousand souls in this town and only one active branch officer. Within a radius of twelve miles there are upwards of fifty thousand inhabitants more, a few if any of these have ever heard the angel's message. How shall we get it before them, is the question. Some enthusiastic and zealous young men are needed, men who will place their all on the altar and say, "Here am I, send me." It is required that men shall make a persistent effort in one locality for at least two or three years; and if this were done, our church would make a greater record in this land. We have now a few good missionaries here. Four in Wales, but some of them who come from the west have a desire to return thither again as soon as possible; and I do not wonder at this, because a man does not get much encouragement here. You can readily see that to send men here and take them back again is costing the church considerable money. Bro. Evan Lewis and family are sailing from Aberaman for the States on the 23d of February; but instead of our folks going away from here we want many more to come, as we have reason to believe their work is not yet done here.

We note the work is onward in Australia and we would like to know it was the same everywhere, where the gospel is preached.

Bro. F. J. Pierce is now laboring at 137 Severn Road, Canton, Cardiff, tracting, etc. Bro. William Lewis and wife and Ruth are still here. Sr. Lewis has been quite poorly of late, but is a little better now. We are having a fearful lot of wet weather; almost every day it rains. Heavy gales and great loss of life on land and sea.

HENRY ELLIS.

29 Hicks Street.

COLORADO SPRINGS, Colorado, March 10.

Editors Herald: Once more I am a free man; have been in bondage to the law of quarantine since January 24 until the 8th inst. Cause, said to be scarlet fever. We had the doctor once only, and he said there was no use for medicine; a light form, and so it was. But it seems that the law governing in the cases of contagious diseases is cold and stiff; so relentless and rigid that the mildest form has no commending feature to cause or permit a deviation. But thanks to Him from whom all blessings flow, he blessed our children, three in number, through administration, and the suffering was very light, and once more normal health and happiness is a part of our life's possessions. I have now packed books and clothing in satchel, and to-morrow I start down the Arkansas Valley. Pueblo, Rocky Ford, and Lamar are points along the route. I am glad the way is opening to the presentation of our work in this valley, and at Trinidad, Raton, and other mining camps in the great coal region of

that section of country. Like the opening springtime that presages the inevitable harvest of summer-time, and we look for an ingathering, ere long, of precious souls into the fold of the good Shepherd.

Bro. J. I. Young, who lives at Raton, New Mexico, is anxious to warn all the ungodly of their ungodly deeds, and is doing what he can to advance the cause. Also Bro. John Lamb, who has been living twelve miles east of Raton at a private mine and who will locate in some camp soon, is a pusher and will not be idle. Also our cause is gaining at Pueblo, Canon City, and towns adjacent. At Swink, a station about midway between Rocky Ford and La Junta, there is a growing and prosperous branch, and Saints all along the valley are making openings in many places. Our work is calling for more laborers all through this section of the state of Colorado. Bro. J. B. Roush has done a good work in directing the ministry and in general supervision. I hope we may be fortunate enough to have his official presence and labors yet many years. Though failing seemingly in health, or at least not gaining any, yet his faith and hope for Zion's cause fail not. Bro. J. F. Curtis deserves much credit for the manner in which he has labored to open the work in Eastern Colorado. Our present condition is largely due to his indefatigable and well-directed word of exhortation. Also Bro. Kemp, who, though growing old has, and is yet, doing the work of the Master in a creditable and exemplary manner. His spirituality is a comfort to the Saints and a commending feature to the sinner. Bro. Bullard also has labored to build up the cause and all the ministry together with all the laity, with but a slight percentage of indifference, has done a work through the past year which, to the mind of your colaborer, will be the foundation-stone for a future structure of success.

Bro. Alma Hansen, who is now president of the Colorado Springs Branch, is doing a good work in the Religion cause. He is one of the pioneer missionaries in the Arkansas Valley, and is often inquired about both by the Saints and people who heard him present the work in his genial and comprehensive way.

J. W. MORGAN.

ALPENA, Michigan, March 12.

Dear Herald: The history of our blessed Savior contained in the December 3 number of HERALD is worth more to my family than the small price that is asked for it. I hope I will never see the year when I can not have the HERALD. I was baptized thirty-one years ago the 7th of this month, and am still in the faith.

I am still living in Alpena where I can put my humble place in order, and have family prayers in the morning and at night, which is so strengthening.

I wish the HERALD success, and may it inspire many hearts to be faithful to the Lord, who bought them with a price.

Your sister,

MRS. ELIZA A. LESTER.

DENNISPORT, Massachusetts, March 11.

Dear Saints: I obeyed this gospel about three years ago. Bro. George W. Robley baptized me. He has not been here since, but we hope to see him some time in the near future. Bro. I. M. Smith has been here lately and held meetings over two weeks, and it was meat and drink to our souls. He explained this glorious latter-day work so plainly that there was no chance for any to deny it. We had the worst snow-storm for the winter while he was here, but the attendance was good just the same. I was able to attend all the meetings but two. It was as a growth to my soul. The work is not as I would like to see it here. Some of the dear Saints are striving hard to carry on this work, but I would like to see each and every one let go of the things of a worldly nature and be more earnest and zealous in the work of the Lord. There is all the pleasure that we need in this gospel if we live aright. We are to be as light and salt to

the earth. I have received many blessings since I came into this gospel. I have not a doubt if we live humble and prayerful we shall receive what we ask for. I have proven it.

We have our prayer-meeting at a sister's house who has been sick some time. We desire the prayers of all the Saints in her behalf that she may be healed. My heart rejoices that I am in this work with you and hoping I will always be found faithful, I remain,

Yours in the faith,

NELLIE S. PIERCE.

ROSETTA, Idaho, March 9.

Editors Herald: I see in the HERALD of February 11 that Bro. A. M. Chase has lately made a trip into this part of Idaho. He thought this portion of the Rocky Mountain Mission, known as the Panhandle of Idaho, should be added to Washington District instead of being a part of the Rocky Mountain Mission, or there should be a missionary given this mission as his especial work. I think the latter would be the best, for the reason that this part of Idaho is hard to reach, but once here the elders will be kindly cared for. There are seven Latter Day Saints here, all within a radius of seven miles, but no organized branch. We are very anxious for some elder to come to this part. He will receive a kind reception.

I was ordained a priest two years ago last fall by Bro. Albertson. I have tried to do what I could. I am no speaker, but have had prayer and testimony-meetings once a week until the last five months. There has been so much sickness that we could not get together. We will renew our meetings soon. The Saints here are all doing the best they can. I think there could be a good work done here if one of our elders could come here. We have looked for Bro. Layland to come, but we have been disappointed. We hope the coming conference will remember us. We are isolated here and it makes me feel like we were cast off; but when I read of so many that are living where they do not hear any preaching I renew my courage. There is one blessing, we take the church papers, and it does my heart good to read them. I do not know what we would do without them. I have been a member of this church for the last thirty-four years, and never have regretted the step I took. I was baptized by Joseph Clapp. I often see his letters in the HERALD. I wish him God-speed. We are not acquainted with many of our elders, and when we see a letter in the *Ensign* or HERALD from one of those that we are acquainted with, it makes us rejoice to know that God has remembered them. I feel to rejoice in this latter-day work. I know it is the work of God, and the promises are to those that serve him in spirit and truth. God bless the coming conference.

JASON R. BUTLER.

BRADY ISLAND, Nebraska, March 16.

Editors Herald: I am writing this on board a Union Pacific train, being delayed here by a wreck that has just occurred. The doctors are still on board examining and caring for the injured. We left North Platte at ten minutes past seven in the forenoon. The fog was very dense. All went well until about eight o'clock; then we felt the air-brakes suddenly applied, and immediately a collision occurred that jerked us out of our seats. Looking out of the windows we saw several men in various positions along the side of the track, who had jumped from the engines and baggage-cars. Excitement was great. As soon as we could we alighted from the coach and found that our train had collided with a freight. Our engine was badly damaged and the baggage-car was completely demolished. The front end of the smoking-car was also greatly damaged; and worst of all, the newsboy was killed. He was sitting with the conductor in the front end of the car. The conductor felt the air-brakes applied and knew that something was wrong. He at once sought to leave his seat, but found one foot pinned fast. The newsboy said: "Oh! help me." The conductor replied, "My poor lad, I am fast and can not help myself." Soon after he said, "My

boy, how are you coming?" He received no answer. A few minutes later men were there with axes to extricate them. They found the conductor with his head upon that of the boy, and both of them held fast by the debris of the broken car. The newsboy was dead, the conductor not seriously injured. A few of the trainmen were more or less seriously injured, but all of the passengers escaped unhurt. The passenger-train was on time and it seems that the freight had run slowly owing to the dense fog, and had failed to make the side-track at Brady Island in time to leave the track clear for the through passenger, hence the collision. They have pulled us back to this place to await the clearing of the track. A wrecking-train with a numerous crew of men has already passed to the scene of action.

I feel sure that I have traveled more than fifty thousand miles by railroad and I have never before been caught in a serious wreck. I have also crossed the ocean three times, and all my travels both by land and sea I have been preserved. Not a hair of my head has been injured. I feel that God has been kind and good unto me and I feel very thankful for it, and hope that I may be able to "acknowledge Him in all my ways that my paths may be directed of him." The only loss to me in this is a few hours time and a pair of spectacles that I already seriously miss. I had just finished reading Bro. S. W. L. Scott's tract on the "Restoration of Israel," and think it probable that I left the car wearing them and lost them without missing them.

Later, it took the wrecking crew seven hours to clear the track, and we were all day making the distance of one hundred thirty-eight miles, arriving at Grand Island at seven o'clock in the evening, tired but thankful.

C. H. PORTER.

PORT BRUCE, Ontario, March 10.

Dear Herald: When last I wrote I was holding meetings in the old Methodist church in Port Bruce, which had not been used for some time. On March 1, in the evening, there was the best meeting we ever had; but on Monday, March 2, the Reverend J. E. Millyard came from about eight or nine miles with horse and buggy, got the key, locked the church, gave a formal notice to hold no more services in the church, and went his way. Some people were angry, and some glad. That night some unknown persons did considerable damage to the building, and carried out some things which were individual property.

The people asked me to go to the schoolhouse. I did one night. Some did not want this; so Mr. Joseph Stephens, a wealthy farmer, gave us the use of an unused house. We seated it, got lamps, cleaned the place up, and held our meetings there. Twenty-six souls came out to hear. Last Sunday we held two services. There was quite a turnout, for the kind of a day we had. There are many investigating the work. To-day I am notified by letter to leave this town within three days or be brought before the courts or be mobbed. My time is up to-morrow night. I preach the same as usual, God willing. Many of the people tell me to go on, that they will stand by me. I hope God will be with us and frustrate the power of the enemy.

T. A. PHILLIPS.

KIBBIE, Illinois, March 9.

Editors Herald: Though I am not a subscriber of the HERALD, I have been a reader almost ever since I have been a member. The dear sister that used to furnish me the HERALD is now beneath the sod. Since her departure a brother in the church, whose hand is stretched out to help the poor, loans the church literature to me. I have been comforted and strengthened many times by reading the sermons and encouraging letters from the dear brothers and sisters.

I was baptized January 22, 1893, by Elder E. Curtis. Since then I have received many blessings, and have been trying in my weakness to do the will of the Father; though we have trials and disappointments, the Lord has promised to be with us as long as we keep his commandments.

Among the hardest things for me to say was, "Thy will be done," on December 10 when the Lord called from me my youngest daughter, a bright jewel of seven years. While my heart aches with sorrow, my eyes dimmed with tears, I thank God for this gospel that enables me to say, "the Lord gave, the Lord hath taken away, blessed be the name of the Lord."

There are yet a few Saints here who are trying to hold the fort and keep the banner afloat, though sometimes we feel like sheep without a shepherd, as we do not get to hear much preaching. But, dear Saints, may we be alive in this work, for we read we are to be rewarded according to our works.

May the Holy Spirit guide us all, is the prayer of your unworthy sister,
MARY CAMPBELL.

BAY CITY, Michigan, March 12.

Editors Herald: We are yet alive and interested in this latter-day work. Are having good meetings, though not largely attended. Bro. David Smith, of Standish, Michigan, was with us last Sunday, March 8, and gave us a good sermon. Quite a number present, and good attention. Bro. J. A. Carpenter and myself made a special effort for over three weeks to awaken an interest and get the pure gospel before the people, but were unable to attract the attention of very many, yet there was some interest manifested by some, which we believe will terminate in good for the cause. I think the most of the Saints are feeling well in the work; but there are some who bear the name of Saint that have no feeling at all, unless it might be a feeling of remorse of conscience. I visited some who have been in the city for three years and never attended one meeting. So it seems to me such ones are about twice dead, and plucked up by the roots. However, "Let him that thinketh he standeth take heed lest he fall."

Bro. J. A. Carpenter has a good opening in Reese and another opening near Munger. I was pleased to learn by letter of Brn. Griffiths and Rushton, from over the sea, of the progress of the work in that far-off land.
WILLIAM DOWKER.

Miscellaneous Department.

Conference Minutes.

Pittsburg.—Conference convened at Fayette City, February 28, U. W. Greene presiding, assisted by James Craig and D. L. Allen. James Raibeck and Myron E. Thomas, secretaries. Ministry reporting: O. J. Tary, L. D. Ullom, J. F. McDowell, D. L. Allen, Jonathan Yocum, O. L. Martin, Jacob Reese, James Craig, Robert Perrie, E. H. Thomas, G. E. Dobbs, Myron E. Thomas, William E. Rush. Branches reporting: Wheeling 188, Pittsburg 143, Fayette City 79, Fairview 47, Beaver Falls 17. Bishop's agent reported: Receipts, \$493.39; expenditures, \$484.08; balance on hand, \$9.31. Audited and found correct. Resolved that Bro. U. W. Greene be chairman of the delegates from this district and he be empowered to add the names of such persons as may go. Resolved that the president and secretary of the district confer with the committee of the Ohio and Kirtland Districts as to the advisability of holding a reunion. Officers elected: James Craig, president; L. D. Ullom, vice-president; E. E. Omohundro, secretary. L. D. Ullom was sustained as Bishop's agent. Resolved that the First Presidency be petitioned to return Bro. U. W. Greene as missionary in charge of this mission. Preaching by Elders J. F. McDowell and U. W. Greene. Adjourned to meet at the time and place to be appointed by district president.

Northwestern Texas.—Conference convened at Oklaunion, Texas, March 7, A. J. Moore presiding, E. B. Stafford secretary. Oklaunion and Beaver Branches reported. Ministry reporting: A. J. Moore, C. C. Holcomb, J. H. Amend, G. W. Wilcox, E. B. Stafford, Charles B. Stringer. Bishop's agent, A. J. Moore, reported: Receipts, \$2570.80; expenditures, \$2591.90; balance due agent, \$21.10. Audited and found correct.

Western Wales.—Conference convened at Llanelly Saints' chapel, February 7 and 8, 1903, G. T. Griffiths and J. W. Rushton presiding; Henry Ellis secretary, assisted by F. J. Pierce. Ministry reporting: G. T. Griffiths, J. W. Rushton, William Lewis, F. J. Pierce, John Davis, Evan Lewis, David Lewis, William Davis, Henry Ellis, David Thomas, J. O. Evans, David Morris, David Edmunds, John Lalathiel, John Morris, Howell Jones, David Edwards. Branches reporting: Llanelly, Pontycaetes, Aberaman, Penegraig, Morriston. Bishop's agent reported: Receipts of tithes and offerings, £11 2s; expenditures, £8 16s 10d; balance on hand, £2 5s 2d. Missionary fund: Receipts, £18 15s 1d; expenditures, £15 5s 9d; balance on hand, £3 9s 4d. Audited and found correct. Delegates to General Conference: G. T. Griffiths, J. R. Evans, J. E. Meredith, Evan Lewis. Officers elected: William Lewis president, H. Ellis, secretary, Arthur Edwards treasurer, H. Ellis sustained as Bishop's agent. The authorities of the church were sustained. Adjourned to Penegraig, May 30 and 31, 1903.

Independence Stake.—Convened at Holden, Missouri, March 7, 1903, at 10 a. m. Presidents G. H. Hulmes, W. H. Garrett, and J. D. White in charge. W. W. Smith was elected secretary pro tem., assisted by M. Eunice Smith. Branches reporting: Chelsea Park 76, Lees Summit 56, Holden 166, Second Kansas City 123, First Kansas City 132, Armstrong 273, Independence 1242, Knobnoster 38, Argentine 22, Pleasantview 39, Post Oak 34, Northeastern Kansas City 21, Burtville no report. Ministry reporting: J. C. Clapp, L. R. Devore, H. H. Robinson, G. H. Hulmes, W. H. Garrett, J. D. White, Roderick May, A. H. Parsons, W. H. Pease, C. F. Scarcliff, B. J. Scott, Ellis Short, W. H. Williamson, Robert Winning, John Johnson, N. B. Ament, N. Abrams, E. Harrington, C. DePuy, J. J. Emmett, A. L. Gurwell, J. J. Harvey, John Hawley, G. H. Hidy, D. E. Hough, C. E. Miller, William Newton, H. Resh, W. O. Skinner, H. B. Sterrett, E. Tucker, F. C. Warnky, D. F. Winn, P. C. Bernard, N. Conklin, H. G. Cresse, E. Etzenhouser, George Edwards, Theodore Grabske, H. E. Houts, W. O. Hands, J. W. Layton, D. L. McCarty, A. H. Mills, A. Morgan, J. M. Money-maker, Thomas Newton, J. C. Nunn, J. H. Stratton, R. G. Smith, H. T. Curtis, A. E. Weidman, James Atkinson, Lester Brackenbury, F. J. Gerber, G. W. Hancock, F. Koehler, M. M. Leaton, S. A. Madden, Thomas A. Mauzey, B. E. Monroe, A. Milott, B. F. Resh, F. O. Thompson, J. E. Smith, Wesley Raveile, B. C. Smith, R. O. Drake, W. S. Brown. Bishop reported: Balance on hand last report, September 1, 1902, \$402.33; receipts to February 28, 1903, \$6,717.92; expenditures, \$6,476.20; balance on hand, \$644.05. Audited and found correct. Delegates to General Conference: G. H. Hulmes, W. H. Garrett, Wesley Lovelace, Ida Stewart, D. E. Hough, Henry Houts, L. R. Devore, W. R. Odell, Nels Abrams, James P. B. Shepherd, Bertha Hands, John Seaford, Mamie Griffiths, G. H. Hidy, Charles Sandy, J. J. Emmett, W. S. Brown, A. L. Newton, Jennie Newton, Belle James, G. D. Needham, W. R. Smith, Ella R. Devore, Fred Scarcliff, J. D. White, H. G. Cresse, Sr. F. O. Thompson, Estella Wight, F. C. Warnky, Ida Pearson, W. W. Smith, Maggie Blair, G. H. Hulmes, Jr., Viola Blair, D. H. Blair, A. Milott, Sr. A. Milott, J. A. Harrington, H. T. Curtis, P. C. Bernard, Ella Monroe, W. A. Blair, G. H. Hilliard, A. H. Parsons, R. May, C. DePuy, J. J. Harvey, John C. Grainger, John Money-maker, Arthur Allen, J. C. Clapp, Henry Resch, George Edwards, Charles Crayne, Amelia Koehler, E. Etzenhouser, Robert Winning, M. Eunice Smith, Sr. F. C. Warnky, Nettie Williams, S. J. Madden, Sr. S. J. Madden, J. A. Robinson, Jr., Sr. William Aylor, Jess Roberts, William Aylor, Ellis Short, Sr. Ellis Short, Sr. Robert Winning, J. D. White, Sr. J. A. Robinson, Jr., Charles May, Robert Parker, Sr. M. T. Short, Frank Criley, D. F. Winn, H. R. Mills, H. H. Robinson, John Hawley, George Hawley, Lida Smith, Dora Young, B. E. Monroe, Edith N. Walker, M. E. Hulmes, Sr. George Edwards, Sr. J. J. Emmett, R. Etzenhouser, W. N. Robinson. Delegates empowered to cast full vote, but in case of division a majority and minority vote. W. O. Hands was ordained elder, the ordination of W. A. Blair to the office of elder was provided for, and Henry Loosmore was ordained priest. W. S. Brown was elected stake secretary. Adjourned to meet September 13 and 14, 1903, at Kansas City.

Philadelphia.—Conference convened in Philadelphia, Pennsylvania, March 7 and 8, F. M. Sheehy presiding, assisted by W. E. La Rue, E. B. Hull secretary. Ministry reporting: W. E. La Rue, G. H. Smith, H. H. Bacon, A. D. Angus, D. C. Carter, M. O. Matthews, H. Carr, W. Atkinson, E. A. Lewis, H. Hargan, I. Humes, J. P. Fowler, W. Lewis. Branches reporting: Philadelphia 132, Baldwin 52. Treasurer reported: On hand at

last report, \$7.18; received \$1.35, expended \$3.50, balance on hand \$5.03. Bishop's agent reported on hand at last report \$349.96, collected \$2,294.20, expended \$1,613, balance on hand \$1,031.16. Delegates to General Conference: W. E. La Rue, John Zimmermann, F. M. Sheehy. Delegates empowered to cast the full vote. The following officers were elected: President W. E. La Rue, secretary and treasurer E. B. Hull, John Zimmermann was sustained as Bishop's agent. Adjourned to meet at Baldwin, Maryland, the first Saturday and Sunday in September.

Utah.—Convened at Ogden, Utah, March 7, 10 a. m., W. H. Kelley in charge, assisted by A. M. Chase, Pauline Higgins, secretary pro tem. Branches reporting: Salt Lake Mission, Provo, and Ogden. Treasurer reported: Receipts, \$4.15; expenditures, \$2.50; balance on hand, \$1.65. Bishop's agent, G. L. M. Brokaw, reported: Receipts, \$436.65; expenditures, \$403.15; balance on hand, \$33.50. Audited and found correct. Delegates to General Conference: H. L. Holt, W. H. Kelley, S. D. Condit, G. L. M. Brokaw, T. Thoreson, W. S. Pender, Flora Phillips, Addie Condit, Fannie Pender, and John Underwood. Delegates empowered to cast the entire vote of district. Present officers were sustained. S. D. Condit's appointment as local historian was ratified. Adjourned to meet at time and place of the reunion.

Clinton.—Conference convened March 7, at 10 a. m., in Coalhill Chapel; I. N. White and James Moler presiding. A. C. Silvers secretary pro tem., assisted by Sr. A. C. Silvers. Branches reporting: Eldorado Springs 126, Walker 24, Nevada 65, Lowry City 101, Lebanon 43, Veve 107, Wheatland 82, Richhill 152, Taberville 38, Coalhill 71. Ministry reporting: G. W. Beebe, Sr., C. P. Welsh, A. Lloyd, C. Quick, A. A. Goff, James Moler, J. T. Higdon, J. N. Stephenson, T. R. White, S. C. Anderson, W. H. Mannering, A. C. Silvers, S. C. Williams, A. S. Leeper. Bishop's agent, G. W. Beebe, Sr., reported: Receipts, \$508.64; expenditures, \$469.83; balance on hand, \$38.81. Audited and found correct. Treasurer reported: Receipts, \$8.72; expenditures, \$1.07; balance on hand, \$7.65. A. C. Silvers was chosen secretary. A request from the Lebanon Branch asking for change of name from Lebanon to Ft. Scott, was granted. Delegates to General Conference: R. T. Walters, Lizzie Walters, W. H. Mannering, Viola Mannering, G. W. Beebe, Sr., C. P. Welsh, Sr. C. P. Welsh, T. R. White, A. Lloyd, J. C. Budd, Dovie Lowe, Mina Kearney, O. E. Johnson, Sarah Snodgrass, William Dukes, Amos Higdon, A. C. Silvers, Iva Keck, Anna Saller, Sadie Dempsey, Pearl Dempsey, Cordelia Wagoner, W. H. Jordan, Sr. W. H. Jordan, Ritta Parsons. Delegates empowered to fill vacancies, also cast to full vote of district and in case of division majority and minority vote. Adjourned to meet at Veve Chapel, June 13, 1903.

Church Secretary's Notice.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE AND CONVENTIONS—NEW ENGLAND PASSENGER ASSOCIATION.

The New England Passenger Association has just given notice of concurrence with the Western, Central, Trunk Line, and Southwestern Passenger Associations, in a rate of fare and one third, round trip, certificate plan, to General Conference and Conventions, Independence, Missouri, April, 1903.

Territory: New England, including a few connecting points in the Province of Quebec. Roads included: Bangor & Aroostook; Boston & Albany; Boston & Maine; Central Vermont; Grand Trunk; Maine Central; New York, New Haven, & Hartford; Portland & Rumford Falls; Rutland Railroad; Washington County Railroad.

Certificates are issued only at certain stations. "If the ticket agent at a station from which delegates or others are expected to come is not supplied with certificates and through tickets to the place of meeting, he may inform the delegate or person of the nearest important station where the certificates and tickets can be obtained, in which case local ticket should be purchased to the point and there obtain certificate and through ticket. It must be understood, however, that persons should arrange to arrive at the station where the certificates and tickets are procured in ample time to allow agent to execute same."

The same general rules announced heretofore will govern. Going tickets in *this* territory may be bought from April 1 to 6. Passenger pays full fare to destination, and must obtain certificate corresponding to every ticket purchased. Those who repurchase tickets from Kansas City to Independence must obtain certificates, and travel over regular steam railway lines—the Missouri Pacific or Chicago and Alton—between said points. A fee of twenty-five cents will be charged for every certificate

signed by joint agent, who will be present at the conference April 8, 9, and 10, and holders must be present on one of said dates to receive certificates from him. Such will be entitled to return tickets at one third regular fare, over same route as going trip, subject to continuous passage, from April 8 to 23, on any of said dates. Certificates should be handed to the Church Secretary promptly on arrival. Names of holders should be plainly written on certificates, to identify them. Going tickets are limited or unlimited, according to rules of roads selling them.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, March 23, 1903.

Notices.

The Reception Committee of General Conference at Independence, Missouri, as prepared to entertain all who attend; but those who apply first always receive the best. Come, we will do the best we can for you. Ammon White, secretary pro tem.

Died.

HOGABOAM.—At Burlington, Iowa, March 13, 1903, Sr. Evaline A. Hogaboam, aged 79 years, 5 months, and 20 days. She was born in 1823 in Erie County, Pennsylvania. In 1840 her parents removed to Pike County, Illinois, where in 1850 she married Alphonso Hogaboam. Of three children born, two died in infancy, but a daughter survives her.

MORGAN.—At Cleveland, Iowa, February 8, 1903, Sr. Elizabeth Morgan, aged 50 years, 2 months, 26 days; born November 13, 1852, in Dowlas, Wales; married to John J. Morgan, January 31, 1867, at Sharon, Pennsylvania. Of this union twelve children were born, of which seven are left to mourn. She was baptized into the Reorganized Church, February 1874, by Elder James Brown at Sodom, Ohio. She lived and died in the cause of Christ. The husband has lost a devoted wife, the children a kind and loving mother. Funeral sermon February 10, by Elder John Jervis.

LACY.—Sr. Emma Lacy united with the church in 1877, being baptized by Bro. W. W. Blair. At her request Bro. H. A. Stebbins preached her funeral sermon, service being held on Sunday, March 15, at Burlington.

CAMPBELL.—Solomon L. Campbell was born August 29, 1825, at Hanby, New York. He heard and believed the gospel in the early days and was baptized in 1850 while on his way to Utah. He settled at North Ogden, and on May 27, 1883, was baptized into the Reorganization at Ogden City by Joseph Wheeler. June 3, 1883, he was ordained an elder by W. W. Blair. While visiting with his son at Lake Point, Utah, was taken with pneumonia fever and died March 5, 1903. The funeral was from the ward meeting-house at North Ogden.

WILLIAMS.—William Alvin, infant son of W. E. and Mary Jane Williams, was born at Cleveland, October 31, 1901; died March 11, 1903; aged 1 year, 4 months, 11 days. Funeral sermon by Elder John Jervis, March 12.

TYRON.—At Pekin, Illinois, March 12, 1903, of dropsy, Sr. Susan, wife of Gilbert Tyron, was born April 16, 1833, in Marion County, Ohio. Two children and several brothers and sisters are left to mourn. She was a faithful Saint for over forty years. Funeral services conducted by Elder J. S. Patterson.

TRAUTER.—John Trauter was born in England in 1819; united with the church some time during the fifties and emigrated to America in 1855. Four years later went with a number of others to Utah; became dissatisfied at the condition of affairs and returned to Iowa City, where he spent his remaining days. Has always advocated the doctrine of the church. Died on March 9, 1903. Funeral in charge of Elder O. H. Bailey.

BROOKS.—At her home near Lamoni, Iowa, on March 6, 1903, after great suffering during eleven years, Sr. Phebe M. Brooks (formerly Corless), aged 56 years, 2 months, and 8 days. She was born near Coldwater, Michigan, and was baptized there in 1864 by Elder James Blakeslee. Married Mr. Henry Brooks in 1868. He died in 1895. Of six children, five attended the funeral, two coming from Indian Territory and one from Kansas. She was a cousin of Sr. S. V. Bailey of Lamoni. Sermon at the house by Bro. H. A. Stebbins, assisted by Bro. Nephi Lovell.

BOOTMAN.—David H. Bootman was killed February 20, 1903, while in the employ of the Frisco Railroad Company; aged 22 years, 1 month, 17 days. Had never united with the church, but was ever ready to defend its cause. Was a noble, hard-working young man. Six brothers, a sister, and other near relatives mourn his sad departure, also a broken-hearted young lady (Miss Emma Reese) to whom he was to have been married in about one month. His remains were interred by the side of his parents, seven miles south of West Plains, Missouri, Sunday, the 22d. Funeral sermon by J. C. Chrestensen.

The Saints' Herald.

ESTABLISHED 1860.

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

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

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

For advertising rates, apply to the business department.

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

KARAHOO.—Noah Karahoo was born March 14, 1860; died at his home near Ottawa, Indian Territory, March 2, 1903; aged 42 years, 11 months, 19 days; was baptized September 21, 1898, by W. H. Smart; was ordained and elder October 22, 1899, by A. J. Moore and S. W. Simmons. After his uniting with the church he kept the faith till the end and was highly esteemed by his brethren and neighbors. Funeral March 3, by Elder H. J. Thurman; assisted by Elder J. T. Riley.

HIDY.—At Collins, Iowa, March 2, 1903, after a long illness, of dropsy, Joanna Hidy; born June 9, 1835, Jeffersonville, Ohio; married Joseph L. Hidy April 10, 1852; she leaves a husband, five sons, and thirteen grandchildren. She and her husband were baptized June, 1871, and their home was always open to the traveling ministry. She was a friend to the poor and needy. By faith she was healed many times. She suffered severely during her last illness, but bore it patiently, and fell asleep peacefully. Though her family will miss her sadly, yet they feel it is for the best. Funeral services in Christian church at Collins, Iowa; sermon by W. C. Nirk.

GRIFFITHS.—At Brookfield, Missouri, February 18, 1903, Sr. Mary A., wife of Edwin Griffiths; was born in Temperanceville, Pennsylvania, April 18, 1867; married December 29, 1883. She was a woman of sterling qualities and devoted to her home and family. She leaves a husband, two daughters, one son, many relatives and friends to mourn. Funeral sermon at the house by Elder F. T. Mussell then afterwards the Knights and Ladies of Security took charge.

GURWELL.—At Fanning, Kansas, February 26, 1903, of pneumonia and neuralgia, Elder William Gurwell; was born January 23, 1831, in Crawford County, Ohio; married Sarah L. Kimble March 4, 1862. To them were born four sons and six daughters; all but one survive to mourn. He was baptized August 11, 1868, by Elder D. H. Bays. Bro. I. N. White was called to his bedside and he informed him he wished to make a statement before he passed over the river of death. He stated he was baptized by Elder Bays, by which he had received a peace to his soul that had never grown dim, and at this time bore his dying testimony to the truthfulness of the work and wished all to know that he died a firm believer in the angel's message brought to Joseph Smith, and hope was brighter than ever to him as he stood at death's door. At this juncture he looked up into his eyes and bore one of the most heartfelt testimonies to the divinity of this work. As he passed away said: "Is this death?" Then close his eyes to earth-life. Funeral services from the Saints' church on March 1. Sermon by I. N. White.

LIVELY.—At St. Clair, Michigan, February 15, 1903, Sr. Mary Edith Lively; aged 18 years, 4 months, 15 days; was born at Prairie Siding, county of Kent, Ontario, October 22, 1884; was baptized September 6, 1893, at St. Clair, Michigan. She was a niece of Sr. and Bishop R. May of Independence, Missouri, and was just entering the bloom of young womanhood, having graduated from the high school in June 1902. She was a great help to the work and will be missed. She leaves a father, mother, three brothers and one sister to mourn. Funeral from the Baptist church by Elder George Green.

SNELL.—At Redickville, Ontario, January 26, 1903, Minnie E. (Mary Elizabeth), daughter of Bro. Martin and Sr. Margaret Snell, aged 20 years, 10 months, 21 days; baptized July 23, 1893, by Elder Frederick Gregory and confirmed July 24, by Elder A. E. Mortimer. Father, mother, three sisters, three brothers, and a large circle of relatives and friends mourn.

WILLIAMS.—Elizabeth, wife of Daniel T. Williams, died at Cleveland, Iowa, February 16, 1903, aged 49 years, 11 months, 27 days. She was baptized at Keb, Iowa, and remained a faithful, devoted Saint until her death. She will be greatly missed

by the immediate relatives and the church. She has gone to rest with a glorious hope of a part in the resurrection of the just.

BLACK.—Lizzie J. Christian was born May 12, 1878, in Clinton County, Missouri; was married to Alyabed Black, January 19, 1898; departed this life August 23, 1902, at Hemple, Missouri, and her remains were laid to rest in Mt. Carmel Cemetery in Clinton County, Missouri, to await the resurrection of the just. She leaves a husband, two children, her parents, many relatives, and friends to mourn her departure. Funeral by J. W. Adams, assisted by A. W. Head.

JETT.—At Knoxville, Arkansas, January 24, 1903, Mrs. M. C. Jett; was born January 28, 1823; married to Thomas Randolph Jett in 1843. She united with the church in the early days in Benton County, Tennessee, and though opposition was strong her faith was never shaken in the latter-day doctrine.

Conference Notices.

Birmingham District conference will convene at Stafford, April 11, at 6 p. m., in the Odd Fellows Hall. All intending visitors should notify Bro. John Dyche, Hawthorne House, Stone Road, Stafford, one clear week before conference convenes. We expect to have Bro. John W. Rushton with us. William Ecclestone, district president.

Ancient Prophecies.

From the earliest times transportation has been an important feature in the development of the church. You will remember what serious times St. Paul had in his travels, and it is curious to note how clearly various forms of transportation of to-day were outlined in the Old Testament scriptures, and especially in the prophecies of a thousand years before the beginning of the Christian era.

For instance, Nahum, in the fourth verse of the second chapter of his prophecy, evidently refers to automobiles, as follows: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

He no doubt had in mind the crowded condition of the street cars and the elevated railways in New York, when, in the eighth verse of the second chapter, he says: "Stand, stand, shall they cry, but none shall look back."—From "Ancient Prophecies Fulfilled," by George H. Daniels, in *Four-Track News* for March.

A Daisy Air Rifle for the Boy

The lad who desires some fun can get an air rifle from the KANSAS CITY JOURNAL as a present.

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Boys, here is a chance to get the fun of your life. Rustle a little and get this gun as our proposition only holds good until June 1, 1903.

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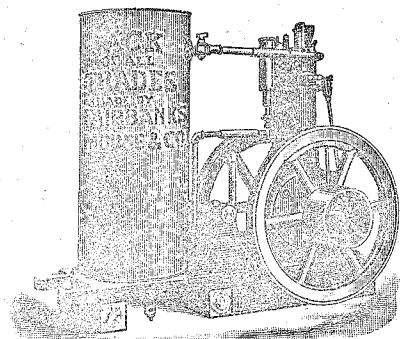
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fully developed at the Graceland camp, and an order has been placed for a complete concentrating plant. A complete report of all the properties and affairs of the company will appear next week as a supplement to the *Ensign*. Every reader of the *HERALD* will also receive one of these reports, by sending a postal card to my address. I will also take pleasure in answering any inquiry you may wish to make, concerning the company's business.

JOSEPH WARD, Secretary,

11-3t Mountain Home, Arkansas.

WANTED.

Homes among Latter Day Saints for two children; one a boy of four years, and one a girl of two years. For particulars write Bro. John Woolsey, Tabor, Iowa. 11-2

The Saints' Herald

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

Volume 50

Lamoní, Iowa, April 1, 1903

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 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

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By notice of the business manager, Bro. F. B. Blair, found in another column in this issue, it will be seen that the business management has established a book-station in England. This will greatly facilitate the work of the publishing department, and our British brethren can secure their book supplies much more quickly than when they were compelled to order all their books, etc., from America. It will be in charge of William R. Armstrong, at Manchester.

Editorial.

A FORGOTTEN CHAPTER ON DUTIES.

In looking over some muniments of the past we found the following chapter of instructions concerning the duties of a president of a district or branch. It is worth reproducing, if for nothing more than the purposes of contrasting with present advanced conditions:

First. The presiding officer of a district should seek to obtain the good will of the congregations and the individuals of which his district is composed.

Second. In securing this good will, he should be humble, faithful, and diligent.

Third. His first duty toward those under his charge, is to seek unto the Lord for wisdom, that he may be aided and instructed to direct the affairs intrusted to him successfully.

Fourth. He should be a firm friend to the truth. His duty under this head would imply that he must speak the truth himself, encourage it in others; and reprove the disregard and the want of it in others.

Fifth. He must be gentle. In this light he must not be heady, highminded, or obstinate, neither in his preaching to the world nor in his demeanor to the Saints.

Sixth. He must be an open, avowed, and honest enemy to wrong, oppression, false doctrines, and false practices. Under this rule of conduct he is authorized to silence elders preaching in his district, transcient or local, if they preach false doctrine, or if they transgress the rules of morality which are known to obtain in the church, and by which the members should be governed.

Seventh. He should preach and secure the preaching of others within his district. If at all practicable, he should travel in his district constantly, opening new fields of labor; filling stated appointments; and securing by a guarded, careful walk and conversation, the favor of the people, that they may be induced to listen to the preaching of the word.

Eighth. He must realize that upon him to a great extent rests the entire moral responsibility of the district. He is supposed to be the representative of the Saints comprising the district. As such a representative, if he is dirty in person, and disorderly and unclean in his dress, so will it be understood are his constituents. He must therefore be clean. If he be rough in language, profane, light, using foul and

indecent language in private, and uncouth language in public, of just such material will it be understood is his congregation of Saints composed. He must therefore be chaste and clean in his conversation.

Ninth. He must be impartial as a judge. Upon this rule he must be closely discriminating in his choice of elders to take charge of congregations upon special occasions. He must not assume a right which is not his. He may preside at branch meetings, but it is not his right so to do. He may preach in a branch, and may call upon the branch authorities to call special meetings. It is their duty when requested by him to call meetings to do so at once, without delay. He has a right to inquire into the standing of any member in the branch, but it is his duty to make his inquiry of the officers of the branch. It is his duty to notify officers of branches of that which he requires of the branch; of all baptisms and confirmations to which he attends in their respective branches.

Tenth. He should give official notice of all specific changes in the business of the district conferences and other matters of general importance. He should see that all branches under his charge are properly instructed as to time and place of holding conferences, and should himself attend the sessions of conference.

Eleventh. It is his duty to encourage the talent in the various officers of the various branches, and upon all suitable occasions call out and uphold those who are of lesser priesthood and talent.

Twelfth. It is his duty to hear every official and proper complaint. It is his duty to discourage and refuse to hear every unofficial and fault-finding complaint; more especially should he do this in the priesthood, more especially still in the elders.

Thirteenth. It is his duty to keep his opinion of the merits of individual quarrels and differences to himself, except when called upon to decide officially; in fact, he is not fit to preside in the trial of any cause concerning the merits of which he has expressed an opinion.

Fourteenth. He should be a thorough Christian. Under this rule we embrace the following list of duties: It is his duty to be a good son, if he have parents; a good husband, if married, if not married he should be a gallant but virtuous gentleman; a good father, if he have children. It is his duty to be courteous and friendly to all, remembering this rule more especially "to the household of faith." Remark: No natural churlishness of temper will make this rule any less imperative. It is his duty to be studious, active, energetic, unflinching: true as a brother, friend, neighbor, citizen, and child of God. It is his duty to be frank, kind, and firm; neither swerving from direct duty by entreaty of friends, nor threats of enemies. It is not his duty to be eloquent and a great speaker, though if he possess these gifts it will

be to his advantage. It is his duty to be sober. No drunkard or dram drinker is fit for this position, and should neither be chosen, nor sustained. It is not his duty to boast or wrangle with those placed under his authority, nor assume dictatorial power. It is his duty to be outspoken against vice. He should give it neither countenance nor quarter; nor while he condemns it, should he rail at individuals. It is his positive duty to refrain from hearing and retailing slander, nor should he circulate evil tales though they be true.

In addition to these duties above recited, we give a "few," from a contributor by him obtained from "they say." We give them insertion though not giving them additional nor official sanction:

"A presiding elder of a district (or branch for that matter) is to know all about everybody in his district (or branch)."

"It is his duty to be up first in the morning, and to kindle every official fire in the district. He is morally and physically, as well as officially responsible for all the doctrine taught in each branch of his district; as well as the moral, physical, social, and official standing of every elder, priest, teacher, deacon, man, woman, and child in the district."

"It is his duty to know everything appertaining to every man's duty, and to see that every man lives up to that duty as he understands it."

"It is his duty to listen to every story which any one in his district may want to tell him, and is to be able to tell at once what the matter is, who is to blame, and what the proper remedy is. In this connection, he is supposed to be able to enforce his decision *any how*, whether all parties are willing or not. Still further, when he hears what Bro. Timothy says about Bro. Jacob, he is to conclude, of course, that the story has but one side, and he must give his opinion accordingly; in fact, he must not be supposed to have any opinion only according to the first tale which is told." "It is his duty, when visiting a branch, to be sure to go to all the houses in the branch first. The reason for this rule is, if he goes to any one of them *first*, he is partial to the Saints in that house and the rest may be offended." ("Traveling elders will do well to make a note of this.")

"He must make it a rule to retail in every house which he visits, and he must visit all in his district, everything which he has heard said about the inmates of that house, by those of every other house that he has visited. You see if he does this, he will have ample room to exercise his authority as presiding elder, by empaneling courts of elders to try offenders, etc."

"It is his duty to consult his own feelings in all his official acts, and is to remember that he is the one in authority, and the people must submit."

"It is his duty to be eyes, hands, head, heart, lungs, legs, and tongue for all the officers of the dis-

strict." "He is to bear the blame if any of them refuse or neglect to preach, when called upon or not." "As often as possible he is to ask all of them to occupy the stand at once; and if he find a *good, reliable, faithful, willing man* in the district, or in a branch, he is to let appointments remain unfilled, and make no new ones for this man to fill, if there is a seventy, or high priest in the district, no matter whether the seventy or high priest can not or will not fill said appointments." "He is to preach upon all and every possible occasion;" "must never be tired in body or mind; must bear all his own traveling expenses, work all the daytime with his hands, sit up nights to study the Scriptures, must go at calls of the sick in every direction, in all kinds of weather, and at all hours of the night; must have all power over sickness in his own person, and must cure in every case, or he is in fault and is not living right."

"It is his duty to be as eloquent as Paul, as persuasive as Peter, as patient as Job, as wise as Solomon, as meek as Samuel, as strong as Samson, as loving as John, as faithful as Daniel,—in short, just think of all that the ancients were and all that they were not—and that is the man."

"Now readers of the HERALD, we have been considered by many as lacking in the learning of the law, as the earlier sages of the work held its construction; but we have offered the foregoing instructions upon the duty of a presiding officer of a district, with the view of carrying some definite idea to the minds of those who might be wishing to provide themselves against their day of need."

If any of you find any duty named above which is not in accordance with law, do not obey that rule. If on the contrary, you find any or all of them to be according to law, go and discharge them if you be a president of a district or branch.

And if not an officer in charge of either branch or district, take into consideration what has been suggested by some writers that it is the duty of every Saint to make himself acquainted with the whole law that he may be in condition to know the duties, privileges, and prerogatives of every officer in the church that he may advise, admonish, check, or reprove any who may need it; and also be able to act in any respective calling, or office in an acceptable manner to the church and to God, according to law.

WAS IT SACRILEGE?

On January 23, 1903, Doctor Edward Everett Hale, of Boston, a well-known minister of the Unitarian denomination, partook of the sacrament at the altar of the Protestant Episcopal Church, the Bishop of Western Massachusetts offering the bread, the Bishop of Maine the cup.

Of this act of Dr. Hale, the *Living Church*, of Milwaukee, the High-Church Episcopal organ, after

eulogizing the Reverend Hale states: "But he is not a communicant of the Protestant Episcopal Church in America; nor of any church in communion with that church; he is 'not confirmed, or ready and desirous to be confirmed;' and more than all, he openly denies the Deity of our blessed Lord and Savior, Jesus Christ, whom Christian folk, ever since Saint Thomas, the Apostle, have worshiped as the Lord and their God. Bearing this in mind, we unhesitatingly avow that the act was sacrilege, and we deplore it inexpressibly."

This is strikingly curious coming from the source it does. If Doctor Hale, philosopher and *litterateur* as he is known to be, of a lovely character as a man, and a believer in one God, is not the religious peer of the High-Church ritualist who believes that Jesus and God were and are but one Lord and God, and should be worshiped as such, we fail to see the supposed fitness of the sentiment obtaining among the various denominations of so-called Christian worshippers, that each is an integral portion of the body of Christ, no one of them all having a preëminence over any other. Hence, though Doctor Hale is a representative of one extreme of opinion on the subject of the Godhead and the Protestant Episcopal churchman may represent another extreme, both should be permitted to stand at the same table and partake together of the emblems which ought to mark their unity. If both extremes discern, each in the other, the Lord's body, why should they not meet on an equal footing at the same table? If those sage religious teachers, the Bishops of Western Massachusetts and Maine, were willing to offer the emblems of the sacrament to Doctor Hale, though he was not of their way of belief, the *Living Church* has no call to style Dr. Hale's act as sacrilege.

QUESTIONS AND ANSWERS.

Do you think it is right to make a practice of administering the sacrament to little children who have not yet reached the years of accountability?

The rule given in regard to the qualifications of those who are to be permitted to partake of the sacrament is that they shall "discern the Lord's body" and that none shall partake unworthily. Children under eight years, except in vary rare instances, are to be accounted as worthy; but it is not held that they discern the Lord's body. It is not a practice of the officers who pass the emblems, as a rule, to offer the emblems to children, though we have known of an officer now and then who did not think it out of place to permit children to partake.

Should it be considered a test of fellowship, for a member to be an actor on the stage of a theater, as an occupation?

We think not. Branches may have adopted such rule, though we have not seen any. There is no church rule upon the subject.

How can we explain the difference between a stage perform-

ance in a church entertainment and the common theater, where admission fees are charged for both?

We do not know. The morality of the one is about the same as that of the other. A great difference may lie in the character of the play itself. We do not know that an explanation is necessary.

Should it be considered any worse for a member to be an actor on the stage, than for another to go and see him act?

We think not.

In what light shall we consider members who place their names on other church records, and withdraw from the associations of the Saints?

It depends upon the circumstances. The general supposition would be that they had lost interest in the church from some cause; or had changed in belief.

Should we consider going to balls, and dancing, to be unchristianlike conduct?

There are two conference resolutions on the subject, numbers 317, 377.

"That the practice of dancing should be discouraged, and that the members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel?" "That we consider the practice of dancing and card playing as unbecoming to true Christians, and should be avoided by all Saints."

How should a member who is the head of a family, be dealt with, who uses bad language, absents himself from the meetings, goes hunting on Sunday, uses tobacco and gambles? Should such a person be tolerated in the church on account of his family who may be good members?

We suppose such a member would be liable to a charge of walking disorderly or unchristianlike conduct. The worthiness of the family would be part of the circumstances of the case.

Will the parable, "let the tares and the wheat grow together," apply in this case?

The application is of doubtful propriety.

Should it be considered unchristianlike conduct, or test of fellowship, for a man and wife to separate, and divide their property, when they find that they can not live agreeably together?

No. Better to separate and live decently and in peace, than to live and behave disorderly together.

After such separation and division of property, shall the wife have claim upon the husband for support, where there has been no divorce granted?

It would depend largely on the conditions of the separation, and the circumstances. The liability for support would be a question for the courts of the land.

Should a faithful minister for *Christ* be considered unworthy to preside in the assemblies of the church, because one or more of his family choose to turn away from the church and follow after the world?

No; he should stand upon his own record and merit. If in good standing himself and he be otherwise qualified to preside he may do so with propriety.

Is it proper to apply the "mark of the beast," and "bundles of tares," to labor organizations?

That depends upon the viewpoint and the occasion. Some labor organizations are exercising a great deal

of despotic power in places. It is a question of private opinion of the speaker; and it is of doubtful propriety. There is no common understanding, or rule of the church on the subject, and it is not likely there will be.

In consideration of the fact that in large cities where *labor* is so organized that a mechanic, and very often common laborers can not get work without joining some *labor union*, is it wrong to join such organization?

That is a matter of individual judgment. On general principles, it is not wrong. The principle by which such a condition of things exists, as to make such action of the individual necessary, is wrong, being an interference with the exercise of personal freedom and rights, and will finally be so held in the courts. The commission before which the parties involved in the late strike in the anthracite coal regions were lately heard, has already found that such interference with individual, personal action is wrong and can not be tolerated in law or justice.

One of those sending these questions writes, "These questions are asked with true purpose, and for the benefit of all that want to keep God's law." To this we add that we answer them without reference to any knowledge we may have of the local conditions at the point whence the questions come. The questions are answered without any intention that the answers shall be taken as decisions upon the persons who may possibly have been in the mind of the questioner when he wrote; nor are they intended as bases on which actions against those whose conduct may not be in strict accord with the opinions expressed, may be planted and prosecuted. The right of judgment in regard to personal conduct may not be rudely interfered with. Cast iron rules can not make the mind and heart of the believer better.

Right conduct is the result of right thought and intention, not of the rigid enforcement of another's opinion. Some general rules may be made, but none is of such a nature as to apply to every phase of human thought or form of action. The church has not attempted to reenact the Mosaic code, and we sincerely hope it will not, but leave the office work of the Spirit to be wrought out in the life of the Saints. "Whatsoever things are lovely and of good report; think on these things," and do them.

PUBLIC HOUSES IN ENGLAND.

A possible clue to poverty in England is afforded by the following:

Leeds has one public house for five hundred fourteen inhabitants, Manchester one for two hundred fourteen. Birmingham and Liverpool have about the same proportion, less than one in three hundred, while Dudley, Southampton, and Chester have one each for less than two hundred. There are more than fourteen thousand licensed houses in London and the average is one to four hundred forty-six inhabitants. The taxable value of these houses is nearly six times that of all the schools in the same area and one twentieth of the whole valuation of the British metropolis.

PALMYRA EDITION BOOK OF MORMON RARE.

We have received from the Chicago Historical Society a pamphlet in which credit is given for various donations to the society. It gives a list of books donated which "are of particular interest," and in that list is the following:

"The Book of Mormon," Palmyra, New York, 1830; first edition; very rare. William Gowans said of this work: "A copy of the original 'Book of Mormon' is, without doubt, the scarcest book published in the nineteenth century, which has obtained any kind of a reputation. Of all the volumes I have seen, handled, and sold, and they are millions, I have never seen [more than one copy]."

SYDNEY "TELEGRAPH" GIVES BRO. GILBERT CREDIT.

The *Daily Telegraph*, Sydney, Australia, in its issue of February 19, contained an account of the disaster in the South Sea Islands, in which account the following appeared:

The principal trouble was the shortage of water, all the water tanks being destroyed, and the water holes being spoiled by the salt water. However, here the ingenious Yankee came forward in the person of Mr. Gilbert, an American missionary. This gentleman, with great trouble and very poor assistance from natives, rigged up a condenser from tanks and a piece of tubing from an iron bedstead. With this crude apparatus Mr. Gilbert was able to distill enough water to keep the inhabitants from perishing from thirst.

EDITORIAL ITEMS.

Sr. Emma Bell wrote from Spokane, Washington, March 21: "The 'silent messengers' are welcome visitors at our home every Monday. Husband and I joined the church last April, and desire to live true to our covenant. I want to do some good in this grand work, if nothing more than to bring my little ones up ready to accept the gospel when old enough. There is none of our relatives in the church. Pray for us, Saints."

By clipping from the *Muscatine Journal*, Iowa, we note that Bro. J. W. Peterson has been doing some baptizing there, and that he has also been making plain the differences between us and the Utah people. A fair report of some of the meetings is given by the *Journal*, accompanied by our epitome of faith. Of the baptism the *Journal*, after telling how Bro. Peterson led the way into the chilly water, said: "Cakes of ice, some of them many feet across, floated by a few feet away and were wafted lazily down stream past the spot where the religious rite had taken place, and within a few moments after the ceremony had been finished the place where Reverend Peterson had stood was filled with pack ice."

J. H. Camp writes from St. Joseph, Missouri, that he is enjoying the blessing of God, in health and comfort, and that he is seeing God's power "made manifest in the protection of his people."

On March 16 Alvin Knisley wrote that he and Bro.

Mortimer were holding services nightly at Elimville, Ontario, and expected to do some baptizing.

In the *Bay City Times*, Michigan, for March 15, Bro. William Dowker has an article in defense of the work.

Sr. M. C. Hannah, of Anaheim, California, writes appreciatingly of the HERALD, and does not see how in the face of all that has been published people can be ignorant of the fact that there is a difference between the Reorganized Church and the Brighamites. She also admonishes the wives of our missionaries to be cheered in their lonesomeness by the fact that their absent companions are engaged in a noble work.

The "Bulletin of Iowa State Institutions," volume 5, number 1, as published by the Board of Control, has reached us, and we find in its contents many things of interest, there being many able articles therein, by competent writers, on subjects which ought to be of considerable interest to the average citizen. Unfortunately, however, much of the matter published by the State is too often considered useless by many. A glance only at the contents of the "Bulletin" just issued, ought to convince any one of its value.

Bro. Lester Passman, 24 Baden Street, Rochester, New York, would be pleased to have any of the Saints call on him.

R. C. Evans reached Lamoni March 25, to participate in the consultations of the First Presidency. He reports church affairs in Canada in fair condition.

There will probably be quite a large delegation of Lamoni Saints in attendance at the conference in Independence, Missouri.

By clippings sent us by J. L. Edwards, taken from the *Boston Globe* for March 16 and 17, we learned the sad news that Sr. Julia E. Toombs, of Providence, Rhode Island, was killed on her way to church Sunday, March 15, by W. S. Morse, a demented United States navy man recently discharged from the United States steamer Wabash. The murderer knew her custom of attending the Latter Day Saint Church services, and laid in wait. He fired three shots from a thirty-eight caliber revolver into her back, each shot sufficient of itself to cause death. She lingered only about ten minutes. We deplore the sister's untimely death, and our sympathy is with her family and the Providence Saints.

Public Opinion contained a concise review of President Joseph Smith's article in the March *North American Review* on the polygamy question.

We acknowledge receipt of a most beautifully illuminated invitation to attend the "celebration of the one hundredth anniversary of the acquisition of the Louisiana Territory to be commemorated by the dedication of the Louisiana Exposition, St. Louis, April thirtieth and May first and second, nineteen hundred and three."

Original Articles.

GRADED TEXT-BOOKS FOR THE SUNDAY-SCHOOL.

It is just a little amusing to see how some opposed to the graded text-books have set up "men of straw" and then proceeded to pommel them and knock them out. One said we proposed to use the text-books instead of the Bible, and proceeded to show up in very eloquent style the fallacy of such procedure. Has any advocate of the text-books ever hinted at such an idea? On the contrary we urge a closer study of the Bible, and not the Bible only but also the other scriptures as well. One said, "We tried the Question Books and the Compendium, and we do not want to go back to them." Neither do we, and we have not said so.

One objector has said these books would be as large as the Church History and would cost one dollar and a half, and it would be unhandy to carry around. Who said we would have such ponderous volumes? We have not hinted at such an absurdity. All the suggestion as to size and cost made by the affirmative has favored small volumes at small cost.

Now as to gradation. "Can not be done." As if that settles it. Does it? We have not said what the basis of gradation should be. We do not insist that technical gradation to the extent of the public school is practical; that we should have written examinations and rigid per cents. But we do insist that there might be more grading than at present, and that a basis could be worked out both practical and beneficial. Because no one has as yet given us in detail such a system does not justify the statement, "can not be done." The Sunday-schools are different from the secular schools, and the system would have to be materially different. Of course it would. But can we not have something different. By the way, who said it should be like the public schools?

One said there is no interdependence in gospel subjects, not a question of how I learn faith, "by Elisha praying for rain," or "touching the hem of his garment." Of course it is not a question of *how* one shall learn faith; but it might be a question worth considering as to *when*. Should faith as a principle be taught before eternal judgment or after it? Is there no sequence in the order in which it would be better to teach the principle of truth? Or is it better to have a little bit on faith to-day, and a little bit of resurrection next Sunday, and then some second coming of Christ the next, followed in haphazard by baptism, the gathering, laying on of hands, and so on? This is the real question.

"Christ used no system," says one. The greatest of all teachers used no system? Then the author of the above statement says he taught just what seemed necessary and desirable at the time. Ah! that would be system, the grandest of all. The opposite to that would be to teach something marked out for a certain

Sunday whether either necessary or desirable. The same author then continues, "Why did not he have a beginning point and an ending point?" He did. The beginning point was the knowledge already possessed. He always began at a point of comprehension based upon something known; and the ending point was when the lesson was learned. Our fondest wish is that we might learn to be as systematic as he. If he perceived one had faith he did not teach faith, but lead on to the advanced principles. We teach the lesson of the day without due regard to what may be already known relating to it, and pass on without determining sufficiently whether the lesson is learned or not.

If teachers will come to the teachers' meetings for no other reason than to get the lesson, it is a sorry thing for the school. Such teachers will not as a rule give further thought to the lesson. What a time this ought to be for the superintendent to sound the depths of the teachers, to find out what they know, and to help them in their individual perplexities—the true leader getting acquainted with his subordinates, planning for the campaign and the like—"the power behind the throne." Considering the financial side of the question, we agree that we should not "kill the goose that laid the golden egg." We agree that money is necessary to carry on the Lord's work, and that we should guard closely the goose referred to; and if our association could not be self-sustaining by such a change then it would be unwise to change. I say self-sustaining. I deny that we ought to make any effort to accumulate so we might give to the college and church at the expense of doing our best for our children in the way of gospel education, and I do not charge that any one has said we ought to do so. But while gold is desirable and necessary in its place, there is something of vastly more value than that. It is above price, more precious than rubies, a gift from God bestowed as a reward for diligent search and humble effort. Wisdom! There is nothing compared to it in this world, and it is the priceless boon which alone will qualify us for the better life.



"WHEN A MAN HAS NOT A RIGHT TO HIS OWN OPINION."

Canon Knox Little gave the first of a series of Lenten addresses in Saint Ann's Church, Manchester, yesterday. He said it was sometimes maintained that men were not responsible for their belief, and that every man had a right to his own opinion. In one sense that was true, but in another it was false. A man had no right to a doubt as to the truth of Euclid's axioms and postulates, because such a doubt would be founded on moonshine, and he had no right to an opinion about eternal things unless that opinion was grounded on the revelation of God. The church was, after all, the teacher in regard to intellectual difficulties touching high things.—*Yorkshire Evening Post*, March 3, 1903.

The above is significant and of value as denoting the trend of current thought, and marks advance in the views of some at least in authority in high places.

Canon Knox Little is to be congratulated on the stand he has taken, and we wonder what the result will be of the clear and emphatic limitation of human speculation in relation to divine concerns, coming as it does from this well-known and recognized authority in the Anglican Church.

The principle couched in the language of the Canon is just what we as a church have held and laid down as an inviolable and rigid principle: religion as a science has its own standard of evidence framed and fashioned by God, the author of the science of spiritual evolution. Hence, whatever speculation or opinion is ventured, no matter from whence it comes, or purports to come, must be carefully and faithfully analyzed and contrasted with the accepted standard. If found to fall short of or contradict any principle or law contained therein, to accept and indorse such opinion is injurious if not disastrous to the interests of mankind both now and hereafter.

If it be considered equally as foolish to doubt the eternal verities and principles of God's revelations, as to doubt the axioms and postulates of Euelid, why not accept the inevitable conclusion, which is equally axiomatic as the premises?

That a church, or sect, or person teaching opinions contrary to, or short of the accepted standard, is not only vanity and foolishness, not merely a passive stumbling-block to the end in view, but is actually potential in frustrating the grace of God, producing disappointment and atrophy, instead of peace, joy, rest, and life.

It is not consistent to raise the cry of bigotry, nor contraction or narrowness of mind, when such a position is taken. Just as consistently could the charge of narrowness be raised against any of the sciences within the range of our knowledge to-day; yet it is never done nor would it be heeded if it was raised. The relation of cause and effect is the foundational and elementary law of science in all aspects and phases. To produce any effect an adequate and corresponding cause must be found. The method by or according to which that result or effect is produced is recognized as the law or science of that particular specie of phenomena. Opinions and speculations contrary thereto are always rejected.

It is a matter of surprise, that men whose lives have been spent continually in investigating physical phenomena and endeavoring to discover the cause, and failing that, the method of its production daily treading the avenues of erudition offering to redundancy fruits and flowers of education and instruction, should have been blind so long to the fact, that not only are the phases of modern theology in many aspects in opposition to the revelations of God communicated to man, but are also outstanding anachronisms in this era of advanced scientific research. It is not to be wondered at that such men as Professor Hackel, Alfred Wallace, and many others,

should be astonished, that compared with the astounding revelations and discoveries in physical, psychological, chemical, and mechanical sciences and their practical application to technical science, industry, and commerce, the affairs of sociology and ethical evolution are in a state of elementary crudity. They more or less emphatically ascribe this to the serious and disastrous errors of ecclesiastical polity and creed; "the irrational superstition that lays the foundation of a perverted Christianity."

It is useless to invite men acquainted with the law and method of God in the physical and metaphysical realms to take hold of, believe, and adhere to a religion that does violence to every known principle; to turn aside from a universe of law and order, cause and effect, and accept a realm of chance, necromancy, and chaos. Sincere belief, heroic faith in a wrong principle, can not convert the wrong into right; neither can the most implicit faith in a wrong method produce correct results. It is a primary law in all relations of life that in order to produce a right and proper result, there must be sincere and practical faith in a proper and correct method.

Yet while in temporal and commercial pursuits men fervently and religiously believe and practice this as far as possible, when they turn to religion and spiritual development; reason and common sense seemingly are abandoned and they enter into the region of esoteric occultism; leave science and enter into the tortuous labyrinths of human speculation.

Law, method, and rationalism have been excluded from religion for centuries; spiritual evolution has been regarded as phenomenal and casual, instead of a scientific result, the product of obedience to law. In the language of Henry Drummond, "While all natural phenomena has been brought and classified within the realm of law, religion has been the great exception." Here is the reason why men of culture and science have looked upon religion with doubt and suspicion. The "Reign of Law" has so widened, extended, and comprehended, that all is now within its influence and embrace. Why should religion be exempt?

If the startling and lucid statement of Knox Little had have been known and understood earlier, many doubtless would have been saved from the cold, icy embrace of infidelity, or the despairing doubts of agnosticism.

The question we ask with increasing curiosity is, "Will the masses profit by this simple, common-sense exposition of the situation?"

It cannot be regarded as a modern discovery, that spiritual phenomena was subject to law. Centuries ago David, in the rich eloquence of inspirational simplicity enunciated the fact that spiritual conversion came as the result of obedience to God's law; "The law of the Lord is perfect, converting the soul,"—Psalms 19: 7

Can anything short of perfect method produce a perfect result? Could anything but a perfect method be introduced by God whose salient characteristics are perfect love, perfect wisdom, and perfect power? Can finite man even hope to prove a successful competitor with God in the production of a more perfect or efficient law, method, or process by which a perfect salvation is to be obtained? If not, then why jeopardize our eternal welfare by giving credence (whether resulting from sentiment or prejudice, no matter,) to a confessedly inferior and self-evidently imperfect method or law? No matter how sincerely we believe and conform to an imperfect method, only imperfect results would be acquired.

There can be no allowance, no acceptance of anything just as good. It must be the one perfect, God-given means, or the end can not be reached. There can be no toleration of the foolish, popular sentiment, "It does not matter what you believe, just so long as you are sincere." In the language of Canon Knox Little such a statement is "moonshine." Not only must there be the establishment of a perfect law or method, but there must be faith in that law, and also continuous obedience to its principles. Until the law is practiced it is simply the negative, but when joined or coöperated with the faith and obedience of a human soul as the positive, it becomes a power—the power of God; the result—salvation.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25. Cause, method, and effect stand out marvelously conspicuous in this scripture.

Cause: Investigation, faith, and obedience.

Method: God's perfect law; that is, the gospel; doctrine of Christ.

Effect: Liberty, blessing, salvation.

"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:2. Could we have a clearer scientific exposition than the foregoing?

Instead of salvation being produced phenomenally, casually, esoterically, it comes scientifically, is casual and rational.

We earnestly indorse the sentiment of Canon Knox Little, and trust it is the harbinger of better times and deeper thought in religious concerns, and will assist in dispersing the clouds and mists of prejudice, that we may hail the dawning of a brighter day, luminous with the rays and beams of truth and life.

March 5, 1903.

JOHN W. RUSHTON.

Not lightly, rashly would I speak,
Nor waste the words, though purpose weak,
But e'er sincerely would I say,
The truth I live from day to day.

—James Buckham,

Selected Poetry.

The following poem we clip from a paper that credits the poem to Sam Foss. It is well worth reading:

"The Calf Path."

One day through the primeval wood,
A calf walked home as good calves should:
But made a trail all bent askew,
A crooked trail as all calves do.
Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail
And hereby hangs my mortal tale.
The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-weather sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him too
As good bell-weather always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.
And many men wound in and out
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path.
And still they followed, do not laugh,
The first migrations of that calf.
And through this winding woodway stalked
Because he wabbled when he walked.
This first path became a lane
That bent and turned and turned again;
This crooked lane became a road
Where many a poor horse with his load
Toiled on beneath the burning sun
And traveled some three miles in one.
And thus a century and a half
They trod the first steps of that calf.
The years passed on in swift fleet
The road became a village street.
And this before men were aware
A city's crowded thoroughfare.
And men two centuries and a half
Trod in the footsteps of that calf.
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
A moral lesson this might teach
Were I ordained or called to preach.
For men are prone to go it blind
Along the calf paths of the mind.
And work away from sun to sun
And do what other men have done.
They follow in the beaten track,
And out and in and forth and back,
And still their devious course pursue
To keep the path that others do.
But how wise the old wood-gods laugh
Who saw that first primeval calf.

Come, Play Me That Simple Air.

Come, play me that simple air again
I used so to love in life's young day,
And bring, if thou canst, the dreams that then
Were wakened by that sweet lay.

The tender gloom its strain
Shed o'er the heart and brow,
Grief's shadow, without its pain—
Say, where, where is it now?

Sweet air! how ev'ry note brings back
Some sunny hope, some day-dream bright,
That, shining o'er life's early track,
Filled even its tears with light.

The new found life that came,
With love's first echoed vow,
The fear, the bliss, the shame—
Say where, where are they now?

But sing me the well-known air once more,
For thoughts of youth still haunt its strain,
Like thoughts of some far fairy shore
We're never to see again.

Still, those loved notes prolong;
For sweet is that old lay,
In dreams of love and song,
To breathe life's love away.—Thomas Moore.

Mothers' Home Column.

EDITED BY FRANCES.

Prepared Reading for April Meetings of Daughters of Zion.

The following reading is prepared from Bulletin No. 112, United States Agricultural Department. Parts of it are quoted in the language of the Bulletin, while other parts are extracted from, or condensed to suit our purpose, namely, to set forth in as concise a manner as possible the value and necessity of good bread in our homes.

"There is hardly any food except milk which is so universally used as bread; and not only is it now used almost everywhere, but since history first began, it has in some form or other made one of the staples of diet among all but the most savage peoples.

"Except among the lowest savages and the extremest climates some kind of grain is recognized as necessary food, and bread furnishes it in one of its most convenient forms—that is, a form in which it yields the greatest amount of nourishment for the least labor and cost. No wonder then, that the more intelligent a people the better bread they make.

"The reason for this importance of bread is very simple. Ever since the far-off days when our forefathers first found the wild cereals, or began to cultivate them, men have known that food prepared from them would support life and strength better than any other single food except milk. The diet of the poor in India and China often consists almost entirely of wheat or millet cakes or rice, and although in our own land the ease with which we can get other foods, makes bread seem less important. There are still many districts in Europe where the people eat very little else. To a large part of mankind it is still the staff of life, and if they pray for their daily bread they mean it literally.

"In regard to its ingredients, bread is one of the simplest of our cooked foods, but in regard to the changes which the raw materials must undergo to produce a finished loaf, it is one of the most complicated. Flour, water, a pinch of salt, and a little yeast, are all that is necessary to make good bread. The principal steps in the process are as follows: Beginning back in the mill the grain is ground into powder, the coarse parts of which are sifted out as bran, while the finer constitute our flour. The

baker mixes the flour with water and a little yeast or something which will produce the same effect. When the dough is put in a warm place the yeast begins to 'work' as we say, and the dough to rise; in other words, the yeast causes a change known as alcoholic fermentation to set in, one of the principal results of which is the production of carbon dioxide gas. If the dough is well mixed, this gas appears all through it, and expanding leavens or raises it. After the yeast has worked sufficiently the dough is shut up in a hot oven. Here the heat kills the yeast and prevents further alcoholic fermentation, causes the gas to expand and stretch open the little pockets which it forms between the particles of dough, and changes some of the water present into steam, thus raising the loaf still more during the process of baking.

"Flours, as every one knows, are made by grinding the grains of the various cereals, wheat, rye, barley, oats, maize, millet, rice, etc. Of these, wheat is the most important partly because it can be cultivated in any temperate climate, but chiefly, because it yields the flour best suited to bread making, the aim of which is to produce the most appetizing and nutritious loaf at the least expense.

"While the various cereals differ largely in their chemical composition most of them are very similar in the structure of their grains, so that if we study the formation and milling of wheat, we can easily understand the production of flour from others." "The wheat grain has six outer layers which are known to the miller as bran, the total weight of which is about thirteen per cent of the whole. Of these outer layers the first five contain very little except cellulose, a woody, fibrous substance forming the cell walls. When burned, the ash of bran is found to contain a fairly large proportion of phosphoric acid, potash, and small amounts of other mineral matters."

The cereal or innermost layer of the bran, is of all parts of the grain the richest in nitrogenous substances, the chief of which is the cerealine from which it takes its name. The endosperm or inner part of the grain contains, besides the cellulose of its wall-cells, large quantities of starch, a little sugar, and a nitrogenous substance known as gluten. The germ contains nitrogenous substances, sugar, and a very large proportion—nine to twelve per cent of fat.

"Different kinds of wheat, vary as to the amount and quality of the gluten they contain. As gluten is one of the most important constituents of the wheat, the baker should know the character of the gluten in the flour he uses. The so-called 'hard' wheats are rich in gluten of a strong, tenacious character, while the 'soft' wheats contain less gluten and proportionately more starch. The gluten of hard wheat can be mixed with large amounts of water, and produce a large loaf from a comparatively small quantity of flour. Soft wheat, on the other hand, while it does not yield so large a loaf, makes a bread containing less water, and having a milder and more agreeable flavor. It is useful for those interested in milling to know what parts of the grain will be most valuable in yielding a nutritious flour, capable of making a white, well-raised loaf. In considering the nutritive value of flour let us remember the principal kinds of nutrients which the body needs; first, the nitrogenous substances, called protein compounds, or proteids, typified by the white of egg and the lean of meat, and chiefly represented in the wheat by the cerealine and the gluten. These are the tissue-building materials of our food, though they also furnish energy; second, the carbohydrates, principally starch and sugars, found mainly in the endosperm and serving the body as fuel to produce energy for warmth and muscular work; third, the fats occurring principally in the germs of the grain and being valuable to the body as fuel, and fourth, mineral matters seen in the ash, especially that of the bran, and producing materials for the bones, teeth, etc. We must also bear in mind that it is not only the chemical composition of a substance, which determines its food value, but also the amount of nourishment which the

digestive organs can extract from it—in other words its digestibility.”

The abundant cellulose and coloring matter of the bran, if left in the flour, as is the case in graham flour, tend to give it a coarse, dark character, very detrimental to the appearance of the bread. Accordingly, until recently, that flour was quite generally considered best which had the least of the bran in it. Lately, however, much stress has been laid on the nutritive value of the mineral matters of the creatin of the bran, and consequently a great effort has been made to get a fine flour which shall include the entire wheat grain. This effort has resulted in what is known as “entire-wheat flour,” and it differs from the graham flour in that the three outer layers of the bran are removed before grinding, while the supposedly valuable cereal layer is retained in the flour. Such flour can not produce as white a loaf as the fine flour, but that is of little consequence if it is as palatable and more nutritious, but its superior nutritive quality has not yet been proven by experimental tests and it is doubtful whether the cereal of the bran is thoroughly digested by the human stomach; moreover, the sharp, rough particles of the cellulose of the bran are said to irritate the membranes of the alimentary canal, and thus to hasten the passage of the food through the intestine. This would tend to diminish its digestibility, although it might be advantageous in counteracting a tendency to constipation. It would seem then that the value of the bran in flour, unless it can be ground more finely than at present, is at least questionable, and, although there are numerous persons who, judging from their own experience, think it the only fit bread for the human stomach, each one may be left to judge for himself, as in other cases of diet, which bread suits him best. The germ also, though rich in fat and ash, is of doubtful value to the flour, as it tends to darken the color, and its fat occasionally grows rancid and spoils the taste of the flour.

“The endosperm, or inner portion of the grain, is by far the most important contribution to the flour. In its starch lies the chief nutritive ingredient of bread. The gluten, as the principal nitrogenous constituent is called, is equally necessary, and as regards the claim that the bran containing flour furnishes valuable mineral matters and fats, it should be stated that as yet no experiments have been made to test the digestibility of the substances, and until that is done nothing positive can be said on either side. Too much stress should not be laid on the importance of the extra amount of phosphates and other ash constituents of the bran. Fine flours also contain these same constituents, and it is not unlikely that they are more available than in the bran if finely ground. These substances are of undoubted value, but there is little experimental data to show the amount of different ash constituents necessary for maintaining the body in health. It is doubtless safe to say that the ordinary mixed diet of children and adults furnishes abundance of mineral matter.”

Sister Walker: Permit me to say through the “Column” that we all were much cheered and entertained also on Saturday last with the generous handful of letters that came to us that morning, and thank the dear Saints in America for their kind remembrance of us. Yet am not able to answer only a very few at present. Conference and convention work is rushing us, more so on account of much that was prepared having been swept away with the sea at Hikuera.

This missionary house might well be called “The Hive,” all are so continuously busy. Occasionally some native brother or sister comes in and looks forlornly first at one and then another; but none cease their work to talk with them, as much as they desire, and after sitting awhile they quietly walk out again. And in a day, or perhaps a few hours, try it again with no better success. After conference we will give them and our correspondents more time and attention.

Our sacrament meetings have of late been seasons of refresh-

ing from the presence of the Spirit of the Lord, in words of comfort and assurance, causing us to feel sensibly his mercy, and also his power to save in all parts of the world. A cheering thought indeed to the missionaries who must go forth in all nations in these times of trouble. Yet these are the times when the Saints of God are told to “lift up their heads and rejoice, for their redemption draweth near.”

We are thankful to say that all here at the missionary house are well, cheerful and hopeful, and trying to be faithful also; that we may be prepared to meet the sainted mother, and all who have passed on to the other shore and now bask in the light of their Redeemer.

E. B. BURTON.

PAPEETE, March 4, 1903.

Special Notice to Daughters of Zion.

The Daughters of Zion will hold their annual business meeting on April 7, at nine o'clock in the forenoon in Ensign Hall, on West Lexington Street. This hall is the building east of Ensign Publishing House. The sisters are requested to remember the date and make their arrangements to be present. All interested are cordially invited.

ADVISORY BOARD.

We trust that the above notice will attract the attention not only of each member of this organization who contemplates being in attendance at our approaching General Conference, but also of each sister who is interested in the work which this organization is striving to do. If you are a reader of the Home Column and have ever been benefited by anything which it contained, now is the time to express your appreciation of and gratitude for the earnest, unceasing labors put forth by these sisters that your homes might be the purer and better because of the aid they have diligently sought to offer you to that end. Please make a note of the date, time and place of holding this meeting, before you start for conference and when you are there, be sure not to forget it, but go prepared to offer not only the encouragement of your presence but a word of cheer and sympathy which will be most thoroughly appreciated.—ED.

Prayer Union.

Sr. Sydia Supry, of Grand Rapids, Michigan, requests the prayers of the Saints that she may be healed of cancer.

Sr. Mary West also asks for the prayers of the Saints. Last April she was thrown from an electric car, her hip was fractured and she has since not been able to walk without crutches.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Our Present Needs.

Man's needs and man's wants are two different things. A man may need a few things, and, at the same time, he may want a great many things. He may want things he does not need, and he may need things he does not sincerely want.

Some such thoughts as these may have caused John Quincy Adams to write his poem entitled the Wants of Man, a few stanzas of which are as follows:

“Man wants but little here below,
Nor wants that little long,
'Tis not with me exactly so;
But 'tis so in my song.
My wants are many, and, if told,
Would muster many a score;
And, were each wish a mint of gold,
I still should long for more.

"What first I want is daily bread—
 And canvasbacks and wine,
 And all the realms of nature spread
 Before me when I dine.
 Four courses scarcely can provide
 My appetite to quell;
 With four choice cooks from France beside
 To dress my dinner well.

"What next I want, at princely cost,
 Is elegant attire;
 Black sable furs for winter's frost,
 And silks for summer's fire.
 And cashmere shawls, and Brussels lace
 My bosom's front to deck,
 And diamond rings my hands to grace,
 And rubies for my neck."

The writer of the poem goes on through the catalogue of man's wants, but we return to our subject, Our Present Needs.

Whose present needs are we discussing? We understand it to be the present needs of the Sunday-school.

Sunday-schools, as well as individuals, may sometimes confuse their wants and their needs. Sunday-schools, as well as individuals, may want some things they do not really need, and may need some things they do not sincerely want.

In some parts of our district, there may be children of Saints who are not in Sunday-school, and the reason they are not may be that the Saints have no meeting-house of their own, and the people of the neighborhood may not be willing they should have the use of the schoolhouse.

I have read a statement concerning a noted educator. He was very successful in his work of teaching. I have no doubt that, in a good, well-furnished schoolroom, well lighted, well ventilated, well warmed in winter and well cooled in summer, provided with the best text-books and all the apparatus and school supplies he could desire, in a bright, cheerful, comfortable room, he could teach, teach well, enjoy himself, and make the work enjoyable to the majority of his pupils.

But this was not what I read of him. I read that, if you placed him out in the woods, gave him a log for his seat, and placed his pupil on the other end of the log, he could teach and teach well, enjoy his work himself, and entertain and instruct his pupil.

And I have read of One greater than this man. I have read of that Teacher who rose in Galilee nineteen hundred years ago. He taught in the temple and in the synagogues when he was permitted, but it was by the seashore that he taught of the net cast into the sea, and it was by Jacob's well that he taught the woman of Samaria that he has power to give the living waters of eternal life. It was on a mountain that he taught what was, perhaps, his greatest sermon. It was in this outdoor school that he taught lessons in which the fowls of the air and the flowers of the field were his living illustrations, in which was manifested the care of God for the works of his hands.

In Sunday-school work we may want many things. How much do we need, and what do we need? We may think we need a church building, an organ, song books, quarterlies, clocks, bells, blackboards, decorations. We may count the cost of these things, say we can not meet it, and excuse ourselves for having no Sunday-school.

But it is possible to hold a Sunday-school without any of these things, if we consider that the prime object of a Sunday-school can be carried out, granted that you have but two things in right condition, teachers and scholars.

You may have no church building, but you have homes of your own. Why not have Sunday-school at home, or, in pleasant weather, out of doors in some convenient place? The Master did so.

You may have no organ, but you have your own voices to

raise in sweeter music than that of an inanimate instrument, if you sing with cheerful hearts that love God.

You may have no quarterlies, but you have the Bible, and, if obedient children to God, you have the Teacher sent of God, the Holy Spirit, to enlighten your minds and to unfold to you the meaning of the Scriptures. You have the knowledge of the truth in your heart, and you can try to impart your knowledge to others.

I do not wish to be understood to say that it is not a good thing to have good rooms and good supplies for Sunday-school, if we are able to have them. Those things certainly should be helps and conveniences in our work, but they are not absolutely essential.

The success of God's work has never yet depended upon the money in men's pockets. The gospel is preached among the poor by the poor. It is true that money and the things money can buy may assist in our work, but our success does not depend upon our having those things.

God has told us in his word what things are necessary. If we accept his definition, we shall know what our present needs are. Our present needs are what the needs of his work always are.

Our heavenly Father, in defining our needs, says, "No one can assist in this work except he be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever is intrusted to his care."

These are our present needs. We may be teachers, officers, or members of schools well equipped in all material things, but we need to be humble and full of love, having faith, hope, and charity, being also temperate in all things.

We may belong to schools that meet in dingy, uncomfortable, unpleasant quarters, and we may labor under many disadvantages, but we may gain good and do good even there, if we have what our work needs for the basis of success, humility and love, faith, hope, charity, and temperance. And there can be no real success in our work, if these qualities be lacking in us.

The poem from which we have already quoted, after naming many of man's material wants, says,

"These are the wants of mortal man,
 I can not want them long;
 For life itself is but a span,
 And earthly bliss a song.
 My last great want, absorbing all—
 Is, when beneath the sod,
 And summoned to my final call,
 The mercy of my God."

But every true Latter Day Saint has another want still. He wants not only the mercy of God, but also the approbation of God. We hope to hear him say, "My child, you have done well."

Then let us seek to cultivate humility and love, faith, hope, charity, and temperance, and do the best we can with the materials at hand to "build up the kingdom of God and to establish his righteousness."

This is our present work, and more heartfelt consecration of ourselves to this work is our present need.

The *Electrical Review*, not content with being merely up-to-date in a technical way as concerns the advancement of science upon electrical lines, has recently made an improvement in the mechanical make-up of the paper, and now presents to its readers a clean, neatly printed paper, its article headings, department headings, and sub-headings all being in harmony with the body of the page, the whole presenting an appearance marked for its simplicity and pleasing effect. The variety of topics handled by the *Review* makes it an interesting magazine to the reader.

A WOOLEN cloth dampened with gasolene will make the dirt disappear as if by magic when used for cleaning porcelain sinks, bath-tubs or marble wash-bowls.—*Woman's Home Companion*.

Letter Department.

DES MOINES, Iowa, March 3.

Dear Herald Readers: Just following debate with D. H. Bays, I held a few meetings at the Clear Creek Branch near where the debate was held, and to note what value the debate had been to the Saints there fully repaid me for the many tedious hours I had spent in preparing for it, and the time and ability used in conducting it. With the expression of gratitude by words for the great benefit the debate had been to them was associated the hearty hand-shake, and the tear of heartfelt joy. Truly I had become much attached to this little band of the Saints of God.

From there I called at Rhodes, Iowa, where I was blessed in talking to a few of God's children on Sunday evening. On Monday, January 26, I made my first visit to the Saints at Richland Creek Branch, whom I tried to assist and encourage in every way that God gave me ability, and truly I was much blessed,—never more in my life,—and this was all necessary for the good of the tried ones. Since leaving there such reports come as indicate progress, but in some ways not an attainment of spiritual growth to the extent as was desired and sought for. The trials the Saints here have endured during the past year have been very heavy, so much so that in all cases they have not been endured in patience. Let patience have her perfect work, brethren, while we run the race that is set before us. Received great assistance from Elder M. M. Turpen here, as did I also during the debate.

From thence Bro. Turpen went to the stake conference at Lamoni, Iowa, and I to Washington County, near Gracehill, where a great interest had been awakened by the preaching of Elder H. A. McCoy, who had gone there by the urgent invitation of Bro. and Sr. E. L. Moorman, who had through private conversation and the scattering of tracts prepared the way, and who gave a home to the missionary when he arrived. I found an anxious lot of people, many of whom had listened to what they had heard with wonder and astonishment, yet with joy did they receive it. I sent a note to the Moravian minister, Reverend Ronug, to attend the services; which he did, at which service I spoke upon the Biblical evidences of the existences of such a record as the Book of Mormon. He at once felt he was obligated to warn the neighborhood of so gross a deception, and announced that on the next Sunday night he would speak upon "Christianity vs. Mormonism." I attended, he having about fifty or sixty in attendance, while but about two miles away Bro. McCoy was preaching to over one hundred. Reverend Ronug had bought of me the Book of Mormon, and told the people that after examining it he had found it taught morality and virtue, condemned polygamy, and was in fact a clean book, and would do no one any harm to read it, but it was the product of one well acquainted with the Scriptures, a Mr. Spalding as he believed. He made reference to the revelation on the Civil War and volunteered to circulate them to the audience if he had them. I had a score or more with me, and accepted his offer; and while he circulated them I was permitted to circulate other tracts I had brought for that purpose. On Tuesday night I replied, at which time the minister was present. I do not believe he will ever accuse Reverend Spalding of being the author of the Book of Mormon again. Since then he has bought the Doctrine and Covenants.

On Monday I presided at a baptismal service when Bro. McCoy baptized into Christ six repentant souls. On Wednesday, the 11th ult., came to Des Moines on my way to Truro, where I preached, proceeding on my journey the next day. To this place I came to present the gospel in a new place near where resided Sr. Templeton, sister of Elder Frank Russell, who had by her saint-like life won the respect of the Progressive Friends who consented to the use of their church, where under adverse circumstances I occupied, leaving, I trust, a good impression

with all who heard, and believe I did, judging from the expressions of all with whom I conversed, or from whom I heard. Here I found opposition of a very trying character, but I pray and hope that those then effected to oppose may be led to rejoice in the gospel of Jesus Christ. I was cared for at the home of Sr. Templeton, who, with her children, did all to make my stay pleasant.

Came to Des Moines, the 18th ult., and assisted during the conventions and conference held here, during which time one of the most profitable and spiritual assemblies I have ever attended was experienced. The spiritual conditions of the Des Moines District is advancing very satisfactorily, the work in the city being by far in the most satisfactory condition socially and spiritually it has been in for years. Brn. McCoy and T. F. Jones are near Eddyville, where there seems to be a splendid interest, Bro. Turpen is at Runnells, and Bro. C. J. Peters is in Warren County, where quite an interest exists. I close my work in the city Thursday night, then visit Runnells for a few services when I go to Clyde, where the first part of the late discussion was held, and from whence came an urgent invitation to occupy, much interest being begotten through the discussion.

The last two months has been one of much encouragement to the missionaries, and we rejoice because of it.

This year's work has been one of discouragement, conflict, and trial to the missionaries till of late, yet with gratitude we now view the efforts of the past. In every point in the district where labor has been done, there has been progress made except at Perry, and if there has been progress there it is not yet perceivable. While this condition exists yet some noble Saints are living there, who I trust will overcome doubts and discouragements enough to unite in a continued effort to save themselves from this untoward generation, and thus prepare the way for the saving of others, with the same zeal that has characterized their past efforts.

With hope in the final triumph and in the coming of Christ in glory, I am,

Your brother in Christ,

J. F. MINTUN.

OMAHA, Nebraska, March 15.

Editors Herald: Yesterday we baptized here in the city six persons. One man and five youths, the ages of the latter ranging from ten to sixteen. Their conversion was effected by parental influence, Sunday-school work, and ministerial work, but we are sure that the Lord gave the increase as the Spirit seemed to so indicate to the writer at confirmation services.

All goes fairly well and the Saints are hopeful so far as I know. Love to all.

C. E. BUTTERWORTH.

PHILADELPHIA, Pennsylvania, March 12.

Editors Herald: Our district conference met Saturday and Sunday March 7 and 8, at this place. Elder Sheehy, as minister in charge, was present and presided. Statistical reports of the two branches in this district show a small increase in membership over all losses. Bro. D. C. Carter, of Baldwin, Maryland preached a good sermon to us on Saturday evening. Bro. Sheehy occupied at both morning and evening services on Sunday. I preached at five o'clock in the afternoon in a police station near to the church. All denominations hold services there. We had a large crowd present. If it will do no other good it will advertise us somewhat. Our energetic Sr. Hettrick, who attends services there had arranged for me to occupy.

I was invited some time ago to lecture before a society here on the following: "Resolved that Reed Smoot, Mormon apostle, is not a proper person for the United States Senate." I declined to accept the invitation. I knew of no evidence that would prove him to be polygamist, which seemed to be the principal objection against him. By newspaper reports I note that a crusade against polygamy is soon to be inaugurated in this city. Mass-meetings are to be held, the object of which is to "stir

public sentiment in favor of an amendment to the constitution." These meetings are held under the auspices of the Pennsylvania Women's Christian Temperance Union, and the International Council of Women for Christian and Patriotic Service, whose headquarters is at 156 Fifth Avenue, New York City. Doctor Sarah J. Elliott, who is reported to have had some experience in Utah, is to be the principal speaker. I have written some of these parties calling attention to two excellent articles by President Joseph Smith, in reference to polygamy, etc. The "Origin of American Polygamy" is ably treated by him in the *Arena* for August, 1902, and the *North American Review* for March, 1903, contains another article from him on, "Polygamy in the United States. Its Political Significance." I wrote a letter to one of our city papers here a few days ago which was published. In it I inserted the resolution passed by our late General Conference, favoring legislation prohibiting the practice of polygamy. I trust through these various sources that no intelligent person will be so unjust as to misunderstand the well-defined position of the Reorganized Church on the polygamy question. The only legislation that will strike the fatal blow to polygamy will be to prohibit any man from living with more than one woman as a wife. To prohibit "plural marriage" will not do it. The marrying part is as it seems to be, quite insignificant.

During the last year I have done a large amount of correspondence with editors, publishers, etc. I have seen some very good results therefrom. The truth is bound to win its way in time. I think we should keep the matter agitated and our lights burning. The difference between our faith as the Reorganized Church and the institution in Utah, must be well comprehended before we can expect to have the confidence of the people. Whatever we can say through the "press" on that line is potent to our success. Thousands of people do not know there is such a thing as the Reorganized Church. Let us advertise anywhere and everywhere we can.

At the close of the conference year I can say that I think the work in this place has made some progress. My labors have been mostly directed in the interest of the cause in this city. I have had the valuable assistance of Elders George H. Smith and Hosea H. Bacon. Bro. Archibald D. Angus, as priest of the branch has labored willingly and faithfully. Bro. Henry Carr occupies the seat in the watch tower of the teachers' office, and is showing himself to be efficient and capable for service along that line. Our two young brethren, Walter and Edwin Lewis, are filling their office and calling as deacons, in a commendable way. Bro. John Zimmermann acts as Bishop's agent. Bro. O. T. Christy is solicitor for the chapel fund. The debt on our new church is gradually being reduced. Sr. Laura Christy is yet faithfully in charge of the musical part of our services with a number of other willing and able assistants.

The Religio is doing good work under the presidency of Henry Carr. We have good attendance and interest in this department. The Sunday-school cause is moving onward under the direction of Ellsworth B. Hull. We have a "Sisters' Prayer Union and Busy Workers' Society," recently organized. They are doing good in many ways. Sr. Florence Smith presides. We hold priesthood meetings regularly every month and we believe it is a source of much good. Taken as a whole the work is in a good condition and our services are being better attended all the time. Unity and good will prevails, and this is so necessary to progress. Once in a while a few have the boldness and courage to take up their cross and accept the gospel. Three more were buried with Christ in baptism on Sunday, February 22.

Because of the illness of my father I was absent from my field about three weeks. My appointment for the conference year here is near the end. The pleasant and agreeable association with Saints and friends here has endeared them all to me. As we look forward we ponder, what will be our orders for next

year. I feel resigned to do as directed and follow where wisdom's path may lead. However, since I have been in this city now for two years I have thought that perhaps a change would be well. A new man with new talent perhaps could invigorate and inspire new life and renewed activity among the flock here. I expect to leave here about April 1 to attend the General Conference. May the Lord bless his people and prosper his work.

Fraternally,

156 W. Ontario Street.

W. E. LA RUE.

CHICAGO, Ill., March 23.

Editors Herald: Conference year is fast drawing to a close, with its record of failure or success. The summary of conditions in Chicago can not be detailed, but we believe that progress has been made; improvement in some lines, more unity, a better feeling, increasing appreciation of the necessity for discipline and order necessary to the growth and development of the church.

There have been some additions to our number, and the prospect seems good for the future; baptism this week, and others near and deeply interested, and the future prospect good if wise provision is had for the administration of the gospel—the feeding and proper care of the flocks already gathered into the fold. Some, quite a number, of substractions from church membership became a necessity, but it clears the atmosphere of bad odors, while no blood was drawn. A better era of feeling and fellowship, we believe, obtains; spiritual aid, recognition from the only source to which wise people will look for approval, has been vouchsafed.

There is much yet to be accomplished, and the day of perfection for us all is yet far away, and to flatter ourselves that otherwise is the case, is to invite defeat. The constant self-examination which the gospel enjoins is an absolute necessity in order to be able even to listen to proposed suggestions for betterment.

There is nothing more lacking nor more of a hindrance to the unity necessary to growth than a disposition to belittle lawful attempts of others. A lack of love, fellowship, or good will towards those who exercise the universal right of disagreement with us in opinion; tolerance, Christian forbearance, long-suffering, if need be, with those who err ignorantly, and an appreciation of the Spirit of the great Christ-heart that can recognize all the external as well as the internal forces that impel human action, and of the power and force of the last great commandment, "Love one another,"—not a clannish association or fellowship, but the broad and safe gospel contention, that "love is the fulfilling," not evasion, "of the law," for purposes of self-justification.

We may not likely return to Chicago another year as a minister for Christ, but we have learned to love the people and are interested in their gospel salvation. May God, through the conference, send them "wise" "builders." He or they should be a worker or workers, not only with men, and in exercise of physical muscle, but first of all, "with God." It is easier sometimes to exercise a man's legs than his conscience or his brain, albeit the former may oftentimes command or engage the attention of the superficial observer, and judgment be rendered that fails to watch or to take into account the matter of results or consequence.

"The kingdom of God" neither comes nor grows towards permanency with "observation" of the carnal or natural eye. Were any of us ever on board a large, magnificent ocean steamer or vessel as she leaves port freighted with a great cargo of possibilities of hope or fear, success or disaster? In whom are resident, more than all, the responsibilities for a battle with storm and tempest, rocks and reefs, and dangers that may encompass the ship and threaten the voyagers, which shall result in safety or a wreck? Is it with the man down in the depths of the ship, who, ten or twelve hours in a day, may exercise to the limit or

capacity his physical muscle? To the novice, especially in his experience, as on pleasant days, no sign of storm, he is the worker.

Let us go aloft for the day is fair. There is another man, in the cabin perhaps; he is surrounded by pleasant company, and a temporal and social environment for the time, that is in strong contrast to the coal-heaver below, or even the ship's crew attending to their duties. This man is the ship's captain. Now he is on the bridge, watching the barometer, glass in hand, watching the rising and threatening clouds; winds arise and blow, thunders peal, and the tempest is on. To whom do we look for safety when peril is ours? Who is the worker, the thinker, the brain-worker, who bears the responsibility of the care of a thousand souls upon his own heart and soul? Who in times of calm, prepares himself for emergencies, and when they arise, meets them successfully? Who foresees signs of danger and of storm while skies are only streaked with faded color lines?

To successfully combat all the forces that threaten disaster to the ship we call "Zion," can not safely be left to the novice and the inexperienced, the crew nor passengers, nor the man in the bottom of the ship; and no matter what volume of different and introductory advice may come from all or any as to the ship's management or direction, the success of the voyage must depend in a very large measure upon the wisdom, experience, knowledge of men, and of devils, masked behind innocent forms, whose subtlety is not superficially perceived, of the *ship's officers!*

A bad or unqualified man, whose commission as an officer has been forced by a contention not warranted by the law, nor facts which should govern ordinations—one unused to the complications involved in the management of these forces, may fail to guide in safe channels the ship in which our dearest hopes are involved, and ultimately wreck that which he or they were not qualified either by gift or calling to be intrusted with the management of. I have maintained for years, and my convictions grow with the years, that the kingdom of God will never "appear" in its beauty, as fitting illustration of "the law of the survival of the fittest" in church building and government, until we have a larger supply of "wise master builders" at the head of local branches of the church.

The world has the right to, and our people should be educated to demand, a better representation of the greatest ethical and spiritual system of educational possibilities involved in development of gospel resources inaugurated through the angel's message, that is in the world to-day, but which is so lamentably lacking in some quarters.

If "this gospel of the kingdom" is to be preached and stand "as a witness" against the world, it must be of a character that will stand intelligent cross-examination here and at the final bar, if intelligent men and women are to be saved or condemned by it.

Then let us try, every man, "to learn his duty," and then, "act."

Let the deacons who are called of God do that which the law enjoins.

Let the teachers *teach* the law to members and exhort, or even *insist*, in case of violation, upon attention and obedience to it.

Let the priests preach, after attending to the flock and branch duties that require a care for the flock, and assist the elder as occasion requires.

Let elders preside, whose qualification and ordination and choice permit; and if ruling "well," be counted worthy of due honor; and if not (and the law, not personal spite or favoritism, should determine this), turn them out, and obtain by fair and intelligent vote as possible the right one.

May God bless the gospel workers everywhere. The church and its mission never seemed so glorious, so important, or so full of possibilities as now.

My physical powers seem to be waning, but I could wish myself again young and strong to engage in our great battle for

right and truth as God himself in his gracious mercy has revealed it unto me.

I hope to be able to attend the General Conference and enjoy with all the measure of success we are hoping and praying for.

In the faith,

M. H. BOND.

MARSHALLTOWN, Iowa, March 22, 1903.

Editors Herald: I inclose herewith some correspondence that I have recently had with our friend (?) and anti-Mormon leader so-called. Possibly there may be some thought therein that would interest your readers, but if not, kindly return to me at Lamoni.

I am interested in this latter-day work and can not always keep my mouth shut when I hear and see the truth assailed. The more I know of the gospel the more I desire to help to convey the message to others or try the harder by word and example to let my light so shine that others may be benefited thereby. And if those who now fight so hard against the principles of life and salvation could only see the folly of the course they are pursuing, it seems that they would at least desist and turn from their evil ways.

Let me add in connection with this that the HERALD comes to me regularly as a beacon light, so to speak; for I am alone so many Sundays and the HERALD is my only preacher, and I prize its reading. May its usefulness continue and increase and be the means of assisting many in the struggle of life, especially for the life beyond.

Yours in hope of eternal life,

CHAS. F. CHURCH.

GRAYSON, Kentucky, February 4, 1903.

CHAS. F. CHURCH, Lamoni, Iowa.

Dear Sir: Your favor received. Send you copies of the *Helper* and enroll you for one year on our list.

I send you sample tract. I have issued six. I am to deal fairly by the so-called Mormons of whatever denomination.

I have an *impression* that you are not "one of them." Have a *reason* for the impression. If you *are not*, ask me and I'll hand out the *reason*.

Yours,

R. B. NEAL.

DAVENPORT, Iowa, February 21.

MR. R. B. NEAL, Grayson, Kentucky.

My Dear Sir: Your favor of the 4th inst. was duly received on my return home a few days ago, and I take this opportunity to reply. I will also acknowledge receipt of the two copies of the *Helper*, and Tract No. 2, and I have taken my earliest opportunity to peruse their contents, concerning which I wish to say a few words.

I fear that your impression that I "am not one of them," was not well founded, for it has been my lot to be cast among this people, the Reorganized Church, since my early boyhood days; but I have had the opportunity to be associated with all, or many other classes of religionists that are familiar all over the country, as I am a commercial salesman, and from Sunday to Sunday I meet with different classes of worshipers of different cities and towns. I am also brought into contact with the pastors and priests of different denominations, as I sell art glass for church windows, and in all this, I have an excellent opportunity to view the religion of Jesus Christ from the standpoint of differing creeds and sects, *but* in none of them have I found the pure principles of the gospel of Jesus Christ so plainly set forth and so nearly taught in harmony with the New Testament as in the Reorganized Church of Jesus Christ of Latter Day Saints.

Still, I have no sword to cross with any one, for they all have the same right to liberty of conscience and action in the matter of religious belief that I have, but I feel sorry to think that in this enlightened age any one with as much ability and education

as I am willing to credit you and your coworkers with possessing, and having such good opportunity for seeing, as well as hearing and learning by means of authentic writings, of those who know the facts in the case, should ever be led or induced to put into print and ask a *thinking public* to believe such misrepresentations and foolish stories as are contained in this little paper.

I shall try to think that you are honest in the matter, and want to save some from the so-called delusion, but I want to urge you to take up the authentic works of the church commonly called "Josephites" (not the Utah Mormons), and carefully examine without prejudice the tenets of faith and the claims of Joseph the Seer, and I will say to you that you will find none of the so-called "horrors of Mormondom" contained therein, but on the other hand, the principles of the gospel of Jesus Christ in their plainness and simplicity. Further, you must remember that we are in no way, shape, or form responsible for the wickedness in the Utah church, any more than any other Christian denomination, and there is no church extant that has done *as much* missionary work as the Reorganized Church of Jesus Christ of Latter Day Saints to try to show the deceived and deluded honest ones in the mountains of the West the errors that they have been led into by cunningly-devised plans of evil-designing persons. You should also be willing to give every one their just dues and accredit them with that which you desire for yourself; namely, honesty.

Further, wish to say that I can well challenge the world to produce a leader of a people who is able to show a cleaner and clearer life record than has Joseph, the Martyr, or his son Joseph of our time; none of the leaders excepted. I say this advisedly. His enemies claim otherwise, but so also did the enemies of Jesus Christ. However, we do not pretend or try to place the two on a level (as certain foolish ones have apparently desired to make it appear that we do); for Jesus was the Son of God, begotten of the Holy Ghost; and the other, a mere man of our time, but one whom the Lord chose to do a certain work; and he did it, the claims of some to the contrary notwithstanding.

Now, brother, if you have the truth in the religion you are engaged in, you have no need to try to tear down any other work, even though it be from and carried on (as you think), by evil influences or from an evil power; for, as it is stated in substance by one of the New Testament writers at one time, "If this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it; lest haply ye be found to fight against God."

Then too you can accomplish more good by teaching the way of life (if you have it), and try to get these poor deluded (?) people to accept the *truth*, but the policy of trying to tear down another's faith without offering something better will never have the desired result.

I am glad to note that you say you are to "deal fairly" with these people, but who is to be the judge in this matter? How would it look for the Latter Day Saints to jump on to the Presbyterians, Methodists, or even the Christian Church and try to hatch up or revive old, worn-out threadbare stories, most of which were false in the first place, and told by lying lips, to hurt the influence of either John Wesley, Alexander Campbell, or others, and announce ourselves as "anti-Wesley," or "anti-Campbellites," or what not, and try to destroy the good that they may have done? And we have just as good foundation for taking such a course as have your people in the movement that you style "anti-Mormon movement."

In regard to this movement let me say to you that you will not injure the cause which you seek to destroy, but you will only the more advertise it and get it before the people, giving our ministry the opportunity to explain and teach the truth to the world, and the honest in heart will accept it whenever they can see it as it is.

You say you have "an impression" that I "am not one of

them," and have a reason for so thinking, and if I write that I am not, you will be willing to tell me why you think so. I shall be glad to have you give me *this reason* any way.

You may not care to peruse this already more lengthy letter than I anticipated writing you, but I see this subject differently from you, and I am sure you will be glad to take at least a short view from the other side.

Let me urge you in closing that you be not found fighting God's work, but search the Scriptures (Holy Bible), for in them is found eternal life, and we can not afford to spend our time kicking against the pricks, as Paul put it.

Trusting you will take this in the kindly spirit in which it is intended, and consider carefully and prayerfully the course that you and your colleagues are pursuing, and ask yourself if you are keeping the golden rule, and try to find out whether or not you are fighting the truth. Or still again, granting for argument's sake that you have the truth, why are you not trying with all your might to diffuse that light, instead of trying to tear down what you think to be a weaker people and work?

Trusting that this will not weary your patience or intrude on your time, and that I may have the pleasure of hearing from you at no distant day on this, to me, all-important subject, I am,

Very truly yours,

Home address, LAMONI, Iowa.

CHAS. F. CHURCH.

GRAYSON, Kentucky, February 23.

CHARLES F. CHURCH, Lamoni, Iowa.

Dear Sir: Yours of the 21st inst., to hand. I must compliment you not only upon the *matter*, but upon the *manner* and *spirit* of it as well.

It is quite a contrast to a number I'm getting from "Hedrickites" as well as from "Brighamites" and "Josephites."

I can understand fully why you, *reared*, brought up, in that faith can receive "Joseph Smith, Jr.," as a prophet, seer, revelator.

The "elders" by their *pugnacity* have brought on this fight. Wherever you find them they are on the war-path against *all others*; the Utah elders in some sections, the Iowa elders in other sections. I feel certain that I can "weigh an argument" and I know that I am not averse to *truth* from any source. The conflict is on and your best and ablest men are coming to the front. If their sword-hand can not keep their heads, I am sure it will be the fault of the *cause* they plead, not lack of zeal or ability on the part of the men.

My "impression" that you were not "one of them" was based on the *fact* that you sent in *twelve* cents instead of ten to pay for the *Helper*. My impression is that as a *rule* the elders don't *waste even a stamp*.

Here's to your success as an "art glass" salesman, and may much good come out of this hot contest now on as to the *truth* of the *claims* of so-called Latter Day Saints.

Respectfully,

R. B. NEAL.

MANCHESTER, England, March 7.

Editors Herald: I have much for which to thank my heavenly Father. He has blessed me with the light of this gospel and a portion of his Holy Spirit, which helps me to overcome.

We are holding services at our home on Sundays and Wednesday nights; also a mothers' Bible class on Thursday afternoons, which we sisters feel is very helpful. The brethren are trying to spread the work in this part of the Lord's vineyard by going around with tracts. I hope the Lord will bless them in their endeavors.

I desire to live faithfully to the end, that I may meet the little ones which have gone before. I ask an interest in the prayers of the Saints.

Your sister,

ELIZABETH NIXON.

6 Beech Street, Peel Green Patricroft.

DOW CITY, Iowa, March 24.

Editors Herald: On the evening of the 18th inst. the Ladies' Aid Society of the Omaha Branch gave an entertainment for the benefit of the branch which was quite enjoyable. The chapel was well filled, a good number of those not of our faith being present, and some took part with the Saints in the exercises of the hour. The program was well carried out and the best of order obtained.

Near the close, when the curtains were drawn back, the Aid in full force were busily engaged with their work, while Sr. Alice C. Schwartz entertained the audience by reading a composition representing the special object had in view by the sisters in giving the entertainment, written by Sr. Rachel Brown. It was pleasant to see so many sisters thus working for the good of the church while being entertained in so pleasant a way. Long live the Ladies' Aid Society of the Omaha Branch, and may its members multiply and its power for good increase!

On the evening of the 23d inst. the writer was agreeably surprised while calling at the home of Bro. and Sr. C. M. Hollenbeck with Bro. F. R. Schafer, when from sixty-five to seventy of the Saints came walking in with cakes and fruit to have a social time together and present a token of love and respect for their pastor before he left for home and General Conference. Such tokens of love and confidence are as refreshing to the missionary as is an oasis in the desert to the weary traveler. Not that they are so far apart, but the social features of such gatherings, together with the object had in view, break the monotony of the ordinary experience of missionaries of our church. Judging from what we see and hear there is a good feeling in the branch referred to, though there is still room for improvement along certain lines.

A beautiful bouquet on the pulpit every Sunday morning is indeed pleasant and inspiring, and naturally lifts the mind heavenward. Thanks to the donors.

Some men and women wait and wait,
 Until their friends are dead,
 And then they gather flowers rare
 To scatter o'er their heads.

They stand beside the cold, cold clay,
 From which the spirit's fled;
 They ring their hands, and cry, and pray,
 As though they'd wronged the dead.

They wish they had them back once more;
 That they once more might live;
 That they might kiss them o'er and o'er
 And tell them of their love.

Then why not love your friends while here,
 And speak your words of love
 To cheer their hearts and calm their fears
 And fill their homes with love?

This world would seem by far more sweet,
 And life would be prolonged,
 If we would teach each friend we meet
 By acts of good performed.

If I have friends who love me dear
 I would much more prefer
 Their acts of love, their words of cheer,
 Should be my part while here.

For me I would prefer much more
 The flowers beside my path;
 I'd have them blooming at my door
 And climbing every lath.

I'd have the fragrance, rich and rare,
 Of love's most holy flowers
 Within the hearts of those now here,
 Enlarging all their powers.

I'd have our church, while here below,
 The sweetest place on earth;
 I'd have the Saints and children know
 I appreciate their worth.

Even heaven itself, should it be without music and flowers,
 would be like home without a mother.

How pleasant it is when Saints can dwell together in peace and labor together in harmony for the development of self and the salvation of souls. How very precious the truths of the gospel are to the hungry soul as the mind grasps them by the influence and power of the Holy Spirit. The vision extends to the world beyond, and the mind expands as it grasps the things of God, making the heart to overflow with gladness because of the goodness and love of God. Cheering indeed is the knowledge given to the faithful and humble followers of Christ that the Master still lives, and the work is divine, and the gospel of Christ is still the power of God unto salvation to all them who believe and obey its elevating precepts.

When in possession of the Spirit all doubts and fears are melted away like the dew before the morning sun.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

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

Yours in gospel bonds,
 CHARLES E. BUTTERWORTH.

PHILADELPHIA, Pennsylvania, March 19.

Editors Herald: A crusade against polygamy and "Mormonism" is on in this city. I have attended two of the meetings and heard Doctor Sarah J. Elliott speak. Among other things I heard her say that Joseph Smith was an "epileptic" and of "disreputable character," also that he had "fits," that his mother was a "gypsy;" that the church was organized in 1832; that Joseph Smith was shot down in Missouri. This lady spent several years in preparing for this work in Utah. I send you some of the pamphlets handed out at the door. One of them says Joseph Smith was a polygamist, while the other one says he "was disobedient to the heavenly vision."

Like those who opposed Paul, crying "some one thing some another," it does not make a great sight of difference what it is, so they cry. Joseph Smith certainly told the truth, or rather was told the truth, when he was told that his name was to "be had for good and evil among all nations." It would be easier to apologize for his having "fits" than for the truth which was revealed through him. We who believe in his prophetic calling have at least the consolation to know that "fits" is not a contagious disease; very seldom does one ever recover, however, from the contagious truth taught by him, especially when they come to a full understanding of it.

The article on polygamy in March *North American Review* is doing good work now as a reference.

Yours in the faith,
 WILLIAM E. LA RUE.

SPRINGDALE, Arkansas, March 20.

Editors Herald: I am now living near Springdale, and wish to know where and who the saints are here, and what is the nearest branch, as I wish to be associated with the church work and to be permitted to meet with them if possible.

This is a very pretty country; some fruits now blooming. We have been here but a short time and can not say as yet how we may like living here, but we find plenty of work on our little ten-acre fruit farm.

MRS. W. G. VANDERPOOL.

MORNING SUN, Iowa, March 12.

Editors Herald: We rejoice when we read the good news in the HERALD and *Ensign*. I can not see how some Saints can get along without the church papers. We are isolated, and could no more live without the church literature than without food for the body. There are only four Saints near here: my brother-in-law, Frank Kaestner, and his wife, and my husband and I. I was baptized last September by Elder Roth, and my soul rejoices that I was permitted to hear the true gospel and that the good Lord sent Bro. Roth here to open a new place. He had the house full every night when the weather permitted and had a good interest. He removed a great deal of prejudice and made many lasting friends to the cause. He makes everything so plain that a child can understand him, and he has a kind word for every one who meets him and thereby makes friends for himself and also for the cause he so much loves. We all hope that General Conference will return him to this field. He visited us last week, but the roads were so bad that holding meetings was impossible.

I used to belong to the Methodist Episcopal Church, and thought I was all right; but when I married, my husband showed me in the Bible what he believed, and I read Elder Roth's sermons, "The Kingdom," also "Church Unity," and saw at once that the Methodist Church was not the church of Christ according to the Bible. And so far in all my investigations I have found none but the Latter Day Saints who are right. Therefore I rejoice in the doctrine of Christ as taught by his servants. Elder Roth's last visit with us has done us much good. We hope he can come again and hold another series of meetings. We would be glad to have any of the elders call on us and preach in our schoolhouse, which we can have at any time.

May God bless every effort put forth for the salvation of the honest in heart. Remember us dear Saints, in our isolated condition, and pray that we may be able to hold out to the end.

Your sister,

MATTIE KAESTNER.

RED WATER, Texas, March 17.

Editors Herald: I can not say it is all sunshine, for it has been cloudy and raining off and on for about four months. The country roads are impassable. In many places the people can not get to market and some are suffering for something to eat. The creeks and rivers are all overflowed; a great deal of fencing is washed away and the poor farmers can not get in their fields to do anything, and the like of railroad wrecks I never heard of before, and destructions in every way. Bro. E. L. Henson and myself are striving to tell the truth to the people; but owing to the bad roads not many can get out; but we are striving to build up the Saints and encourage them until the Christian warfare is over. I had the pleasure of leading a fine little girl into the waters of baptism Sunday evening. So one by one they come in. To-day Bro. Henson starts for home, and I go elsewhere to tell the beautiful gospel story.

E. A. ERWIN.

PORTLAND, Oregon, March 20.

Dear Herald: Recently I was away for six weeks, and on my return found my table loaded with HERALDS, *Ensigns*, *Autumn Leaves*, and *Hopes*. How good they looked! I had missed them so while gone.

I have been praying earnestly to know if it were best for me to go home to Eldorado Springs, Missouri, this spring, taking in General Conference on my way, or stay here this summer. I have so wanted to go to conference, and wondered if any one else desired it as much as I. But if sure it were God's will for me to stay here, should try to be content. In reading yesterday a brother said such good things on the subject of prayer. I agreed with him, that one spiritual prayer-meeting is worth more than several sermons. And I thought, "I can read sermons in our papers which are a great help to me, but not one social meeting

have I attended since October, and I am so hungry for them. Can I go without them for six month or a year longer? And I felt that that article was an answer to my prayers, that I should again mingle with the Saints in public worship. There is great opposition here; my nearest kin will not look in one of my papers, or listen to anything I might say, and say they "hate the Latter Day Saints worse than anything on earth." They "don't see why I want to go back," as I have "nothing to go back to," as I "have no children there." "No one to go back to!" How little they know of the tie existing between Saints. If good we love them; if they stray we grieve and pray for them; if in trouble we sympathize with and encourage them. The children in the church are precious lambs to be cared for. "Nothing to go back to!" When there is a tie binding us together stronger and more enduring than that for kith or kin. No! they can not understand it, but would have us stay and go on Sunday excursions with them, card parties, and the like, being the height of their enjoyment. I sometimes feel that I am doing so little good; but then again I feel encouraged.

I must tell you what a stranger did, a Latter Day Saint living two hundred miles from here. On her way to California she called. I took her in my rooms and we had a pleasant chat, said she got my address from HERALD, a letter of mine. Told her I did not know if it had been printed, as I was too poor to take it; that I took the *Ensign*, which was all that I could afford. In about an hour after she left, her husband came to the door and handed me a package of two large linen tablets, two packages envelopes, and laid two dollars and a half in silver on top of it. The tears came; not alone for what I received, but the kindness of the giver. I appreciated it much, and I am now taking the HERALD; do not feel that I can ever do without it again.

Sr. Bessie Simpson and her daughter, from Wallula, called a few days ago. She is a niece of Sr. Alice E. Cobb, of Lamoni, and has been in the church but a little while. She is very zealous as is shown by the fact that though she will be here but a few months, yet she is round hunting up the few scattered Saints in Portland, and wants to start a little Sunday-school.

I lately spent several pleasant days in Bro. Hudson's family. They miss the church privileges. The youngest daughter, fourteen years of age, wants to join as soon as opportunity offers.

I hope to meet many of the HERALD readers, at conference, and shake glad hands.

MRS. M. J. PHIPPS.

TULSA, Indian Territory, March 20.

Editors Herald: About two years ago I attended conference at Cove, Arkansas, thinking of locating there in order that we might attend Sunday-school. I found nothing there to do so I said that if I could not take my family to a Sunday-school I would take a Sunday-school to them. I returned to Texas determined to have a Sunday-school in our home; but I neglected it until the next spring, when Sr. Newton wrote that she was expecting a report from my Sunday-school at our next district conference. So I at once got the *Gospel Quarterlies*, and we had Sunday-school at home until last summer, when Bro. E. L. Henson organized a Sunday-school in our neighborhood. It soon played out for lack of energy, but we have continued our home Sunday-school, hoping that some day we may have the opportunity of uniting our efforts with a body of Saints. We hoped the goal was reached when we came to Tulsa; but imagine our disappointment when we found that Bro. Bailey lived twelve miles away and no organization anywhere near. There are a few Saints living in Tulsa, and some across the river from us though I do not know how far. We live about three miles due west of Tulsa.

As a result of our little home Sunday-school, before we had it a year one of our children demanded baptism, then another, and soon all who were old enough, except one, were baptized. May we live so that we may keep them in the faith. If the district

superintendent will send blank, I will report the work of our Sunday-school.

I will give another experience by which some of the Saints may profit. In the spring and summer of 1900 I prayed continually that God would bless me with a good crop, so I could pay off my debts and also pay my tithing, of which I had payed but little. God did bless me. I was still owing some tithing, and thought I would wait until I got my cotton all gathered; but I spent the money as fast as I sold my cotton, and when it was all sold and I settled up with my landlord, I had to sell a cow to pay him up. That left me with one cow, a team and wagon, and fifty acres of land, and debts amounting to over one hundred dollars. I have gone down hill ever since; in fact, have been under the chastening hand of the Lord I have nothing left now but fifty acres of land, which if sold would leave me very little money after my debts were all paid. This is a bitter experience, still there is one consolation, God has said that he chasteneth those he loves.

Pray for me, if you think me worthy of it.

G. L. RATHBUN.

BUFFALOVILLE, Indiana, March 24.

Dear Herald: Husband and I are always glad when the HERALD arrives and anxious to know its contents. We would like very much to take all the church papers; hope we can ere long.

When I last wrote we were near a branch, but for some time we have been alone. Husband's folks have just moved here and we hope by the Lord's help to get a branch started. So far circumstances have prevented the elders from reaching this place, but we hope they will come before long. We are very anxious to hear some good preaching again. How we miss the church privileges we used to have!

As is usually the case in making a new opening, we have opposition to meet but believe there are some of God's people here who will obey his command, "Come out of her [Babylon] my people." Nearly all the people here are Baptists and Lutherans, and most are good neighbors.

"There are good people in all the churches" is a statement we so often hear. Certainly there are. God has a people in this confusion of churches, this "mystery Babylon," but his command to these people is, "Come out of her, that ye be not partakers of her sins." And it is our duty, dear Saints, to help clear the way for these people and to lead them to the true church. How shall we do this? By treating them as the Jews did the Gentiles of old as if they were something vile or unclean? and are nothing in God's sight? Nay, verily. We must endeavor to win them to the right way through love and patience. This may be hard to do at times when prejudice is so strong, and such bitter things are said against us as a body, but we fail in duty if we do otherwise. I realize my own weakness along this line and I pray God to help me to win souls for his kingdom in and through the Christ-like spirit. It is true other churches say evil things against us, and misrepresent us in every way possible, but that is no reason why we should mistreat them in turn. We should be able to say with Christ, "Father, forgive them, they know not what they do." The Christian rule is, "return good for evil," not evil for evil, as is so often practiced.

We should take a firm stand for the truth as it has been revealed in these last days. For we can say of a truth, we know this doctrine is of God and that this is his church. But let us not, using a Bible term, become "puffed up," "high-minded," etc. For if God has a people in other "churches," as we admit, this is not the way to win them. I fear we often wound the feelings of some of these honest-hearted ones by not taking proper care in presenting the position our church takes in relation to other "churches," and it is so much harder then to get the truth before them. Then, dear Saints, let our attitude toward those of other faiths be full of love, and pray God that his Holy Spirit may direct in all our words and actions, and that we may be worthy

the name we bear. We make higher claims than any other organization, I believe; therefore we should live better, be honest and upright in all our dealings with mankind. We should not preach one thing and practice another, but practice what we preach; show by our every-day life that we are really God's people and worthy the name of "Saints." How it grieves me to see the finger of scorn pointed at anyone who bears that name, because of some wrong he has done! As long as the accusations are false, God will take care of results. It is when they are true that the sting is felt throughout the body and all are made to suffer more or less.

Pray for us, Saints, that we may so live that none can truly say we are not what we profess to be, and that we may raise our baby boy up in the way that will be pleasing in God's sight.

I ever pray that the cause may prosper, and that all the honest hearted may come to a knowledge of the truth.

Your sister,

ANNA MAY CUMMINGS.

BISBEE, Arizona, March 21.

Editors Herald: For over a year the Saints in Arizona have been anxious for me to visit them. A desire to know the status of the work in the Territory prompted me to call here on my way to conference. I first visited Phoenix. While there I went out to the Sanitarium and was privileged to visit with and administer to Sr. May Canfield, formerly of Mesa, California, who is now suffering from nervous prostration and other troubles, I pray God may bless her as her whole heart has been in the work. I found Sr. Sturges a tower of strength and firm in the faith. She is one of the sisters I baptized last year. Her trials have been many and it seems that the combined hosts of Phoenix are arrayed against her. She was one of the foremost workers in the Presbyterian Church. They are doing all they can to win her back but she is firm. I spent the afternoon with the Presbyterian minister. He treated me very courteously. I came to this place Friday morning. Am privileged to speak in the Methodist church-building to-night. Am placed on probation; they will let me know to-night whether I may have it any longer.

There are only a few Saints here, Bro. and Sr. Rehwald, James Farley and wife, Jack Farley, Isaac Bailey and wife, and Sr. Fike, who lives about ten miles from here near the Mexican border. They all seem strong in the faith and willing to do what they can. Called on the ministers this morning. I am the first missionary to visit these points. No special effort has been made to open up the work in this great Southwest, outside of California. This is a typical mining town. Indications are that it will become one of the largest in the country. I have secured some excellent mineral specimens for Graceland. Expect to stop a few days at Angola, Kansas, to visit my mother, and then on to conference.

T. W. WILLIAMS.

BEARDSTOWN, Illinois, March 24.

Editors Herald: We have a nice church here and a nice Sunday-school, and I rejoice in the work of God. We only have twenty or thirty Saints here. Some of them not being very well this winter, we preferred having our prayer-meetings at our homes until the weather got better.

Dear Saints, the time is passing fast, and we have no time for idleness, for we are to be judged according to our works; so if we have no works I feel that we will be like the foolish virgins.

I am young in this work, but would not turn back for all of the pleasures of this world for I feel if we gain all this world and lose our souls, what would it profit us? I desire to do all that I can for this work, and be faithful to the end. May God add his blessings and prosper his Saints everywhere.

Your sister,

MRS. CORA AVERY.

LOGAN, Iowa, March 23.

Editors Herald: I have been afflicted for some time and unable to attend church, which is indeed, a great loss to me; but sometimes when called upon to suffer is when we learn the greatest, and best lessons, and sometimes receive the greatest blessings. It has been so in my case, for the weakness of man and the greatness of God has been shown to me. When I have been administered to I have been blessed, strengthened, and helped.

I ask the prayers of the Saints, that I may be more faithful and be given strength to resist evil, and be made strong and well, that I may ever serve my Master well, and be of service to others who are my friends, helping them to see the true light.

Your sister,
MAY BENC.

CAMP DOWNS, Ormoc, Leyte, P. I., February 1.

Editors Herald: This is a dreary and lonesome country to one who has been brought up among churches and Sunday-schools. I landed at Manilla, from the Transport Sheridan, May 1, 1902, since when I have had no chance to meet with a religious congregation. There is no post chaplin here, and the camp is under quarantine; nothing to read and no place to go to spend Sunday. I have received a number of HERALDS from my sister, and that is all that I have to satisfy my mind at all. Of course there are lots of newspapers, but they do not satisfy me, as I would like to have some communication with a church that I can understand what is said. The churches here all conduct their services in Spanish, or some allied language. There is a vast field here to work in, as there are only a few protestant churches in the city of Manilla, none outside of it. It is almost five years now since the Americans first planted their flag on this side of the Pacific, and thousands of dollars have been spent in war and strife, and none in the improvement of the welfare of the poor down-trodden human soul. They have just began to discuss the question now of the opportunity they have lost.

JOHN F. FARNES.

Corporal, Company C, Eleventh Infantry.

DES MOINES, Iowa, March 21.

Dear Herald: Your pages are perused each week with deep interest, and we regret that more of those who are of the household of faith do not have you in their homes.

There are many things of interest in our district that we would like to tell to others, but a few of these will suffice. Since the district conference Elder Mintun has gone to his home at Woodbine and thence to General Conference. Elder Turpen has been laboring in the southern part of the district. Elder McCoy has been in Mahaska County, and has done a good work in the way of gathering up scattered members and getting them into branches, and some holding the priesthood who have been inactive have lately become active.

The district will be represented at the General Conference by several who are preparing to attend. The angel of death has recently visited the home of Bro. Sherman Owens, at Baxter, and taken two of his little ones.

Church work in Des Moines is progressing. The session of the district conference held in the city did much to help the work. The spiritual gifts manifested during the conference encouraged the Saints and the gifts have been enjoyed since the conference. The membership of the Des Moines Branch has now almost reached the two hundred mark, and in union there is strength, and there is a tendency on the part of all toward union and active work. A systematic distribution of the tract written by Elder Mintun has been made of the ten thousand which were printed, and another edition will be printed and distributed. The first distribution was made by the Saints from house to house.

One interesting event to all the Saints of the district has been the convention of the United Mine Workers of Iowa held in Des Moines, during the early part of March. At this convention a

Latter Day Saint, in the person of Bro. Edwin Perry, of Albia, was chosen president of the organization of United Mine Workers of America in Iowa. This organization is one of force and strength, and to be president of the same is a high honor, indeed. The *Iowa Register-Leader* of March 7, contained a double column half-tone portrait of Bro. Perry and an interesting sketch of his life.

Bro. Perry was born in Wales in 1854 and came to America in 1869. His father died when Edwin was but eleven years of age and the mother died a few years later, thus leaving the boy an orphan at an early age. On coming to America Bro. Perry settled at Oskaloosa and soon became well known there and an influential citizen. For five years he was superintendent of the Oskaloosa Gas Company, and was at one time president of the Oskaloosa board of education, and for seven years was secretary of the Knights of Labor. Bro. Perry united with the church in 1898 and has been and is now an earnest Latter Day Saint. He has a family of five children, and with his wife they have resided the past year at Albia, but will soon become permanent residents of Oskaloosa again. Bro. Perry's election to the presidency of the organization, of which he has long been a member, is cause for congratulation upon the part of all his friends.

The Saints of the district are now looking forward to the convening of the General Conference. Our district conference asked for the return of the four elders now laboring in the district, and it is hoped that the missionary force will be increased the coming year, as there is need of more laborers here. With twenty counties of the State, including our capital city of ninety thousand people, and a total population in the district of five hundred seven thousand people, it is seen that four general missionaries are a very small number of men for the district. It is expected that a much larger number of the local ministry will be active in church work than has been during the past year; and with the missionary force the coming year it is hoped that a vigorous presentation of the claims of the church will be made throughout the district the coming year.

I am hopeful of the final triumph of the work and the salvation of God's people.

A. A. REAMS.

MINDEN CITY, Michigan, March 14.

Dear Readers: I appreciate the many good articles and letters in the church publications, feel thankful to God for inspiring the minds of men and women to write such. I have great reason to be thankful for the privilege of reading church literature, for in the past two years I have attended meeting but once away from home. Our nearest place of meeting is nine miles, and in the two years I have not been able to drive that distance, being afflicted with chronic appendicitis, which caused me great suffering the first year; but in the past year I have been some stronger so that I am able to enjoy myself with the church books and do some light work at times; but, though, I have not the privilege of attending meetings, only the few held at our own house which are feasts to me of course. I enjoy the consolations of the gospel, and more than ever is my spirit alive to the work, being constantly renewed by the whisperings of the Holy Ghost which reveals to us the truth as it is in Christ Jesus, and unfolds many beautiful things to our understanding. Often, when all alone, engaged in studying the word; I have received many grand blessings which brought joy unspeakable to my soul. The meditation of which brings a calm, heavenly feeling. To-day as I read the letter of Sr. Morgan in the last HERALD, oh how I felt the spirit of it, and it brought to my mind blessings I have received that were similar to those she related. Many times during my sickness when weary in body and mind and placing myself in a resting position, then would the Father bring some words of comfort and encouragement. Sometimes in the form of a sweet hymn, certain parts of it would be impressed upon my mind and I know it was by the power of God, for he knows when we need strength and comfort,

When earnestly engaged in God's work and having once tasted the real spirit of it, the joy and happiness it brings to the soul we find nothing else in this world to compare with it. No, nothing! The blessings of the gospel are for all to enjoy; and those who hunger and thirst after righteousness shall be filled. So we are all privileged to advance in wisdom and knowledge which brings spirituality. But amid the cares of life it seems so many are satisfied with very little understanding of the work, while others are using their talents and as much of their time as possible in the work and developing their faculties, bringing out latent powers, using them to the honor of God. This is necessary, for our faculties and powers have to be fully exercised sometimes, and it is through exercise and experience that the soul grows.

How much we ought to appreciate the opportunity God has given us to come here and under the influences of the gospel to become full grown men and women and fulfill the purpose of our creation. It is consoling to know that if we are faithful to God in all things we shall be permitted to complete the work we have to do; and when I have completed my little work I am willing to go, not before.

Often we find our plans in life are changed. I expected to follow school-teaching, at least for a time. I taught one year, then stopped to study one year, expecting then to continue teaching. But at the end of the year I took sick and have been so ever since. So that has changed things. Yet I am entirely satisfied with conditions just as they are, realizing the Lord knows best. I always desired the Lord's direction in all things and was greatly blessed in my studies.

I have learned that we can not mark out our path in life. I hope to live so close to the Lord that he will direct all my steps; and where it pleases him to place me, there I can do my best. This is one thing I believe we ought all to seek for, the place we were created to fill, for we know that a square will never fit into a circle. I am willing to suffer if it is through suffering I will learn the lessons I must learn; and I believe there are some lessons we can not learn otherwise. So I feel like saying:

"Spare not the stroke! do with me as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that I may become
Thy perfect image, thou my God and Lord."

I hope to be submissive and learn with willingness to do God's will. In our weakness we sometimes would like to know why things are as they are. But the Lord reveals to us what is best for us to know; we must learn to walk by faith, and so move on even if we do not understand why the Lord works so. In the blest hereafter we shall know, if not before why he has led us so.

Having such a loving Father who is infinitely wise and just, we can trust him for all. Oh, how I love him since I have learned to know him! How great and wonderful his works are, and how perfectly planned! He does not fail to notice the least of his creatures, but is mindful of us all. When I think of how he has watched over me, especially in the past two years, I can not help but feel his great love and power and I feel it has been by his power I have been able to endure the affliction of body and weariness of mind which he only knows. But these light afflictions can not be compared with the blessings that follow. They make us forget our past wishes and strengthen us for coming trials. Under that blessed spirit we feel nothing too hard to endure. But without the Spirit of God we can not stand firm before the trials of life. But thus far I have learned that "as our days may demand so our succor shall be."

I delight in the Religio work as it is a part of God's work. We have a home class of nine members, sometimes known as the pioneer home class of the Eastern Michigan District. We appreciate the *Quarterlies* and we are thankful for such a work. Hope the home class work will spread and find its way to every

Latter Day Saint home that the locals can not reach. Great benefits will be derived. Since we have begun our home class we have had several little entertainments on "special evenings," which all seemed to enjoy, and we were blessed in our efforts as in the other part of the work. We all enjoy music and singing, and many pleasant times do we have in that way. What a power there is in music and song, even in the sweet song of a bird. What inspiration we derive from it. Yes, and children, too, feel its cheering influence. I can never forget the effect singing had on my pupils at school. When dull days came and all would feel rather weary, we would put our work aside, and take our song books and have a lively sing. What an effect it would have! With faces aglow, and renewed courage, a disposition is manifest to resume their tasks. Just so in this warfare of ours we need our strength and courage renewed. But the kind Father has made the provisions, and he never fails to grant us the needed blessings.

I hope to stand firm under all circumstances, and to live near to God each day and to do that we have to be watchful and prayerful, be calm and self-possessed in our actions, and examine ourselves to see if we are developing symmetrically. This takes constant labor.

May God help us to do our work and do it well. With love to all the Saints, I am,

Your sister,

EMMA VOLZ.

LANESBORO, Iowa, March 15.

Editors Herald: In the early part of the winter Elders Crippen and Baker came into our midst and held some meetings; left at least one interested. But the weather was bad, and holidays at hand, so they left. Elder Kephart came at a later date and began meetings at the same schoolhouse; but it seemed the people had heard all the gospel they cared to hear, so another schoolhouse was engaged and meetings began. Interest increased with a full house for two weeks, and some if not all regretted to see Bro. Kephart close the meetings. He went some five miles to another schoolhouse and began the work again; but the crowd was not as large as at the former place; nevertheless some are interested. Bro. Kephart showed the difference between us and the Utah people so plainly that any who heard can not again class us with that sect.

Bro. Kephart baptized Sr. Shoots, a school-teacher. We boys cut about twenty inches of ice for the baptism, and believe we have another member of whom we need not to be ashamed. We have moved from the old home five miles northwest into a new town on the Great Western Railroad; and have had little chance to do work; but as a hall in town has been completed, the writer with Bro. M. B. Skinner who has moved to this place engaged the hall held the first public meeting in this town last evening, the writer endeavoring to break the bread of life. We had a hearing of about sixty people and good attention, and hope we shall be able to organize a Sunday-school here soon.

The missionaries or local brethren will be gladly received at this place. We are greatly pleased with the efforts of the missionaries this winter, and have found that Bro. Kephart is at home when he is telling the gospel story. My heart is made glad to know of the blessings that God has given and will give to the obedient. I am endeavoring to do the best I can. I have found by experience that God will recognize his servants if they will make the effort. I exhort my fellow deacons to do the work of the office and surely God will greatly bless your efforts.

I desire the prayers of God's people.

O. SALISBURY.

SPENCER, Nebraska, March 24.

Editors Herald: You are correct in thinking Ulster County is in New York. I have been there many times. I had relatives living in Kingston, Ulster County, New York.

Your sister,

IDA V. LOUCKS,

SANTA CRUZ, California, March 17.

Editors Herald: I have arrived here, feeling quite well. I do not know whether there are any Saints here or not. I shall be pleased to hear from any here, or in adjoining towns. As soon as I can I wish to go in the field and labor for the Master. The orange-trees are loaded with rich, yellow fruit; almond-trees are in full bloom; roses and other flowers are quite plentiful, but will be more so in two or three weeks. This is a wonderful change from Michigan.

I hope to do good, and my mission here not in vain.

F. C. SMITH.

108 Washington Street.

ELIMVILLE, Ontario, March 19.

Editors Herald: Elder Mortimer and I just baptized and confirmed two yesterday, as a result of our two week's stay with this one of the oldest branches in Canada,—Usborne, the scene of much bitter persecution and mobocracy in the past.

We leave next week; he for home, en route to General Conference, and I for other points to make openings on new ground.

ALVIN KNISLEY.

STAPLES, Ontario, March 23.

Editors Herald: Where I live there are no Saints, and I am three miles from any church. I hope the Lord will send his servants here; it is a good place and much work to be done. I have promised to give my house up for his work. I am living in Essex County. I never in my life experienced such trials, and felt the comforter so near. God bless the Saints all over the world.

Your sister,

L. H. EBERT.

SEMINOLE, Alabama, March 20.

Dear Herald: I have belonged to this church a year and a half and am glad I joined this lonely band of God's people, for I believe it is the true church of God. I was administered to twice before I joined. One time I was relieved of pain instantly. Bro. W. J. Booker preaches for us sometimes. I will be glad to see him return. Bro. Allen preached for us about a year ago and he did lots of good in this settlement. There are about twenty members here, but only a few are living faithfully. I ask the Saints to pray for me that I may continue until the end.

Your sister,

M. E. COOPER.

BENAN, Iowa, March 24.

Editors Herald: We are doing what we can for the cause of Christ. We have Sunday-school, Religio, and preaching services every Sunday if it does not storm. The branch is scattered some living as far as six miles from our meeting place. We have had some good meetings this winter. Bro. Baker and Crippler were here first, then Bro. Kephart came and preached in three different schoolhouses. He was well liked, and some were interested, and wanted him to come back. They thought he was so plain in his preaching that any one could understand. He baptized one.

Your sister,

MARTHA SALISBURY.

FLORESVILLE, Texas, March 20.

Editors Herald: I notice many are writing of the evils of the tobacco habit. I was a victim to the poisonous cigarette for about fifteen years, beginning when only a boy; but by the help of God I have been enabled to quit it. God will surely help any one if he will only pray earnestly and live that life which is pleasing in God's sight.

I find there are many glorious realities in this latter-day work, and that God will reveal many things to his children even though

some are scattered and alone in the world: His angels are there to own and bless the faithful ones.

I was also a slave to coffee, but by God's help have quit that also. I am striving to live a temperate life in all things.

I have heard no preaching since Bro. Harp left. Hope conference may see fit to send him here another year. Bro. C. Jackson has promised to come over and preach some for us in the near future.

It has been raining here until, most of the time, the roads are impassable. On the 25th we had over seven inches of rain in one day and night. Crops are all late.

I ever pray for the upbuilding of God's kingdom and the spread of the everlasting gospel.

E. JACKSON.

LAMONI, Iowa, March 28, 1903.

Editors Herald: Left my mission field the 24th, and am here preparing for the duties of General Conference. After a long absence I see some change in our village, and many new faces, both as residents and students of Graceland College.

When I last wrote you, it was upon my arrival at Montrose, where I remained for several days, and preached to the most attentive and largest audience that it has been my privilege while doing missionary work in the Nauvoo District.

At Burlington, my next place, sickness, death, and unfavorable weather were against holding meetings. However, the attendance was above the average. Bro. Albert Giesch and family are still passing "under the rod" of sore affliction. Their son Carl, who fell into a vat of boiling water seven months ago, is still a great sufferer, and upon a change of doctor it was decided to take him again to the hospital, and seek to aid him to a return of health by skin grafting. It will require about a hundred square inches to cover the unhealed parts.

Went to Keb; there found a revival-meeting in full blast in our house of worship, which had been running for six weeks. Mr. George Scott being the chief actor, upon inquiry he informed me that he belonged to the Mennonites, a church organized some twenty years ago by a man at Berlin, Ontario, which place is their headquarters. They have but one elder in the whole church, and Mr. Scott holds no office, never having been ordained; nevertheless he preaches and baptizes all who will demand it of him, and do so in the name of the Father, the Son, and the Holy Gnost. Verily the Master understood his business and the blindness of the people when he said: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." Bro. James Richardson has for a long time held the fort there, but at present is in poor health and considerable depressed in spirit.

My next was in Ottumwa; spoke at the home of Bro. E. H. Lewis, to the few Saints and fewer outsiders. There might be a good work accomplished in that city, if some active, progressive man could be spared to devote his entire time to it.

The opening of spring and the frost coming out of the ground has made the roads almost impassable.

Had the whole church been assembled last evening in the chapel of Graceland College, I opine that the debt would have been immediately wiped out, and a safe balance for running expenses remained in the hands of the treasurer. I am strongly of the opinion that our people do not comprehend the importance, value, and high standard of Graceland College, both of the faculty, and the students, and likewise the golden opportunity there is therein for the youth of the church. We still need help in all departments, and especially do we invite Saints to send us their children, that we may prove to all the usefulness and the moral standing of this church institution.

The first music by the sleeping frog was upon St. Patrick's day, and this and the presence of the modest robin give us hope that winter has gone and spring in her beauty will soon cheer us.

Box 224.

ROBT. M. ELVIN.

Report of Missionaries to the Conference or Church.

Name.	Whole No. of services attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	Field of labor.
S. D. Allen	125	75	8	15	1			1	1	5	Florida.
Paul M. Hanson	149	72	3	3						12	New Zealand.
D. E. Tucker	100	115		2						31	New Zealand.
T. J. Sheldon	170	101	3	4	2				3	9	London, England.
A. C. Barmore	239	196	27	23					5	44	Australia.
C. J. Spurlock	238	158	5	4					2	4	Southeastern Missouri.
J. L. Sweet	200	53							1	19	Eastern Michigan.
William Ecclestone	96	57		2					3	12	Birmingham District, England.

Miscellaneous Department.

Conference Minutes.

St. Louis.—Conference convened in St. Louis, Missouri, March 21, 1903, R. Archibald presiding, J. G. Smith and C. J. Remington clerks. Ministry reporting: L. G. Gurwell, R. Archibald, William Jaques, H. Roberts, J. F. Wilson, T. J. Elliott, J. Beard, J. E. Betts, Sr., J. E. Betts, Jr., J. S. Parrish, J. Banks, J. J. Billinsky, S. A. Burgess, F. Wiley, J. F. Gall. Branches reporting: St. Louis 380, Cheltenham 44, Belleville 37, Whearso 73. Delegates to General Conference: John Beard, William Jaques, C. J. Remington, R. Archibald, L. G. Gurwell, James Wild, G. F. Barraclough, Sarah Lewis, Amy Smith, Eveline Burgess, Alice Molyneaux, Ruth Volz, Kate Volz, Maria Swift, Jane M. Beebe, and Lillie Renne. The resignation of President L. G. Gurwell was accepted. R. Archibald was elected president of the district and H. Roberts vice-president to serve three months the remainder of the term. Conference petitioned the Quorum of the Twelve and General Conference to send two missionary elders to labor in this district the ensuing year. Bishop's agent reported: Balance last report, \$39.43; receipts, \$74.15; total, \$113.58; expenditures, \$14; balance on hand, \$99.58. Treasurer reported: Cash on hand, \$26.82. John J. Billinsky was ordained to the office of elder, William R. Weidman and Paul T. Goldsmith to the office of priest, and James E. Jacobs to that of teacher. Adjourned to meet in Belleville, Illinois, on Saturday evening at 8 o'clock, June 20 and 21.

Northwestern Kansas.—Conference met at Gaylord, Kansas, March 14, 1903, J. F. McClure in charge, John Teeter secretary pro tem. Branches reporting: Twin Creek, Homestead, Rural Dale, Goodland, Scandia. Ministry reporting: S. Twombly, William Landers, L. F. Johnson, S. V. Pratt, J. F. McClure, T. E. Thompson, F. E. Taylor, E. H. Ebert, Gottfried Kneffer, Jr., Fred S. Ward, John Teeter, James J. Teeter, H. J. Jemison, A. L. Ratcliff, John Sears, J. W. Sawyer, E. E. Fender, William E. Cook, D. F. Bergier. Bishop's agent, F. S. Ward, reported: Amount on hand last report, \$46.36; receipts, \$178.70; expenditures, \$164.97; on hand March 12, 1903, \$60.09. Audited and found correct. Treasurer, L. F. Johnson, reported: Receipts, 65 cents; expenditures, 25 cents; on hand, 40 cents. Delegates to General Conference: S. Twombly, F. S. Ward, John Teeter, William Landers, C. Carp, Clara Jemison, Christina Sears, J. Hoffman. The conference requests the return of Bro. Twombly to the district if it can be so arranged. Adjourned to meet with Scandia Branch, June 6, 1903.

Northeastern Illinois.—Conference convened at Plano, Illinois, February 14, 1903, F. G. Pitt presided, E. M. Wildermuth secretary, H. J. Atkins assistant. Report of Bishop's agent of last conference read and accepted. Bishop's agent reported: Balance on hand last report, \$595.37; receipts, \$480.50; disbursements, \$828.62; balance on hand, \$247.25. Audited and found correct. Treasurer reported balance on hand in tent fund \$4.05. Letter from W. E. Cherry asking to be restored to fellowship read. Petition from members of the Dekalb Branch favorable to same was read. The request was granted. Branches reporting: First Chicago, Central Chicago, Dekalb, Unity, Mission, West Pullman, Wilmington, Sandwich, Plano. Ministry reporting: M. H. Bond, J. Midgorden, J. L. Cooper, P. Pement, F. M. Pitt,

S. M. Rogers, F. M. Cooper, E. J. Lang, G. F. Howard, H. Southwick, E. M. Wildermuth, Jerome E. Wildermuth, A. J. Keck, S. C. Good, C. J. Clark, F. J. D. Earl, T. Hougas. Delegates to General Conference: Bro. and Sr. F. G. Pitt, Bro. and Sr. Bond, H. Southwick, Bro. and Sr. F. M. Cooper, Jerome Wildermuth, Bro. and Sr. A. J. Keck, Bro. and Sr. C. J. Clark, Bro. and Sr. C. H. Burr. Delegates empowered in case of division or of delegates not being present, the majority to cast full vote, also to fill delegation. Bro. J. Midgorden offered his resignation as vice-president. Accepted. Bro. C. J. Clark elected vice-president. Adjourned to meet at Mission, June 6.

Mobile.—Conference convened at Theodore, Alabama, March 14, 1903, G. W. Sherman in chair. Branches reporting: Three Rivers 106, Theodore 49. Ministry reporting: G. W. Sherman, W. L. Booker, John W. Mizelle, T. W. Smith, J. S. Faulk, Frank Huver, James Powell. Bishop's agent's books were audited and found correct.

Eastern Colorado.—Conference convened at Denver, March 7, at 10 a. m., J. B. Roush president, E. F. Shupe clerk pro tem., J. F. Curtis, assistant. Branches reporting: Pueblo 17, Fairview 67, Rocky Ford 9, Wray 51, Valley 25, Highland 21, Fruita 25, Rocky Mountain 34, Colorado Springs 42, Denver 184. No reports from Enterprise and Cedar Branches. Ministry reporting: E. F. Shupe, J. B. Roush, J. M. Stubbart, J. W. Morgan, W. T. Bozarth, E. Curtis, J. F. Curtis, M. L. Schmid, E. D. Bullard, W. C. Duncan, J. E. Lalonde, James Kemp, A. E. Tabor, H. L. Ashbaugh, John W. Kent, K. Seli, A. B. Hanson, J. I. Young, J. D. Curtis, P. L. Case, D. S. Marple. Bishop's agent reported: Receipts, \$1,123.94; expenditures, \$881.90; on hand, \$242.04. All of the district officers were sustained, viz: J. B. Roush president, J. W. Morgan vice-president, A. E. Tabor clerk, Charles E. Everett Bishop's agent, and A. B. Hanson local historian. Delegates to General Conference: Mrs. L. A. Schmutz, Mrs. M. E. Eye, Maggie Curtis, Harriet Atkinson, J. M. Stubbart, James Kemp, H. L. Ashbaugh, J. F. Curtis, E. Curtis, J. W. Morgan, J. B. Roush, J. N. Duncan. Adjourned to meet at Colorado Springs, September 5, 1903.

Nodaway.—Conference convened with the Bedison Branch, March 14 and 15, 1903, at 10.30 a. m., E. S. Fannon presiding, W. B. Torrance secretary. Ministry reporting: J. C. Vaughn, J. D. Stead, J. T. Ford, C. C. Nelson, T. A. Ivie, Ras. Lorensen, R. K. Ross, E. S. Fannon, W. T. Ross, R. F. Hill, W. B. Torrance. Branches reporting: Platte 93, Ross Grove 49, Sweet Home 47, Bedison 57. Resolved that we favor the boundary line between this district and Lamoni Stake conforming to county lines and that such lines be the west and south lines of Worth and east line of Gentry Counties. Bishop's agent, R. K. Ross, reported: Received \$354.50, paid out \$335, on hand \$19.50. E. S. Fannon was elected president; W. B. Torrance, secretary. Delegates to General Conference: J. C. Vaughn, J. D. Stead, J. T. Ford, E. S. Fannon, T. A. Ivie, W. B. Torrance, R. K. Ross, W. T. Ross, Sr. W. T. Ross, Sr. Eliza Byergo. Delegates empowered to cast the full vote of the district. The conference requests the return of Brn. J. D. Stead and J. C. Vaughn to this district for the ensuing year. Adjourned to meet June 6 and 7, with the Platte Branch at Guilford, at 10 a. m.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

For advertising rates, apply to the business department.

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

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

New York.—Conference was held in Saints' hall, 199 Saratoga Avenue, Brooklyn, New York, February 14 and 15. F. M. Sheehy and Joseph Squire presiding. Ministry reporting: Joseph Squire, A. E. Stone, W. T. Rushton, James Cocks, I. W. Burgett, Samuel Guilfooy. Branches reporting: Brooklyn 137, Broad River 49. Delegates to General Conference: F. M. Sheehy, U. W. Greene. Present officers sustained, Joseph Squire, district president; A. E. Stone, associate; Samuel Guilfooy, secretary. Bishop's agent, Thomas Lester, reported: Receipts \$261.63, paid out \$320, due agent \$58.37. Adjourned to meet at Broad River, Connecticut, at call of district president.

Convention Minutes.

Nauvoo.—District Sunday-school association met in convention at Montrose, Iowa, February 6, 1903, Superintendent George P. Lambert in charge; Bro. Daniel Tripp, assistant; Madge M. Craig, secretary. Delegates to General Convention are: Elder James McKiernan, Edith Jarvis, Lulu Giesch, Madge Craig, C. N. Craig, M. E. Craig. Adjourned to meet at 10.30 a. m., the Friday before next district conference, and at same place.

Eastern Colorado.—Convened at Denver, March 6, 1903, at 10 a. m., with Superintendent Mrs. L. A. Schmutz in the chair. Number of schools reporting, six. Officers elected: Superintendent, L. A. Schmutz; assistant superintendent, J. F. Curtis; secretary, Louisa Fishburn; treasurer, A. E. Tabor. Delegates to General Convention: Sr. L. A. Schmutz, Maggie Curtis, Harriet Atkinson, James Kemp, J. W. Morgan, H. L. Ashbaugh, E. Curtis, J. M. Stubbart, J. F. Curtis. The evening session was devoted to the organization of District Religio, with the following officers: President, W. C. Duncan; vice-president, Homer Shupe; secretary, A. B. Hanson; treasurer, W. E. Wolf. Adjourned to meet Friday previous to, and at the same place as the district conference.

Clinton.—Convention convened at Coal Hill Chapel, March 6, 1903. Officers reporting: Mina Kearney, Lucy Silvers, and Iva Keck. Ten schools reported, showing an enrollment of 414. Delegates to General Convention: G. W. Beebe, Sr., J. N. Stephenson, Bro. and Sr. William H. Mannering, A. C. Silvers, Iva Keck, Mina Kearney, T. R. White, C. P. Welsh, Sr. R. T. Walters. Delegates present were authorized to choose others from this district to fill the number the district is entitled to. The following officers were elected: Superintendent, Sr. Mina Kearney; assistant superintendent, Bro. C. W. Keck; secretary and treasurer, Iva Keck; librarian, Bro. Harry Paxton.

Correction.

In article "Cumorah" in *Herald* for March 18, page 248, second column, line 19, read "of somewhere:" page 250, first column, read "on others abridgment was made;" same page, second column, line 20, read "from Mormon's abridgment."

Notice of Change and Appointment of Bishop's Agent.

The Saints and friends of the Kewanee, Illinois, District of the Reorganized Church of Jesus Christ of Latter Day Saints, will please take notice that on the resignation of Bro. D. C. Smith, Dahinda, Illinois, Bro. William R. Norris, of Kewanee, has been duly appointed Bishop's agent in and for said district, and authorized to act in said position according to the rules and regulations governing in such appointments.

The Bishopric further extends special thanks of the office to Bro. D. C. Smith, who has faithfully performed the work of agent hitherto and who retires by reason of insufficient time to look after the duties of said office and perform his other work.

We trust the Saints and friends will remember the new agent, Bro. William R. Norris, and that every one in the district will forward of his means to aid in the gospel mission work in said district, sending same to William R. Norris, 630 North Walnut Street, Kewanee, Illinois.

Remember, the Lord blesses those who faithfully perform the work of duty in life.

In behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, March 23, 1903.

Book Depot in England.

We are glad to inform the Saints in England, Scotland, and Wales that we have established a special book depot in Manchester, England, and those who desire can send their orders for books that we publish to our Manchester agent instead of to this office. Books will be sold at the same price as from this office, but for cash only. The brethren who have been acting as our agents in the different branches will make their arrangements for the sale of books with our Manchester agent. We trust that the Saints will give us a hearty support in this new move and the work generally be benefited thereby. Send your orders and make all remittances payable to William R. Armstrong, 10 Rye Street, C-on-M, Manchester, England, whom we have appointed as our agent for the English Mission.

Herald Publishing House,

LAMONI, Iowa, March 21, 1903.

F. B. BLAIR, Manager.

General Sunday-School Convention Program.

Saturday, April 4.

9.30 a. m. Organization; reports of general officers; reports of editors and committees; new business necessary to dispose of same.

2.00 p. m. Reports concluded. New business.

3.30 p. m. Election of officers, special order..

7.30 p. m. Text-book question, special order.

Sunday, April 5.

8.00 a. m. Prayer-meeting.

9.30 a. m. Regular session of the Independence Sunday-school.

10.45 a. m. Address, "The Why, the What, and the How of the Sunday-school Library." (Twenty-five minutes limit.)

Paper, "The proper employment and amusement of the child, the youth, and the adult." Elder J. F. McDowell.

Vocal solo, Sr. Mamie Pace.

2.30 p. m. Social and sacramental service, with the Sunday-school and the Religio as the theme,—a union meeting of the two organizations.

7.30 p. m. Address, "Individual Effort Necessary to Individual Salvation," Elder T. W. Williams.

Address or paper, "How Shall We Account for the Lack of Development in the Line of Spiritual Work?" Elder Duncan Campbell.

If necessary, a business session may be held Monday morning, 7.30. T. A. HOU GAS, Gen. Supt.

Above change by J. A. G., T. A. H. concurring. J. A. G.

Inquiry Notice.

The undersigned desires to hear from the heirs or relatives of Timothy Main, who served in Captain Meek's Company in the War of 1812. There were some of them living in the state of Michigan last heard from them, but the names have been forgotten. Any one seeing this notice, please convey the information to the undersigned, and oblige,
E. L. KELLEY.

Notices.

To the Saints and Friends of the Minnesota District: Please take notice that the address of Bishop's agent for said district, Bro. William C. Griffin, is Frazee, Minnesota, having been changed from Audubon, Minnesota.

LAMONI, Iowa, March 20, 1903.

E. L. KELLEY.

Conference Notices.

The Mobile District will meet in quarterly conference at Theodore, Alabama, June 13 and 14, 1903. Let all who can attend. G. W. Sherman, president; Hulda Porter, secretary,

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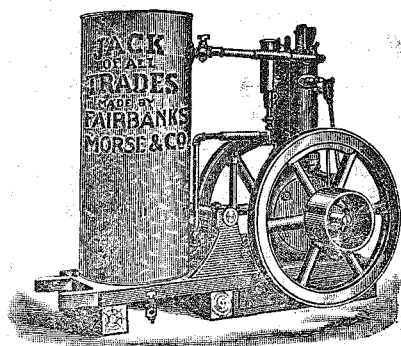
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Surplus	5,000 00
Deposits	200,000 00

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Mrs. David Dancer, Vice-President.
W. A. Hopkins, Cashier.
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

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From ENSIGN February 26.

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fully developed at the Graceland camp, and an order has been placed for a complete concentrating plant. A complete report of all the properties and affairs of the company will appear next week as a supplement to the *Ensign*. Every reader of the HERALD will also receive one of these reports, by sending a postal card to my address. I will also take pleasure in answering any inquiry you may wish to make, concerning the company's business.

JOSEPH WARD, Secretary,
Mountain Home, Arkansas.

11-3t

FOR SALE.

Five-Acre Fruit-Farm.

One mile from the Court-house, Independence, Missouri, on Lexington Rock-road, new 5-room cottage, cellar, cistern, barn, half the place in bearing fruit-trees, berries, etc. Latter Day Saints for neighbors. Price \$2,300; title perfect, terms to suit. 13-4* S. H. SMITH, owner, Muskogee, Ind. Ter.

The Saints' Herald

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

Volume 50

Lamoni, Iowa, April 8, 1903

Number 14

Ficral Scott m

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

Editorial.

INSPIRATION.

HOW MAY ITS TOKENS BE RECOGNIZED.

Considerable anxiety is felt and in some instances expressed, in regard to the subject of inspiration, who are affected by it and how.

"Try the Spirits," written and published in the *Times and Seasons*, and reproduced in *HERALD* in 1869, contains much that is valuable upon the subject of inspiration, but it is lacking in sufficient definiteness to furnish the average Saint a criterion by which he may determine the question whether he is or has been inspired to a greater or lesser degree.

That there must be in some form a realization of the promise of Jesus, "Lo, I am with you alway, even unto the end of the world," found at the close of Matthew's gospel or testimony, is to the Bible believer a necessity; for of all the prophets whom the devotee can not afford to be proved false, Jesus is preëminently the one. Paul understood this, when in discussing the subject of the resurrection with the Corinthian saints he wrote, "If in this life only we have hope in Christ, we are of all men most miserable."

It is to this same Paul, the changed Saul of Tarsus, that we are largely indebted for a treatise and conclusions touching the presence and action of the Spirit through which inspiration must come. And, while we do not concede to this apostle infallibility, or give to his words the weight and power we do to those of the man Christ Jesus, we are of the opinion that from the time of his conversion, and his baptism at the hands of Ananias, he walked in the light of inspiration; especially so in his spiritual teaching and gospel walk and conversation. We can not account for his high morality, his clearness of perception and statement concerning spiritual things, upon any other hypothesis. This gives us confidence in the thought that now as then, those who unhesitatingly obey the gospel, the influences of which wrought so wondrous a change in Saul of Tarsus, will be changed, their lives sublimated by a spiritual recreation through which all things become new.

It is clear that the various manifestations of the Spirit named by Paul in 1 Corinthians 12, and Ephesians 4, were purposely given as indications to mark and identify the fact of spiritual presence in and with the disciple. It must have been intended that in the

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"LESSONS of the Operatic Season" is the title of an article contributed by Mr. Joseph Sohn to the section of "Music" in the April-June *Forum*. Mr. Sohn is by no means pessimistic as to the development of opera in this country, but on the contrary quotes with approval Wagner's prophecy that his successor would come from America.



A SERIES of articles at present running in the *Autumn Leaves* should receive the careful reading of all young men of the church who desire to fit themselves for service along lines that may be indicated by the Spirit or by their own natural qualifications. We refer to the articles entitled "Education and Personal Qualities that will Help a Young Man in Church Work." Some of the ablest men of the church will write for this series. President Joseph Smith deals with the subject in the April issue.

institution of the gospel economy the conditions of spiritual life were to continue the same; and, hence, when the disciple realizes that even now, though centuries of time as men count time have passed since Paul wrote, there is ample evidence in the experience of thousands that Christ Jesus has kept the spirit of the promise made in Matthew 28:20, "Lo I am with you alway, even unto the end of the world." The end of the world is not come, and the "inspiration of the Lord must still give men understanding."

We would not be understood as stating that all men who obey the gospel are necessarily thenceforward under the ministration of inspiration, and infallible in thought, word, and action, for we do not so believe; but we do believe that as Paul, James, Matthew, and others, wrought as chosen and called ministers for Christ and his gospel, did at times and on occasions speak and act as moved upon by the Holy Ghost, and were inspired as the needs of their day and mission required, and did walk and labor in the light of that inspiration, so men may and do now walk and minister in the same light of inspiration; and that too when they may not be wholly conscious of movements within them. We believe that men may now live so closely to the instruction and spirit of the word that they think and teach within the scope and light of that word. How else can we understand the full meaning of what the apostle wrote, "To one is given the word of wisdom; to another the word of knowledge; to another faith." These three are by far the most important ministrations of the Spirit through which inspiration may be imparted for the accomplishment of the purposes and work assigned to the disciples and the church then, and why not now? It is possible for men now to be moved upon by the Spirit in these three important ministrations, not only from time to time; but they may so live as to think, speak, and act within the province and influence of each of them from continued habit, and may do so without that self-consciousness of observation and recognition that prophecy, tongues, discerning of spirits, demand and receive. Hence we can but conclude that it is now as probable that many who are really desirous to know and feel within themselves that they may have been, are, and may be inspired, as were the men in New Testament or Book of Mormon times.

Let those who may have been disturbed by anxiety give these things a consideration and be encouraged.

"SCOTLAND'S TERRIBLE THIRST"

The following sent us by Sr. Thorburn, taken from the *Glasgow Weekly News* of recent date, furnishes statistics which are appalling:

On Friday the results were published of the United Temperance Council's Vigilance Committees. On Saturday last the

members of the Council counted all persons who entered thirty-five public houses in Motherwell, the chief center of Scottish steelmaking. The watch lasted for two hours in the evening, fifty-two hundred seventy men, nine hundred twenty-four women, and three hundred sixty-eight children, or a total of sixty-five hundred sixty-two, entered the public houses. The population is only thirty-one thousand, so that fully one fifth entered the public houses. The houses in the steel town are the worst in Lanarkshire, although many men earn six pounds weekly.

CORRECTION.

In tabulated reports of ministry, Henry Southwick is credited with attending 1,020 meetings. The number should be 120.

EXTRACTS FROM LETTERS.

In making his annual report Bro. C. A. Butterworth writes: "I am improving in health, and will soon be able to take an active place at the post of duty. The work in general is steadily progressing, and the additional laborers sent us last year have been a great help and blessing to this mission. The brethren in New Zealand are using every legitimate means to firmly establish our work there, and are succeeding as well as could be expected. Three new missionaries are taking the field this year, and will greatly assist in building up the work.

EDITORIAL ITEMS.

Bro. G. H. Graves, of Chicago, writes that the outlook of the work from his standpoint is good. He is sanguine of a good work being done there in the near future.

Religio Convention.

THURSDAY, APRIL 2.

On Thursday evening at eight o'clock, J. A. Gunsolley, president of the Religio Society, called to order one of the largest delegations of Religio workers in the history of the organization. A good feeling was manifest, which promised well for the Religio cause. For about half an hour before convention was called to order there was such a shaking of hands as fairly made one's hand ache.

Bro. Gunsolley in calling the meeting to order expressed the thought that to him the outlook was very bright for Religio, and felt proud of the record it had made in the past year. He thought he could clearly discern God's guiding hand, and believed that there was manifested more seriousness and determination, more investigation and development, in the past year especially. He called attention to the fact that the convention was handicapped by their time being more limited than heretofore, and made an earnest plea for frankness, earnestness, and unbiased

conduct in expediting the business transactions of the convention.

The committee on credentials not being ready to report, a time was given to short speeches. Etta M. Hitchcock was first called upon, and responded in a happy vein. She in her work as General Secretary had seen what would justify her in the belief that the Religio was getting on a firmer foundation, and that God was with the various local societies, and that his Spirit was leading the young people onward. She felt grateful to God for what the Religio was accomplishing.

J. F. Mintun was next called upon. He always had been interested in the Religio work and felt that interest increasing with the passing years. Before the organization of the Religio he had felt the need of such a society,—a need which the Sunday-school did not supply. He hoped to keep that interest until the Religio had reached the goal of its ambition, a close and cordial relation to the church.

Bro. Mintun was followed by R. M. Elvin, J. L. Butterworth, and J. W. Burns.

Report of committee on credentials was then read, showing the following disposition of delegates:

St. Louis District, 17; Southern California, 11; Glasgow, Scotland, 2; Jonesport, Maine, 5; Little Sioux District, 22; Australia, 10; Bevier, Missouri, 6; Lamoni Stake, 41; Honolulu, Hawaii, 4; Kewanee, 8; Clinton, Missouri, 7; Tabor, Iowa, 4; Chatham, Ontario, 19; Eastern Colorado, 13; Independence Stake, 40; Des Moines, 20; Far West, 37; London, Ontario, 28; Gallands Grove District, 15; Massachusetts, 18; Shenandoah, 3; Necedah, Wisconsin, 4; Council Bluffs, 4; Wilburton, Indian Territory, 3; Sharon, Pennsylvania, 2; Higbee, Missouri, 5; Malad, Idaho, 4; Spring River, 13; Clinton, Missouri, 10; Burlington, Iowa, 2; Omaha, Nebraska, 6; Northern California, 18; Northern Michigan, 23.

The credentials report was followed by an anthem sung by an octet of Independence singers.

The secretary was authorized to select assistants, and the chair was authorized to appoint ushers, and John Soderstadt was appointed with power to select assistants. Sr. Nellie Brokaw was chosen organist, authorized to select assistants. The chair appointed Charles Fry chorister, he to choose assistants.

The chair was authorized to appoint an auditing committee, and he selected J. L. Butterworth, F. H. Keown, and Bert Barrett.

Some more persons were called on for short speeches, and the following responded: T. W. Williams, Louise Palfrey, Evaline Burgess, A. E. Mortimer, Jennie Newton, Marie Clark, and John Kaler.

John A. Robinson, Jr., next played a well-received trombone solo, and then after announcements adjournment was had till next forenoon.

FRIDAY, APRIL 3.

The prayer session at nine o'clock, in charge of J. A. Gunsolley, was largely attended. Several earnest prayers were offered and many testimonies borne, the Religians from the various parts of the world testifying of the wonderful growth both in numbers and interest in the past year, and of the grand outlook for the Religio as one of the auxiliaries to the church.

Business was resumed at half past ten.

Credentials committee made additional report in the way of corrections and additions. Committee was continued.

J. A. Gunsolley made report as president of the society, in which he presented the outlook of the work from his standpoint. He thought the growth of the society steady and solid if not rapid, and that an air of seriousness was more manifest than heretofore, and that more persons appreciate the importance of the work. In a financial way the society had advanced, and was now out of debt, with a balance on hand. The *Quarterly* had made a success which surpassed the hopes of the most sanguine. The lessons and programs had given quite general satisfaction. The Home Department in charge of Sr. Young has made good progress, and the extension of the work of the Good Literature Bureau was highly gratifying, though just begun. Many States and foreign countries have been helped. The work in Scotland has been planted by Sr. Thorburn and husband, and there has been a revival in the Australasian Mission. The missionaries everywhere are interesting themselves and others in the society. The *Arena* and other publications had tried to occupy the space as best they could, and Sr. Palfrey as editor had done well, and the *Arena* had come to be recognized as their official organ. Thanks and enduring gratitude were due to Bro. Campbell for the work he has done on the published programs. The rally day of the Religio and Sunday-school instituted for the benefit of Graceland College had netted over eight hundred dollars, though it was less than they had expected. He wondered why it was that the Religians did not manifest more interest in Graceland than they do. He thought he could see the guiding influence of God's hand, thus recognizing the work of the Religio. The present spiritual and financial condition of the society is good, but the spiritual might be better. We must be careful of ruts. Carnal condition is dangerous; a spiritual condition one of safety. Have we not an element of superficiality? Many fail to appreciate the spiritual phase of our work. Religion must appeal to intellect, but this alone fails to reach Christ—it must appeal to the heart. Prayer-meetings are neglected. Why allow the evil one to cheat us of a blessing? May God help us to see it, and occupy higher ground. He stated that the series of articles on the archæology of the

Book of Mormon would be published as a book, and Sr. Palfrey had made a gift of the financial part of the book to the society. He stated there was much need of closer contact between general and local societies, and thought a weekly periodical would help, as also would better attendance at conventions. Can we not arrange for district conventions to hold over Saturday and Sunday? One good convention a year is better than a dozen with poor attendance. Amidst all encouragement we must still walk by faith; when it is of sight it is no more faith; and without faith it is impossible to please God.

Ammon White, vice-president, reported that he had spent the greater part of his time in the general ministry, but had accomplished something in the way of local organizations. He was glad to see an increased interest in the work of the Religio, and thought the ministry should generally take more interest in the work of that society.

Etta M. Hitchcock, secretary, reported that in the past year the Religio work had been established in England, Scotland, Honolulu, Australia, and Canada. To-day we have hundreds of local societies, and nearly seven thousand members. It has been very successful, and the ministry is unusually active in Religio work, and of much assistance.

Will J. Mather, treasurer, made financial report. The receipts for the year were \$406.22, expenditures, \$245.95; cash balance, \$161.27. On *Quarterly*, receipts, \$984.58; expended on *Quarterly*, \$700.02; leaving a balance of \$284.36. Auditing committee reported above correct.

Sr. Louise Palfrey, editor, made oral report. She spoke of the cramped condition of the Arena. She had received much kindness and encouragement in her work from the Religians.

Sr. Dora Young, superintendent of the Home Department, reported that there are now nearly five hundred members. Two home classes have been organized into locals, and it is due to the home class that there are four local organizations in the Little Sioux District. She mentioned several who had helped materially at a sacrifice of time and money. She hoped that the superintendent would be given power to appoint State workers or superintendents. The financial side is brighter than last year. Systematic home study is a boon to humanity. "May its tribe increase."

The Gospel Literature Bureau made report through J. R. Epperson. They have distributed HERALDS, 4,128; *Ensigns*, 3,904; *Autumn Leaves*, 837; *Glad Tidings*, 196; *Prophetic News*, 69; tracts, 19,231; *Hopes*, 4,047; *Quarterlies*, 559; Bibles, 2; Book of Mormon, 16; and other literature to the total of 40,383 pieces.

In all the reports of the officers, and also in letters of appreciation, high praise was given the *Religio*

Quarterly for the efficient help it has been to the work.

A committee on literary extension was appointed, consisting of the executive board and the Arena editor, and empowered to carry out such measures as they deem wise. The object of this committee is to provide additional space over what they have at present in the Arena.

Following this adjournment was had till afternoon session.

AFTERNOON SESSION.

Business session again opened at half past two, President Gunsolley in the chair.

Additional report of committee on credentials was read, and returned to committee for correction.

The special order was the consideration of the report of the committee on revision of the constitution and by-laws, but owing to the fact that the report had not yet been returned from the printers, other business was taken up.

The chair was authorized to appoint a committee to revise the three leaflets. Subsequently the chair appointed the secretary to revise leaflet number one, A. A. Reams leaflet number two, and J. R. Epperson number three.

Being authorized by motion, the chair appointed a committee of three to draft resolutions to express appreciation to Sr. Palfrey of the gift of the work on archæology. He appointed S. A. Burgess, Lulu Suman, LaJune Howard.

The report of the committee on revision of the constitution and by-laws being in, it was taken up, and by motion considered section by section.

Work on this was proceeded with for a time, when it was suspended and election of officers taken up, and the following elected: J. A. Gunsolley, president; Ammon White, vice-president; Etta M. Hitchcock, secretary; Will J. Mather, treasurer; action on librarian deferred.

The amendments of constitution were again taken up, and the rest of the session devoted to it. Not getting through, adjournment was had till evening.

EVENING SESSION.

Reassembled at half past seven, in the upper auditorium. The revision of constitution was proceeded with, and the most of the session devoted to it, the work being suspended for a time, once while the mandolin club of Independence gave a selection which showed much work and practice on the part of the club. It was very well received.

The revised constitution was adopted section by section, only slight changes being made, until that part concerning constitution of locals was reached, when a motion prevailed referring the document to the executive board, it to perfect as best it can and publish as the action of the convention. No doubt the constitution as amended will be published in the *Arena*, hence we do not give it space here.

A librarian was elected, J. R. Epperson being the one appointed.

Several bills of expenses were allowed, and the report of the committee on resolutions of thanks for the gift of Sr. Palfrey was read and adopted. A hearty vote of thanks was extended to her.

A motion then prevailed providing for the president of the society to spend about two months of his time to the interests of the Religio work, the society to place in the hands of the Bishop such a sum of money as would cover his ministerial expenses for that time.

This finishing the business of the convention, adjournment was had, the doxology was sung, and the eighth convention of the General Religio Society was over.

Sunday-School Convention.

The twelfth convention of the General Sunday-school Association began its first session at half past nine on the morning of April 4, with Superintendent T. A. Hougas in the chair. In his opening remarks he expressed the thought that they had never gathered at a convention so full of hope as to the outlook as this one. The time for business being limited by reason of to-morrow being Sunday, the usual "short speeches" were eliminated.

The credentials committee, which had previously been appointed by the executive committee, made report, giving delegates to the various districts as follows: Alabama 9, New South Wales 21, Arizona 1, Central California 14, Northern California 21, Southern California 33, Eastern Colorado 22, Central Illinois 11, Kewanee 25, Nauvoo 23, Northeastern Illinois 34, Des Moines 38, Eastern Iowa 15, Fremont 40, Gallands Grove 32, Lamoni Stake 116, Little Sioux 66, Pottawattamie 44, Northeastern Kansas 22, Northwestern Kansas 15, Massachusetts 46, Eastern Michigan 40, Northern Michigan 78, Southern Michigan and Northern Indiana 34, Clinton 41, Far West 68, Independence Stake 117, Nodaway 15, Northeastern Missouri 17, New York 10, Central Nebraska 13, Northern Nebraska 19, Southern Nebraska 17, Kirtland 26, Oklahoma 19, Chatham, Ontario, 4, London, Ontario, 130, Philadelphia 10, Pittsburg 21, Scotland 3, Northeastern Texas and Choctaw 17, Utah and Idaho 31, Castle Rock, Washington, 3, Necedah, Wisconsin, 3, Porcupine, Wisconsin, 3.

The Secretary, D. J. Krahl, selected J. F. Mintun and Annie Allen as assistants; F. G. Pitt was chosen chorister, to select assistants; Belle James, organist, to select assistants; and the regular janitors of the branch were appointed by the chair to act for the convention.

Reports of the general officers were then taken up. Superintendent Hougas made written report. He said the Sunday-school was never so useful, and that

it had prospered beyond the fondest hopes, and he felt grateful for its phenomenal rise and growth. We are face to face with conditions which cause universal unrest. But natural discontent is wholesome, and is a sign of strength rather than weakness. All great advancements are preceded by a period of discontent. Immediately after last convention he set about getting his business in shape to go into the field, but did not succeed until the latter part of the year. He had taken quite an extensive trip through the East, and had done much good. Concerning the department in the HERALD, he said that time had prevented doing justice to the space, though he had done the best he could under the circumstances. The time is not far distant when radical steps must be taken to own and supply literature for little tots, teachers, and all. He had asked for items concerning Sunday-school history, to supply the church historian, but the request was not complied with as it should have been. The superintendent and assistant had attended the international convention of Sunday-school workers held at Denver in the spring of 1902, and there had got many good thoughts concerning Sunday-school work. He spoke highly of the home department, and thought there was not a school which could not introduce the home department without good results. Concerning the *Study Hour*, he stated that the reason of its suspension was that the editors appointed by the Convention resigned, and the Executive was unable to secure other editors. In a financial way the Sunday-school Association was still on a firm basis, though the income had been reduced by lowering the price of the *Quarterly*. Concerning song-book for the Sunday-school, he thought prospects for such at present were not good, as the material on hand was not such as to guarantee excellence. He had the very best of feelings for his associates.

J. A. Gunsolley, assistant superintendent, by reason of other work, had not been able to do all that he could wish, but had accomplished some work for the good of the cause.

A. Carmichael, second assistant, spoke of the need of better teachers in the schools, and thought that where excellence in teachers was secured good work would be accomplished irrespective of the tools employed for them to work with. He had devoted his time towards the end of securing better teaching material.

The secretary, D. J. Krahl, reported a general advancement. New report blanks had been provided and provision made for the schools to report quarterly to the districts, and the districts to report yearly to the General Association. The time for reporting had heretofore been irregular. He gave the total membership as 18,122, and submitted a tabulated report of districts and schools.

John Smith, treasurer, reported: Balance on hand in April, 1902, \$2,762.00; total received, \$3,157.61;

disbursements, \$4,225.88; balance on hand, \$1,708.76.

Lucina Etzenhouser, general librarian, reported that she had been absent from home for a large portion of the year, and hence had not been able to do what she might have otherwise. She had corresponded with district authorities, urging the appointment of district librarians, with good results. She had also gotten good results from sending out report blanks. She urged the need of a book catalogue, and saw it slowly materializing. She recommended the appointment of competent persons to review and recommend suitable books. She stated that there were 329 schools, 56 of which had libraries, with a total of 3,168 books; also five circulating libraries. This gives an idea of what there is to be accomplished. Lack of funds is the difficulty. She recommended that the collections of one Sunday in each month be devoted to library purposes.

Financial reports of the general officers were read, and bills allowed.

The editor of the *Quarterly* made report, and spoke of the great assistance she had derived from the typewriter the association had given her. She stated that the lessons had been prepared till October, this being a little in advance of where she was this time last year. She saw enough in the New Testament for another year's lessons, and then the association must decide on a further course of texts.

A lengthy report was read from the editors of the *Study Hour* in which they offered resignation, stating their reasons therefor. They urged the necessity of supplying the place of the *Study Hour* for the benefit of the primary work.

The committee on revision of *Quarterly* lessons reported that the task was made a pleasure because of the small amount of correcting necessary, the corrections being merely changes of words.

John Garver, of the *Athenian Arena*, published by the students of Graceland College, made a plea in behalf of Graceland, and told from a student's standpoint what they were doing at Graceland College. He was soliciting subscriptions for the *Arena*, and thought that the people of the church through the medium of the *Arena* could tell somewhat of the work that was there being done.

AFTERNOON SESSION.

Business was again taken up at half past two. T. A. Hougas in the chair.

Report from Sr. Allie Thorburn, from Glasgow, Scotland, was read, telling of the Sunday-school work in that city.

S. F. Mather, of Manchester, England, reported concerning the Sunday-school work in that district.

Report from the South Sea Islands was read from Sr. Burton, telling of some of the difficulties under which they work in the Sunday-schools there. She

estimates that there are about a thousand native members in the Sunday-schools.

Gilbert J. Waller reported the condition of the Hawaiian Sunday-schools, stating that the crying need there was teachers, as they did not have suitable material. The use of a translator is necessary for teachers under present conditions. They use the *Quarterly*. In the one Sunday-school they have thirty scholars. Besides that they have an afternoon class of Japanese and Hawaiians.

J. W. Wight reported the work in New South Wales. The work is in good condition.

Some more expense bills were then allowed.

A petition from a body of primary teachers which had assembled to discuss the question, was presented, asking that the convention take steps to prepare or provide for a series of lessons adapted for infant class work. This was discussed at considerable length, when a motion finally prevailed to grant the request, and the matter was then referred to a committee of five, composed of Anna Salyards, Margaret Blair, Ruth L. Smith, Eva Bailey, Viola Blair.

The election of officers was taken up, and resulted in the selection of T. A. Hougas for superintendent, J. A. Gunsolley for first assistant, A. Carmichael second assistant, D. J. Krahl secretary, John Smith treasurer, Lucina Etzenhouser librarian.

The auditing committee reported treasurer's report correct.

After some discussion a motion finally prevailed providing that after January 1, 1904, the business of the association be put on a cash basis; that is, all literature furnished be paid for in advance.

The following were selected as members of the revising committee: R. S. Salyards, John Smith, and Duncan Campbell.

Editorial work was provided for by referring to the executive committee for action.

The executive committee was authorized to meet all legitimate running expenses.

Motion prevailed providing for a continuance of the missionary work, similar to last year, subject to the approval of the appointing powers of the church.

The secretary was authorized to select an assistant.

The recommendations of the librarian were taken up, and a motion prevailed referring them to her for action.

A motion was made to refer the matter of a song-book to the Board of Publication, but action thereon was deferred till evening session.

Adjourned till evening session.

EVENING SESSION.

Met in the upper auditorium at half past seven, and after the reading of the minutes, the special order of the evening was taken up, namely, graded text-books, which had been deferred from last year. A motion providing for the appointment of a committee to draft outline of lessons for a graded text-book

was lost after some discussion, which left the question to be decided whether or not text-books were to be adopted to succeed the *Quarterlies*. A number of lengthy speeches were made, pro and con, when the motion was put and lost by an overwhelming majority.

The song-book question deferred from the afternoon session was then taken up referring it to the Board of Publication for action.

Some other motions were then made relative to it, but adjournment was had in the midst of the consideration.

Adjourned till eight o'clock Sunday morning.

Original Articles.

INSPIRATION, REVELATION.

It was Homer, the Greek, who said, "All the folks yearn after the gods:" and for the universal reason that the gods might answer questions of local or general interest which mortals could not answer.

Webster defines the word *revelation* as, "The act of revealing, disclosing, or discovering to others what was before unknown to them."

Theologically, "The act of revealing divine truth," that which is revealed by God to man, the Bible, etc., "Inspiration."

"A supernatural influence which qualifies men to receive and communicate divine truth," etc.

The better idea as regards both terms is, in our opinion, found in Webster's definition concerning natural revelation, viz.: "The act of revealing or disclosing to others what was before unknown to them."

In Mark 12: 30 we have the recorded statement of Jesus Christ that in the first of all commandments regarding a love toward God was the necessity of employment or exercise of the minds of men. Farther on, thirty-third verse, when the scribe answering him, said, "To love God with all the understanding," etc., was "more than all whole burnt offerings and sacrifices," Jesus commended the wisdom of his answer by saying, "Thou art not far from the kingdom of God;" and by parity of reasoning, if this be true, he, whomsoever he may be, that fails, either through inability or disposition to use or employ his powers to the extent of an *understanding* in service or worship, may be in reality, "far" from the kingdom of God, no matter what his physical environment or association may be.

In Matthew 13: 19 we hear the Savior again saying, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth that which was sown in his heart" and heart only, we add for emphasis.

"But he that receiveth seed into *good ground*, is he that heareth the word, and understandeth it," etc.—Verse 23. Again, "Jesus saith unto them, have ye

understood all these things." "Therefore, every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matthew 13: 52.

"Then opened he their understanding that they might *understand the Scriptures*."—Luke 24: 45.

"For I have given unto them the words which thou gavest me; . . . and they have known surely that I came out from thee.—John 17: 8.

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

A failure to receive of ourselves, and to know surely and continuously of the truth, is to subject ourselves to the danger of slavery instead of freedom.

While it is true that "the natural man receiveth not the things of the Spirit of God, neither can he know them," yet must it never be forgotten that the agencies employed by the Spirit of God are not altogether extraneous or independent of men's natural gifts and forces.

Man's power to reason, as we have plainly seen, is not to be discouraged or destroyed, but enlarged and augmented through the influence of that power and spirit which invites coöperation of man's powers in the effort at determining truth.

The effort to introduce after the silence of centuries, to an inexperienced generation of men, the mysteries of the occult in religion: this attempt at exploration into the vast field—this unknown, and untried region where, not only God, but demons dwell, requires an out-fitting and a preparation which we believe is not always adequately provided for.

The way into the "holy of holies," the approach to the throne where the heavenly Majesty sits; where our superiors, who themselves are "charged with folly," the angels bow in awe and reverence, dwell, should not be made with foolish and unbecoming haste, or lack of suitable preparation.

I believe that something like this must have been in the mind of the Lord when in 1829 he said to Oliver Cowdery, "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me: but, behold, I say unto you, that you must study it out in your mind;" etc.—Doctrine and Covenants 9: 3.

The failure of Oliver Cowdery to translate was evidently because of neglect or lack of understanding as to the necessity of using those agencies by and through which a successful approach to and association with the divine mind was to be had.

The Jew, if ever delivered from the skepticism, indifference, and labyrinth of unbelief into which he has fallen, and converted to a belief in the Messiahship of Jesus Christ, is to be won by appeal to the highest natural force and test.

"I will put my laws into their hearts, and in their

minds will I write them,"—Hebrews 10: 16, (See Jeremiah 31: 33,) and as a result, "They shall teach no more every man his neighbor, and every man his brother saying 'Know the Lord;' for they shall all know me."—Jeremiah 31: 34..

In Book of Mormon, Enos 1:2, we have the prophet saying, "While I was thus struggling in the Spirit, behold, the voice of the Lord came into my mind again, saying," etc.

This divine intelligence did not strike the prophet Enos in the region of the stomach, or back, or feet, but in that only region and seat of test and judgment to which God does, and men should make appeal, the mind.

"The law of the Lord is perfect," says the Psalmist, and it is about the only perfect thing under the sun, but the carnal mind is not subject to its provisions and rule (Romans 8), but often, even in the church is subject to other influences and control; but, "If any man have not the Spirit of Christ, he is none of his," no matter what his environment.

"Truly our fellowship is with the Father, and with his Son, Jesus Christ," says the beloved disciple; and in his association alone are we always and absolutely safe.

Under a proper interpretation I can sing as heartily as any, "We thank thee O God for a prophet," for God alone knows where I would have been had it not been for the work and fact of a prophet in my day; but when I sing, I want to "sing with the understanding also," that God did not stop with a prophet, but that he has continued to give in addition, apostles, sevens, high priests, evangelists, pastors, teachers, and gifts even to the laity, and that "the perfecting of the saints" can not come to us outside, or apart from *all* the provisions made, and as we have no "file leaders" in an absolutely independent or isolated sense, but that God has prepared for a general convocation of *all* the perfecting agencies, as neither quorum of presidency, apostles, seventy, high priests, elders or laity, alone, constitute the educating, saving, or consenting forces whose universal verdict alone constitutes law, so, and by so much only as the whole church rises into a state of spiritual power of assimilation of the divine suggestion, and honesty and inflexibility of purpose to sustain and carry out in our lives the divine counsel, will the time ever come when Christ shall be able to present to the Father "A church without spot or wrinkle, or any such thing."

The February number of the *North American Review* contains an article written by Mr. Clemens (Mark Twain) on "Christian Science," or as he calls it, "Eddyism," in which is found the following:

"It is not the ability to reason that makes the Presbyterian or the Baptist, or the Methodist, or the Catholic, or the Mohammedan, or the Buddhist, or the Mormon; it is environment. . . . A Presby-

terian family does not produce Catholic families, or other religious brands, it produces its own kind; and not by intellectual process, but by association."

While we believe that environment and association has less influence upon ourselves as a body of religionists; while more independence of thought and action may be had by us than by nearly, if not all or any other religious or church associations, still, to what extent does, or may the criticism justly apply to us?

In Job 32:8 we read: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." And we have tried to argue that by just so much as there be a failure of the Spirit of God to read understandingly, by just so much is there an absence of inspiration or revelation in its correct sense or interpretation.

Judged by this rule, if our experience goes for anything, we have been the victims of ignorance and personal fancies; the victims of carnal or fleshy desires; occult forces, perhaps, whose character has not been subject to the intelligent and safe analysis provided for in the law, as regards the great question of inspiration or revelation in these last days.

"He that hath my commandments, [this denotes an acquaintance, knowledge, or familiarity with them,] and keepeth [observeth—obeyeth] them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14: 21.

This absolutely clears the way for all to reach a perfect source of revelation and information; and our claim is that the height of privilege in the question of safety in these matters is gauged unqualifiedly by the ability to possess, to know, and to "keep" the commandments of Jesus Christ.

In saying this, however, I do not deny the right or fact that God has and does, or may continue to speak through, or by whatever agencies he will to any one, or all of his people. But in order to be of significance or worth, the message if coming from the Almighty must reach the understanding of those to whom it is addressed, otherwise there has been no revelation. In fact, to illustrate, I believe at times the oracle itself may not comprehend or understand so well the character or meaning of the utterance or communication as do those to whom it is addressed. The message is from "Him in whom are hidden all the treasures of wisdom and of knowledge," to him or her the divinity of whose life has fitted him for the reception of the divine communication.

Baalam's beast of burden was little benefited unless he might have been saved another beating. But Baalam was, and if God has "bestowed more abundant honor on the uncomely parts" in the church it is not with the idea, we apprehend, of encouraging ignorance, or discouraging knowledge through personal contact, and the ability to receive and assimilate.

late through the power of understanding and discernment of that which is devilish, human, or divine.

"Have salt in yourselves," said the Savior; a residuary force, a constant supply of that intelligent and saving quality to discern. The cultivation of this altogether necessary gift by which we may be able to separate the human from the divine, the false and doubtful from that which is true, will save those whom God has set in the church "to discern all these gifts," from the exceedingly trying task of subjections or control of that hasty and unwise oracle that is constantly upon the lookout for "signs" and sensational effects, and can be satisfied with a "revelation" that may not reveal; so full of uncertainties or out of harmony with the facts and truth, as to destroy instead of establishing the faith of the weak among us, or of the stranger within our gates.

"Wherefore let all men beware how they take my name in their lips; for, behold, verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. Wherefore, let the church repent."—Doctrine and Covenants 63: 15. But when we undertake to force matters along the line of pre-conceived ideas or desires, either for the sake of gratifying an abnormal craving for sensational exposition of the gifts or to strengthen our own contention by an attempt to force the indorsement of the Almighty, we become destroyers instead of defenders of the claim we make of latter-day revelation, and thereby, though unwittingly perhaps, become agents of the adversary whose business it is to destroy the claim of heavenly light and information by prostituting and bringing into ridicule and contempt the very means through which God designs to reach the brain, to educate our affections into a love of that which is practicable and true.

"With him," said God of Moses, "will I speak mouth to mouth, even apparently, and not in dark speeches."—Numbers 12: 8. And this because he was "faithful in all my house." (Numbers 12: 7.) Our idea is farther illustrated in the saying of this wise, meek, and faithful lawgiver, when as recorded in the previous chapter he said:

"Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."—Numbers 11: 29.

Evidently according to the record, there were some then, as now, who thought they were, or wanted to be, prophets. (See Numbers 12: 1, 2, and 16: 3, 11, etc.)

What a lot of trouble it would have saved Moses and Aaron and Miriam, Korah, Dathan, Abiram, and their company if they had known enough to get near the Lord and hear of him, what was his will instead of entertaining a false and flattering spirit concerning ministerial honors, and heavenly prerogatives

and matters of this kind that now, as then, in various quarters do trouble modern Israel.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold the glory which thou hast given me."—John 17: 24. "And the glory which thou gavest me I have given them."—Verse 22. And it can only be that true discipleship that has risen into the light and power of an ability to discern and behold what that glory of which he spake is, that can ever be permitted to realize or enjoy it, and that, as we are informed in our day, is the glory of intelligence. (Doctrine and Covenants 90: 6.)

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise, there is no existence." That is conscious, intelligent existence. (Paragraph 5.)

"Nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him."—Doctrine and Covenants 85: 12.

The glories of an astronomical appreciation and education and study of the "heavens" that "declare the glory of God," as referred to also in this section and paragraph, is a wonderful stimulant to praise and true worship. And in the day of the Lord's coming, when Saints are purified from error by knowledge of the truth, when the time comes when "my knowledge and glory may dwell upon all the earth. . . . And hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof," etc., (Doctrine and Covenants 98: 5,) are opened to the vision and understanding by and through Him of whom it is said, "The word was made by him," as sitting upon "the circle of the heavens" in the presence and in the midst of power of Him who said, "Father, I will that they also, whom thou hast given me, be with me where I am; that *they may behold my glory.*"—John 17: 24. How the soul does fill with raptured exultation, in the intelligent prospect of "things which God hath prepared for them that love him," as the astounding and astonishing wonders of the processes of creation are unfolded to the mind and comprehension in this glorious yet awful school of the Almighty God.

How small then, brethren, will the estate and the times appear to us, if memories preserve, when we as a child spake as a child and understood as a child. When we saw "through a glass darkly" and not "face to face," when we did not know as we are known, but "in part" only. (1 Corinthians 13: 11, 12.)

How cheap, unworthy, if not blasphemous will then appear not only the foolish and delusive suggestions of "glory" employed or entertained in spiritual Babylon to-day, and to which and by which religious "conversions" are obtained; but the fact also that we "prophesy in part" and "know in part" and comprehend, sometimes after an exceedingly

limited fashion, what the end of our salvation, when it is reached, will be.

We should, in my opinion, get out from under the shadows of past traditions and fictions or ignorance concerning the character of rewards, as well as punishments hereafter, and learn that "hell" to us is to "be punished with everlasting destruction from the presence of the Lord and from the glory of his power" and that "heaven" is to be able not only to endure his presence when he shall come to be glorified in his saints (2 Thessalonians 1:9), but that we shall with him and them "be glorified together" because our teaching and education here has been that, "The glory of God is intelligence."

M. H. BOND.

CHICAGO, March 6.

Mothers' Home Column.

EDITED BY FRANCES.

"Something each day,—a smile,
It is not much to give,
And the little gifts of life
Make sweet the days we live.

The world has weary hearts,
That we can bless and cheer,
And a smile for every day,
Makes sunshine all the year."

She Hath Done What She Could.

Upon our return home from a three month's absence, among a package of mail, which by accident had not been forwarded to us, we found a card from Sr. Almira Snow, who for years has been one of our most faithful correspondents. It was dated February 9, and contains words of thanks for some little kindness which the Lord had put it into our heart to show her. She expressed herself as still saddened by her disappointment in failing to reach the Saints' Home in Lamoni as she had expected to do last fall, and spoke of Sr. Sarah L. Weed, of Nebraska, having offered her a home, and said: "If it was in Massachusetts I should start for it just as soon as the weather would permit, but it is six hundred miles beyond Lamoni." Continuing to open letter after letter, we were astonished to find in one the announcement of her death, and learned later that it occurred on the 23d of February last, and that Bro. Foss in preaching her funeral sermon used the text: "Blessed are the dead who die in the Lord; they rest from their labors and their works do follow them," and we thought more appropriate words could not have been used.

For years Sr. Almira has been a very great sufferer, but it has only been when entirely disabled by sickness that her labors have been laid aside. Activity of mind and body characterized her to a remarkable degree, and even to the end of her life she has with God's blessing been enabled to support herself, and at the same time write for our church publications many articles of sterling merit, not one of which ever contained any but the most ennobling sentiments, and if the good advice given in them was heeded there would be happier homes—many of them—in the church to-day. In her last communication she said, "I am glad to see our periodicals first class. I have had my day and others are having theirs. God bless the work in every department." We are not prepared to say with her that our periodicals are first class, but we do say if the talent of the many was but half as faithfully improved upon as was hers, they might be among the very best in the land.

There is ever a feeling of sadness comes with the thought of death, but in thinking of the great change which has come to our dear sister we can not find it in our heart to grieve that the dear Lord has seen fit to take her to himself. That she has exchanged the toil, weariness, and pain of life for the blessedness and rest of paradise. That for her are ended the long weary days and nights of suffering and pain, and that while denied the coveted boon of the Saints' Home in Lamoni she has been given the higher and better one of that home into which her purified spirit was prepared to enter, and in which she shall rest until He who redeemed her and in whose blood she was washed shall bring her with him when he returns to earth to reign. May it be as truthfully said of us, when our summons comes, as of Sr. Almira.:

"She hath done what she could."

In Memory of Sr. Almira M. Snow.

A dear friend and saint has been taken away;
Called home to that city of bliss.

In her pilgrimage here, she gave comfort and cheer
To our hearts, and her counsels we miss.

Our loss is her gain, and while here we remain
May we each have a warm, tender place
In our hearts for the friend who kindly did send
Good words of instruction with grace.

Her trials are o'er, she will suffer no more,
Her spirit has found its release;
From the old house of clay God called it away
To that city where all is sweet peace.

While we tarry here, may we each strive sincere,
By our efforts to gain the reward;
When this life-journey ends, may we meet the dear
friends,

In the presence of Jesus, our Lord.

MRS. J. HEATON.

INDEPENDENCE, Missouri, March 9.

Dear Sr. Walker: I have not written to you since I was a little girl when I used to answer enigmas in the much-loved *Hope*. I am now mother of three little boys. The other day I noticed what you said about the mothers not using the space allotted them in the "Column." It does seem that we sisters ought at least to write a letter occasionally when you do so much that is a comfort and strength to us.

How much mothers need comfort and strength none but mothers know; how little we realize, when we set sail on the ocean of life, of the storms and tempests we will have to face, and how weak and powerless we are to face them without the divine arm to lean upon.

Daily my heart is lifted in prayer for strength and wisdom to teach my darling boys to be good, honorable men, finding their chief joy in serving God.

It seems to me nothing will help one to realize his own faults like teaching the little ones, for they are little mirrors reflecting one's faults as well as virtues, and when you start to correct them you suddenly realize that that is one of your own faults; so how can you correct the child until you have corrected yourself? Thus they help us to a higher level while we strive to teach them the divine way.

How the little helpless fingers draw us nearer to God and every thought of love for them is also a thank-offering to him who gave them to us. What a desolate old world this would be without the sunshine of their little faces.

"Bless the little children,
Let them come to me."

—Mignon.

Prayer Union.

Laura B. Davison of Cedarvale, Kansas, desires the prayers of the Prayer Union in behalf of her companion, that if it is God's will he may be relieved of his suffering.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

DES MOINES, Iowa, February 23.

ELDER T. A. HOUGAS.

Dear Brother: As foreign correspondent of the Zion's Religio-Literary Society I presented to the district conventions of the Sunday-school and Religio associations the sad calamity that had befallen the South Sea Islands Mission, and many of those associated with us in these departments of work, following which a committee was chosen to draft an expression of our feelings as Sunday-school and Religio workers, who brought in the following, which was unanimously and feelingly adopted, February 20, 1903: "Just noting in the HERALD of 18th inst. the sad calamity that has befallen the islands of the sea, and with them several of our brethren and sisters of like precious faith:

"We, by this means, express our heart-felt sympathy for the bereaved ones, whether bereft of friends or property, and mingle our feelings of sympathy with words of condolence, praying our heavenly Father to grant comfort, and raise up friends who shall minister the supplies that will meet present demands. And under the promptings of the desire to prove ourselves friends indeed a collection was immediately taken, amounting to nine dollars and thirty-six cents [to which was added three dollars and twenty-one cents ere the convention closed. J. F. M.] to be sent by J. F. Mintun, Foreign Correspondent of Zion's Religio-Literary Society; and a further resolution was passed unanimously, that all superintendents of Sunday-schools, and presidents of Religios in the Des Moines District, present this privilege of contributing to the same end to their schools and locals, the amount thus contributed to be sent to J. F. Mintun, by March 15, to be forwarded to the needy ones."

This was one of the most profitable conventions ever held in the Des Moines District. Prospects are bright for much progress to be made in all departments of God's work, during this year.

Your brother,

J. F. MINTUN.

How May Our Conventions be Made Profitable to the Schools of the District?

Look well to the selection of delegates. Be careful whom you send lest they do not represent you. The thought should be in our minds: "This is the Lord's work. Who will attend to it at the convention?" Why place in nomination for delegates the names of such who, when at home, have no interest in Sunday-school work? If no part is taken in a Sunday-school by a person when at home, he will not likely make a good delegate to represent it abroad.

Our conventions would be made profitable to each school in the district by learning the needs of the respective schools and supplying them. The needs could be made known at the convention by the delegates from the different schools.

The benefit we derive from a lecture, book, or convention, depends on how much we treasure in our minds of the good things expressed. Ofttimes good thoughts expressed by others, and good methods of conducting difficult lines of work, leave us, and are seldom recalled. A small note-book in which to write these good things would be of much worth to most people. The delegates should, when they attend convention, make a note of the good methods suggested which would be beneficial to their

respective schools, and present them for the school's consideration on their arrival home. In this way there would be a chance for better ways to be learned and applied.

It would seem that the convention could be made profitable to each school in the district if the schools would, through their delegates, meet in convention and make known their difficulties, whatever they may be, and seek true methods for overcoming them.

The whole is made of many parts. If the parts are strong the whole will be strong. The benefit the convention may give to others will depend on how each one does his part there: whether faithfully or unfaithfully.

P. M. HANSON.

Sticking to the Point.

A teacher, after preparing his Sunday-school lesson thoughtfully and having in mind a few points that he is determined to impress directly and forcibly, is annoyed by the tendency of his scholars to "mind-wandering." He can not make them stick to the point. What is to be done in such cases? That is a practical question, and every teacher has felt the need of a solution.

In the first place the undisciplined mind is always inclined to wander. The difference between the trained and the untrained mind is shown in the power of sustained attention that results from the discipline of study. Lack of attention is not always a mark of willfulness or indifference. The teacher should not be discouraged by it, and feel that he is entirely at fault because he fails to hold attention.

But he is not to give up and let the talk wander where it will. Bring the scholars back to the lesson and to the point. If they wander again and again, still bring them back. Stick to the point yourself, and you will make some points stick in the minds of the scholars.—Selected.

Letter Department.

MELBOURNE, Australia, February 27.

Editors Herald: I am pleased to say the work is moving along rapidly in Australia. Temporal conditions, however, hinder somewhat. The country is suffering from a seven years' drought, and while considerable rain has fallen in the last six months yet the sufferers have received only slight relief. The rain came too late for the last crop, and while the next one may be good, yet, in the meantime the people must suffer.

Recently Bro. D. McIntosh and the writer attended a session of the Victorian Parliament. The subject under consideration was the railways. The discussion developed the fact that the railroads are not a success. Nearly everything said was in criticism. Really "extravagance," "incompetency," or "corruption" could be written over every department of the service. And yet the roads themselves are built with more regard to human safety than are our own. I agree with Bro. E. L. Kelley in thinking the English method (in use here) of side-doors for entrance and exit is better for thickly populated sections where frequent stops are made than our plan. Ours, however, is better for long trips, especially through sparsely settled countries. There are other respects, too, in which the system here is more convenient than ours. In general results, however, the American system is evidently the best in the world.

May God bless the coming conference.

In bonds,

ALMA C. BARMORE.

OGDEN, Utah, March 28.

Editors Herald: We are still alive and at work here. Still I could wish there were a little more spiritual life manifested among our people in these parts. However, we have had a few incidents calculated to revive and renew us in the faith. The first was an excellent district conference, and the second was the

presence of visiting elders and brethren from various parts of the field and en route for General Conference. Elder H. L. Holt stepped off from the train here the evening of the 3d and consequently was with us once more. It seemed quite like old times to labor with this brother again, and we at once put him into the harness and were pleased to find him the same willing worker that we had labored with in years gone by. And his labors at this place as well as at Plain City, and near Roy, also in Salt Lake City, and at Sandy, were certainly of the nature to strengthen and help the Saints, as well as to open the eyes of the sinners present. Having labored so long together in years gone by it was only natural that we should enjoy his stay with us this time, and we were glad that others enjoyed his preaching also. He left us yesterday, expecting to spend Sunday in Denver and reach Kansas City April 1. Bro. John Vanderwood went with him. Bro. W. H. Kelley was with us at conference, and we were pleased to have it so, and sorry that his stay was so short, he leaving us for Lamoni the 9th instant. Brn. S. D. Condit and G. L. M. Brokaw were also with us and spoke for us to the pleasure of the Saints.

Next in order of events was a visit of one night and a lecture upon "Book of Mormon and American Archæology" by Bro. Rudolph Etzenhouser on his way east. This was a treat and enjoyed by us as well as by several of our Utah elders. By the way, "Utah" seems to be awaking to the fact that they have need to come to us for light. That is, judging from the amount of Book of Mormon literature I have sold to their elders since coming here. Is not this in harmony with the statement that "Out of Zion shall go forth the law?"

We do not expect to get to conference this year but will keep busy holding the battle line here. Bro. S. D. Condit is in Salt Lake City now and we expect A. B. Phillips to-night on his way east. He will stay and preach for us to-morrow. Bro. Arthur Allen made us a call of one evening on his way east, but as he did not expect to stay over night we did not get a sermon from him this time. We would say to all the brethren going through that we look for them to stop and rest by preaching for us here. Do you hear that, Bro. Albert Carmichael? Now on your way west, if you have a couple of days to spare in Ogden, do not hide away. We have commenced mission-meetings at the home of Bro. and Sr. E. Chapman, 2904 Washington Avenue, for every Friday evening. This with meetings at Plain City Tuesday and at or near Roy Wednesday evening and our services here and at Plain City Sunday (four services and ten miles separated) does not leave us very much spare time. Still we manage to get in an extra night here and there occasionally.

The number of our baptisms has not been very large this year, nor are there prospects for many in the near future; still we are trying to do our part. Tenting season will soon be here and if we are continued in this mission my wife with Allie and Charley and myself expect to become dwellers in tents once more. This and street preaching is about the most feasible way of reaching the public ear in this field. My wife is quite busy with the Sunday-school and Religio work here, as well as assisting me in my varied labors as president of this branch. Our general health is reasonably good. With a prayer for the blessing of Christ upon the brethren in conference, and for the welfare of Zion at large, I am,

A. M. CHASE.

ADA, Indian Territory, March 26.

Dear Herald: We have a little Sunday-school here of about twenty in attendance, but I think as the weather gets warmer there will be more. There are only three families of Saints here but hope there will be more in the future. Bro. S. W. Simmons came here February 27, and preached twice. The first day of March he began a discussion with a Holiness preacher. They talked night about for a week, and I think much good was accomplished. Bro. J. F. Grimes came here March 5 and stayed

until the 16th, preaching six times. We are always glad when the elders come and our doors are always open to them.

I was baptized by Bro. H. O. Smith at Paul's Valley, September 24, 1900. I have had to pass through some very severe trials. I have had to give up a dear, devoted mother, and my darling sister. There were but five months and seven days between their deaths. My sister left a little girl of four summers and I have the care of her. I ask the prayers of the mothers that my life may be such that should she try to follow in my footsteps she would not be far from right.

Sometimes I feel discouraged and almost cast down, but I know this work is of God, and I ask an interest in the prayers of all the Saints that I may live a life worthy the name I bear, and may I live so as to never bring reproach on the work that I so much love. I should like to hear from Abbie Childres.

Your sister, LEAH CRAWFORD.

COLLINWOOD, Ohio, March 22.

Dear Saints: I gladly renew for the HERALD. It certainly is a "blessing" to me, as I can not hear a sermon plainly enough to feel interested, and one can learn so much from its pages. I enjoy reading it.

I, too, have had some experiences before and since I joined the "Latter Day Saints."

For many years, until God in his own way called me, I lived what I supposed a Christian life; yet I used to wonder why it was that I never heard or saw any "signs" as they used to do in olden times; until one night while watching my dear little girl, only girl, I saw a vision. It was my grandma who had passed away, and she said "Edith, do you wish to make sure of heaven?" And I said, "Oh yes, but where is my baby," as she seemed to stand there where my baby was. She disappeared, and Baby Ruth was still there sleeping sweetly. Two or three days after my little girl died of spasms. After that all I lived for was to try and understand God's word. I joined the Baptist Church. My two boys also did. I did not know of the Latter Day Saints then. I studied for months before I received my consolation, but it came. To try to describe it would only seem to mar it; I could not. But this I know, there is a true God, and God is love. I have felt the presence of those persons, God the Father, Son, and Holy Ghost. Oh! joy indescribable, nothing on earth could compare with such happiness. What can compare with the joys of eternal life.

Dear Saints pray for me that I may never forget, but keep this on my mind, this promise of happiness.

EDITH OVENDEN.

OROVILLE, California, March 15.

Dear Saints: I want to bear my testimony to the goodness of God to me, for he has indeed blessed me always and when isolated from you he is ever present by his Holy Spirit. Oh, may I ever live worthy of it, for its presence is more to me than all the goods of this wicked world.

Dear Saints, the Spirit bears witness that the coming of Jesus is very near, and O, will I be one that will be ready to enter the pearly gates? Many, many times I ask myself this question. I must live "by every word that proceedeth out of the mouth of the Lord," not live a part of the law, but all of it, and only by his help can I do it. Only through prayer can I get help, and if I pray always as I should he will surely do his part and give the Holy Spirit to teach me every day how to live. Saints, we must not be afraid to sacrifice the things of this world for the gospel's sake. Only think how glad we were that the gospel was sent to us. Surely some one sacrificed to help send the elder that brought the gospel or the church papers to us. No matter how it came, it was a blessing and always will be, if we live as it teaches. It teaches that only a few will be saved when the Savior appears. Now what is it that is going to hold us down, so we can not rise to meet him? Is it such fine homes, or too

much gold in our pockets, that weighs us down, or is it too many fine clothes, so many that our hearts are set on them so we can make a fine appearance? If we were looking for him to come as we expect company, would we rush and put on our best house dress, or would we think first if we had on the robe of righteousness? If we expected to go out to meet him on the street or at church, would we put on our finest apparel, or would we say to ourselves, "Does my face shine with his Spirit, so he would recognize me as his own?"

If we really expected to meet him at a reunion or General Conference would we rush to the merchant's counter to pass our dollars for nice clothes, while we saved the nickel for the Lord, or would we seek our closets to pray that we may be counted worthy to meet him? Dear Saints, do we realize that this habit of fine dress and style has got so it is a curse because it will turn the heart to stone, or so nearly so that it will be easy to let the gospel suffer and bills go unpaid to keep pace with it? We look at the drunkard with contempt or pitying eye, but do we look at ourselves, drunken with pride, in the same light?

We, the Latter Day Saints who bear many testimonies to the fact that we have the true light of the gospel, should stop and think how many dollars we spend for style that we do not need, and then think how many there are who need the gospel sent to them, and how many poor there are who need help. Many of us ask for the Spirit to be poured out at conference, when while getting ready for that very meeting, or a reunion, in place of spending extra time on the knees in prayer, so we will take the Spirit with us, we put the extra time in preparing nice clothes and plenty of good things to eat. Then when we get there we expect the good Lord to bless us spiritually when we have only worked for the temporal so-called blessings. Saints, let all those who expect to attend the coming conference, just forget the things of this world and prepare for a blessing from heaven, and God will surely do his part.

There are not half so many real spiritual meetings among the Saints as there should be. We can not get the blessings from God that we ask if there are duties left undone. I know of a worthy Saint, a widow, who had to go out and work, while her little children ran the streets learning evil, and the older children had to leave school to earn the little they could to help support themselves. They attended Sunday-school, but could the teaching there compare with a kind Christian mother's care. No, indeed not. It is not to the interest of the church to have the children come up like weeds. What was the Savior's teaching concerning the poor widow and orphan? Will the Saints that have plenty and some to spare be justified in his sight? Can the Lord bless us in fine stylish clothes, when our means have gone to the rich merchant of the world in place of to the Bishop of his church?

Now this is plain talk, but it is no plainer than the Spirit gave it to me, and especially while at two different reunions. Please try real plain, neat clothing, Saints, and send in the dollar in place of the nickel to the Bishop and see how light-hearted you feel, and how much more of the Lord's Spirit you can enjoy. The robe of righteousness is far more pleasing to God. Never mind the world, they only care for your money and not for you. Sometime I will tell you of a vision I had about the dress I had to meet the Savior in.

It takes prayer to make great sacrifices, and may we all ever be granted that Spirit that teaches us how to live in a pleasing manner before him. I long to see the church progress faster, for there are such grand blessings for us if we only live for them. Pray for me.

Your sister,

MRS. DAVID.

MELBOURNE, Victoria, February 28.

Editors Herald: We are doing very well in this mission. The work is opening up nicely everywhere. The people are disposed to hear and obey the truth.

The *Age*, a paper published in this city, gave a lengthy account of the recent disaster in the Society Islands. Among other things this remark occurs: "Mr. Gilbert, an American missionary, with true Yankee ingenuity devised an apparatus for condensing water to quench the thirst of the people." This, I presume, is our J. W.

I leave here March 4 for Sydney, where I shall remain for a time.

May God bless the coming conference. In bonds,
ALMA C. BARMORE.

SAN FRANCISCO, California, March 24.

Dear Herald: All is going nicely with us, and we are still moving upward and onward in the cause we love. Our branch is in a good, prosperous, and spiritual condition. The attendance at our meetings is good, and much interest manifest. Our Sunday-school meets at fifteen minutes till ten o'clock in the forenoon. We have preaching at eleven and half past seven, prayer-meeting Wednesday evening, Prayer Union Thursday afternoon, Religio Friday evening, and often we have other meetings during the week, so there is not much time wasted. We occupy a hall at 1925 Mission Street, of which we have the exclusive control. A good spirit prevails and I have been blessed in presenting the word. Those of the Saints who are most active in the work are really living in the Spirit. It is our almost constant companion, and we are all growing in grace. The same Spirit prevails in Oakland, and that branch is also coming "up higher." We are putting forth greater efforts to serve the Master and he is blessing us accordingly. All our officers are trying to do their duty, and all the members are being strengthened thereby. Elder J. M. Terry is preaching here and in Oakland every Sunday. He is aided by the local ministry. Of late we have had help from Elders R. Etzenhouser, E. Keeler, H. L. Holt, so the truth is continually ringing from our pulpit. Tracts are being distributed continually, and we are letting it be known that we are alive. We have enjoyed much of the Spirit in administering to the sick, in fact we seem to be entering upon a new era, one of more assurance and satisfaction, one of more nearness to our heavenly Father, one of more confidence and trust.

It may be strengthening to your readers to hear of one of our late experiences. One of our most devoted members, Sr. McKee, was taken very seriously sick a little over one week ago. The doctor was called in, who pronounced it a case of appendicitis, and declared that unless she was removed to the hospital and an operation performed immediately she could not live until night. A second doctor was called with the same result. And as they would not listen to a removal, he said he would not take the case, as she could not live. The family—husband, two sons, and two daughters remained home and spent the entire day at her bedside. An absent son was also sent for. The elders who had been sent for reached the house early in the evening. They went there with all the faith they could muster, and continued in prayer for divine aid. In company with the family they knelt in prayer at the bedside. The elders led in prayer, followed by each one of the family, the chief request of each was that power might be given to rebuke the disease, that the afflicted one might recover. The Spirit of God was present during those prayers and the family was in a good spiritual condition to be blessed. The Spirit was felt during the anointing with oil, but during the confirmation it was present in such great power that they trembled violently under its influence, while tears of joy rolled down their cheeks. The gift of tongues was given and many promises were made to the afflicted sister. She was told that she should get well and that she should testify that she was raised up by the power of God, that as she had been healed before by the power of God, he would also heal her now. The tongue and interpretation were really prophecy to her. Under this heavenly influence the disease and sickness were rebuked, and all present

felt to rejoice. With the removal of the elders' hands from the sister's head the pain departed, and she began to improve. Soon some young relatives came in, and conversation turning on youthful things, she was soon laughing and talking cheerfully with the children. She continued to grow better, next day she was up a little while. Improvement continued, and Sunday she attended church in our hall at both morning and evening services. I heard her say "It was all done by the power of God," and there were tears of gratitude in the eyes of her and her husband when I shook hands with them and bade them good-night.

May God bless his Saints that they may grow in grace and faith, and learn more of him and what is required of them. As an individual I am strong in the faith and anxious to do my part in this great cause.

Yours in bonds,

GEORGE S. LINCOLN.

GLASGOW, Scotland, March 20.

Editors Herald: I am more anxious to get the *HERALD* and *Ensign* than ever before, that I may be able to hear how the dear ones are getting along in Joseph's goodly land. There are also many plain and precious things contained in these papers that are a feast to the soul, which tend to lift us up and make us pure examples of the living Christ.

When I read of how the Lord is blessing his people here and there in the land of Zion, it inspires me to write and tell you that God is blessing us also. On February 28 my husband baptized two more precious souls into the kingdom of God, John and Alice Anderson. I am sure they will do what they can to assist in the work here.

When my husband first carried a tract to Sr. Anderson, she told him she was a spiritualist, but he said "I don't care what you are if you will only read this tract." She said she was willing to read anything. She had been raised in the convent, and leaving them she believed in spiritualism.

Bro. and Sr. Anderson both became members of the Religio before they were baptized. Bless the Religio, who could afford to be without one, even if there are only ten or twelve present. As long as we enjoy the sweet Spirit of the Master, what need we care if we are alone. There are only twelve Saints in this large city of Glasgow.

When I see the drunkenness of men, women, and children, my soul cries out within me to my Father in heaven, almost asking him the question, as if I were talking with him face to face, How long, O Lord, shall this terrible monster, alcohol, be permitted to drag down to destruction these, the workmanship of thy hands? Is there no way to defeat the enemy of all righteousness out of his prey? Awake, O inhabitants of the earth, how long will ye sleep and slumber in death? Is it any wonder the world is full of such terrible wickedness, when the Book of Mormon plainly tells us that because the abominable church has taken away many of the plain and precious things that were contained in the Bible, many would stumble and fall? It is true, and may God hasten the day when this terrible wickedness shall be cut short. Think of two missionaries in this great city of a million inhabitants, only a speck compared with the countless numbers of theologians in this large city. But if God is with us what need we care if all the hosts of heaven and hell be arrayed against us? We know that we are safe, if thou, O Lord, art nigh unto us.

Dear Saints in the land of Zion, you know not how to appreciate your grand opportunities, until you get away from home and loved ones, where prejudice runs high, opposition on every hand; it makes you think you would like to be at your dear old home, comfortably enjoying the association of those that are of the one common faith. But we were never known to be cowards, especially since making a covenant with Christ, in the waters of baptism, so we are desirous of standing by the Master's cause, more firmly grounded in the faith that was once delivered to the Saints, for it will not be very long and we can afford to

suffer the persecutions that the world heaps upon us and rejoice that we are counted worthy to suffer for him who suffered for us. Never was such love manifested before. No wonder the angelic hosts of heaven sang, "Glory to God in the highest, and on earth peace, good will toward men." Who can help loving such a kind Father who would offer his Son that the human race might be permitted to come back into his divine presence once more.

There is so much work to be done here and O so few to do it, that I find myself crying out unto my Father, O give us grace and strength to do thy will as thou would have us.

I wish some of the Religios in America would send me some tracts, and I would try and distribute them. Bro. Arber and my husband it seems need all they have for their work. I have given some away, but if I had some this summer, I think I would surely distribute them. I have received the *Ensigns* now and I want to place them in the depots and other places. I will be pleased to receive tracts from any who may see fit to send them. Would like also if some of the Good Literature Committees would gather up some *Hopes* and send them for our school, as we are not able to get them.

I would love to meet with you all in General Conference, but I can not this year, but pray earnestly that the Spirit's power may be felt to a marked degree in your midst, bringing much joy and peace to the Saints, as well as bringing to pass much righteousness to the church as a body.

Your sister,

25 Ave. Road, Springburn.

ALLIE THORBURN.

SEMINOLE, Alabama, March 20.

Editors Herald: We have just had a series of meetings, as Bro. W. J. Booker has been with us. He is a father in Israel in imparting the word to the Saints. Bro. Jesse Reeder has also been with us. He is ever a welcome visitor at our home.

I do not see how the Saints can get along without the church literature, as it contains so much food.

Dear Saints, I feel that if we would live and obey the word of wisdom we would be blessed abundantly. I desire to live by every word of God. Let us arise, Saints, and shake off the coals from our garments and strength will be given us. We are the children of light if we do the will of our heavenly Father.

The latter part of January, I dreamed that I looked toward the north and I beheld a large field of corn. It was stout and had good, full ears, from two to three on each stalk. The season set in rainy and the corn began to shoot out new ears and, though the rainy season continued, it continued to mature more corn. I said to the people, we have plenty of hard corn. As there was no end to this great season, I felt that the rain had set in in that our Bro. W. J. Booker was teaching us the law of tithing.

I desire the prayers of all the Saints that I may hold out faithful, pay my tithing, and have part in the first resurrection.

Your sister,

T. B. COOPER.

RAYMOND, Idaho, March 25.

Editors Herald: Since I last wrote, I have been laboring principally in the Snake River Valley, doing what I could for the advancement of the cause of Christ, visiting Saints and friends in Soda Springs, McCammon, Pocatello, Blackfoot, Moreland, and Idaho Falls and vicinity. Attended the Idaho District conference held in Blackfoot, on the 28th of February, where we met William H. Kelley, who materially assisted us in our deliberations, by his fatherly counsel and advice. He also preached twice during the conference, which was indeed a treat to the Saints who heard him, and especially to the ministry. The conference passed off pleasantly and I believe much good was done. In the conference minutes as published in *HERALD* of March 18, the name of Bro. John E. Vanderwood is omitted in the ordinations. He was ordained an elder.

The good work is onward in the Rocky Mountain Mission, and

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the missionary force we have had in the past will not suffice for the present or future demands, if we would carry to a successful issue the good work that has been begun in this mission. I hope that more laborers can be sent to this mission.

Two days ago I came home sick with la grippe or something of a similar nature which is using me quite roughly.

A. J. LAYLAND.

Miscellaneous Department.

Conference Minutes.

Southern Missouri.—Conference convened at Springfield, Missouri, March 21, 10 a. m., A. M. Baker presiding, J. C. Christensen secretary, Carrie Gray assistant. Branches reporting: Springfield 122, Beaver 31, Ava 102, Grove Springs 25, Pomona 78, Westplains 60. Ministry reporting: H. Sparling, A. M. Baker, J. W. Quinley, J. C. Christensen, James T. Davis, George W. Anderson, Joseph E. Ensley, A. T. Gray. Bishop's agent, Henry Sparling, reported: Receipts, \$86.90; expenditures, \$125; due agent, \$38.10. Treasurer reported: Balance on hand, \$2.24; receipts, \$7.19; expenditures, \$1.70; balance on hand, \$5.49. Committee on J. R. Wedlock case reported that they had not as yet been able to locate him. The committee was instructed to draft new charges and present them to our next conference, as the former charges were burned with the district records. A petition from Westplains Branch asking for a division of said branch, was read. Granted. Delegates to General Conference: H. Sparling, James T. Davis, J. C. Christensen, J. Nelsen, L. Rasmussen, C. E. Bootman, Srs. Sarah Sparling, Laura B. Northrup, Fannie Northrup, Amanda J. Nelsen, Hattie H. Savage. Delegates empowered to cast the full vote. Adjourned to meet with the Pomona Branch, Saturday, July 4, 1903, at 10 a. m.

Northern California.—Conference convened at Santa Rosa, at 10 a. m., March 14, 1903, A. B. Phillips and J. M. Terry presiding; E. S. Chase, J. T. Lawn, and Etta Cooper clerks. All the branches in the district sent in statistical reports. Bishop Parkin reported: Balance on hand last report, \$433.25; receipts, \$3,232.80; disbursements, \$2,727.27; balance on hand, \$938.78. Ministry reporting: A. B. Phillips, R. Etzenhouser, J. M. Terry, C. A. Parkin, E. Keeler, George S. Lincoln, J. A. Saxe, J. S. Hommes, George Daley, Mahlon Cannon, T. J. Lawn, C. W. Rice, George W. Howell, A. M. Starkey, C. C. Joehnk. Delegates to General Conference: R. Etzenhouser, A. B. Phillips, Charles Kaighin, C. A. Parkin, Srs. Charles Kaighin, Lot-tie Price, Gladys Kaighin, C. A. Parkin. Delegates empowered to cast entire vote of the district, also that they be privileged to add to their number other members of the district who may be in attendance. Adjourned to meet again in conjunction with the district reunion September next.

Northwestern Texas.—Convened at San Antonio, Bexar County, Texas, February 7, 1903, John Harp in the chair, David S. Parmer assistant, W. H. Davenport and Ruth Gifford clerks. Branches reporting: San Antonio 86, Bandera and Medina referred back. Ministry reporting: A. R. Wheeler, L. L. Wight, C. E. Harp, David S. Parmer, John Harp, T. J. Jett. Petition sent to General Conference asking that Bro. T. J. Jett

be sent to the Mexicans. David S. Parmer was ordained an elder. Delegates to General Conference: John Harp, Charles Harp, Romanan Wight, Sr. Merritt, Sr. Cora Curtis, Heman C. Smith. Adjourned to meet at San Antonio, May 29, 1903.

Convention Minutes.

Pittsburg.—Convention convened at Naomi, Pennsylvania, February 28, William Shotten presiding, Myron Thomas and Estella Clarke secretaries pro tem. Treasurer, C. A. Martin, reported: Balance on hand last report, \$3.88; receipts, \$3.86; balance on hand, \$7.74. The following officers were elected: Superintendent, D. L. Allen; assistant superintendent, James Craig; secretary, L. A. Serig; treasurer, C. A. Martin. U. W. Greene was chosen to represent our district at General Convention. Adjourned to meet on same date and place as district conference.

Conference Notices.

Western Maine conference will meet at Stonington, Maine, May 9 and 10. All papers for conference can be forwarded three days before conference to Eugene Brann. All are expected to report. E. Brann, clerk.

The Philadelphia District Sunday-school association will convene at Baldwin, Maryland, May 2 and 3. A request is made to the returning conference ministry and delegates to meet with us. E. B. Hull, secretary.

Married.

HAND—WERT.—At the home of the bride's parents, at Newton, Iowa, March 25, 1903, at 8.30 p. m., Bro. William Ignus Hand, of Chelsea, Iowa, to Sr. Ida Mae Wert, Elder C. Scott officiating, assisted by Elder Ferguson. Some sixty or more guests witnessed the solemn pledge entered into by the happy couple. They will be at home to their friends at Chelsea, Iowa, after April 1. May peace and success attend their united efforts through life, is the wish of all their friends.

Died.

ANDERSON.—Bro. Peter B. Anderson was born December 8, 1843, in Denmark, died at his home March 8, 1903. United with church in 1880 and remained firm in the faith. During the last days of his life he bore testimony of having a hope of taking part in the first resurrection. He leaves a wife and two children, who hope some day to unite with the loved one. Services conducted by Bro. James Lippincott.

FAUNCE.—At Nebraska City, Nebraska, Sr. Sarah E., wife of Bro. Francis Faunce, aged 50 years, 2 months. Though reason trembled at the severity of affliction's assault, our sister passed away in peace on March 12. Baptized by Elder R. M. Elvin in 1890, she was "faithful to the end." Funeral services were conducted on March 15, by M. H. Forscutt. The widower being our ex-chief of police is so well and favorably known that only about one half of those attending were able to secure even standing room in the church. Interment in Wyuka Cemetery.

VARLEM.—At his home near Diamond Valley, Alpine county, California, February 12, 1903, Bro. Peter Varlem; born in Norway, August 10, 1841; baptized July 26, 1888, by Elder Heman C. Smith. The deceased leaves five sons, three daughters, and grandchildren. Funeral services by Elder D. R. Jones.

MORANT.—At North Platte, Nebraska, March 12, 1903, Richard, son of Bro. Samuel and Sr. Jessie Morant, at the age of four months and four days. The child was blessed February 11, 1903, under the hands of Elder Daniel W. Shirk. He was a beautiful child but the Father saw fit to call his spirit home before he had come in contact with the evils of this life. Funeral at the house March 14. Sermon by Elder C. H. Porter, preached from Matthew 18: 1, 3.

THOMAS.—Bro. Thomas Thomas was born May 24, 1832, at Llanelly, Carmanshire, Wales; baptized June 6, 1864, at Folsom, Sacramento County, California, by George P. Dykes; ordained an elder in March, 1865, at Brigham, Boxelder County, Utah, by Jeremiah Thomas; died March 10, 1903, in Harrison County, Iowa. Funeral sermon by Elder Joshua Carlile.

BUTTERY.—At his home in East Hampton, Massachusetts, March 11, 1903, Rufus Buttery died after an illness of one week, aged 67 years 4 days. He leaves a widow and seven children. He was baptized in the Silvermine River, December 7, 1896, by W. A. Smith. He has lived a life becoming a saint of God. Peace to his ashes and may God add his blessings to those bereaved of his association and give the needed strength that they may bare up under the great trial. Sermon by Albert E. Stone.

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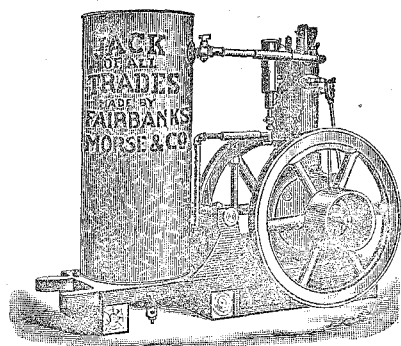
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, April 15, 1903

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JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

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BRO. J. W. A. BAILEY writes from Warrensburg, Missouri, under date of April 1: "We have a nice little branch six miles north of town, and we have preaching the first and third Sundays of each month by Elder Abrahams. He is a good, wide-awake man. About three weeks ago we organized a Sunday-school, which is doing well so far."



JOSEPH GIRARD, of 22 Crampton Road, Penge, London, England, wishes us to announce that he will welcome from authors and publishers, and any others, bibliographical information concerning "Mormonism," as he has undertaken the compilation of a descriptive catalogue of books in all languages and of all persuasions, relating to the subject.



MR. A. MAURICE LOW's review of "Foreign Affairs" in the April-June *Forum* treats of the Macedonian question, the position of Great Britain in the Mediterranean, the Russian retention of Manchuri, German diplomacy, and Mr. Chamberlain's visit to South Africa.

Sunday-School Conventions

SUNDAY, APRIL 5.

Sunday's exercises were under the charge of the General Sunday-school officers, and the local Sunday-school. At eight o'clock a prayer-meeting was held, and at half past nine the Independence Sunday-school held its regular session. At the eleven o'clock services there were some addresses on Sunday-school topics, the principal speakers being T. A. Hougas and Adam J. Keck. In the afternoon a prayer and sacrament service was held, in charge of J. A. Gunsolley and T. A. Hougas, the special topic for testimony being the Sunday-school and its work. In the evening a paper by Duncan Campbell was read, after which an address on individuality was given by T. W. Williams.

General Conference.

The fiftieth conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in the upper auditorium of the church building in Independence, Missouri, at ten o'clock on the morning of April 6. Joseph Smith and his counselors were chosen to preside over the conference, and R. S. Salyards was chosen secretary, with privilege to select assistants. He chose A. J. Keck and F. A. Russell. After a hymn was sung, Patriarch A. H. Smith offered prayer. The organization was further perfected by choosing Bro. F. G. Pitt and Sr. Belle R. James choristers, to have charge of the music and song service. B. C. Smith, presiding deacon of the Independence Branch, was selected as usher in chief. Sr. Belle James was appointed stenographer of the conference, and A. E. Mortimer, W. S. Pender, and A. B. Phillips were chosen as committee on credentials. T. W. Williams, W. E. La Rue, and Ammon White were chosen as press committee.

The order of meetings, appointing of speakers, etc., was left with the presidency of the conference, and the order of meetings was announced as follows: Prayer-meeting at nine o'clock in the morning; preaching services at a quarter to eleven; business session at two in the afternoon, and preaching services at half past seven in the evening.

The credentials committee retired, and while await-

ing their return a number of short speeches were given. President Joseph Smith spoke as follows:

We are here as the accredited ministers and delegates of the church from different localities to transact such business as may be necessary to be done. This has become a custom since the institution of the church, and the sixth of April has been chosen as the day on which we meet.

I wish to suggest at the outset that we are meeting for the purpose of doing what business is necessary. It does not follow that it is necessary for us to make business and thereby make mischief. I hope that the feeling that has characterized the assemblies of the Saints during the latter part of the week past will continue with us and that the supreme motive of our lives as members of the church, suggested by our brother last evening, be the rule governing our session and our conduct while we are together. To forget that we are as individuals entitled to the supreme place in our thoughts and in our utterances, to sink self and to substitute in our thoughts Christ and his service. If we will do this, it will help us, not only to facilitate our work, but at the same time that it gives an incentive to us, it will give us a representation with our cotemporaries, both here and those who are abroad.

I can not forget that the church over the entire earth, so far as we, as a people are concerned, will be represented on this floor by men who are reputedly men of God and who should, on all occasions, act as men of God. We have been instructed in the past that the Holy Ghost is not an accuser of the brethren. I believe this is true both in an individual social manner, but it is also true in our collective capacity, and as we represent the church abroad, we ought to keep it in mind clearly that we should act as men of God.

I suggest still further that in our discussions during the session of the conference that we say what we have to say from our affirmative standpoint and not spend so much time combating what others may have presented. I think we can get along much better and reach better conclusions than we can by attempting to destroy another's argument, to make our affirmation from our own standpoint. If my understanding of the School of the Prophets is correct, after it is organized, no such thing as an argument against one who had preceded an orator, would be allowed. He has to speak from his own standpoint and his own individuality, with reference to what another may have stated or written, in such a way that it could not be understood that he was objecting or making an objective argument.

I see no reason why we may not bring this principle to bear in our conference affairs. I see no reason why we may not as individuals on the floor and as delegates and ministers, every one present speak his own thoughts and conclusions without attempting to tear down the work of some other. I think we will reach a better understanding. We ought to avoid the attempt to coerce others into our opinions. I remember that it is said of one of our eminent lawyers—I think his name was Choate—some years ago an active man at the bar, that he made it his point in advocating cases where he was arguing before a jury, to keep at that jury until he overcame and broke down the personality of every man connected with the case on the jury in order to win his verdict, and he would talk just as long as it was necessary for him to accomplish that one specific object.

We are so constituted as individuals, almost the whole mass of us, that if we were satisfied that some one who was opposed to us was deliberately setting forth to overcome us, we would become like steel and it would be almost impossible to reach a unity. You know that is true, brethren.

I remember having a spiritualist, who sat by me one time, undertake to dominate my individuality, and he built up a barrier between me and himself that he could not possibly overcome; just the same, if I was to undertake to talk you men down, I'd have a job that would last me until I am older than I am now.

One of the reasons why I make this statement is this: I believe that the disciple who is in the discharge of his duty, humble, upright, fearless and independent, recognizing the power of God and the ministration of Jesus Christ, becomes by second nature, so near to the Spirit of his Master that he is more or less all the time in thought and in speech inspired. I do not mean to be understood by this that everything that we may do as individuals is necessarily an inspired speech or an act, but it ought to be acknowledged that the same principle that is at work in the world by which a man in any calling becomes so permeated with the principles of his calling that he thinks in specific lines under the inspiration that should govern him in the carrying on of that work in that calling; the same as a military man, a general, for instance, thinking always along the lines and governed by the principles that are at work in making a machine called an army, partakes of the spirit of it, and sleeping or waking he is under its influences, and it applies to every other calling. And why should it not apply to ours? And if a man is at work in such a calling as ours, subjecting his daily thoughts to a consideration of those things that he should say and do as a minister, is it anything out of the way for us to believe that the supervising power of Christ himself will see that our thoughts and words are more or less governed and controlled by him, and thus we become from time to time inspired and speak under the influence of inspiration?

I believe that some of our doubtful men—that is to say some of those men who are with us who apparently are walking without the continued intervention of manifestations which they can see and recognize openly as being from God, have received a sufficient degree of the spirit of wisdom under the ministration of Christ as stated by the Apostle Paul in the 12th chapter of Corinthians, that they are really wise, not by nature but by the intervention of the Spirit that supervises the giving to every man a gift that he might profit withal.

I want the brethren to take that thought under advisement and say whether or not it is necessary for us, or whether it has been designed that we should all work and move and think and speak in accordance with the direct and open manifestations such as we recognize as an open manifestation of revelation? Is it not practicable for us to believe that Christ in his ministrations takes cognizance of the subjects that he has chosen to work with upon the earth, that he will see to it that those principles and powers referred to by the Apostle Paul in the 12th chapter of Corinthians are at work with them and they are blessed with the spirit of wisdom, and I am surprised that we had not recognized years ago that the apostle puts this first, and as we step from the threshold of the church into it the very first manifestation we find is that of wisdom, and a man may be a wise man for a long time and not know it himself, especially if he is a modest man, as I believe you elders are, most of you. Hence if moved under the influence of this spirit he may possibly speak by revelation and not recognize it himself, and only until the time come that the consequences will be known, is it recognized by others. Think along the past in your lives and see if you can not now place in your memory individuals who must have been moved upon by this spirit of revelation in the gift of wisdom.

Then there is the gift of knowledge; and you will find that diffused over the church, in the household, among your wives and daughters as well as sons and gray-haired sires, that what they see they understand, and they comprehend what passes around them, taking observation of them and if such a man is a disciple, is moved under the inspiration of this kindly light that has led him in the way of truth, is it anything strange that he may have received such knowledge by revelation that he absolutely is at times thus inspired? What is it that gives such a brightness and perspicuity to the word when it is read by a man who has really the Spirit of Christ in him? What is it? Is it not inspiration?

I received a compliment on Saturday that I do not know when I have received anything that has pleased me much better than that. I met a man at the door of the post-office who shook hands with me upon the strength of having heard me read a hymn in Nebraska City twenty-five years ago at the dedication of a little chapel there. He said, "I remember you reading that hymn and I remember it because I had never heard a hymn read so well as that was." Well, I had forgotten almost that I had been there—it has been so long. I can not give myself credit for being the reader, but I read that hymn under the influence of the Spirit, and wasn't I inspired in reading it? I think so. I only speak of that to illustrate.

We may have made a mistake in the past. I believe the same thing occurs in regard to the gift of faith. A man may be inspired to be faithful.

I know of men who have gone into the field who have trembled when they have faced the people. I remember one man who was sent from Nauvoo to St. Louis with another, and he said that from the time he started until he reached home, he never was present at a meeting that he was not filled with a degree of fear. What was the cause of it? It was that he might be asked questions that he could not answer and that he, failing to answer or answering wrong would bring discredit to himself as a minister and to the work that he was called upon to represent, and he said in conclusion, that he never was asked a question but that he had the answer in his mind or given to him at the time that the question was asked, until finally he said, "I came to the conclusion that the good Lord would not let them ask a question that would throw me."

We are in a much better condition morally as a body of people than we have ever been. Further than that, some of you may remember that a few years since—I will not say how long—I brought the attention of the ministers in the conference to the consideration of this thought, that there were things transpiring in the world that would require from us as a people the exercise of qualities that we may not then have had, and the use and capabilities of men whom we did not seem then to think or those whom we did have must be educated up until they were able to stand in a position where the world would compel them to stand. Well, we have reached pretty near the place suggested by me at that time and we have found men for every emergency, until, instead of being treated lightly as we were when we met here the first conference we ever held here, we have been met now with respect. It has been the result of our having stood steadfastly to the propositions with which we started out until men have learned to respect us because of our earnestness and our devotion and our consistency.

We have an opportunity to lose that regard, or we have an opportunity to continue it, and it remains for us as individuals and as a body to continue and persistently press forward as we have been progressing.

Mark Twain in his argument in the *North American Review* in talking about fashions in religion itself, gives his readers to understand that in all the denominations except the one to which he belongs, the men are insane. I am not going to tell you what denomination that is but he gives as a reason, that they did not think about religion as he does. If everybody is insane that does not think as we do, there are a good many insane people, are there not? Bro. Banta voiced a similar sentiment when upon one occasion, after hearing a man talk said, "That man is sound in the faith." When asked why, he said, "Because he agrees with me." He thought as he thought.

We will have some small speeches from different representatives, and I presume that I am making no infringement upon your kindness if I introduce my associate, Bro. Frederick Smith.

Fred M. Smith:

I do not know that I have much to say. I realize that I am decidedly young in the faith and the work and hence I can not

but feel that you would a great deal rather that I would show by my works what I am, rather than by telling you.

I have been cognizant of the responsibility that I have taken upon me, and I have realized that in taking up this life's work, I have given up anything that I might have in the way of ambition in making something for myself like most young men do; but I gladly do it for the sake of the work, and trust that what little I shall be able to do will be for the good of the cause. That is all I have to say this morning.

R. C. Evans:

Mr. President, Brothers and Sisters: I am sure this morning that I occupy a similar position to my brother who just addressed you. I very, very much prefer to hear and see than to speak.

The work, as it looms before the vision of my understanding, is calculated in its nature to beget within me, hope, faith, and confidence, and I implicitly trust in the promises of God, believing them to be invulnerable.

I am here, as I believe, because God requires me to occupy, and I expect, so long as reason reigns upon its throne, to do my very best in every condition, under every circumstance, and trust that doing my best I may meet with the approval of God and the support of my brethren.

A. H. Smith, Presiding Patriarch:

Bro. President, Brethren of the Conference, Sisters, and Saints: It is with feelings that I can not express in words that I stand before you to-day in the opening of this conference. In looking back over the history of my past labors, the experience in the work, it is with great satisfaction that I see so many representatives of this work from so many different parts of the world.

I remember when I entered in upon the ministry I knew nearly every man that belonged to the Reorganization, could call them by name when I saw their faces, but there is a multitude that I meet now that belong to the church and are in the work that I can not tell their names—do not know them by sight. I recognize them by the Spirit many times as members of the one body.

Nearly forty years of my life have been spent in the ministry, in the effort to establish this work permanently and to reach all men with the hope that has been so satisfying to me, and in those long years of service and many varied experiences, none have been so bright and satisfying in some sense as the experience of the last two years.

It has been two years since I met with you here—two years since I was permitted to meet in conference. I do not know how it is with the rest of you, but I know with me the loss of a General Conference is very keenly felt, and at your last General Conference I was far away from home on the other side of the world, but I was passing under experiences there that were new and somewhat trying, but it is a satisfaction to me now to be able to say to you that our Father who has promised his aid has been with me, and in all the trying changes that I passed through, I have recognized his preserving care, his hand over me, leading me, directing me. When I could not see that that was before me but a step at a time he led me on and on in safety.

I rejoice in this thought because I believe that my experience is the experience of others, and as we have struggled under the various environments that have been around us, each one fulfilling his part, we have felt more or less of this protecting care and the inspiration spoken of by our brother, and have realized that the strength that has been shown has not been ours as individuals. It has been the strength and power of God ruling and overruling for the establishment of his work.

I passed up through the different phases of experience and positions in the church, and under every circumstance while occupying these positions, I believe I have felt keenly the responsibilities that have been placed upon me. And at that last conference by the pleasure of God, I believe I was relieved of some of the responsibility that rested upon me, as I thought.

My experience since has demonstrated the fact that it was necessary that this release should come and I find now that there is that responsibility resting upon me that demands of me all my powers of endurance, both physically and mentally. I am conscious of the fact, too, that I can not fill the position that God has called me to, successfully and agreeably to his divine will, unless he aids me, and in my past experience I have discovered that the prayers of the Saints availed much. I have felt their influence when upon the plains alone, only the sky above me showing its brightness by the brilliancy of the stars, and when I was alone in danger, I had the testimony of the Spirit that the Saints were praying for me. It gave me an assurance, a strength to calm my fears and enable me to feel that I was in the hands of the Lord, and that he would do his will and it would be right. I have felt the influence and the prayers of the Saints when I have been on the bounding billows, when the waves were all around and the winds were raging; have felt the influence of the Spirit coming to me and comforting my heart and saying to my fears, Be still. I have realized how good it is to be in the protection of a loving God and Father and I rejoice in this work. It is all that I have, all that I am. I have placed myself entirely upon the altar. There is no reservation. I simply ask that God may inspire me, that I may fill the position that he has called me to, acceptably to him.

I know that I will have your support, your prayers. I know that by the aid that shall come to me in this respect if I am true to myself and to my God and to you, I shall do the work that God has allotted me, but I need your prayers to keep myself humble and make me just that servant that God desires me to be.

Now in all my experience, I believe I never have felt that the prospects for this great latter-day work were so bright as they are now. I want to tell you brethren, there will be clouds. Don't fear them. Trust in God and do right and the clouds will pass by and you will see the light and feel the warmth of the sun in the presence and blessing of God. There will be controversy, there will be contests, there will be enemies to meet. All these things we must expect, but as we have met them in the past and as our testimony from time to time is that God has been with us in the meeting and in standing in defense of this work, why should we fear when the clouds arise in the horizon now? Why should we tremble when we are to-day under better conditions and circumstances to meet the world than we ever were? speaking of the body. Never has been the church in such condition as it is now, never in the condition to understand and realize the hope that is in the heart of the Latter Day Saint of the great fulfillment that has been prophesied relative to the work as now, and all that remains is for us to prove true, true to God, true to our covenant that we have made with him, true to the conditions that he surrounds us by, true to the admonition of the Spirit in its leadings, all we have to do is to place our trust in God and move right forward in the discharge of our duty, and we will see the accomplishment of this work. God will demonstrate it to us so that we may comprehend and understand it and be filled with the joy that should come to our hearts by reason of the signs of the work as it progresses along the line that has been declared by our heavenly Father.

Be true to each other. Remember the feelings of your brethren for and to each other; do not trespass upon them, nor hurt them unnecessarily; do the work that is yours to do. Remember this, that God is accomplishing his purposes and bringing them about, and he moves in a mysterious way sometimes to bring them about, and, though we may not see it all, we can comprehend that that is within the range of our vision, learning our duty, doing our duty, we shall establish the work in that manner that by and by the day shall come when it shall be heralded from the heavens above, that the Lord Jesus, our Lord and Savior, is coming. If we live not to see it ourselves, those that follow us engaged in the work will see it, and if we sleep when the day shall come and the trump of God shall sound, we

shall arise and go forth to meet him if we are true to him and do the work that has been assigned us.

Now in this conference I trust and I feel assured that the Spirit of God will be with us, as we have had the earnest of it in the meeting to-day. It will be with us to give us strength and power and wisdom as we have prayed, and if we do our duty to God, be humble and meek, manifesting the character of the Master, we shall accomplish the work that has been designed by our gathering together.

Now may God bless, and give you each the strength necessary to perform your duty acceptably to God, in Jesus' name. Amen.

W. H. Kelley, of the Twelve:

Brothers and Sisters, and Mr. President: I am very glad to meet with you here this morning in another conference—it is no new thing for us. I can say truly that this faith is as dear to me to-day as it ever has been, and I believe that I am in the faith this morning. There is one thing that I take great comfort in, and that is I have never had a man or woman come to me and tell me that I had taught them an error, so far as relates to this latter-day work, this gospel plan; nor that they had been deceived by what I said. I have been able to influence some to unite with the church, to believe in this work, and as far as my knowledge of the matter is concerned, they have always taken comfort in what they have learned and have expressed themselves as having been benefited and enlightened along lines and in ways that light never came to them before. Some skeptical people have been led to believe in the existence of God and the mission of Jesus Christ in the world, and have been comforted in the gospel hope by this message that you and I are here to represent to-day, and in which we have been so much interested.

I have never been troubled with doubts about the faith. I believe it is all right. If we can only move aright and be right ourselves, there is no question about the final result of the faith. I believe it will culminate in the return of the Lord Jesus Christ to this world, and those who are faithful to this trust will share in the rewards he has promised to the people who serve him. I have implicit faith in that, and it is that which has encouraged me in the past and is the means of bringing me here now. Of course we have all learned that we do not gain worldly fame, worldly honors, worldly treasure by spending our time in this work—it is a sacrifice of time, of means, with no earthly expectation of reaping this side of the realization of the promises of God to come to man for service rendered here in his cause. We started out in that way and we so feel now.

I have seen the development of the Reorganization in the long past. I suppose I stand along among the oldest ones now that belong to the Reorganization. As expressed by one brother, at one time I knew a large portion of those who belonged to it. It has developed, gained strength and power, and we have attained to that condition that we occupy to-day, and I am very pleased to note the remark of the president this morning, that we have attained a moral tone higher and better than anything that has characterized the church in the past as a whole; and if we can only hold that, we can be strong, and we will have the proper standing before our heavenly Father.

As a matter of experience during the last year, I have been in comparatively a new field to me. There are some things inviting there, and the work so far as the members of the church are concerned, is very similar to that elsewhere where we have traveled. Their faith and hopes are in this cause, in its triumph. In our administrations we have been sustained by the presence of our heavenly Father as in the past, though we have not been so well physically; but when called upon we have been able to meet every emergency as it came.

The suggestion referred to, made by a brother when he first went out to preach that he was fearful that he would have a question propounded to him that he could not answer, I am of

the opinion that it rather hits us all; I am sure I have been there, and I am not so well informed now but what sometimes I am a little shaky, because there is no person that knows it all. In a matter of that kind, I know better how to get along with it now than I used to. I suppose we have all learned something in that line. I believe we have the credit as a class of people of being able to come as near giving a reason for the hope that is in us as any other association in the world; in fact, we are accredited with being very ready in that regard, and in the Bible as well as in other things.

In regard to the people out in the West where we have labored, we all feel a little interest in them. There is a chance for missionary work there. They are a people that are strong in their opinions and very determined in their purposes. I do not find any fault with that, because you and I have a good deal of that about us; but there is this difference: we move with an enlightened confidence and determination. We have been taught from the beginning to prove all things, to inquire into everything that comes along, to be swift to hear. These other parties have not been so taught. They are taught from mouth to mouth, to be obedient to file leaders, rather than follow their own judgment concerning what is written, that whatever those file leaders say, that is law. Now it is very difficult for a person to educate these people into the habit of acquiring an intelligent faith and a confirmed feeling in that faith from reading the text-books so as to represent themselves along the side of a class of people that have so formed their opinions and conclusions. So while it is a good thing to be firm and very confident, it is not a good thing to be so firm and confident in a matter in which you have not thoroughly investigated or tested, and to be over-confident in an error or that which is doubtful is not commendable in any individual. There is that difference existing, and it occurs in the world largely. I find in my experience that there are good men and good women everywhere and they are influenced, some in one way and some another, and most all have something or somebody they have confidence in, and when they determine a matter from this or that man's judgment, that settles the matter with them for the time being, but the proper method of advancement, by which to go forward and become the light of the world is to fill the provisions made in the gospel, to prove all things and hold fast that which is good, and to try to have an intelligent reason for the faith that we hold and try to be able to assign it—this is the royal way to progress, and not simply because we feel very firm and very fixed in our purpose, but because we are right. We may become fixed in our opinions in the wrong—that is the condition of a great many people, for we can not all be in the right, no matter how fixed we may be in our opinions. We may allow integrity of heart and sincerity of purpose to all individuals in a religious sense, but all can not be right.

So I am interested in the work in the West and I believe that there is a good people there as well as the other kind. They are becoming stronger in some sense, their organization makes it such. They have been prospered in the last few years temporarily, and they have a wonderful faculty of turning everything to their advantage, and we give them credit for that. I will tell you a case. Some of you are conversant with it. During the big storm over there on the Islands, there was one of our missionaries there and two of theirs that had to climb trees to keep from being drowned. Now after the storm had raged for two nights and two days, one of those men said that he was moved upon to command the storm to stop and his brother told him to do it then, and he did command the winds to cease and it ceased in about ten minutes. If he had not done that I suppose all those on the Islands would have perished and the Islands been wrecked, but unfortunately he did not think about it until a great many people were killed.

Now I am in the faith this morning, and I trust that during our session here we may have one of the most pleasant ses-

sions we ever had in conference. We are here on the land of Zion. It seems as though we are moving on. I remember when I was quite a boy, living up here in Iowa, they told me that we would never get here, that the people would kill us just as quickly as they would a wolf should you go there, and this man said, "If you are ever permitted to enter that land all the world ought to be Latter Day Saints." He had lived here.

Now I believe there is a spirit down in this country that people think that Latter Day Saints are very much like other people, they like to have them as neighbors; this ought to be encouraging to all of us, because it must be our heavenly Father is controlling; he is moving upon the people outside and inside to carry the work on, and leading them to appreciate the value of the work, so it really seems that God is with us in this regard, and all of these developments ought to encourage us and increase our faith. God is able to perform his own work to-day, and all we have to do is to put ourselves under its influence and all will be well.

Now may the Lord bless us together, and enable us to be wise and discreet and gain the rest that is prepared for the people of God, is my prayer in Jesus' name. Amen.

Gomer T. Griffiths, of the Twelve:

Mr. President; Brethren and Sisters: My mind has been wandering to-day, over the past, and it reverted to the time when I was quite a small boy in a little village in the state of Illinois and a conference was held in that place. One of the visitors to that conference was our worthy President. His hair and beard were black then. That was thirty-eight years ago. As a matter of course I had been taught by my parents as a child at home that he was the prophet of God, and I remember when I was sitting in the audience I gazed upon him, believing with all my heart that he was what my parents represented him to be. I had faith in them and in their word, although I did not know it to be a fact. I paid close attention to the words that fell from his lips; but the thought was as foreign from my mind as the heavens are from the earth that I would be associated with him in carrying on this great gospel work.

I have been engaged in this latter-day work and in the ministry prominently and incessantly for twenty-six years, and I am glad to-day that God has directed me in that channel, and I have always been proud to defend our president, whom I have known now nearly forty years.

I presume you would like to know how the work is progressing in England and the British Isles. I am pleased to report this morning that God is moving there among the people as well as here in the United States, and that he is raising up an army of young men to carry the work on to final success in that land, and they are very desirous and have been praying and longing for many years to look upon the face of our worthy President and to hear his voice among them, and an effort is being now put forth to bring that about; and they are looking forward with great expectation to see and hear him this coming summer at their mission conference, and I hope that he will be permitted to cross the deep waters. I believe that it will give the work prestige; and if it does not give the work prestige from a worldly standpoint, I know that it will be a source of joy and great consolation and will result in more good spiritually to God's people in that country. Many of them will never be permitted to see him as we have and to hear his voice as we have heard it. Hence I hope that we will second the effort over here. I believe it will be a blessing to him and I know that it will be a blessing to the work.

The work is growing in that country. Within the last few months I have organized a number of branches in localities where two or three years ago there were no prospects in view whatever. We have to-day in the city of Glasgow, Scotland, a lively branch and the persons that God has moved into the work there are some of the best people in that city, and we have a number

on the verge of uniting. Now if we can have the help that is desired and ought to be placed there, in a few years from now where we now have two branches in all of Scotland we will have many, and we want you to remember them in your prayers. Likewise in Wales and in various parts of England we have organized not only branches, but districts. We now have six districts in that country. We have able, talented men, spiritual men and women that love God with all their hearts, who are willing to sacrifice. They have not the advantage of the Sunday-school and Religio associations that you have here, but they are coming into line little by little. We have made a beginning, we have been sowing the seed and God will bless it and in the future we are looking forward to great additions to the church.

There is one feature that I have to meet that is very discouraging. The Utah church has a great many missionaries there. We have their influence to counteract. They go from house to house, tracting. They are very faithful in that work. They stand in the streets and in the parks and they proclaim their kind of gospel from morning until night, and as a matter of course it is to our disadvantage. We have, I think, about ten missionaries to counteract that awful influence that is brought to bear against this latter-day work, but notwithstanding that fact our local men in that country are a credit to this church. They preach on the streets on Sunday and also tract the houses and do all within their power to get the gospel before the people, and their work has not been in vain. God has stood by them, comforted their hearts and blessed the seed which they have sown, and we will reap a great harvest there some of these days.

We had the mission conference there in August, and I believe there were between fifty and sixty elders present. That is not a small showing, and we have altogether about one hundred elders in the British Isles, besides the priests, teachers, and deacons; and it would do your heart good if you could only meet with them in their conference. The power of the Lord was with them to a greater degree than I have witnessed many times in this land, but their hearts are in the work; and while they are apart from us in body, they are with us in spirit.

I am glad I am in this land. I have never enjoyed myself better in my life than in the past few years. When I have attended to my duties faithfully, God has stood by me. I am on the altar, and wherever God says go; I am going, and when I get to the point where I will offer an excuse, I will step down and out and make room for somebody else who will go.

I trust God's wisdom will be with us, that his power and light may be given us in all that we may do, that it may redound to his glory and the good of this great church and kingdom on earth is my prayer.

Adjourned till afternoon.

AFTERNOON SESSION.

Business was resumed at two o'clock, President Joseph Smith in the chair. After singing and prayer, the credentials committee not being ready to report, the report of the Church Recorder was read. Joseph Smith at this juncture yielded the gavel to his associate, Fred M. Smith. The report of the Recorder showed a substantial gain in membership, though the statistics showed some rather peculiar things as compared with other years. Iowa, which has for many years been in the lead in gain in membership, this year showed a total gain of two, though baptisms there had been about as usual. This showing was accounted for by the Recorder stating that very many of the Saints had moved from Iowa into newly developing country, as for instance

Oklahoma, Oregon, etc. The total number of baptisms was 2,498; the deaths numbered 565; expelled, 163; the net gain in membership being 1,783, making the actual membership of the church at present 48,737. He thought that another year would place the actual membership above fifty thousand. He spoke of the needs of his office, that the work had increased until more room was needed, desk room and otherwise.

R. S. Salyards made written report as secretary of the church. His report covered his work in detail, and indicated quite clearly what had been accomplished in his line. It is difficult to make a summary, but it will of course appear in full in the published minutes.

Joseph Smith made oral report on behalf of the First Presidency. He stated that they had labored together agreeably and acceptably.

The report of the credentials committee being ready it was then read, and was returned to the committee for corrections.

A petition was read from the Spokane Branch, Washington, concerning T. M. Parr, and referred to a committee of three, F. M. Cooper, W. S. Macrae, James McKiernan.

Several petitions from various places were read, asking the return of certain missionaries to certain places, and referred to the First Presidency and Twelve.

A petition from Northern Minnesota asking for a change of name to that of the Minnesota District was read and granted.

A petition from the Lamoni Stake authorities, concurred in by the authorities of the Nodaway District, was read asking that a certain portion of the Nodaway District be detached therefrom and added to the Lamoni Stake. This was referred to a committee. The committee appointed was composed of Arthur Allen, J. W. Peterson, and J. D. Stead.

A petition from the Eustis Branch, Nebraska, was read, in which they asked to be added to the Southern Nebraska District. This was referred to a committee of three, D. M. Rudd, R. B. Howlett, and Henry Sparling.

A petition from the Northeastern Texas and Choctaw District, asking that a high priest be appointed to that district, was referred to the First Presidency and Twelve.

A document was read from David McIntosh, Australia, in which he brought the charge of heresy against Walter Haworth. This was referred to the First Presidency and Twelve.

A petition from Henry Broadway was read, asking an investigation of the action of the New South Wales District against him. This was referred to the Bishop's court.

A petition from John D. Bennett, of Lamoni, was

presented, but not read. After one or two motions concerning it, it was laid on the table.

A petition from the branch at Netawaka, Kansas, asking for the ordination of Harry Thomas as elder, was referred to the missionary in charge of that territory.

A petition from the Southern Missouri District was read, in which they asked the assistance of the conference in bringing to justice the disturbers of meetings throughout the land. This was laid on the table.

Charles Derry, now an evangelical minister, offered his resignation as member of the standing High Council of the church. His resignation was accepted.

At the evening services U. W. Greene was the speaker, assisted by W. E. La Rue.

APRIL 7.

The morning prayer services were in charge of W. A. McDowell and John Harp.

At the preaching services at a quarter to eleven John T. Davis was the speaker, assisted by G. H. Wixom.

The afternoon business session opened with R. C. Evans in the chair. After singing and prayer, and reading of minutes, additional and corrected report was received from the credentials committee, and adopted.

Report was read from the church librarian, in which he called attention to the great lack of shelf-room, stating that there were nearly as many books piled away as were on the shelves. The expenses of the library had been kept as low as possible. The librarian had appointed Wilbur B. Paul assistant. Asked for old and rare editions of the works published by the church, as well as works which had been published against the church.

Committee appointed on the petition from the Eustis Branch made report in which they recommended certain boundary lines to comply with the request of the branch, subject to the approval of the the Southern Nebraska District. The report was adopted.

The Seventh Quorum of Elders, in England, made report, stating that there were now sixty-eight in the quorum.

The Sixth Quorum of Priests also in England made report. Their membership is now 29.

The Second Quorum of Teachers, of Lamoni, Iowa, made report, stating that their president, G. W. Blair, had been ordained a high priest, and his place had been filled by the selection of John Weedmark, who chose as his counselors A. K. Anderson and N. W. Smith. Present membership twenty-three. They asked for the ordinations of the officers, which request was granted and the ordinations ordered provided for.

A petition signed by H. A. McCoy and J. F. Mintun, authorities in the Des Moines District, Iowa, was

read in which they asked that certain unorganized territory to the north of the Des Moines District be added thereto. This was granted subject to the approval of the Des Moines District.

A petition was read from the Independence Stake, asking that General Conference make request that only efficient and experienced clerks, so far as possible, be appointed to serve in branches and districts. This was ordered spread upon the minutes with the understanding that the publishing of it would be construed as making the request.

A petition from the Burlington Branch, Iowa, was presented, asking for the repeal of General Conference resolution number 284. This was referred to a committee of five, composed of E. L. Kelley, Columbus Scott, F. G. Pitt, I. M. Smith, Ellis Short.

The roll of ex officio members of the conference was then called, following which the committee on incorporation in Canada reported that in their judgment it was not best to incorporate there for the present. This report was received and the committee continued.

The committee on revision of church history reported that it had examined the manuscript for the fourth volume of Church History, and that the manuscript was placed in the hands of the Board of Publication for publication as soon as practicable.

There being need for the convening of the High Council, President Smith nominated four high priests to serve temporarily to fill vacancies. J. M. Terry, C. J. Hunt, J. A. Tanner, R. C. Longhurst were nominated, and the choice ratified by vote.

A lengthy report was then read from the Church Historian, in which the general developments of the work for the past year were concisely summarized. We do not attempt to give a summary, but refer our readers to the published minutes which will appear later.

Following this a motion prevailed to take the petition of John D. Bennett from the table. This was followed by a motion that it be referred to a committee to report as to whether or not the petition should be considered. The motion to refer prevailed, and the committee appointed was composed of F. M. Sheehy, J. B. Carmichael, and U. W. Greene.

At the evening session F. M. Sheehy was the speaker, being assisted by R. B. Howlett.

WEDNESDAY, APRIL 8.

The morning prayer services were in charge of S. F. Cushman and E. H. Durand.

O. B. Thomas was the speaker at the morning preaching services, being assisted by O. H. Bailey.

Business session opened at two o'clock, Fred M. Smith in the chair. After the usual opening exercises an additional report from the credentials committee was read and adopted.

The Second Quorum of Elders reported twenty-

one members present at conference. The seventy-nine members reporting had delivered 2,254 sermons, and had baptized 115 the past year.

The committee to which was referred the petition of the Lamoni Stake concerning boundary lines, reported recommending the establishment of boundary lines according to the petition. The report was adopted.

The secretary of the High Council reported that C. E. Butterworth had resigned as member of the High Council, and that his resignation had been accepted, making two vacancies in that council.

The committee appointed on the petition from the Burlington Branch reported, defining charges such as might be brought in order to allow those desiring to withdraw from the church to do so. We refer the reader to the published minutes, as the report was somewhat lengthy.

A motion prevailed that no new business be introduced after three o'clock Thursday afternoon.

An application from the Bishop for order to sell real estate property in California was presented, he stating that such order was necessary under the laws of the state of California. The request was granted.

The time and place for the meeting of the next conference was then taken up, and in the usual way it was determined that when we adjourn we do so to meet at Kirtland, Ohio, April 6, 1904.

A petition from John S. Page at Los Angeles, California, was presented, appealing from the action of Armstrong Branch, Kansas, and was referred to the presidency of the Independence Stake for report to this conference.

A report was read from the general officers of the Religio Society concerning their ninth annual session. The report showed the society in a flourishing condition. The general officers had been reelected.

The Board of Trustees of Graceland College made report, which was followed by a report from the treasurer of the college.

The report of the Bishopric to the conference was read, which included the report on the college indebtedness, which showed an indebtedness of eleven thousand dollars. The report stated that owing to demands made upon the church finances the building of suitable church offices had been put off, but that the Bishopric was now ready to receive instructions concerning the same and that the instructions would be carried out.

The auditing committee had examined the books, and reported same all right.

The retiring members of the Graceland Board of Trustees, R. M. Elvin and I. W. Allender, were by motion appointed to succeed themselves.

Adjournment for the day was then had.

In the evening Willard J. Smith was the speaker, assisted by James T. Davis.

THURSDAY, APRIL 9.

The morning prayer services were in charge of W. P. Pickering and Amos Berve.

Preaching at a quarter to eleven by F. C. Keck, assisted by A. McCallum.

Business was resumed at two o'clock. President Joseph Smith in the chair.

After usual opening exercises, a lengthy report from the Daughters of Zion was read, showing a present membership of seven hundred thirty-one.

Report from the Fifth Quorum of Elders was read. Fourteen members present. Eighty-three members reported 3,616 sermons, 194 baptisms.

First Quorum of Elders reported twenty members present. Seventy-seven members reported 2,141 sermons, 130 baptisms.

Second Quorum of Priests reported thirty-nine members preached 574 sermons, 16 baptisms.

Second Quorum of Seventy reported thirty-one present. Members of the quorum had preached 7,030 sermons, baptized 394. Present enrollment fifty-six.

Board of Publication made report, in which they suggested that the date of closing yearly accounts be January 31 instead of December 31. This suggestion was adopted. The Board reported the business prosperous. The HERALD Office had made a yearly gain in present worth of over three thousand dollars, while the *Ensign* had gained over three hundred.

Board of Auditors reported on HERALD, *Ensign*, Bishop's, and College accounts. Accounts all right except in some minor details.

A report from A. H. Smith, Presiding Patriarch, was read concerning the work of the Order of Evangelists. The Order had organized at this conference, there being eight present. A summarized report of the labors of the members of the Order was also given.

A report was read from the General Sunday-school Association, summarizing the work done at its convention.

The committee to which was referred the petition of T. M. Parr, of the Spokane Branch, Washington, reported, recommending that it be referred to the missionary in charge of that field. It was discussed at some length, when a motion prevailed to dismiss the matter.

A resolution with preambles, that we reaffirm our action of one year ago concerning polygamy, was introduced. The preambles were objected to by some, and a substitute finally prevailed that we reaffirm the action of one year ago, which is as follows:

Whereas it is currently reported that polygamy is still practiced in Utah and adjacent States and Territories, in defiance of the laws of God and the laws of the land; and,

Whereas the laws enacted by State legislation seem to be inadequate to prevent or prohibit the practice of polygamy without the intervention of Federal enactment; therefore, be it

Resolved that we, the Reorganized Church of Jesus Christ of Latter Day Saints, in General Conference assembled, favor the enactment of an amendment to the Constitution of the United States prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic.

A motion was then made that this action be published in a leaflet and sent to the elders for gratuitous distribution. Substitute prevailed that the First Presidency compile such resolutions and actions on this question as they deem fit, and have published in pamphlet form.

A resolution on proposed amendments to Book of Rules was read for consideration subsequently.

A committee on administration to the sick was appointed.

At the evening session F. A. Smith was the speaker.

APRIL 10.

The morning prayer services were in charge of E. W. Nunley and James Moler.

Preaching at fifteen minutes to eleven by W. H. Kelley, of Indiana, assisted by T. T. Hinderks.

Business session at two o'clock, R. C. Evans in the chair. Minutes read and approved.

Report from the Third Quorum of Elders. Twenty-two present. Forty-two members reported 1,803 sermons, 69 baptisms. H. R. Harder had been chosen president, and George Kemp and P. Pement counselors, and their ordinations were asked for. Motion prevailed that the ordinations be provided for.

Fourth Quorum of Elders reported fifteen members present. Eighty-two members reported 3,839 sermons, 199 baptisms. President A. Barr had resigned because of advanced age, and J. A. Grant was chosen, and his ordination was asked for. It was ordered provided for.

The Second Quorum of Seventy reported recommending T. J. Sheldon for ordination as seventy. They also offered resolutions of sympathy and condolence on the death of James M. Scott. The ordination was referred to the missionary in charge of England.

The remainder of the session was spent in discussing the resolution offered the day before concerning the owning of stock by the church, etc., but a motion finally prevailed striking the actions concerning it from the record.

The speaker for the evening was Warren E. Peak, assisted by Charles E. Crumley.

APRIL 11.

Morning prayer service was in charge of G. H. Godbey and G. A. Smith.

Preaching at the forenoon services by E. H. Durand, assisted by F. D. Omans.

Business session at two o'clock, Joseph Smith in the chair. After usual opening exercises, the report of First Presidency and Twelve on document

of David McIntosh relative to W. J. Haworth, was read. They recommended referring document to the missionaries in charge of Australasia. Report was adopted.

Fourth Quorum of Priests reported 256 sermons, 11 baptisms.

Report was read from the Fourth Quorum of Elders. J. A. Grant, president, had chosen E. J. Goodenough and J. W. Gilbert counselors. Ordinations were asked for and approved.

First Quorum of Seventy reported holding six sessions. Sixty-two members reported 6,614 sermons, 249 baptisms. Resolution of sympathy and condolence to survivors of South Sea Islands calamity were presented by quorum, and adopted by conference.

Report from Fourth Quorum of Deacons was read. Six persons reported twenty-eight sermons.

Committee on petition of J. D. Bennett reported, recommending return of petition to petitioner. After some discussion the recommendation was adopted.

A resolution was presented and adopted, instructing clerks of elders' courts to make legible abstract of evidence, so that in case of appeal the documents would be in presentable shape.

A resolution proposing amendments to Book of Rules, as previously published in HERALD, was moved, and discussed at some length, when it was decided by vote to defer till three o'clock on the afternoon of the second day of next conference. This was followed by a motion ordering publication of next edition of Book of Rules delayed till after such action as might be taken on day specified. This prevailed, and then E. L. Kelley, F. M. Smith, and F. M. Sheehy were appointed committee to revise Book of Rules, the changes to be published sixty days before next conference.

On motion the acceptance of the resignation of C. E. Butterworth as member of the High Council by the High Council, was approved.

Bishop Kelley then stated he had no changes to recommend in the composition of the Board of Publication, and by motion the present Board was sustained.

The report of the Board of Auditors, as previously read, was adopted, following which A. Carmichael was chosen to succeed himself as member of Board of Auditors.

Recommendation of librarian concerning needed shelf-room was taken up, and after some discussion was referred to the Bishopric for action.

A letter was read from a person in Kansas City, claiming to have a relic from the Nauvoo Temple, and referred to J. D. White and R. M. Elvin.

That part of the report of the Bishopric relating to church offices was taken up and discussed. The Bishop was instructed to proceed with a building for

such offices, as fast as the condition of the finances would justify.

A motion instructing the Bishop to locate such buildings in Independence, Missouri, was lost.

By motion preaching services were ordered for half past two Sunday, and Heman C. Smith requested to speak.

After usual announcements, business session was adjourned till Monday.

Preaching in the evening by E. L. Kelley.

APRIL 12.

At half past nine in the morning the Independence Sunday-school held its regular session.

At eleven o'clock President Joseph Smith was the speaker.

At half past two, as per vote of conference, Heman C. Smith was the speaker.

At half past seven in the evening R. C. Evans was the speaker.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 21.

BY EDMUND C. BRIGGS.

Friday, October 28, 1859. To-day called on Bro. M. V. Follet (he is a brother of King Follet, of Nauvoo, Illinois, whose funeral sermon was preached by Bro. Joseph). He is trying to be skeptical, yet says if the Bible be true the Saints have the true religion if any one has; is very kind to me, and is the first subscriber I have received for the TRUE LATTER DAY SAINTS' HERALD. I have just received a letter from Bro. Blair, informing me of the interesting time at conference held at Sandwich, Illinois, on the 6th inst., and that it is the purpose of the church to publish a monthly paper as soon as practicable. I rejoice to hear this glad news. It certainly will be a new era in the Reorganization of the Church of Jesus Christ of Latter Day Saints; Elders William Marks, Z. H. Gurley, and W. W. Blair publishing committee, and Elder Isaac Sheen, editor. The last named has but recently joined the Reorganization and resides in Cincinnati, Ohio. I am glad our hope is beginning to be understood in the East; and by the grace of God assisting me, all Western Iowa shall at least know of our faith. May the HERALD live for ever, and soon be a weekly, is my earnest prayer.

Sunday, October 30. Held preaching service at Sr. Polly Graybill's; her son Levi, from Wheelers Grove, was present and all alive in the faith. Had a large audience and most of them were old members of the church in Nauvoo, Illinois. Sr. Graybill is an excellent woman; very firm in the faith of the gospel, as are the most of her family, though some of them are reading the *Boston Investigator*, an infidel publication; but all treat me with the greatest respect

and kindness. This evening went home with Bro. Gatross to visit his sick wife who has the typhoid fever; and through the prayer of faith the Lord has immediately healed her and she is now rejoicing in the blessing of the Lord; for truly the fever has left her. All the glory is the Lord's, I praise his holy name, for he truly confirms his word with signs following the believer now as in the days of the ancient apostles. Bro. Levi Graybill of Macedonia, and Sr. Margaret Stokes of Council Bluffs subscribe for the HERALD.

Tuesday, November 1. I visited Bro. Rees Price, who lives ten miles east of the city. He is interested in the latter-day work as taught by the choice Seer, though now very much depressed and disheartened through the wicked apostasy of Brigham Young and the horrible disgrace he has brought upon the innocent Saints by his blasphemous teaching of what is called in the Book of Mormon the "grosser crime" practiced by David and Solomon. Yes, it is true while the popular churches of our day condone and make apologies for those men of Bible times, who practiced those crimes which were the sequence of adulterous hearts, yet they are ever ready and quick to condemn the Saints of our day because such wicked men have gone out from us; who indeed are only fulfilling the prophecies of their own Bible, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy." But thank God I am a living witness of the fact that the Reorganized Church of Jesus Christ of Latter Day Saints is founded upon eternal truth, and the apostates who leave it will never be able through their treachery to join in with the self-styled orthodox churches of this world to destroy it; but in the eloquent language of the inspired Apostle Peter, they will by reason of their heresies establish the divinity of his words spoken nearly two thousand years ago, when he said the way of truth shall be evil spoken of.

No devout ones of the popular churches now, ever refer me to any saying or teaching of Joseph Smith, and say it is bad doctrine, or its tendency is not in the highest sense thoroughly pure Christian, but they always quote Brigham Young, or some other slanderer, who has been misrepresenting Joseph Smith and the doctrine he taught. But thank God, O, my soul, my face never turns crimson with shame because of anything the choice Seer ever said or wrote upon religious subjects; and his political views were of a high order, evincing true patriotism of an American, honorable and just to all men.

Wednesday, November 2. I returned to Bro. Samuel Wald's and he was telling me to-day that Brigham Young was in his neighborhood when the news first came to them of the martyrdom of Joseph and Hyrum Smith. He said he heard Brigham say: "If I can get the confidence of the Saints, I

can lead the church as well as Joseph did." And during the conversation Brigham continued: "This is the happiest day of my life."

"At that time," said Bro. Wald, "I thought he wished to comfort us, as we all felt bad and very sorrowful; but since Young's apostasy and assumption of authority without ordination to the Presidency, and his terrible, corrupt doctrines of blood-atonement and polygamy, I have believed he was at once, as soon as he heard of the death of Joseph, seized with ambition, and the spirit of the Devil to take the leadership of the church." If this statement of Bro. Wald's is correct, (and he is a very candid and careful man,) it is very evident that Young was happy at the death of Joseph; for it gave him the opportunity to gratify his ambition which he never could have done during Joseph's life, and he was the only one in the church I ever heard of that was happy upon hearing of the death of the Martyrs.

Saturday, November 5. During the week I have visited Brn. Jonathan Haywood, Hartwell, David Hall, and others of the old Saints in the neighborhood. All seem much interested in our hope, and the coming of Joseph to take his father's place. I have been from house to house preaching the gospel of Christ, and the reorganization of the church, incessantly all the week.

Sunday, November 6. I held meeting at the Wix Mills Schoolhouse. Infidelity is the leading thought of the people in this neighborhood, and the *Boston Investigator* is the literature in their houses generally.

Monday, November 7. I wrote a letter to Elder Edwin Cadwell of Amboy, Illinois, and sent him a list of eight subscribers for the HERALD, and four dollars, the first money I have sent for the publication, and returned to Bro. Calvin Beebe's, on Farm Creek. Saints all in good spirits.

Thursday, November 10. I attended prayer and social service. The Saints are indeed rejoicing in the hope of the gospel and the steps they have taken in the Reorganization, and say, "We realize that the church of Christ has indeed been brought to us in such a clear light that we feel firmer in the faith of the gospel of Jesus Christ than we ever were in all our lives before." It is very encouraging to me to have these old Saints, who were members of the church in the days of Joseph, now confirm my mission in such strong terms of love and confidence.

Sunday, November 13. I held services at Bro. Beebe's. His large home was crowded with an appreciative audience who listened with interest while I spoke upon the divine authenticity of the Book of Mormon. The Holy Spirit was given us in great power in attestation of its worth, bearing evidence of its truthfulness as the great things of God's law written to Ephraim. It is a source of great satisfaction and joy that I can always refer to it as a book full of

good instruction and the purest Christianity; and I know there is not a Christian minister in the whole world who dares criticise its teachings, or deny its purity and holiness in a single doctrinal thought found in it. In the evening prayer and fellowship meeting all the Saints took part and manifested great interest in the welfare of the church. Most of the people in this place are members of the church, and often refer to the interesting meetings they enjoyed in the days of Joseph, and the dark night which has intervened since that time until now. But now all seems bright to them; for the Holy Spirit bears witness to the work of the Reorganization, and the "coming of little Joseph to take his father's place," as they often express it.

Monday, November 14. To-day I took dinner with Bro. William Campbell of Cag Creek; he subscribed for the HERALD. In the afternoon I came to my brother Edwin's at Council Bluffs. Delia and their sweet little girl, Lenora, are so good, it is quite a rest to me to feel at home among my own folks.

Wednesday, November 16. I wrote a letter to Bro. Edwin Cadwell and sent him six dollars for twelve subscribers of the TRUE LATTER DAY SAINTS' HERALD. It is very encouraging to think we shall soon have a paper of our own to help spread the doctrine of the reorganization of the church; for it certainly will reach many of the old Saints the elders can never visit. At present I am the only missionary in the vineyard of the Lord. A few others are doing some work in their local fields as circumstances will permit, with the care of their own dear families on their hands; no one to assist them from a financial standpoint. But, thank God, the Holy Spirit is their helper in defense of the truth of the gospel against the latter-day apostasy, and the popular churches of the world which are in fact but another departure from the former-day apostasy. And while we gladly give them credit for all the good they do, yet none of them are the true church of God after the apostolic pattern, in doctrine or organization. While we are but fragmentary in organization yet we believe in every element of the gospel of Christ as taught in the Bible, thank God, O my soul!

To-day I hastened to Union Grove, Harrison County, to fill appointments, and was hospitably cared for by Bro. Woods of this place. I am thankful for Bro. Beebe's horse, which is such a help to me to reach the long distances over these bleak and chilly prairies this time of the year, with often not a single house to break the monotony for five to twenty miles.

Thursday, November 17. In the evening held meeting at Bro. Jones' cottage. Subject, First Principles of the Gospel. Full house of eager listeners to hear the pleasing story of a full salvation through Christ's gospel.

Union Grove, Sunday, November 20. I held serv-

ices at Bro. Samuel Wood's at eleven o'clock. Had large audience. Subject, The Kingdom of God. It is a great pleasure and joy to speak of our hope in Christ, and bear witness in the power of the Holy Spirit, not only of the gospel of Christ, but of the coming of Joseph to take his father's place in the church in God's own appointed time. The Protestant churches are more or less interested in choosing their presiding elders and bishops; the Roman Catholic in electing its popes (which name is not heard of in all God's Holy Bible), and sometimes not chosen without shedding blood and loss of many lives, and all know that God has nothing to do in their appointments any more than he has to do in appointment of the leader of any other society in all this broad earth. Revelation from God is out of the question in the matter of choosing their presiding elders in every church of all this broad earth, except among the true Latter Day Saints. O, what a contrast and a picture to the whole world, and what joy to my very soul when I can say and know by the revelation of God to me through the Holy Ghost, and by the blessed ministrations of the angels of God, I do know that our heavenly Father appoints the presiding officer of his church on earth in these days as in days of old.

The Roman Catholic Church and all her apostate daughter and granddaughter churches of this age may read, yes, do read in the Bible that God "set" (gave) apostles, prophets, evangelists, pastors, and teachers, with miracles for the perfecting of the Saints and the work of the ministry, before their several churches had a being or name in the earth; but not one ever heard the voice of God, saw an angel of light, or received a revelation from God acknowledging it as his church or appointing one of its ministers to preach the gospel, or to take charge of the church of God on earth. This was the general theme of our discourse to-day, interspersed with many proof-texts. Oh, how happy I am to know for myself that our heavenly Father has not lost any of his loving-kindness for his church in our day, and has not changed or had any variability in his dealings with his children, as taught by Jesus Christ that God was more willing to give his Holy Spirit to them that ask him than earthly parents were to give good gifts to their children. My very soul is enraptured in the love of God my Savior, to know that he does speak to us and appoint our ministers, and there are apostles, prophets, evangelists, pastors, and teachers inspired now as in days of old, and that the presiding minister of our church is a prophet appointed and called of God as Moses was, to receive revelation as a law to govern the church. And like John the Baptist, who could prophesy of the speedy coming of the Messiah, so can I prophesy that Joseph, the son of the Martyr, will soon come to take his father's place in the church.

Again this evening we held prayer-meeting; much interest and all the Saints spoke and prayed. Mr. Thomas Shearer arose and confessed Christ and belief in his doctrine, and in humility of heart requested baptism at our hands and I announced that the ordinance would be attended to at nine o'clock next morning.

Monday morning, November 21. At nine o'clock in the forenoon a large audience gathered at the water's edge and I made a few remarks on the importance of the everlasting covenant which is the gospel of Christ, and that those who entered into gospel relations were parties to said covenant on the one hand and Jesus Christ on the other. Jesus says, "My words are words of life unto life or death unto death." The entire neighborhood seemed to turn out to behold the sacred ordinance of baptism consecrated by the example of our blessed Redeemer. It was a solemn occasion, while I baptized Bro. Thomas Shearer and his wife, Elizabeth J. Confirmation meeting was an interesting service. All the Saints were happy, and so was I glad in my very soul to see so many turning to the Lord in this place to live lives of holiness. May God help them to keep themselves unspotted from the vices of the world, is my fervent prayer. I took great pains to instruct the dear Saints that the laying on of hands for the reception of the Holy Ghost was a legal ordinance ordained of God to entitle them to the Holy Ghost, which would lead them into all truth, and enable them to detect every false spirit, if they continued faithful to their covenant they had made to-day. Quite a number spoke of their blessed hope since they had joined the Reorganization, and the dark and cloudy days of the latter-day apostasy have all been cleared away by the bright light of our hope which has been made plain by attestations of the Holy Spirit. I took dinner at Bro. Wood's. He has an interesting family all in the faith of the gospel of Christ. This afternoon I journeyed on to Gallands Grove, twenty-three miles north of Union Grove, and found a welcome home at Bro. Uriah Roundy's; he is a true Latter Day Saint. Was in the church almost from the beginning, and well acquainted with the choice Seer and his father's family, he says they were a good family, honest and upright in all their dealings; that his mother was one of the best women he ever knew; a very charitable woman, full of love and cheer for everybody who was trying to do right, and Father Smith, the great patriarch of the church, was indeed a loving and good man of God,—all of his boys were conscientious, honorable men. William was the exception in some respects; but he says, "I did not blame him much, for he had seen so much persecution all his days heaped upon his father's family—it sometimes made him feel desperate, and he had a temper to contend with, and he made some trouble through his hasty acts."

All the old Saints have a very great reverence for the Smith family; and yet as to William, they regret some of his doings.

The attestation of the virtues, truthfulness, and loyalty of the founders of the church in every place I go, is no ordinary evidence in favor of the choice Seer and his family. All bless his memory and say he was a good man; and never yet have I met a man who is not a member of the church, who was personally acquainted with Joseph Smith, but what always spoke of him in the best respects and believed him honest in his religious convictions, and an honorable, upright man in all his dealings. This indeed is a glowing picture to me in contrast with the vile epithets hurled against him by those who were never personally acquainted with him, and yet his bitterest enemies are the clergy of the popular churches of our day. When I ask them, "Did you ever see Mr. Smith?" they answer, "No." "Did you ever see his writings?" Again comes the emphatic answer, "No, and do not want to." When I inform them I have taken great pains to read all of Mr. Smith's writings and have found they always teach pure Christianity, honorable dealings, man with his fellow man, they again retort, "His writings are beneath my notice, and I would not spend my time to read them, or allow his books in my house to be read by our children."

All such men are incompetent witnesses against Mr. Smith, and as American citizens would not be considered eligible to a jury in a case against him.

While the men in the church in all this country have the best of reputation for truth and veracity, and are the best of witnesses in any court of our land, and after passing through so much persecution, for many of them lived in Ohio, Missouri, and Illinois when they were under the fiery trials of mob violence, and also witnessed the apostasy of Brigham Young, yet they are firm believers in the latter-day work and gospel of Christ, and not one of them ever saw a wicked act of Joseph Smith, or heard an unbecoming remark from his lips. There are thousands of such witnesses in this country, as this place is well settled by old members of the church. While I am holding meetings nearly every day, and many times two a day, I am at the same time going from house to house preaching all the rest of the time, when not taking rest in sleep.

Tuesday, November 22. I held meeting in the schoolhouse; had a very large audience, all intensely interested, while the Holy Spirit bore testimony to every heart confirming the word to the joy of every soul.

Thursday, November 24. I took charge of prayer and social service; Saints all took part and spoke in glowing terms of their joy in the renewal of the glorious latter-day work. Many of the Saints here

were well acquainted with the Prophet Joseph, and all speak of him in terms of love and honor.

Sunday, November 27. I preached to a large congregation, of our hope in Christ and of his doctrine, urging the necessity of holiness of heart, and that we shall all be judged at the last day, out of the books, the word of God, and receive rewards according to our deeds, whether good or evil. I gave liberty for remarks, and many arose and spoke with much earnestness and warmth of their hope in Christ and determination to be faithful in righteousness to the end. Several wished to be baptized, and some wished to renew their covenant by doing their first work over again. They explained that they had lived so beneath their privileges during the dark and cloudy day of apostasy that they really felt they would have more faith if permitted to be rebaptized. I therefore adjourned our meeting to regather at the waters, and I immersed the following precious souls: Brn. John A. McIntosh, Alexander McCord, Milton Linch and his wife Elizabeth, and Luther McCord; the last three new members. In the evening services I confirmed those baptized. Our meetings were all very joyous to-day, and many took part and bore their testimony in love for their Savior and his blessed gospel.

Monday, November 28. To-day came to Mason Grove, twenty-five miles north. Bro. A. McCord accompanied me with carriage. I appreciate his kindness very much; surely the Lord will reward him. Our dear heavenly Master has blessed me wonderfully in all my labors in his vineyard, and though I am holding public services most every day, and many times two and three meetings a day during the week day as well as on Sabbath, and talking all the time, it would seem, around the fireside and in the family group, I hardly ever become weary or tired. We also have had beautiful weather all the fall so far, which seems almost a Godsend to us in the interest of his blessed cause in all this land.

We find Bro. Jesse Mason, an old-time Saint, almost bewildered with the temporal affairs of this life, and has been so distressed over the apostasy that he has forgotten the altar of the Lord in his prayers; but he is kind to us, and is an old acquaintance of Bro. McCord's. We also visited Brn. Milton Huff and Thomas Dobson, and told them of the Reorganization and the promises to us that one of Joseph's sons will ere long be called of God to take his father's place in the church.

Tuesday evening, November 29. I held meeting in the schoolhouse. Had very large audience; I may say, a packed house of eager listeners; and this evening after service we are invited to lodge with Bro. Dobson. Bro. McCord is no little help to me in this place. In his testimony he tells the old Saints here why Bro. Briggs comes to us with the old Jerusalem gospel again, just as it was in the days of

Joseph, the Seer, and the same Holy Spirit comes with it. It does my soul good to hear others affirm our hope and attest to the divine Spirit that is giving me comfort as the same Spirit that was enjoyed in the days of Joseph. The old Saints here rejoice to hear of our hope and the Reorganization, and learn of our glorious manifestations from the Lord concerning the coming of one of Joseph's sons to take his father's place in the presidency of the church. Many in this place were well acquainted with the Prophet Joseph, and all join in speaking of him in the highest terms as a true prophet of God, and free as an angel from the accursed doctrines of devils as taught by Brigham Young's apostasy, as they call it.

Wednesday, November 30. I held another meeting; the entire neighborhood turned out; the best of order and respect was shown me. Methodist and Baptist members seemed as much interested as the old Saints. Subject, the doctrine of Christ as the only way to eternal life. From the words of the Apostle John, the divine, "He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9. I had great liberty and blessing of the Holy Spirit in speaking the word to-night; dwelt upon the thought that the doctrine of Christ in the Bible is always used in the singular number but the doctrines of men and devils are always used in the plural. The reason of this is, no one principle of the doctrine of Christ is sufficient to save any one, but the doctrines of devils or men are held by them severally, that it does not make much difference what your doctrines are, so you only believe in Christ. My dear brethren and friends, that is one of the great distinguishing features between the doctrine of Christ and the doctrines of men. The one is very particular and insists that every principle of the gospel is couched in the Christian religion, while anti-Christ in all of its multiplied phases is always willing to compromise, omit, change, or add to, just to suit the times or caprices of the individual or environments, while I insist in the language of our dear Lord and Master, "My doctrine is not mine but his that sent me."—John 7:16. I feel charitable towards all, and love all Adam's race, but not of that kind of love expressed by the "Pharisees and lawyers [who] rejected the counsel of God against themselves, being not baptized of him."—Luke 7:30. The foregoing was the leading thought of this discourse, while I took great pains to show what Christ's doctrine is. As I reflect upon the wonderful provision God has made to save the race, it seems strange that those of the learned clergy of this age resort to moralizing sermons and exhortations and ignore the doctrine of Christ entirely, even when they dwell upon the principle of faith they rob it of all its essential elements, as taught in the gospel, in which there is answer to prayer or the gift of knowledge from God. But I rejoice with my whole soul to know that the

gospel principles are so easy to be understood by those who will not close their eyes and stop their ears lest they are converted in these days, "as it was in the days of the Savior."

Thursday, December 1. We returned to Gallands Grove, Bro. McCord enjoying our visit at Macon Grove, and is built up very much in faith, and says he would like to be with me all he can in this glorious work. It is a beautiful day; no cold weather or snow yet this season. It is a great blessing to me as I do not feel that I have a single day to be hindered by stormy weather.

I took charge of prayer services this evening. Saints all in the best of spirits, and all spoke of their love in the gospel work. The spirit of peace and unity filled every heart.

Friday, December 2. I held meeting at Bro. J. A. McIntosh's cottage; house full of listeners who are indeed full of hope; sister of the house happy, the sun shines in her sky all the time now. The change is so bright since I first visited this dear family. I blessed four of their darling little children, after the pattern given by our dear Lord and Master. And he laid his hands on them and said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. I ordained Bro. Alexander McCord to the office of elder in the Church of Jesus Christ of Latter Day Saints.

Sunday, December 4. Services in the schoolhouse. Elder Andrew Jackson preached an able discourse on the divine authenticity of the Book of Mormon, from the words, "I have written to him [Ephraim] the great things of my law, but they were counted as a strange thing."—Hosea 8:12. "And other sheep I have, which are not of this fold, . . . and they shall hear my voice."—John 10:16. He showed that Ephraim was west of the land of Judea, a multitude of nations, and that Jesus appeared to them after his resurrection, and, from thence is the shepherd the stone of Israel. (Genesis 49:24.) He is indeed a very forcible and logical reasoner. It was a feast to me to hear his clear cut logic and proof in evidence of the blessed book. I made a few remarks confirming his beautiful discourse, and invited all to come to Christ in faith through obedience to his doctrine. A very worthy young lady, Miss Emiline Miller, niece of Bro. Uriah Roundy, arose and said, "I desire to be baptized, and I ask the dear Saints to pray for me that I may meet you all in the celestial kingdom of God." She truly manifested to us that she had received of the Spirit that leadeth unto repentance and love of the gospel of Christ. We dismissed the meeting and repaired to the water, and I baptized her in the presence of a very large audience. The spirit of peace and solemnity brooded over the happy assembly, impressing every heart that the Lord was truly pleased with the sacred ordinance. At seven o'clock in the evening I discoursed on the wonderful

mission of Christ from the text, "We trust in the living God, who is the Savior of all men, specially those that believe."—1 Timothy 4:10, and "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zechariah 9:11. O, what a blessed thought it is to realize that poor erring mortals, who die in their sins, and are punished in the prison-house, may yet have the opportunity to hear the truth of the gospel of Christ, and be saved in some of the lesser glories, though they have been robbed of the better resurrection through false doctrine of men and devils. Saints were all happy, and those not of the church were very much pleased, and said, "We could have listened all night, for thou hast almost persuaded us to be Christians to-night, for we certainly want to come forth in the first resurrection." Elder Jackson assisted me in confirming Sr. Miller and ordaining Bro. Milton Linch, teacher of the Gallands Grove Branch, just before we closed our services. The blessed Spirit of God was with us in very deed in all our services to-day. Saints are all kind to me, and may the Lord bless them is my constant prayer for them day and night.

Wednesday, December 7. I came to Bro. Benjamin Leland's; Bro. McCord brought me ten miles in his spring wagon. I felt very thankful to him for his kindness. I came the rest of the way on foot. This evening Bro. Leland and I visited a Mr. Gallop, who is all infatuated with Mr. Gladden Bishop, who is stopping at his house. He is another false pretender to leadership among the scattered Saints. It is really astonishing how such wicked impostors can influence men with their glaring false doctrines. He applies most of the sacred passages of the Bible that have a bearing on the second advent of the Messiah, to himself; and he is the one to do the great work of the Father in the last days in restoring Israel. Mr. Bishop, like Granville Hedrick, whom I met in 1857, holds that the choice Seer was a true prophet a short time, but fell into transgression and lost his standing and favor with God. This evening he seemed to take delight in repeating and rehashing all the scandal that had been circulated by his bitter enemies in the sectarian world, then had the effrontery to turn and ask me what I thought of his position. I replied: "The very first revelation of the angel of the Lord, when he came to Joseph with a message from God, revealing his calling, said to him, 'Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach.' And now, Mr. Bishop, you have my opinion of any man who speaks in disrespect of Joseph Smith. Neither you nor the apostate Mormons, nor any of the popular clergy of the Protestant churches that I ever met, has ever seen any personal

act of Joseph Smith, that was not honorable, virtuous, true, and good as an example worthy of imitation by any Christian gentleman, and I have been personally acquainted with many thousands of them; and when I ask them, 'Did you ever see any moral wrong-doing in Joseph Smith?' and like yourself, to-night, and you have been acquainted with him for years, you and they invariably answer me, 'No, sir.' Here in Western Iowa are many thousand members of the church, who lived in Nauvoo and have been acquainted with him for years; some of them as early as when he lived in Kirtland, Ohio; many nonmembers of the church, who were personally acquainted with Elder Joseph Smith, and they all unequivocally tell me he was a good man and a Christian. I also lived in Nauvoo in the years of 1856 and 1857 and met with great numbers of people there, and no man or woman, who was personally acquainted with Mr. Smith, ever did speak against the man in my presence; and I took great pains to question people on that matter. There were people there who would repeat the scandalous stories about him, but without a single exception they were not personally acquainted with him. They got their information from the popular charges of pious scandal-mongers, who never met Mr. Smith. I honor the name of Joseph wherever you find it written indorsing anything he ever said upon religious subjects; it is always in harmony with the teachings of Jesus the Christ.

Thursday, December 8. I held meeting at Bro. Samuel Wood's in Union Grove, with a full house, mostly members of the church. All welcome me back with cheerfulness and faith in the reorganization of the church. O, how vivid it is to my mind that a church without authorized living apostles and prophets in these days, as in the dark days of the apostasy, in what history calls the dark ages of the Roman Catholic apostasy, the people are so easily led by presumptuous, wicked aspirants, who are prompted by unholy ambition and a thirst for worldly power, who are ever ready to make merchandise of the people for their love of filthy lucre. May God deliver our blessed church from another such apostasy, is my fervent daily prayer. Thank God, I know my prayers will be granted, and though the church may, yes, will, pass through severe trials, yet it will triumph and come off and achieve more than victory and receive her crowned King in glory, and our apostles and prophets with the dear Saints will receive the plaudit, well done, for thou hast been faithful.

THE great improvement in the condition of the Irish farmer due to the spread of coöperative societies is well brought out in a talk with the Hon. Horace Plunkett, printed in the April *Review of Reviews*. This contribution by Mr. Plunkett well supplements the study of the Irish question by Mr. Walter Wellman, which appears in the February *Review*.

Selected Articles.

CAN PALESTINE AGAIN BECOME A FERTILE LAND?

In view of the contradictory reports concerning the Jewish agricultural colonies established by the Rothschilds and Montefioris in Palestine, and of the program of the Zionists to reestablish Jewish nationality in the land of their fathers, it is of interest to hear what specialists say as to the possibility of making Palestine again a land flowing with milk and honey, changing it from a country that now barely supports 600,000 to one that will sustain between 2,000,000 and 3,000,000, as in the days of Joshua, or between 5,000,000 and 6,000,000, as in the times of King David. A most valuable contribution on this subject, entitled "Die Niederschlagsverhältnisse Palästinas in alter und neuer Zeit," by Doctor Heinrich Hilderscheide, fills two entire numbers (Nos. 1 and 2) of the *Zeitschrift des Deutschen Palästina-Vereins* (Leipzig). It gives a wealth of statistical data on the meteorology and climatology of the Holy Land, and then, on the basis of these data, the writer has this to say:

"The question whether Palestine can not again be made as productive a country as it was two thousand years ago can only be answered if the causes are examined that have led to its present degenerated condition. If these lie in permanent changes in the climate, in a decreased average of annual rains, and other factors not under the control of mankind, then it is useless to hope that money or energy will restore the pristine productiveness of the land. If, on the other hand, the causes lie in historical and political changes, chief among which is the mismanagement of the country by the Turkish authorities, then there can be no reasons why such a restoration should not take place. Both of these views have had ardent champions among the specialists, among the advocates of the former view being Hull, Franz, Fisher, and Zumoffen, while Condor, Lartet, Ankel, and others are equally decided in their defense of the second opinion.

"A candid examination of the facts in the case shows that they are decidedly in favor of this latter position. The former view is really based upon a *petitio principii*. It is presupposed that there have been radical changes in the climate of Palestine in historic time, and that these changes have been produced by the ruthless destruction of the forests. Now the fact in the case is that we have no proofs whatever that the forests of Palestine were in the Biblical times any more extensive than they are now. We have no evidence from any author of note that there ever has been such a ruthless destruction of forests. No passage in either the Bible or the Talmud permits us to draw the conclusion that in former times the average of rainfall was any greater than it is at present. Ever since meteorological observations have been scientifically taken in Palestine (and in

some cases, as in that of Jerusalem, these go back for decades), the climatic conditions have remained practically the same. In fact, the rain-producing causes, such as the near Mediterranean Sea, are the same as they were in Biblical times.

"There is accordingly no evidence of history or science to show that the climate of Palestine has changed materially from the time when the land flowed with milk and honey, to the present age when so much of the country is a stony and barren waste. Other causes have been operative, and these have been chiefly direful and destructive political conditions that began as early as the period of the decline of the Roman empire, and have reached their acme in the corrupt Turkish rule of the last four centuries, the oppression of the officials, the management of the taxes, and the like. The people have in the course of time become indifferent to all progress, as progress only signified new oppression. There can be no doubt that this historic land, if put under proper care and correctly managed, can be restored to its former flourishing condition. The ocular proof of this can be seen in the very flourishing condition of the Württemberg Temple colonies, which were established in 1868 near Jerusalem, Sharon, and Haifa, and which are veritable garden spots in the land, and that, too, in localities that before the days of these colonies were virtually desert land. The fact that the Jewish agricultural colonies can not make equally good reports is to be explained partly on the ground of mismanagement and partly because the colonists have not the good will and enterprise necessary for the work."—Translation made for the *Literary Digest*.

Mothers' Home Column.

EDITED BY FRANCES.

ASHTON, Illinois, March 7.

Dear Mothers: I have finished reading Sr. L. W.'s letter in HERALD, and I wondered if we understood just how important her thought of teaching the little ones the Bible at home was. I remember not many years ago I was chosen teacher of the infant class of the Sunday-school. As all my experiences in teaching had been with older classes, how my heart sank with dread and fear of my inability of teaching a class of such bright, fun-loving, restless little tots. Well, I prepared my lesson as usual, but the problem I could not solve was how to explain the lesson to these little ones who were brimming over with fun and mischief, and yet have them understand it perfectly.

Sunday came all too soon, and after asking God's help and trusting the result to him, I reached my class to find all in their places, and if anything more restless than ever. After repeating the golden text, which all knew, I asked the question, "Who can tell us anything about our lesson?" A little hand went up (and it was one that I surely thought too restless to know even what was told him), but as soon as permission was given to speak he told the lesson just as it was in the *Quarterly* and then gave a practical illustration so that every child could understand just what the lesson meant. I listened in amazement to hear the child of not over seven years give such a practical illustration,

and on being asked, "Who taught you your lesson?" he replied, "Mamma." I thought surely if we mothers knew just how much depended on us we would try hard to fill our missions. Their little minds can understand the Bible if it is explained in a simple way. O, such questions as they will ask! Sometimes so difficult to answer, but if we fail to make them comprehend, I think it wise to tell them when they get older we will explain it to them again.

I once had a bright, inquisitive boy of my own to teach, and sometimes I felt my inability to satisfy that boyish love for knowledge. When I failed he was satisfied with the promise to explain when he grew older, but he is now being taught by his dear Savior and has no need of an earthly teacher.

A MOTHER.

MONDAMIN, Iowa, March 1.

Dear Sisters: It having been so long since I wrote for publication, I feel much like a beginner. Perhaps a few have wondered what has become of me, but I assure you that it has been through no desire to give up the work I loved so well, but the Lord saw fit to fill my hands so full of home duties there remained no time for outside work. Indeed I have taken the role of a missionary's wife and you know few of them are ever heard from. Yet how often I am made to grieve when I look at our own dear little *Hope* and see nearly every article selected. As Sr. Walker has stated, only those who have contributed for its columns are privileged to criticize this state of affairs. I believe without boasting that I may class myself in that number. At the time I was contributing to the *Hope* there were a number of others who did likewise, and very few selected articles appeared. But this state of affairs did not please either as rumors came to me from time to time that the editor had a few favorites, and it would be useless for any others to send any contributions. As for myself I knew this to be untrue, though Sr. Walker and myself have never met, nor so much as corresponded. Then the Lord saw fit to silence the willing pens of some by the hand of death, and others, as in my own case, by added burdens; but the complainers have been slow indeed to fill up the ranks, and our editors have had to do the best they could with their selections, and I for one think that their work is a credit to them.

I was pleased, indeed, to see the contribution from Sr. Ruby Hoffman, whom I have known from a little girl, and I hope that we shall see her name often, and that other young sisters and brothers likewise may follow her example. The *Autumn Leaves* is advancing rapidly I think. Let us strive to bring the *Hope* up to the same standard.

March 9. I started this letter over a week ago, but failed to finish it. We hoped to move on the morrow to our new home at Moorhead, but all our plans were overthrown, as our two little ones who were in school came down with the measles the latter part of last week, and we must now wait until our little flock is well again. They are doing nicely so far and we trust will continue so.

I regret somewhat to leave this place, as there is a noble little band of Saints here, and we have enjoyed our association with them, but the thought of getting located in a comfortable home of my own makes up for all.

I ask an interest in the prayers of the Saints that I may run with patience the race laid out for me, and be able to guard my boy and girls, who are deprived so much of a father's care, from the evils ever present about them. Ever praying for the advancement of the cause we love, I remain,

Your sister in Christ,

CORA B. COHRT.

PROF. W. P. TRENT reviews in the April-June *Forum* Mr. Sidney Lee's recent *Life of Queen Victoria*. He devotes special attention to the earlier and less familiar period of the late Queen's life.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Convention.

At half past nine o'clock on the morning of April 4, the twelfth annual convention of the General Sunday-school Association was called to order by the General Superintendent. A large representation was present from almost every section of the country in which our work is represented. Zion's Religio-Literary Society had on the previous evening closed one of the most successful and best attended conventions in its history. Peace, harmony, and love had characterized the work throughout the entire session. And the good spirit that was present in the work of the Religio was carried over into the work of the Sunday-school.

It so happened that the second day of the convention was Sunday, which necessitated the transaction of two days' business in one. The General Superintendent exhorted the workers to keep in mind the fact of being crowded for time and that they should regulate their actions accordingly, which they readily did. The work was done with as much dispatch as possible consistent with the importance of some of the movements. We will in their order make mention of all that was done which is of sufficient interest and importance to justify.

Sunday was a beautiful day, and from the opening of the prayer and social meeting at eight o'clock in the morning till the benediction at night all was peace and joy.

The morning social service in charge of the first assistant superintendent, Bro. J. A. Gunsolley, was strengthening to all who were privileged to enjoy it. Many strong testimonies as to the work of the Sunday-school and the blessings received therein were given by both old and young.

At the regular hour, the Independence Sunday-school held its regular session. Thus it was that the visitors were privileged to see in actual operation one of the largest schools in the association. Many expressed themselves as pleased with the working of the school, and that notwithstanding the fact of a very large crowd of visitors making the rooms very crowded.

At the eleven o'clock hour there were two addresses. One on "The Why, the What, and the How of the Library," by the General Superintendent. The other, "Amusements for the Child, the Youth, and the Adult?" by Bro. Adam J. Keck. And notwithstanding the fact that Bro. Keck had but a few hours notice of his subject, the address was logical, practical, and pleasing, and considerable good will surely come therefrom.

The afternoon was spent in a union, social, and sacramental meeting in charge of the Sunday-school and Religio organizations. The meeting was strongly indicative of the close ties that exist between the two organizations and the church to which they both owe their existence and which they both love so well to aid. Well might we sing, "Blest be the tie that binds."

At the night session two very strong and practical addresses were delivered. One written by Duncan Campbell on "How do we account for the lack of development among the young and the old along spiritual lines." The essay was strong and practical and sounded the key-note to the matter. It was read in a very pleasant style by Bro. F. A. Russell. It will be published in due time if proper arrangements can be made.

Bro. T. W. Williams' address on "Individual effort essential to individual salvation," was a fitting close to a splendid convention. Full of logic and eloquence, and savored with earnestness and spirituality, it was one of the parts of the convention program for which we can render thanks to a loving Father, and say in our hearts, "It is good to be here."

THE BUSINESS OF THE CONVENTION.

Aside from the routine business of the convention there were but two important questions passed upon. They were the matter of providing a primary teacher's help and the "text-book" question.

PRIMARY OR INFANT CLASS HELPS.

A committee of five consisting of Mrs. Anna Salyards, present editor of the *Gospel Quarterly*, Margaret Blair, Ruth L. Smith, Eva M. Bailey, and Viola Blair, was appointed into whose charge the matter of providing a primary class help was placed. Just how soon the help can be published it is impossible to tell at the present time, but it will be issued with all possible dispatch consistent with good work.

THE TEXT-BOOK.

The graded text-book question had been quite thoroughly discussed during the year and the delegates seemed ready to dispose of the question. Several delegations came instructed to vote against the adoption of the text-book, giving as a reason that they were satisfied that the *Quarterly* was doing a work sufficiently good to justify its continuation. The question was discussed at some length and when the vote was called the motion to substitute a series of graded text-books for the *Gospel Quarterly* was lost almost unanimously. This, it would seem, would settle the matter beyond a hope of recall for time indefinite.

THE ELECTION.

For the first time in the history of the association all of the general officers were sustained or reelected. They were reelected and almost unanimously. In fact this was a convention in which all seemed to be of one mind. Every important question was affirmed or denied by very large majorities. We are led to interpret it as an indorsement of the work done by the several officers. And I believe we speak the mind of all when we say that we are indeed happy that we have been able to thus merit the hearty support of our fellow-workers.

CASH BASIS.

Another rather important action was taken. It was ordered that, beginning with the mailing of *Quarterlies* for first quarter of 1904, all orders for *Quarterlies* must be accompanied with cash. This may seem to some to be a very rigid rule or order of the General Convention, but it arose out of necessity. Necessity not for the cash so much as from the fact that there seemed no way possible to induce schools to use the proper system in the ordering of *Quarterlies*. Many schools will change secretaries every few months and no attention is paid to the old order for *Quarterlies*. The new secretary will send in a new order, making no reference to the old or standing order, and as a result two sets of *Quarterlies* are sent. Again, other schools have sent duplicate orders. One superintendent sent an order for *Quarterlies* "for fear the secretary would forget it." They returned the extra *Quarterlies*, to be sure, but that did not remove the trouble already taken or pay the postage already paid. The business department gave notice that something must be done to relieve this situation, and the only thing left for us to do was to place the matter on a cash with order plan. It is not likely that duplicate orders will be sent if cash must accompany each order.

However, it is not intended that none shall have *Quarterlies* who are not able to pay for them in advance. If it is impracticable for you to pay for your *Quarterlies* in advance, or if you are not able to pay for them at all and need them, write to the General Superintendent and he can give you an order for what you need. We wish to call the especial attention of district workers to this latter point. We do not want to see the work in new localities crippled on account of the cash in advance order. We can help you out whenever it is necessary if you will let us hear from you.

THE SUNDAY-SCHOOL MISSIONARY.

The General Superintendent was sustained in the missionary

work. During the past year he was not able to do as much in the field as could have been done had circumstances been different. Business and other matters not in the way this year kept him from the work some parts of the year that should have been devoted to field work. While it will not be possible to reach all the places this year that should be reached, it is hoped that many places long needing the assistance of a general worker will this year be visited and the work receive some of the much-needed assistance. We shall be pleased to correspond with workers from the various sections as to the needs of the work and as to the best times and places to reach each section. It is a well-known fact that one familiar with the location of the schools of a district and also familiar with the needs of the schools can lend very great assistance to a stranger in planning a tour through the section. Let us hear from you.

THE OUTLOOK.

The general condition of the work at large or the general outlook will be very nicely shown by the reports of the several officers which will be given from time to time as space will permit.

THE NEXT GENERAL CONVENTION.

The next General Convention of the association will be held in Kirtland, Ohio, April 4 and 5, 1904, just preceding the next General Conference at that place. This will give our fellow workers of the Eastern districts an opportunity to attend which they do not so conveniently enjoy when the convention is in the West. We favored the conference and convention going east for this reason, and we trust the workers will begin to plan from now to attend the convention of 1904, as it is as convenient to you as it will be for some years to come thereafter. It will do you good, and you can do the convention good. You need to get into closer touch with the work, as does every one. You are entitled to some of the benefits to be derived therefrom as is every one. It is a work of mutual benefit, this association work, and let us all be glad to both share with our fellow workers and to receive the benefits to be derived therefrom.

THE SONG-BOOK.

The matter of a new song-book for the schools was discussed and it was decided to refer the whole matter to the Board of Publication for its consideration and action. The Board has taken active charge of the matter and has a committee now at work collecting and arranging for the publication of the book. Any one having compositions suitable for a Sunday-school song-book, or having selections that are choice and suitable therefor, should send same to Herald Publishing House. They will be properly cared for and either used or returned to the proper owners upon request for same to be returned. Do not neglect or delay this matter as the work will in all probability be completed in a few months. We would like to hear from many, as we wish this book to be equal to the best. Think about it and *act now*.

THE BOOK CATALOGUE.

Our general librarian is making good progress on what we are pleased to call the book catalogue. This is calculated to be a classified list of books suitable for the Sunday-school library, containing brief descriptions or reviews of the books, prices, names of authors, publishers, etc. It will be a splendid guide to the intending purchasers of library books whether for the home or the Sunday-school library. How soon it can be completed we are unable to say but it is hoped it will be sometime in the near future.

The department of "Educational Research" in the April-June *Forum* is occupied by an article by the editor, Doctor J. M. Rice, on "Talent vs. Training in Teaching." Doctor Rice discusses this question in the light of investigations he has recently made with respect to the quality of arithmetic teaching in the public schools.

Letter Department.

Do I Understand Aright?

I understand that in order to become a follower of the meek and lowly Jesus, the heart must be prepared to accept his ordinances; we must make a complete surrender of everything we love that is not approved by him, or in other words, come out from the world and be separate; and I often find some little thing will stand in the way of serving him. And when we have been baptized into his church and kingdom we are, in order to make any advancement, obliged to obey the laws of the kingdom, and if we do this we may expect to be prospered here. If I understand aright we are to become a prosperous people; the riches of this world are to be ours. He has promised to provide for us and watch over all our interests, direct us in all our ways, lead us in the right and keep us from going wrong, if we are willing to be kept. But while he is willing to do all this for us, it is only when we obey him that we are so blessed. While we can look to him for all of these blessings, we often find our hearts far from him. When trials arise and we are obliged to do hard things, we are apt to think the Lord is dealing hard with us, and wonder why we are so tried. But in after years, on looking back, we can see his purpose in doing as he has; see that it was for our best good, to help us to overcome our own hearts.

Let us pray for one another when we see each other's faults, and look deep into our own hearts, and see if we could do any better under like circumstances.

R. A. BURLINGAME.

GLASGOW, Scotland, March 22.

Saints Herald: The dear old HERALD ever comes laden with good tidings from afar. It seems to us that we could not maintain such a degree of spiritual life if we were deprived of its regular visits. It is soul-cheering to have the means of knowing how the work of salvation is progressing in every land. The efforts that are made, and the blessings realized by our brethren becoming better acquainted, thus creating a loving interest in each other, bringing us all closer together, and nearer to our heavenly Father, is as it should be, that we can feel that sweet bond of charity which unites the children of God.

This finds the few Saints of this city rejoicing in the work, and more especially by two more having been baptized into the kingdom of God by Bro. Thorburn. These are the results of tract distribution. Bro. and Sr. Anderson are very nice young people, and have taken hold of the work in fine style; if they continue as they have begun, they will prove to be a blessing to others. They were confirmed the following day, Sunday, at our morning prayer-meeting, by Bro. Thorburn and the writer, when we indeed had a pentecostal shower. The good Spirit of the Master was present to a great degree. A prophecy was given through Sr. Thorburn, when all were in tears for joy. We were told the Lord was well pleased with what had been done, and if we were faithful we should be the means of doing much good; also we were told that there were many in the city who would obey the gospel. This was indeed cheering and consoling to us, and we desire to profit by the divine instruction given.

The work in Scotland is moving; if only slowly, we trust surely. We have now two organized branches, one in Hamilton and one in Glasgow, and have Saints in Edinburgh, Aberdeen, Kelty, and Kinnaird, though I am sorry to say the outlook for the work in Hamilton is not as good as we should like to see it. Some have moved away because of work, thus leaving the branch weak. Bro. Rushton's absence is felt, while he is prosecuting the work in England and Wales, but his home is still here. Sr. Rushton is giving the Saints what cheer and comfort she can. Glad to say both her two children and herself are much improved. Bro. and Sr. Skene are much missed also, but we

trust they will be the means of establishing the work in Aberdeen, their native town.

What is needed here, in my humble opinion, is a good high priest to spend all his time in the interest of the cause; one used to open-air preaching. Great credit is due Bro. Munro for the way in which he has so nobly stood by the work for years.

Bro. Thorburn and myself take turn about in going to Hamilton and assisting all we can. Recently I have also put in one day a week tracting from door to door with the hope that some may become interested and made to see the glorious light of the gospel.

Of late most of our time has been spent in this city, taking the word from door to door, sometimes having an opportunity of explaining our claims. Some have treated us very unkindly in calling us Mormons, others swearing at us because we have disturbed them by going to their doors, others slamming the door in our faces without giving us a chance to explain our position. Utah Mormonism is very largely responsible for the opposition we have to meet. A few of the more reasonable kind have asked us into the house, where we could more fully tell them of the angel's message, and some have even insisted upon us taking a small donation, though we would tell them we were not there to get the people's money, but to bring them tidings of great joy. One old lady, perhaps thinking I looked hungry, twice gave me a bannock (a Scotch cake) she happened to be baking.

I have learned much since coming to Scotland, and would not like to be without the experience thus gained. I trust that I may have accomplished some little in assisting to start the work again in Scotland. There is, I believe, need for at least six good missionaries in order to properly establish the work. Once this is accomplished I am sure the church will have cause to be proud of the results. I am as desirous as ever to do all I can for the furtherance of the righteous cause, but after May this will be done in a local way, my vocal powers not being equal to street preaching. I shall remain here, however, for some time; shall try to get work at my own trade. Have great reason to be thankful to our heavenly Father for the liberty enjoyed in the discharge of duty, also health, and every blessing bestowed by his bounteous hand.

May the work continue to prosper under the guidance of God's hand, and finally Zion will be redeemed.

Your brother,

126 Petershill Road, Springburn.

JOSEPH ARBER.

MT. CARMEL, Illinois, March 28.

Dear Herald: I am all alone and among unbelievers, but I bless God for the knowledge of the gospel of Jesus Christ. I feel thankful that I had the privilege of hearing and obeying it. My father and I have been here for the past five years, until the 10th of this month the Lord called him home. He was buried by the Grand Army of the Republic as there were no Saints near. I have two little children and hope to live to bring them up in the Lord. I ask all to remember me and my trouble in their prayers.

LEORA GREISS.

BLUE RAPIDS, Kansas, March 23.

Editors Herald: I wish to say to the brethren who have written to me regarding our town, that we have a church free from debt one block from the center of town. The town has a population of twelve hundred. There are one flouring-mill, one oatmeal-mill, four plaster-mills, and a plow factory. The bottom land is extra good. Now, brethren, the man who comes to see for himself need blame no one but himself. Would be pleased to have some of the elders stop, when going to or coming from conference, and spend a few days with us. We are in need of the bread of life. I love the gospel and want to do what I can to help.

Your brother,

T. H. BARRETT.

ADELAIDE, New South Wales, February 17.

Editors Herald: I left Melbourne January 7 for this field, and have been busy ever since my arrival, endeavoring to get the truth before the people. Have been doing mostly open air work on account of the excessive heat. The people do not care to go indoors. Have had splendid audiences to preach to on the streets, and also in the park; good attention throughout. It is no trouble to get a crowd here; but it is a trouble to get them to obey the truth. Some will say that it's all truth that we preach, but that is about as far as they get. Bro. Jones arrived on February 12, he being appointed to that field, but could not get away earlier in the year. It is much easier to work when there are two; but there is a scarcity of laborers in this island continent.

There are only five members here altogether, all sisters, two of whom were baptized last winter by Bro. Jones, the rest moving here. Strange to say, four out of the five were formerly Brighamites.

There are five Utah elders here, but they are not making any progress to speak of. It was a great blow to them losing some of their members. They do not care to see the Josephite elders on the scene, and positively decline to discuss the issues. I have visited all their members here and talked with them. They are good, honest people, but in doubt as to what to do.

We have taken a hall here, and open next Sunday. Expect a few out. I expect to be here another fortnight, and then return to Melbourne, leaving Bro. Jones to fight on alone for the present.

Humility, patience, and perseverance seem to be the main things required to attain success. There are many obstacles in the way in opening up new fields; but once a start is made and the work established they can gradually be overcome. I ever pray for the welfare of Zion.

W. MACKIE.

LOUISVILLE, Kentucky, March 30.

Editors Herald: We have been having a great attraction here of late in what is known as the cabbage patch. A Mrs. Sarah Hedges claims the Lord talks to her and is using her to bring about a great work. She has built a stable about thirty by forty feet and two stories high but with only one floor. Notwithstanding it is built of heavy lumber it is covered on the outside and lined on the inside with sheet iron. She has built a large altar about twelve feet long and about six feet high with steps leading up to it. In one corner is a large manger from which two cows in an adjoining shed are feeding. The stable and shed are in a large lot surrounded by a sheet iron fence. Over the gate is an arch surmounted by a large cross, both of which are painted red.

Mrs. Hedges claims Christ is coming to this stable after he has raised and done a mighty work through her and called men to the ministry. For three weeks she has been saying that on the 29th of March the Lord was going to preach through one of her cows. She also said that a light would shine in the stable and that the Lord would be there and preach, but that you could not see him for he would have a spiritual body. When the people came to hear the cow preach yesterday she said the Lord had forbidden any services until the next Sunday when there would be services all day. There are thousands of people going to see this strange woman and hear her talk. She will stand out in the cold, damp weather and talk all day. Her husband works at the Louisville & Nashville car shops for one dollar and fifty cents per day.

Three years ago I preached in her house and she said that the Lord had sent the gospel to her house; but she rejected it. It is wonderful to see how she has been given to believe a lie. Such is the case when one rejects the truth. My prayer is that I may be able to live in touch with God's truth and be saved with all Israel.

Yours for truth,

J. W. METCALF.

1819 Ninth Street.

BERKELEY, California, March 30.

Editors Herald: I can not begin to tell you how thankful I am for the knowledge of the gospel in its fullness. The gospel is like an orchard full of all the delicious fruits of the universe, which will satisfy the hungry man's every desire. Dear Saints, we are in possession of this orchard, and the hungry world is passing by. They do not know of the fruit which we enjoy. Shall we not say a word to them of our abundant supply of fat things? Or shall we explain, or give them a tract which may tell them all, and point out the trees laden with plenty, for their use if they will simply take God and Christ for what they say?

It seems as though there is a veil around the world which has been placed there by the theologians of high standing, so far as education and science are concerned. This veil is between them and this orchard full of God's blessings, and every time a Latter Day Saint attempts to draw aside the veil and give a glimpse of one tree, or tries to hand out a pear or an orange, some one in the background will pull the draw-string, the veil is closed, the individual can not see or hear anything which he can comprehend, and the beauty of the workings of God are placed far from his reach.

My companion and I are striving to live lives that will be acceptable in the sight of our Lord. We attend the Oakland Branch meetings. My earnest prayer is that the latter-day work will be spread, and that thousands may see and know where the orchard of the Lord is, as they pass down the road of hunger and thirst for the truth.

Yours in the faith,

W. P. BUSH, D. M. D.

PATON, Iowa, March 27.

Editors Herald: I am young in the faith but nevertheless enjoy the great blessings of the restored gospel. I, like the sister, can say how good it is that when separated from those of like faith we can still keep in touch with the work by means of church papers and books. I am going to spend more of my money (what little I have) for the cause of the church and Graceland College. We Saints should be more liberal to our church and spend less on ourselves. I want to do all I can to see this gospel roll forth, and when I read the soul-cheering letters from our many valiant soldiers in the army of the Lord, I think, Have I done all I could, and am I willing to sacrifice for the work?

I thank and praise God that my eyes are opened to this work.

My soul is thirsting for more knowledge of this blessed work of God. I have opposition to meet from those around me, but may their eyes be opened before it is too late. There are no Saints here and I am sorry to say my husband is not a member. I hope to live to see him one. I am a mother, too, and realize the necessity of our being Saints. I am sorry to say that when I married it was more for this world than for the life to come. Now I realize what a mistake I made. Although my companion is good to me in every possible way, yet the greatest thing of all is the lack of harmony which goes out with those who believe alike in regard to the great gospel work. I wish to warn every young Saint who contemplates marriage. Make your choice a careful one, so that in time to come you will not have to regret the step taken. I know Saints who are young and thoughtless like I once was, but be careful in all things. How careful we should be in bringing up our precious little ones that God has given us. They take pattern from us in everything, and how careful we should be in our teachings to them.

May the Lord bless his people everywhere, and his ministers as they go forth battling all kinds of obstacles and bearing much for the cause they represent. It is a cause worth fighting for and my greatest aim is to have part in the first resurrection and dwell with Christ a thousand years upon the earth.

Your sister in Christ,

MRS. H. R. WISE.

INDEPENDENCE, Missouri, March 30.

Editors Herald: There is a salubrious, sunshiny, springlike feeling in the atmosphere without, and a quiet yet strenuous bustling about among the housewives here within doors. A general renovating in going on, the dining tents are pitched, and all are anticipating an exceptionally important conference and a good time generally.

Some of the elders we do not hear very often, among them T. W. Chatburn, Heman C. Smith, and A. J. Keck, also I. M. Smith and others, have varied the discourses for us of late, and we have heard many interesting sermons. Good music, instrumental and vocal, has also added to the interest of the meetings which have the appearance of a conference in size every Sunday.

The choir will greatly miss the presence of its efficient director, Bro. O. L. James, also Srs. W. N. Robinson and Belle James, who have so long dedicated their musical gifts to the song service, and who have given invaluable aid to choir work. But we hope their stay from Independence will not be long and that we shall all hear their voices again joining with us in church praises and Sunday-school songs.

Your sister,
ABBIE A. HORTON.

EDMORE, North Dakota, March 22.

Editors Herald: I often wish we lived close to some Latter Day Saint church, yet the isolated Saints can do much good in their condition. I invited the Congregational minister home with us not long ago. We discussed many religious topics. Finally he said, "Well, Mrs. Langton, you just drop these little points of doctrine and come into this organization and help build a Congregational church at Lawton" [five miles from us]. I said, "Never, for I heard one of your ministers say that 'it will be free for all denominations except a few.'"

You may be sure I told him a few things.

I have done some talking with Seventh Day Adventists, and they asked to read the Book of Mormon.

Your sister,
PEARL LANGTON.

LAMONT, Iowa, March 19.

Editors Herald: Are we to become subjects of the kingdom of God so as to inherit eternal life; if so what must our lives be? We should seek the Lord with our whole hearts, thus bringing our wills in subjection to his will. The Son of God came not to do his own will, but the will of the Father. So must we do this in order to be true subjects to him. We must repent and be baptized and forsake all kinds of wickedness, then we are prepared to work for him.

What can I do that will please him more than to work continually as a servant for him? David said, "Before I was afflicted I went astray;" so then affliction brings us nearer to God and takes away the dross that is in us. May we let the Lord have his own way in purifying our hearts, that he may rule within our temples.

W. B. WESTON.

Miscellaneous Department.

Conference Minutes.

Kirtland.—Conference convened at New Philadelphia, Ohio, March 7 and 8, U. W. Greene presiding, assisted by G. T. Griffiths and V. M. Goodrich, J. A. Becker secretary. Ministry reporting: V. M. Goodrich, F. J. Ebeling, R. Baldwin, O. B. Thomas, E. P. Schmidt, J. E. Kelley, Eben Miller, A. R. Manchester, J. A. Becker, Jonathan Hollibaugh, T. U. Thomas, J. C. Carlisle, E. E. Cozadd, Charles Dalberg, James McConaughy, John McCoy, and Charles Cramer. Bishop's agent reported: Balance last report, \$102.58; collections, \$656.17; disbursements, \$732.35; balance March 1, \$26.40. Resolved that the president of the district, acting as chairman of committee,

appoint one in each branch to collect funds to purchase tracts and distribute them throughout the district. Upon motion the district officers were sustained. By request of the New Philadelphia Branch their church was dedicated at 2 p. m., Sunday, March 8, sermon by O. B. Thomas, prayer by G. T. Griffiths. Adjourned to meet at Akron, Ohio, October 3 and 4.

Convention Minutes.

Independence Stake.—The Sunday-school association convened at Holden, Missouri, March 6, 1903, at 10 a. m. Mrs. D. H. Blair superintendent; A. A. Horton secretary, assisted by J. A. Robinson, Jr. Reports were read from the following officers: Superintendent, secretary, treasurer, and librarian; also school superintendents and secretaries. Schools reporting: Mount Zion 466, Armstrong 124, Holden 107, Second Kansas City 76, First Kansas City 54, Chelsea Park 41, Argentine 41, Post Oak 40, Lees Summit 32, Northeastern Kansas City with two additional schools, 29, Ivanhoe Mission 36, Bethlehem School in Independence 114, Knobnoster, last report, 12; total enrollment, 1,172. Treasurer's report: On hand and collected, \$57.64; disbursed, \$54.30; balance on hand, \$3.34. Audited and found correct. The librarian reported that the work was progressing, and that the circulating library was now established and would be maintained by a monthly donation from each of the schools in the stake. Bills ordered paid were: Stake librarian \$1.15, superintendent \$2.44, secretary \$3.00. The literary exchange committee reported. Election of officers: Sr. D. H. Blair superintendent, Kearney Kelley assistant, J. A. Robinson, Jr., secretary, Fred Koehler treasurer, and Sr. Lucina Etzenhouser librarian. Delegates were chosen to the General Convention and were instructed to cast the full ye and nay vote. A committee appointed for the purpose of acting upon the request of the General Secretary in regard to reporting, reported to the assembly indorsing the method, and the report was adopted. A paper, "How to equip teachers in knowledge and train them in method," was read by Dora Young, and the paper, together with the subject of the establishment of a teachers' training class, was quite generally discussed, after which Srs. D. H. Blair, B. C. Smith, Dora Young, and Bro. W. W. Smith were appointed to outline a two-year course of reading, for Sunday-school teachers of the stake. The following resolution was adopted: Resolved that it is the sense of this body that we do not approve of the graded text-book system. A motion was carried to petition the General Convention for a kindergarten help. Adjourned to meet at Kansas City September 11, 1903.

Kirtland.—Convention convened at New Philadelphia, Ohio, March 6, at 10 a. m., with district superintendent D. L. Allen in charge, B. D. Allen secretary. Following schools reported: Sharon, Cleveland, Akron, Byesville, New Philadelphia, Kirtland, Conneautville. An entertainment was given in the evening, which was instructive and enjoyed by all.

Conference Notices.

The Southern Nebraska District conference will meet with the Nebraska City Branch on May 10 and 11. Remember that all reports must be in writing, and branch reports made out on blanks furnished by the church. The question of changing boundary lines of the district will also come up. J. W. Waldsmith, president.

Convention Notices.

The Sunday-school association of Southern Nebraska District will convene at Nebraska City, May 8 and 9. Please send in all reports. Walter M. Self, superintendent.

Died.

SNOW.—At Brooksville, Maine, February 23, 1903, neuralgia of the heart, Sr. Almira M., wife of Joshua Snow; was born in Sargentville, February 20, 1835. In early life she joined the Baptists. In 1871 when she obeyed the gospel she was promised that if faithful she would yet see to read the Book of Mormon, as she had been blind for several years, and later it was fulfilled. Her real worth to the church is better understood by her writings to Mothers' Home Column and *Autumn Leaves*, signed "Aunt Almira." Funeral from Baptist church; sermon by S. O. Foss, assisted by J. J. Billings.

GEORGE.—Sr. Elizabeth (Parker) George was born December 19, 1862; became a member of the church May 8, 1877; died at Netawaka, Kansas, March 15, 1903. A husband, four children, father, mother, brother, sisters, and many friends mourn. She

lived and died a Saint. Funeral sermon by Elder M. F. Gowell, at the Congregational church, Netawaka.

COCKERTON.—William E. Cockerton was suddenly removed from earth-life by the accidental discharge of a gun, near his home, near Gilroy, California, on March 9, 1903, at the age of 36 years, 9 months, 8 days. He leaves a widowed mother, three brothers and three sisters to mourn, among whom is our worthy brother, J. M. Cockerton, also Doctor Daniel Cockerton and Sr. Essie Cockerton. He was buried by the side of his father, at Livermore, where the funeral was conducted by Elder J. M. Terry to a goodly audience of sympathizing friends. Loved in life and honored in death.

REED.—At Lexington, Tennessee, March 13, 1903, Dilithi C. Reed; born in North Carolina, December 5, 1818. She was the mother of ten children, seven left to mourn. She was baptized March 9, 1884, by Elder James Caffall, and remained faithful until death. The remains were laid to rest in the Haleys' Creek Cemetery, near her old home. Funeral services conducted by Mr. Jackson, Methodist.

HOGABOAM.—At Burlington, Iowa, March 13, 1903, Sr. Evaline A. Hogaboom, aged 79 years, 5 months, and 20 days. She was born in 1823, in Erie County, Pennsylvania. In 1840 her parents removed to Pike County, Illinois, where in 1850 she married Alphonso Hogaboom. Of three children born, two died in infancy, but a daughter survives her, Sr. Emma Lacy. She united with the church in 1877, being baptized by W. W. Blair. At her request Bro. H. A. Stebbins preached her funeral sermon, service being held on Sunday, March 15, at Burlington.

PHILLIPS.—Mrs. Florence Phillips died at her father's house, near Dawson, Nebraska, on March 27, 1903. Born on May 12, 1879, married to Mr. George Phillips May 28, 1900. She leaves a husband and parents to mourn. Funeral services conducted by Elder J. B. Gouldsmith.

CRITCHFIELD.—At Mt. Carmel, Illinois, March 10, 1903, after a long illness, John Critchfield passed peacefully away, aged 70 years, 4 months, 11 days. He served his country faithfully as a member of an Indiana regiment during the Civil War. He united with the church October 2, 1873. He leaves a wife, two sons, and a daughter to mourn. Funeral services conducted by the G. A. R. Interment at Rose Hill Cemetery.

LONDON.—Near Harper, Oklahoma, December 3, 1902, Bro. Landon, aged 75 years, 2 months, 5 days. Leaves a wife and nine children to await their reunion beyond the vale. He was married to Margaret Hinchly, November 4, 1848; united with the church in August, 1879. He was loved and respected most by those who knew him best. Sermon by James Yates.

BUTLER.—At Rosetta, Idaho, March 18, 1903, Sr. Mary Catharine Butler. Born December 12, 1847, in Linn County, Oregon, daughter of Thomas and Rebecca Fields. She was married to Jason R. Butler in 1863. Baptized by Elder J. C. Clapp in 1870. She leaves a husband, nine children, and many grandchildren, and other relatives. We know of no greater tribute to pay her memory than to say that those who knew her best loved her most. She died strong in the faith. By her request there were to be no funeral services until some elder of the Reorganized Church comes.

The World's Work for April.

The *World's Work* for April has the longest, the most varied, and in some ways the most interesting table of contents in the magazine's history. Frederic Emory, Chief of the Bureau of Commerce, describes the work the new Department of Commerce and Labor will do, and there is an intimate view of George B. Cortelyou, written by David S. Barry. There are three articles bearing on education: George Iles writes picturesquely of the Leipziger Free Lectures in New York; A. R. Dugmore tells of a remarkable public school on the East Side in New York where children of twenty-five different nationalities study together; and a novel investigation of "What is the Best College?" is made by E. J. Dexter. The personal story of how the Methodist Church collected \$20,000,000 for education and benevolence is told by the Reverend Doctor Mills, who conducted the canvass; and there is an article full of human incident about the work of the Y. M. C. A. by Raymond Stevens. Henry Norman, editor of the *World's Work's* English edition, has an article on the Automobile which, while full of new facts, is almost as vividly prophetic as one of H. G. Wells' anticipations. Katharine C. Budd describes the "Model American House." Two of the most striking articles in the number deal with foreign countries: Major W. Evans Gordon, M. P., made last year a most exacting investigation of the country from which the masses of Russian Jews emigrate to America and England; the conditions under which the people live at home are accurately described in his article on "Whence Come Our Immigrants?" and Wolf Von Schierbrand, the author of "Ger-

many," relates many interesting experiences of his career as newspaper correspondent in Europe. There are handsomely illustrated articles, one by Professor John Gifford, of Cornell, on Railroads and Forestry, showing how the scientific forester can be of service to the railroads; one by Albert Bigelow Payne about "Flat-dwelling in a Great City;" another about Lloyd's and the safety of the seas, by Chalmers Roberts; and yet another about the Greatest Lemon Ranch in the World by W. S. Harwood. Professor H. Morse Stephens, of the University of California, sums up the historical work of John Fiske; Doctor W. S. Rainsford pays a noteworthy tribute to the late Frank Norris, author of "The Pit;" and F. N. Barksdale describes the daily routine of a railroad president's work. The March of Events and Among the World's Workers are particularly full and well written, and the full-page portraits are as good as the *World's Work* ever published.

Walking the Most Wholesome Exercise.

Walking is the simplest, the most natural, and the most wholesome of all exercises. No athlete ever trains for a contest, no matter what its nature may be, without walking a considerable distance in the open air each day. Many keep in vigorous health by this alone, and, no matter what other exercise you take, you must walk. But, first of all, learn how to walk. A great many people walk in an aimless, shuffling manner, and secure but little benefit from the exercise. In walking for exercise, the effect is better if the mind is directed toward some pleasurable end. Walk with consciously directed movements until you have brought every muscle under perfect control of your will. Moping along in an aimless, lackadaisical manner does little good physically and harms one mentally.

The necessity of maintaining a proper, erect position of the body must, says a writer in the April *Cosmopolitan*, be borne in mind. Bear the weight on the balls of the feet, keep the shoulders back and down, the chest high, but do not hold the abdomen inward, as is taught by many athletic instructors. Let it be relaxed, for this part of the body should move in and out with each breath. There should be perfect freedom to breathe normally.

Photographing Animals.

Until the last year or so all of the pictures of fine live stock which have been appearing in the farm papers were made from drawings and, as the artist tried to picture an ideal animal, the illustrations looked as much like the real animal as a wooden Indian looks like a live Indian. The first paper to run its illustrations from actual photographs was the *Twentieth Century Farmer*, in fact even to-day it is the only publication which has its own photographic department and which spends the money to send its photographers to the farms of the best live stock breeders in the West. They travel as well to the fairs, stock shows and the best farms and orchards, in fact everywhere, to get timely pictures to illustrate the *Twentieth Century Farmer*. If you have never seen it, send your name to the *Twentieth Century Farmer*, 2335 Farnam Street, Omaha, Nebraska, for a free sample copy, or 25 cents for three months trial subscription. Price per year, \$1.

It contains each week from twenty-four to forty-eight pages, and the illustrations are only one of the many features which make it the handsomest and most interesting farm journal.

Think Clearly Before You Write.

Old-fashioned text-books on rhetoric made much of the subject of style. A long list of desirable qualities was given, and a longer list of rules for securing these qualities. It was a serious matter to write at all, with all these rules staring you in the face. But the new rhetoric has simplified all that. The many qualities of style have been reduced to three: Clearness, Force, and Beauty. If you understand an article at the first reading, the style has Clearness. If it holds your attention, it has Force. If it pleases you it has Beauty. These three qualities of style are the essential ones; they comprehend all others. Sometimes they are given different names: Clearness is disguised as Perspicuity; Force is called Energy, or Strength; Beauty is called Elegance, or Grace, or Harmony; but the qualities are the same. Of the three, Clearness is the most important. If people do not understand what you say, they can hardly be interested in it, or pleased by it. Force and Beauty, then, depend upon Clearness, so it is doubly important to secure this. Clear writing depends primarily, then, upon clear thinking. Master your subject before you begin to write. Have clearly in mind what you want to say, and you can usually say it clearly.—Benjamin A. Heydrick, in April *Chautauquan*.

The Saints' Herald.

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The April "Arena."

The *Arena* for April opens with a thoughtful and timely paper by John M. Berdan, Ph. D., on "American Literature and the High Schools." This is followed by a brief but suggestive "Plea for Simpler Living," from the pen of the Honorable Samuel M. Jones, mayor of Toledo. "Hamlet, Prince of Denmark," is the title of a profound essay by Doctor Axel Emil Gibson. "Democracy or Autocracy—Which?" is considered by J. W. Bennett, and B. O. Flower presents "The Message of Mazzini," the second paper of a series on the Italian patriot. "A Study in Advertising," by Henry C. Sheaffer, is a uniquely interesting production, and "Modern Dramatic Realism," by Fannie Humphreys Gaffney, is one of the best articles of the number. An interview with J. M. Peebles, A. M., M. D., on "New Zealand—Political, Social, and Religious," is most entertaining, and "The Town That Was Sold," a prophetic satire by P. M. Crosby Magnusson, A. M., Ph. D., is of timely significance. Editor Flower's departments of "Topics of the Times" and "Books of the Day" are unusually interesting and instructive. Editor McLean announces a symposium on "Mormonism and Polygamy," for the May number.

The leading article in the April-June *Forum* is a review of "American Politics" by Henry Litchfield West, who deals particularly with the legislation of the last Congress, the fight on the Statehood Bill, the suggested nominations for the next presidency, and the appointment of colored men to federal offices. A. Maurice Low discusses the most important "Foreign Affairs" of the quarter with special reference to the revival of the Eastern Question and the internal and external politics of Germany. Alexander D. Noyes treats of the events and tendencies of the same period in the world of "Finance." Recent progress in "Applied Science," especially in engineering, is described by Henry Harrison Suplee. Literature is represented by a review of Sidney Lee's "Life of Queen Victoria," contributed by Professor W. P. Trent. Under the heading of "Music" Joseph Sohn sets forth the "Lessons of the Operatic Season." A paper on "The Educational Outlook" is contributed by Ossian H. Lang. Doctor J. M. Rice's "Educational Research" for the current quarter takes the form of a discussion, based on his investigations in public schools, of the respective importance of talent and training in teaching. The special articles concluding the present number are "The Present Estimate of the Value of Human Life," by Professor Rudolph Eucken, of Jena, "The Scope of a Permanent Tariff Commission," by Albert H. Washburn, and "A Rambling Discourse on Submarine Navigation," by Commander F. M. Barber, U. S. N., retired.

The April *Cosmopolitan* is a carefully balanced magazine. It appeals to the individual tastes of the many, and the many tastes of the individual. There are seventeen stories and articles—one hundred and one pictures. Chief place is given to a striking article on "The Americanization of the Canadian Northwest," written by William R. Stewart. A personal sketch of Björnsterne Björnson, the prophet-poet of Norway, is most entertainingly written, and is illustrated with a number of beautiful photographs of the poet's home. "To Love or To Be Loved," is a philosophical essay, by Lavinia Hart, in the course of which she shows that to love means increase of physical beauty—an end which may also be gained by physical exercise, as is shown in the same number by Bernarr MacFadden in an article entitled "Health Made and Preserved by Daily Exercise." Doctor George F. Shears writes on "Medicine," as part of the series, "Making a Choice of a Profession." "Famous Cures and

Humbugs of Europe," is by the late Julian Ralph. "Romances of the World's Great Minds" (Calumet and Hecla), by S. E. Moffet. There are also two sketches—one on the great financier, Jacob H. Schiff; and the other on the sugar king, H. O. Havemeyer. Field-marshal Viscount Wolseley, K. P.; H. G. Wells, Henry Seton Merriman, Seumas MacManus, and several other well-known writers contribute to this number of the *Cosmopolitan*, which is particularly remarkable for the variety of its fiction.

The April number of *Country Life in America* is nearly as large as the double gardening number, but sells for the regular price. "Tarpon Fishing in Florida" is illustrated by splendid photographs of these seven-foot fish leaping out of the water in pursuit of smaller fish. "The Story of a \$2,100 House" is inspiring and suggestive, being the personal narrative of an actual experience. "Photographing in the Tree-tops" shows how two expert bird photographers climb a tree one hundred and twenty feet high and secure a complete pictorial life-history of the red-tail hawk. "The Airedale Terrier" tells of the remarkable transformation of a fighter and poacher into a self-contained dog suitable for a lady's escort. The illustrations show his wonderful swimming powers. "The Salvation Army's Farm Colonies" is the record of an interesting experiment for making self-supporting farmers. "How the Vireo Outwitted the Cowbird" shows a "two-story" nest built to fool our native bird which has the cuckoo's habit. "New England Wood Roads" is a superb five-page pictorial feature. "The New Life in the Dahlia" explains the reason of the dahlia revival and tells how to grow the new creations. Other interesting and practical articles are "A Garden for Birds," "How to Grow Pineapples," and "The Warfare against Mosquitoes." It is evident that this refreshing magazine has no difficulty in maintaining its pictorial standard. It evidently aspires to be the most useful as well as the most beautiful magazine devoted to the whole field of outdoor life.

After I have washed my white gloves and ribbons in gasoline, I do not throw it out, but pour it into a quart fruit-jar, then screw the cover down tight. It is then ready for numberless other uses, such as dampening a cloth with it and wiping off my gasoline-stove and my tea-kettle. It removes the grease and dust better than soap and water. When there are no fires in the house, I slightly dampen a cloth with gasoline, and wipe over my carpets, and the zinc under the stoves. Its most practical use, however, is in the bath-room and lavatory. The spattermarks of hard water are difficult to get off without a liberal use of hot water, lye, soap, and labor. I have found that the white-porcelain surface of bathtub and lavatory can be polished to spotless condition with almost no labor if a cloth dipped in gasoline is used. It would answer as well with a zinc bathtub, I know, for it polishes zinc beautifully.—April *Woman's Home Companion*.

The April *Review of Reviews* is well stocked with good articles on live topics. The editor, in "The Progress of the World," discusses the financial side of the Panama Canal proposition, which was taken quite out of the category of academic questions by the Senate's action in ratifying the treaty with Colombia. The Delaware situation and many other matters of political and social interest are also editorially treated. The award of the Anthracite Strike Commission is reviewed and analyzed by Doctor Walter E. Weyl. Professor Harry Pratt Judson sets forth the municipal situation in Chicago on the eve of the city elections. "Political Conditions in Russia," apropos of the Czar's recent manifesto, is the subject of a well-informed article by N. I. Stone. Mr. Lawrence Reamer writes of "A New Régime for American Opera," referring to the retirement of Mr. Grau and the introduction of Mr. Conried as manager of the Metropolitan Opera House in New York City. The Honorable Horace Plunkett outlines the remarkable progress recently made by the Irish farmers along the lines of associated effort. Two railroad projects of unusual importance—the Trans-Canada and the South Australian land-grant line—are described in detail. Mr. David E. Cloyd contributes a unique study of school conditions in the South. In connection with the centenary of the state of Ohio, Mr. Murat Halstead writes about some of the characteristic features of that commonwealth's settlement and growth, while our newer West is represented in a brief paper by Charles M. Harger on "Pushing Back the Arid Line." In this number of the *Review* appears a reproduction of the famous Sargent portrait of President Roosevelt, recently completed, about which so much has been written.

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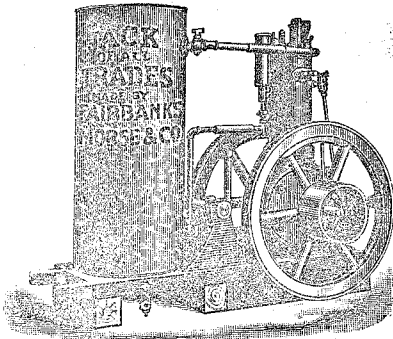
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The Saints' Herald

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

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Lamoni, Iowa, April 22, 1903

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Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH EDITOR
 Fred'k M. Smith Associate Editor
 Joseph Luff }
 F. M. Sheehy } Corresponding Editors

Editorial.

THE CONFERENCE.

Whether the annual conference of 1903 will pass into history as anything remarkable or otherwise, it will certainly live in the memories of those who participated in its deliberations and bore a part in the disposition of the subjects brought up for examination and determination.

The temper of those engaging in the discussion, which to a greater or a lesser extent occurs in our assemblies, was excellent, and showed that notwithstanding a man might stand earnestly for his own convictions of propriety, expediency, necessity, or right, he could be mindful of the possibility that he might err and another be of the better opinion, and that he should extend to his brethren the same consideration of earnestness and integrity that he expects or demands from them for himself.

Reports show that the work in the general field is in a fair condition. Also, that the local ministry is doing more than usual to keep the work moving in their neighborhood. There has been a fair increase by baptism and inquiry is likely to bring more.

A saddening influence was cast over the conference by the sickness and death of Bro. Thomas James and the sickness of the wife of Bro. James C. Crabb, of the High Council, who died about the close of the session; and by the unfortunate condition of Bro. W. S. Loar, a member of the Independence Branch, who was suffering from an operation for some sort of a swelling on the back of his head and neck, which it was thought might prove fatal.

The weather was good, and the daily sessions of the Saints in the various quorum meetings and the business sittings were attended in such a spirit of confidence and trust that all felt that the Lord was interested in the work and gave his Spirit for the strengthening and comforting of all.

The High Council held a number of sessions beginning April 8 at 10 o'clock in the forenoon, and holding at intervals, as the way was clear. There was but one case before them, but that one was somewhat of a trying one to consider and determine.

The conference was the shortest one held in several years, occupying but eight days of actual sittings, beginning on the sixth and ending on the fourteenth. What the result may be it is not needful to forecast, the predominating spirit that prevailed being

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BRETHREN publishing books or pamphlets should remember to place copies of such publications in the Church Library. There are a number of brethren who have published books, etc., who have not done so. Why not, brethren? In the Library should be found copies of everything published for or against the work, and as the Library has largely been built up by donations, the publishers of books on church doctrines especially should not wait for some more generous buyer of the book to place a copy there.

an excellent assurance of intention and integrity of labor, in both the traveling and the local ministry. There is a good basis for the hope that the year will be fraught with more than usual energy and enterprise in the field.

As an illustration of the adage "All things come to them who wait," we add to these notes of the conference that on Saturday, the 18th inst., the manuscript of the Book of Mormon and papers connected therewith, long kept in charge by Elder David Whitmer, were given into the possession of President Joseph Smith, by Mr. George W. Schweich, of Richmond, Missouri, the grandson of Elder David Whitmer, and will now be lodged with the archives of the church for safe keeping.

If Joseph Smith, the Seer, ever made the statement accredited to him by some, that "where the records were, there would the church be," and it has any significance, then is the church with the Reorganization, for that church has now both the Inspired Translation, or the Holy Scriptures, and the Book of Mormon.

THE SHENANDOAH "SENTINEL" ON "LATTER DAY SAINTS."

The *Sentinel*, of Shenandoah, Iowa, in its issue for April 8, contained an article of about two and a half columns descriptive of the "Church of Latter Day Saints" and some of its history. It is very fair in its tone and generally accurate in statement. After speaking of the history of the Shenandoah Branch the writer of the article said:

The membership is composed of excellent people. As individuals and as a church they have won the respect and esteem of the community. Their church [building] is growing old and inadequate in size and it is hoped the society will so prosper that a new and better structure will soon take the place of the old, for the Saints' church has a permanent place in Shenandoah.

We are pleased that the *Sentinel* recognizes good citizens in our Shenandoah brethren.

In another place in the same issue the *Sentinel* gives some news concerning the General Conference as gleaned from Srs. F. Redfield and Mamie Pace, two of our excellent Shenandoah Saints. The article is illustrated by a good half-tone portrait of President Joseph Smith. The article closes in the following language:

Mamie furnishes us copies of *Zion's Ensign*, published daily during the conference, and containing full reports of proceedings, reports, and sermons. There are three "Stakes" in the church, Lamoni, Independence, and Kirtland, Ohio, the latter the place of its origin, and there the conference will meet next year. Is it not a little strange that in the space of an ordinary lifetime this most modern of Christian churches should rise and flourish as it has done, based on what would seem to men the dreams of a visionary youth? The division at Salt Lake is, of course, larger in numbers, but it is evident that the Reorganization having the legitimate succession—the son of the Prophet and himself a prophet—at its head, and being in closer touch with the civilization of the age, is destined to be the one Latter Day Saints' Church of the world. The Brighamites can never spread beyond the Salt Lake region.

We say it is the most modern of churches or sects. This is true unless it be true that Christian Science and Dowieism can be called churches, and it does not appear that these have reached that point. But the Saints are as properly a church as the Methodists or Congregationalists.

CORRECTION.

In HERALD of April 15, page 337, in fourth and fifth lines from bottom of first column, read J. A. Grant instead of E. H. Durand.

"PREHISTORIC METAL-WORKERS IN AMERICA."

Under the above caption the *Washington Times* for April 7 contained the following which will be of interest to many of our readers:

An interesting visitor at the National Museum last week was the Reverend W. M. Beauchamp, one of the greatest authorities on Indian archæology, historic and prehistoric, in New York State. Mr. Beauchamp has made a special study of the Iroquois, particularly their metal-work, and has published several books on the subject which are accepted authorities.

According to Mr. Beauchamp, the Iroquois were not acquainted with the use of metal until the arrival among them of the Jesuit missionaries. The Jesuits early taught the Indians the principle of working copper into ornaments and utensils, and found them apt pupils. The earliest copper articles made by the Iroquois appear to have been fashioned from metal obtained by breaking up copper kettles. Later sheet copper was introduced and the manufacturing grew in importance.

The Iroquois also learned to work silver, and the desire for silver ornaments became a craze with the tribe. Wealthy Indians went around with a couple of hundred dollars' worth of silver ornaments on them and acquired more whenever the opportunity presented itself. Great skill was displayed by the native craftsmen in working silver. They had complete outfits for the purpose and developed beautiful figures.

There are now living old Indians who followed the trade, but they are doing little or no work. When the precious metals rose to a high premium as a result of the Civil War, the Iroquois could not resist the temptation to sell, and in consequence to-day there is a remarkable scarcity of ornaments which were at one time plentiful. Numerous beads and smaller pieces yet remain, but the bands for the head are very rare, and even such an assiduous collector as Mr. Beauchamp has not been able to get one.

A wide field for investigation is offered by the medals and decorations given by the French to the Indians as a reward for services in peace and war. Many of these relics are preserved in the New York museums as interesting revelations of the French method of flattering savages.

While the Iroquois did not know the art of working copper until taught by the French, according to the authorities, some race or tribe which preceded them in New York was quite familiar with the metal and employed it in the manufacture of both ornaments and implements. Who these people were is not known, but when they migrated or were exterminated they failed to leave their knowledge behind, and their Iroquois successors continued to live as stone-age savages.

Old camp and village sites, which usually furnish the greatest number of prehistoric relics, do not reveal many copper weapons or ornaments. The reason is that copper articles were scarce and valuable among the pre-Iroquoian people and anything lost around a settlement would be sought until recovered. The copper relics now in the museums and collections were either lost in travel or in battle or hunting.

HAWAII TERRITORY, NOT "HAWAIIAN ISLANDS."

The editor of the *Paradise of the Pacific* in his his issue for March protests against public speakers and congressmen following the "habit of classing Hawaii with the Philippine Islands, Porto Rico, Samoa, Guam, and Alaska under the collective definition of 'outlying possessions' or 'foreign possessions.'" He resents the idea of our "Island Territory" "being segregated with the semi-civilized lands" of some of the "outlying possessions." He is right, too, in objecting. It seems hard for very many of the people of the United States to awake to the fact that the Hawaiian Islands of a few years ago now constitute Hawaii Territory. They seem slow to gather the fact that Hawaii is just as much a part of the Union as are New Mexico, Oklahoma, or Indian Territory. We have actually had people look at us in wonder and astonishment when we have used the expression "Hawaii Territory." But it is a fact, the little island paradise is a part of the Union, and our patriotism really makes us glad to say "Hawaii Territory" rather than Hawaiian Islands.

EXTRACTS FROM LETTERS.

H. E. Moler wrote from Holden, Missouri, April 17: "In this week's issue of the *Democrat-Enquirer*, of McArthur, Ohio, I notice that the Anti-Mormon Society was incorporated at Columbus, Ohio, on Friday, April 12. The following officers were selected for the coming year: President, James M. Darby, Ohio; treasurer, W. T. Hilton, Omaha, Nebraska; general secretary, John T. Bridwell, McArthur, Ohio."

EDITORIAL ITEMS.

According to the *Beacon Journal* of Akron, Ohio, date of April 11, an immense tract of new coal land has been discovered in Hanover Township, Pennsylvania. Eight new veins have been discovered which were never before found in the upper coal fields, while below them are the twelve veins now worked in other parts of the upper region. The twenty veins, it is said, aggregate one hundred fifty feet of coal, the lowest one being twenty-three hundred feet. This will be good news for those who feared the exhaustion of the supply.

The *Beacon Journal* for April 11, of Akron, Ohio, reports that Professor Warren Morehead, curator of the department of Archæology of Phillips Academy, Andover, Massachusetts, has discovered on a farm east of Hopkinsville, Kentucky, the burial ground of a prehistoric people. He found ten skeletons, several in a fair state of preservation. He classes them as the remains of an extinct race of mound-builders. The skeletons were in receptacles built of flat stones. Stone cups and a stone knife were found.

A proposition to place a statue of Brigham Young

in the Hall of Fame at the St. Louis Exposition has called forth a storm of protest from many quarters.

"The District of Columbia has five hundred eight liquor selling places, and its annual drink bill on a conservative estimate is \$6,358,075," says the *Washington Times* for April 13. "An average of \$21.17 for every man, woman, and child in the District."

According to the belief of a class of religionists who are reported by the daily press to be gathering to Benton Harbor, Michigan, Christ will come again to earth in three years, and the members of the church known as the House of Israel are gathering there to be present at that time. It is expected that there will be one hundred forty-four thousand gathered there before the three years have passed.

Recently more accurate accounts of the earthquake at Andidjan, a city of forty-six thousand inhabitants in Russian Central Asia, which occurred on December 16, 1902, show that nine thousand houses were destroyed, four thousand persons perishing in the ruins. The awful destruction was wrought in a single hour. The whole city, which was one of great beauty, was laid in a heap of ruins.

Nearly all the Lamoni delegates to General Conference returned home immediately after the close of conference, though some remained awhile.

The First Presidency, Twelve, and Bishopric remained after conference and held joint sessions on the morning and afternoon of April 16. They adjourned to meet on May 1, in Lamoni, to hear report of committee appointed at the Thursday council.

The HERALD force was represented at conference by the following: Joseph Smith, editor; F. M. Smith, associate; F. B. Blair, business manager; La June Howard, proof-reader; Silas Shippy, compositor; and Arthur Smith, binder.

Brn. Tucker and Hanson are having some severe experience in far-off New Zealand, but they are keeping at work. Bro. Tucker in a recent letter to Bishop Kelley indicated that Bro. Hanson, at the call of Bro. Wight, would go to Australia. Bro. Tucker would remain in New Zealand trying to hold the ground gained. They find very few openings for preaching, so rely on tracts and what street preaching they find chance to do. Keep at it brethren, success will come.

It will be greatly to the credit and spiritual advancement of the eldership that they do not disparage the work of each other by unwise remarks and improper comparisons, one against another. All are laboring for a common cause and for mutual success and triumph; therefore all should in the spirit of labor be one. Not many can endure the careless, flippant criticism which some are in the habit of passing upon the efforts of others in the stand; better not make them.

General Conference.

MONDAY, APRIL 13.

Morning prayer service was in charge of J. E. Meredith and R. B. Howlett.

At a quarter to eleven A. E. Mortimer was the speaker, assisted by W. P. Robinson.

Business session at two o'clock, F. M. Smith in the chair.

Report was read from the Second Quorum of Deacons, Lamoni, Iowa, showing that eleven members had reported.

A report was read from the First Quorum of Priests, showing six hundred forty sermons and fifteen baptisms. They had chosen J. J. Luff president, and he had chosen two counselors, and the ordinations of these were asked for. The ordinations were indorsed and ordered provided for.

A report was read from the Seven Presidents of Seventy, in which a number of names were recommended for ordination to the First and Second Seventy as follows: For the First Seventy, N. C. Enge, J. F. Curtis, and J. F. Grimes. For the Second Seventy, A. J. Layland, J. B. Lentz, O. H. Bailey, H. A. McCoy, J. W. Metcalf, F. D. Omans, James T. Riley, N. V. Sheldon, Walter W. Smith, Amos Berve, R. O. Self, Leroy G. Wood, and W. H. Greenwood.

Reports were then read from the First and Second Seventies in which the recommendations from the Seven Presidents were ratified, and by action on each name the recommendations for ordination were approved by the conference, and all who were present, except J. F. Grimes, expressed willingness to accept the ordinations. Bro. Grimes asked that in his case the ordination be deferred. The ordinations of those not present were ordered referred to the missionaries in charge of their respective fields.

A report was read from the Quorum of High Priests, showing fifty-six members present at this conference. Reports of the members showed 6,377 sermons preached, 291 baptisms. A long list of titles of papers was given which had been read before the quorum at the various sessions.

A report was read from the committee on the petition of J. S. Page, of California, in which reasons were set out for recommending the return of the petition to the petitioner. The report was adopted.

The request of the College Board of Trustees that a man be placed in the field in the interests of Grace-land College was taken up, and a motion finally prevailed that it be referred to the Bishopric and the Board of Trustees for action.

A series of motions were then passed by which the various church officers, the quorums, the church papers, etc., etc., were sustained.

A resolution was passed expressing the appreciation of the fairness manifested in the work of the reporters for the Kansas City papers in writing their

reports of the conference. George McQuaid, of the *Journal*, and A. B. McDonald, of the *Times* and *Star*, were especially named in the resolution.

A report was then read from the Quorum of High Priests stating that J. A. Grant and Henry Greenwood had been recommended for ordination as high priests. The recommendations were approved.

After the usual number of announcements, adjournment was taken for the day.

At the evening service O. H. Bailey was the speaker, assisted by C. G. Lewis.

TUESDAY, APRIL 14.

The morning prayer services were in charge of Henry Kemp and A. V. Closson.

At the morning services W. S. Macrae was the speaker, assisted by Arthur Allen.

Business was resumed at two o'clock, Joseph Smith was in the chair.

A report was read from George Horton, who for many years had been janitor of the Independence church, but who, because of declining years, had given way for another.

Additional report was read from the Second Quorum of Elders.

The Fourth Quorum of Elders made additional report. J. A. Grant, their newly chosen president, had been called into the Quorum of High Priests, and hence they had chosen E. J. Goodenough to succeed him, with D. E. Powell and S. J. Madden as counselors. The quorum requested the ordination of these men, which was granted.

A report was also read from the Quorum of High Priests recommending the ordination of Thomas Taylor, which was approved.

A report was read from the Bishop's Court in the case of Henry Broadway, which was referred to them by the conference. The court held that Henry Broadway was indebted to the New South Wales District, and recommended the approval of the action of the District. The report of the court was approved.

A short report was read from the committee on archæology, in which they recommended the names of Louise Palfrey and R. Etzenhouser to fill vacancies in the committee. The report was adopted and the names indorsed.

An additional report was read from the Fifth Quorum of Elders.

The Presidency recommended the names of T. T. Hinderks and J. A. Tanner to fill vacancies in the standing High Council. The recommendations were approved.

The following appointments of the Twelve by the First Presidency were then read and approved:

F. M. Sheehy and U. W. Greene: Nova Scotia, New Brunswick, Eastern and Middle States, District of Columbia, Ohio, West Virginia, Virginia, and Maryland.

Heman C. Smith: Indiana, Michigan, Northern Illinois, and Wisconsin.

F. A. Smith: Iowa, Minnesota, Nebraska, North and South Dakotas.

W. H. Kelley: Rocky Mountain Mission.

Joseph Luff: California, Nevada, and Arizona.

G. T. Griffiths: Oregon, Washington, and British Columbia.

I. N. White: Missouri, Kansas, Southern and Central Illinois, and that portion of Arkansas and Indian Territory included in Spring River District.

J. W. Rushton: British Isles.

Peter Anderson: Scandinavia.

J. W. Wight and C. A. Butterworth: Australasian Mission.

The following appointments made by First Presidency and Twelve, were approved:

Baker, J. M., Little Sioux District, Sioux City objective point.

Bond, Myron H., Chicago, Illinois.

Bullard, Richard, Massachusetts District.

Burton, Joseph F., Society Islands, in charge.

Caffall, James, Iowa.

Campbell, Duncan, Lamoni Stake.

Carmichael, Albert, Southern California.

Carmichael, John B., Central California.

Closson, Andrew V., Wisconsin.

Cochran, Asa S., Grand Rapids, Michigan, and Clinton vicinity.

Cook, Marcus H., Lyons and Comanche, Iowa, and Fulton, Illinois.

Crabb, James C., Little Sioux District.

Davies, John T., Spring River District.

Elvin, Robert M., Pittsburg, Pennsylvania.

Evans, John R., Lamoni Stake.

Forscutt, M. H., Nebraska City.

Godbey, G. H., West Virginia.

Goodrich, V. M., Kirtland District.

Green, George, Canada.

Gunsolley, J. A., St. Joseph, Missouri.

Hulmes, George H., Independence Stake.

Hunt, Charles J., Gallands Grove District.

Jeffers, S. J., Ohio District.

Jones, Alonzo E., Southern California.

Leverton, Arthur, Canada.

Lewis, William, Wales and Southern England.

Longhurst, R. C., Canada.

McDowell, Willis A., Wisconsin.

May, Roderick, Independence Stake.

Moler, James, Clinton District.

Montague, George, Oklahoma and Indian Territory, except Spring River District.

Moore, Amos J., Northwestern Texas.

Mortimer, A. E., Canada.

Nunley, E. W., Texas.

Parsons, Alonzo H., Eastern Mission.

Pitt, Frederick G., Northeastern Illinois District.

Roberts, Isaac N., Southeastern Mission, in charge.

Roush, John B., Colorado Mission.

Smith, Elbert A., Burlington, Iowa.

Smith, George A., Southern Michigan and Northern Indiana.

Smith, John, Lamoni Stake.

Snively, Joseph S., Fremont and Pottawattamie Districts.

Stedman, Eli A., Minnesota.

Tanner, Joseph A., Northeastern Missouri District.

Terry, John M., Northern California.

Turpen, M. M., Fremont and Pottawattamie Districts.

Waldsmith, Jacob W., Southern Nebraska District.

Waller, Gilbert J., Hawaiian Territory, in charge.

Weld, Francis M., Nauvoo District.

White, Alfred, Northeastern Missouri District.

White, John D., Independence Stake.

Williams, Thomas W., Oregon.

EVANGELICAL MINISTERS.

Bailey, J. J., Northern and Eastern Michigan Districts.

Briggs, Edmund C., Ohio.

Butterworth, Charles E., Gallands Grove District.

Derry, Charles, Little Sioux and Pottawattamie Districts.

Kemp, Henry, Independence Stake.

Lake, John H., Canada.

Lambert, Joseph R., Lamoni Stake.

The following appointments made by the Twelve were approved:

FIRST QUORUM OF SEVENTY.

Adams, J. W., Louisville, Kentucky.

Allen, Arthur, Oregon.

Baker, A. M., Southern Missouri District.

Baldwin, Richard, Kirtland and Pittsburg Districts.

Beatty, T. J., Ohio District.

Case, Hubert, Oklahoma.

Case, Oscar, Eastern Iowa District.

Chambers, D. R., Pottawattamie and Fremont Districts.

Clapp, Joseph C., Southern California.

Cooper, Francis M., Northeastern Illinois District, and Wisconsin.

Cornish, John J., Michigan.

Davies, Evan A., Northeastern Illinois District.

Davies, John Arthur, Kewanee District.

Davies, John Alfred, Southern Kansas.

Devore, Luther R., Kirtland Temple, Ohio.

Etzenhouser, Rudolph, Kirtland and Ohio Districts.

Foss, John C., Independence Stake.

Foss, S. O., Nova Scotia.

Fry, Charles, Omaha and vicinity.

Hansen, H. N., Rocky Mountain Mission.

Hanson, Paul M., Australasia.

Haworth, W. J., Australasia.

Henson, E. L., Northeastern Texas.

Holt, H. L., Oregon and Washington.

Jenkins, George, Southern Indiana.

Kaler, John, Northeastern Missouri District.

Kephart, W. H., Lamoni Stake.

Macrae, W. S., Southwestern Texas.

McDowell, Joseph F., Little Sioux District.

McKiernan, James, Eastern Iowa District.

Mintun, James F., Des Moines District.

Morgan, Evan B., Wales.

Morgan, J. W., Colorado Mission.

Payne, S. D., Western Nebraska and Black Hills.

Peak, Warren E., Southern California.

Pender, W. S., Rocky Mountain Mission.

Phelps, Levi, Northern Michigan.

Phillips, A. B., Eastern Mission.

Reese, Gomer, Rocky Mountain Mission.

Renfroe, Benjamin F., Texas.

Roth, John S., Gallands Grove District.

Self, W. M., Southern Nebraska District.

Sheppard, Thomas J., Northern Texas.

Smith, David, Washington.

Smith, Francis C., Central California.

Smith, Hyrum O., Southwestern Mission, in charge.

Smith, Isaac M., Southern Michigan and Northern Indiana.

Smith, Willard J., St. Louis District, St. Louis as objective point.

Smith, William R., Southeastern Mission.

Spurlock, C. J., Southeastern Illinois District.

Thomas, O. B., Kirtland District.

Wells, Gomer R., Australasia.

Whiteaker, A. L., Wisconsin.

Wight, Romanan, Central and Northern Nebraska.

Wildermuth, Eli M., Northern Illinois and Wisconsin.

SECOND QUORUM OF SEVENTY.

Aylor, W. M., Oklahoma and Indian Territory, except Spring River District.

Baggerly, Isaac, Spring River District.

Barmore, Alma C., Australasia.

Beckley, J. R., Ohio.

Burr, Charles H., Wisconsin.

Chase, Amos M., Rocky Mountain Mission.

Chatburn, F. J., Oregon and Washington.

Chatburn, Thomas W., Wisconsin.

Condit, Silas D., Rocky Mountain Mission.

Crumley, Charles E., Northern California.

Davis, John, Birmingham District and Wales.

Ebeling, F. J., Pittsburg and Kirtland Districts.

Ellis, W. D., Southern Michigan and Northern Indiana.

Erwin, E. A., Northern Indian Territory, except Spring River District.

Erwin, Jefferson D., Southeastern Missouri.

Goodrich, J. L., Ohio and West Virginia.

Gowell, M. F., Northeastern Kansas.

Gregory, Frederick, Canada.

Hayer, Eli, South Dakota.

Howlett, R. B., Canada.

Jackson, J. W., Arkansas.

Keek, F. C., Spring River District.

Kelley, Thomas C., Minnesota.

MacGregor, Daniel, Canada, in charge.

Marshall, William C., Southern Indiana.

Moler, Hiram E., Peoria and Canton, Illinois, and vicinity.

Muceus, Peter, Scandinavia.

Parker, Robert J., California.

Peterson, John W., Nauvoo District.

Roberts, J. W., Washington and British Columbia.

Rudd, David M., Gallands Grove District.

Russell, Frank A., Kewanee District.

St. John, Benjamin, Canada.

Scott, Columbus, Fremont and Pottawattamie Districts.

Scott, Moses R., Jr., Southern Indiana.

Scott, S. W. L., Ohio.

Shields, John, Canada.

Shinn, D. L., West Virginia.

Simmons, Samuel W., Northern Texas.

Slover, F. M., Southeastern Illinois.

Smith, William A., Little Sioux District.

Snow, Charles L., Southeastern Mission.

Sparling, Henry, Southern Missouri District.

Stead, J. D., Rocky Mountain Mission.

Stubbart, J. M., Colorado Mission, in charge.

Sutton, J. R., Southern Nebraska District.

Swenson, Swen, Rocky Mountain Mission.

Thorburn, George W., Scotland.

Tomlinson, G. C., Canada.

Tucker, Daniel E., Australasia.

Walters, R. T., Central Illinois District.

White, D. C., Nodaway District.

ELDERS.

Adamson, Peter, Northeastern Texas and Choctaw District.

Allen, D. L., Rocky Mountain Mission.

Allen, S. D., Southeastern Mission.

Ames, J. N., Eastern Mission.

Anderson, David A., Washington and British Columbia.

Avery, C., Australasia.

Baker, A. A., Minnesota.

Baker, J. H., Northwestern Oklahoma.

Bailey, O. H., Kewanee District.

Baldwin, D. R., Arkansas.

Barr, Andrew, Eastern Michigan.

Becker, A. J., Pittsburg District.

Beebe, George W., Sr., Clinton District, Missouri.

Belkham, C. F., Eastern Texas.

Bell, T. J., Central Illinois District.

Bennett, Walter, Canada.

Berve, Amos, Northern Michigan.

Blackmore, J. A., Canada.

Booker, W. J., Southeastern Mission.

Booker, W. L., Southeastern Mission.

Brackenbury, F. S., New York.

Brokaw, Guy L. M., Rocky Mountain Mission.

Bryan, J. W., Texas.

Bullard, E. D., Colorado Mission.

Burt, C. W., Northern Michigan.

Condit, John H., Rocky Mountain Mission.

Cook, D. W., Kentucky and Tennessee.

Cohrt, F. E., referred to missionary in charge of Iowa and Bishop.

Craig, James, Pittsburg District.

Crawley, Daniel S., Oklahoma and Southern Kansas.

Cushman, S. F., Des Moines District.

Curtis, J. F., Colorado Mission.

Davis, James T., Southern Missouri District.

Davis, William, Eastern Michigan.

Davison, H. J., Maine.

Devries, H. J., Northern Michigan.

Dice, B. J., Far West District.

Dutton, Jasper O., Wisconsin.

Durand, E. H., West Virginia and Ohio.

Earle, C. W., Central California.

Enge, N. C., Scandinavia.

Fields, S. H., Kentucky and Tennessee, after October 1.

Flinn, P. A., Southern Indiana.

Gamet, Levi, Northern and Central Nebraska Districts.

Gibson, William, San Bernardino, California.

Gilbert, J. W., Society Islands.

Goodenough, E. J., Eastern Michigan.

Goodwin, E. A., Eastern Michigan.

Granger, Francis, Southern Michigan and Northern Indiana.

Grant, John A., Northern Michigan.

Graves, George H., Kentucky and Tennessee.

Greenwood, William H., Sheffield District, England.

Grimes, J. F., Western Louisiana.

Gurwell, L. G., Northwestern Kansas District.

Haden, W. E., Indian Territory.

Hampshire, George, Canada.

Hanson, John E., Northern Michigan.

Harder, H. R., Virginia and West Virginia.

Harp, John, Central Texas.

Hartnell, William, Northern Michigan.

Hawkins, John, Society Islands.

Hawn, O. J., Eastern Michigan.

Hay, Samuel R., Texas.

Hinkle, Samuel J., Oklahoma.

Hougas, T. A., appointment of Sunday-school Association indorsed.

Huff, James, Northern and Central Nebraska Districts.

Hugill, R. W., Northern Michigan.

Imrie, J. D., Australasia.

Irwin, Charles E., Southern Michigan and Northern Indiana.

Jenkins, John G., Wales.

Jones, J. H. N., Australasia.

Jones, Thomas F., Des Moines District.

Jones, Thomas, Wales.

Kelley, William H., Ohio District.

Kelley, Uriah M., Maine and New Brunswick.

Kelley, James E., Ohio.

Keeler, E., Northern California.

Kemp, James, Colorado Mission.

Kehauri, Society Islands.

Knisley, Alvin, Canada.
 Kriebel, A. W., referred to missionary in charge and Bishop.
 Kronberg, Nikolai, Scandinavia.
 La Rue, W. E., Eastern Mission.
 Layland, A. J., Rocky Mountain Mission.
 Lentz, J. B., New York.
 Lewis, C. G., Michigan.
 Livingston, Sheridan, Wisconsin.
 Long, E. E., Ohio District.
 McClain, J. R., Kentucky and Tennessee.
 McCoy, H. A., Des Moines District.
 McMullen, Alex., Canada.
 Madden, S. J., Northwestern Kansas District.
 Maevatua Hururau, Society Islands.
 Mannering, W. H., Southern Kansas.
 Mackie, W., Australasia.
 Metcalf, J. W., Kentucky.
 Mortimer, J. L., Canada.
 Newton, William, Southern England.
 Odell, W. R., St. Louis District.
 Omans, F. D., Michigan.
 Peters, C. J., Des Moines District.
 Phillips, T. A., Canada.
 Pickering, W. P., Oklahoma.
 Pierce, F. J., Leeds District, England.
 Porter, J. D., Pittsburg District.
 Pou Haroatea, Society Islands.
 Powell, D. E., Washington.
 Prettyman, C. W., Western Nebraska and Black Hills.
 Quick, Lee, Southern Kansas.
 Rannie, E. E., Rock Island and Moline, Illinois, and Davenport, Iowa.
 Rich, Calvin H., Maine.
 Riley, J. T., Spring River District.
 Robinson, W. P., Wisconsin.
 Russell, R. C., Canada.
 Sawley, F. L., Southeastern Illinois District.
 Schmidt, E. P., Ohio.
 Schreur, John, Northern Michigan.
 Sheldon, T. J., London District, England.
 Sheldon, N. V., Washington.
 Shippy, George, Detroit, Michigan, and vicinity.
 Seli, K., Colorado Mission.
 Self, Robert O., Western Nebraska and Black Hills.
 Smith, S. S., Oklahoma.
 Smith, Walter W., Far West District.
 Sorensen, S. K., Des Moines District.
 Southwick, Henry, Southern Wisconsin.
 Sparling, William, North Dakota, for seven months in the year.
 Summerfield, W. E., Far West District.
 Stephenson, J. N., Clinton District.
 Stroh, Samuel, Southern Michigan and Northern Indiana.
 Taneterau, Society Islands.
 Tapuni Aporo, Society Islands.
 Taylor, Thomas, Leeds District.
 Tetaku a Moeaua, Society Islands.
 Tomlinson, Samuel W., Canada.
 Trapp, E. J., Birmingham District and Southern England.
 Thurman, H. J., Indian Territory and Oklahoma.
 Turner, Warren E., Eastern Iowa.
 Tuteirihia a Tehopea, Society Islands.
 Tuteirihia a Pamoua, Society Islands.
 Twombly, Samuel, Northeastern Kansas District.
 Ullom, L. D., Pittsburg District.
 Vanderwood, J. E., Rocky Mountain Mission.
 Varoa a Moo, Society Islands.
 Vaughn, Joseph, Nodaway District.
 Washburn, G. D., Southern Michigan and Northern Indiana.

Wight, L. L., Texas.
 Wildermuth, J. B., Wisconsin.
 Wildermuth, Jerome E., Northeastern Illinois District.
 Willey, C. E., Colorado.
 Williams, J. L., West Virginia and Northeastern Kentucky.
 White, Ammon, Independence Stake.
 White, T. R., Clinton District.
 Wood, Leroy G., Minnesota.

PRIESTS.

Baggerly, J. M., Canada.
 Boswell, J. J., Southern Indiana.
 Brookover, George L., Wisconsin.
 Burr, A. E., Northern Michigan.
 Carlisle, James, Kirtland District, Ohio.
 Davis, J. W., Western Michigan.
 Day, George, North Dakota.
 Farrell, Ralph G., Eastern Mission.
 Fuller, W. H., Chicago, Illinois.
 Harp, Charles E., Southern Indiana.
 Houghton, Leonard, North Dakota, nine months.
 Johnson, Bernt, Scandinavia.
 Madison, A. E., Southern Nebraska District.
 Paxton, J. W., Clinton District, Missouri.
 Robertson, Edward F., South Dakota.
 Silvers, A. C., Clinton District, Missouri.
 Sojland, Adolph, Norway.
 Teeters, J. A., Northwestern Kansas District.
 Titi, Society Islands.
 Thomas, Harry, Northeastern Kansas District.
 Ward, F. S., Northwestern Kansas District.
 Lambkin, B. S., Northern Michigan.
 McKnight, J. W., Northern Michigan.

A communication was read from George McQuaid, of the *Kansas City Journal*, and A. B. McDonald, of the *Times and Star*, in which they expressed appreciation of the courtesy which they had received by the conference.

The president of the Third Quorum of Elders asked for the ordination of George Kemp as second counselor. It was granted.

Being requested by motion, Bro. F. G. Pitt sang a solo, "I'll go where you want me to go, dear Lord." He sang it feelingly, and it was very much appreciated.

The ordinations to the various offices were taken up, and the following were ordained, after prayer by Joseph Smith: As members of the standing High Council, T. T. Hinderks and J. A. Tanner. As high priest, J. A. Grant. As seventy, J. F. Curtis, A. J. Layland, J. B. Lentz, O. H. Bailey, H. A. McCoy, J. W. Metcalf, F. D. Omans, James T. Riley, N. V. Sheldon, Walter W. Smith, R. O. Self, L. G. Wood, and Amos Berve. E. J. Goodenough was ordained president of the Fourth Quorum of Elders, and D. E. Powell and S. J. Madden as counselors; and George Kemp as counselor to president of the Third Quorum of Elders.

The speaker for the evening was T. W. Williams. This being the closing service of the conference, a motion prevailed to adjourn as per previous motion, to meet in Kirtland, Ohio, April 6, 1904.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 22.

BY EDMUND C. BRIGGS.

Friday, December 9. I came to Council Bluffs, and to my surprise found my sister Mary and husband, Curtis F. Stiles, at brother Edwin's. I had not seen them since the spring of 1852. They are in good health and spirits, though grieved and depressed at heart religiously, because of so much wickedness and distress brought on the church by the presumptuous leaders of the latter-day apostasy. They have been to California and just returned to the States. I am very glad to see them. They have many interesting things to tell me of the beautiful country. On the way they stopped in Utah a short time and met many of the Mormons at Mountain Meadows; saw the bleached bones of the dear people who were murdered—and saw many of the clothes of the women with bullet holes in them and now worn by the people of that valley. While there they saw two of their leading men who came and called a meeting of the members of their church, and in the harshest language forbade them to talk over the matter of the horrible massacre, but did not say a word disapproving the wearing of clothes of that rich company or say a word about burying their dead and bleached bones. John D. Lee and others of the Mormons were well known as parties in that horrible butchery of one hundred and twenty emigrants, was the common talk in the Territory when they were there, so they report.

Saturday, December 10. I purchased some clothes, cost ten dollars, and visited with my dear people and many of the Saints in the vicinity of the city for a few days.

Sabbath, December 18. Held meeting in the city district schoolhouse. A few were out to hear; only six strangers, besides my friends and relatives.

Sunday, December 25. I attended meeting in the Methodist church. The minister exhorted his people in a very moral way to be good, and as usual, said nothing about the doctrine of Christ. All he said I can indorse with all my heart. I truly believe no one can be a true Christian without being in every sense a moral man, yet a moralist without obeying the doctrine of Christ is not a Christian.

Friday, December 30. My brother-in-law accompanied me to Farm Creek, and again I find Bro. Beebe in best of spirits, taking charge of the Saints in the branch.

Sunday, January 1, 1860. I held meetings at Bro. Beebe's cottage this morning, subject, First principles of the gospel. Prayer and social service in the evening. Saints are all alive in the work and every member took part in the most humble and loving manner, testifying of his hope in Christ, and the blessed Holy Spirit gave much comfort to the dear

Saints. Another New Year's Day has come to us with a renewal of the blessed Spirit, and I rejoice in God, my Savior, with all my heart. I hope to do more for the advancement of the latter-day work this year than I have in any year before. I breathe this fervent prayer: O, thou God of Israel, help me to do all thy will, and have the faith once delivered to the Saints. Amen.

The weather is cold and snow covers the ground, but looks beautiful; so clean and pure as it covers these vast prairies, resembling "the fields of the woods" so graphically described by King David in his forty-eighth and one hundred thirty-second Psalms. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her Saints shall shout aloud for joy."

O, will the church be more completely organized with Bro. Joseph the president and prophet this coming year? is the earnest solicitation of my heart; in fact many of the Saints think if the Lord would once more raise up a prophet like Joseph was, they would never be troubled again in their faith; but I do not think this, for there will always be hard trials before the Saints until the coming of the Son of God in his second advent. I am enjoying the hospitality of Bro. John Richards, he is a son-in-law of Bro. Beebe, a most humble and devoted man. His wife, bright and cheerful, makes home happy by her very presence—so humble and good. Indeed a happy home is a heaven begun on earth before the millennium is ushered in by the coming of the Son of righteousness.

Thursday, January 3. I enjoyed the hospitality of Bro. Beebe last night. He is a good, humble Saint, and only wants the right. Has had a long experience in the church, and was well acquainted with Joseph the Prophet. He gave me three dollars to help support the publication of the TRUE LATTER DAY SAINTS' HERALD, which is to be published in Cincinnati, Ohio. Also subscribed for three copies, one to be sent to a sister, Julia Daniels, of California. He also gave me five dollars, and has let me have a horse and saddle for the remainder of the winter. It will be a great help to me, for I have been traveling these lonely prairies alone and on foot so long, it seems a god-send to me, for I did not solicit it, but it is all a volunteer act on the part of Bro. Beebe. Now I shall be able to do so much more in the vineyard of the Lord. He will surely be rewarded for his share of all the work I will do more than I could possibly accomplish if it were not for his kindness. To-day I came twenty miles to Bro. Reese Price's, nine miles north-east of Council Bluffs, and he has just been telling me of a dream, or vision as he calls it, a short time since. He says: "While I was in the vision I was instructed that the Lord had sent John Smith to his

cousin, Joseph Smith, before he called Joseph to take his father's place as president of the Church of Christ." It is a very singular dream or vision (for he does not seem to know which it is), whether it means anything or not.

Thursday, January 5. I came to Council Bluffs and made appointment for meetings and put up written notices in the city in many places, worded as follows: "Revived among the True Latter Day Saints. Meeting held Sabbath, January 8, at seven o'clock in the evening in schoolhouse, district number 2. Everybody cordially invited."

Sunday, January 8. At half past ten o'clock in the morning I preached at Mr. Martin V. Follett's residence. Had a house full of listeners. After services I baptized Catherine A. and Matilda C. Follett, and Edson Runyon. I realized that Bro. Runyon had but a short time to remain with us; he has consumption and is very weak and frail. In his pleadings to me for the sacred ordinance of baptism, he said, "I want to obey the command and follow my Lord and Master, and I am not afraid the water will injure me, or the exposure will do me any harm." And sure enough, he has not seemed to be suffering any ill effect, though it is a very, very cold day, and the ice more than two feet thick where the baptism was administered, near Wix Mill. As I lifted him into the water, which was about three feet deep, or nearly to my waist, a solemn awe and sadness rested on me. I had the sensation of bells tolling at the death of a dear friend, and I realize that the dear young man will soon be in paradise. Sr. Matilda Follett is also very poorly in health, and so feeble I left her for the last one; and when I lifted her into the water a sudden feeling of joy and bright hope seem to burst upon us all. A glowing heat came over the frail, sick ones, and our wet outer garments froze and served to keep the wind from penetrating, so none of us suffered any with the bitter cold weather. This evening I had a very large audience in the city, and the blessed Spirit confirmed the word in much power and assurance. Subject, The gospel and church government, and its apostasy and reorganization, and of the especial blessing of the choice Seer, which says, "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed."—Doctrine and Covenants 107: 18. So often has the power of the Holy Spirit confirmed to me the evidence of the coming of Joseph to take his father's place in the church, that I have no hesitancy in saying I know it will come to pass without doubt. Quite a number of the old Saints and many of other churches attended our meeting.

Monday, January 9. I confirmed Bro. Edson Run-

yon into the church with the laying on of hands according to the rules of the church, and anointed him with oil, and was very solemnly impressed by the Holy Ghost to administer the Lord's Supper to him, but did not, and regret it very much. May God forgive me for not obeying the direction of the Holy Spirit in this matter.

By this instruction also I now know the importance of this holy ordinance, as I never did before. I thank God from my very soul that Bro. Runyon is feeling very much better, for to-day I hear there are threats being made to arrest me for baptizing the poor sick young man, if there are any ill effects following his exposure and baptism; but I have no fears that the Lord will permit any such event to disturb me in ministering the sacred ordinance, hallowed and consecrated by his example, and authorized by his own command.

Tuesday, January 10. I confirmed the two sisters Follett at their father's home. Matilda has been sickly from her birth, but is feeling much better to-day.

Sunday, January 15. Held meetings in Wix Schoolhouse at half past ten in the forenoon, and in the evening at half past seven. Very large audiences both morning and evening. I think much good was done to-day to lay the foundation of our work in this city.

Tuesday, January 17. Had prayer with, and administered the sacred ordinance for the healing of the sick to Sr. Follet. She is feeling much better than she has for many years. The honor is all the Lord's. Praise his holy name.

Wednesday, January 18. I had a large audience this evening in Crescent City, seven miles north of Council Bluffs. Indeed our meeting was very interesting. So many are old members of the church, but they have been living a long time without meetings, and our hope is really new to them. But the Lord's Spirit bore testimony to the word, and all the people seemed good and honest; many of them were well acquainted with the Prophet Joseph, but since the rejection of the church they have neglected their altars and house of prayer; but I have not a doubt that we shall soon have the Reorganization planted in this place.

Thursday, January 19. I had a house full of listeners this evening at Bro. Samuel Wood's residence, three miles east of Council Bluffs. Many are beginning to appreciate and love the gospel of Christ in this neighborhood. Bless the Lord, O my soul!

Friday, January 20. Bro. and Sr. Follett make me a beautiful home. They are so kind to me, though he has lost all hope in the gospel. He says the apostasy of Brigham Young has destroyed his faith. He loved Joseph and believed he was a good man, but can not believe his son will now come to take his father's place after so long a time; for if the Lord

wanted him to help the Saints he would have called him long ago, and he has lost all interest in reading and is involved in secular matters altogether. His daughter Matilda made me a present of a beautiful large scarf; one of her own make. I appreciate it very much, as it adds to my comfort while riding across these wild, sparsely settled prairies, and holding meetings nearly every evening. Often I have to go five to ten miles after services at night. And often many of my audience come five to ten miles to my meetings, from one settlement or village to another. And Sr. Matilda's present shall be noted in my diary as a benefactor to one of the little ones who is trying to make the world better because he lives in it, and to God shall be ascribed all the glory. While I have all confidence in the gospel, and not a doubt but Joseph will ere long be with us, it is indeed strange that so few are alive to the interest of the church, or are willing to make any sacrifice to build it up; but it is all my hope and joy. I appreciate every token of interest from others who are led to sacrifice to establish truth and righteousness in the world.

Sunday, January 22. At half past ten in the forenoon I held meeting again in Crescent City; had a house crowded with earnest listeners. Subject, History and spirit of the latter-day work, and the gospel of Christ restored by the angel was the all-important theme, and the only means of salvation, and what it imports to be in all its elements to sanctify and purify the soul, and our only hope. While the accursed practice of polygamy always was and is a pollution of the flesh, and a destroyer of all the finer feelings of the heart, had ever gendered strife, and every wicked work, and was prohibited by the command of God in the Book of Mormon, and called the "grosser crime," after upbraiding the people of ancient days of wicked and abominable sins. The large hall was packed with an appreciative audience, and much good done to correct the influence of Utah Mormonism. There are quite a few of their members in Western Iowa.

Bro. John A. McIntosh, of Gallands Grove, was present, and has just been telling me of his five years work preaching the gospel in the days of Joseph the Seer. "Ah," he says, "Bro. Briggs, they were the happiest years of my life. I was on a mission when Joseph was killed, and when I came home to Nauvoo in the fall of that sad year, and found Brigham Young at the head of the church there, teaching and practicing polygamy privately, and denying it publicly, I was angry, and for a time I could not govern my feelings, and I cursed and swore; I was heart-broken and in despair. I felt all was lost and those innocent souls I had brought into the church would be disgraced or leave the church and be lost, and I felt so bad and distressed in mind I went into the world to forget and drown my trouble. I knew Joseph Smith was a pure, truthful man of God, and taught holiness and virtue; and now to have the

blackest crime of whoredom taught, pleading the example of David and Solomon as evidence of its divinity, was more than I could endure. I often gave way to tears and then again I would tip-toe and swear; and then again I would pray and seek forgiveness. One night I had a dream or vision that comforted me, though I could not understand it then. In my dream I thought I saw an angel and he came to me with a pillow-slip, or pillow-case, as some call it. It was beautiful and white, and inside of it was another case more beautiful, and finer than the first or outside one. The angel said to me, 'There is a precious pearl for you inside of these cases provided you can get it safely in your hand, and take it out; but you must be very careful or you will lose it by allowing it to slip out of your hand, but if you can get it out, all right; you have secured eternal life.' I stripped up my sleeve and took hold of the mouth of the pillow-slip and was very careful to keep it tightly around my hand, wrist, and arm, until I firmly grasped the precious pearl in my hand, and then carefully took it out of the case. The angel stood by me, and saw me take it out; he then exclaimed, 'You have now secured eternal life in the kingdom of God.' When I came to myself, I felt that the dream or vision was from God. The two linen cases mean the two priesthoods, the precious pearl was the gospel of Christ. But the personage was dressed in a black suit of clothes, and I could not understand that. For years the dream would often come to my mind, and give me comfort during the dark and cloudy storm of apostasy that has come over the church since the days of Joseph. When you asked the blessing at my table the first time you were there, my dream flashed into my mind, and I knew you were the person I had seen in the vision, and all my joy and comfort in the gospel returned to me, which I had experienced when I used to preach in the days of Joseph. Why, Bro. Briggs, I saw you in the vision just as plain as I see you now."

It does me good to hear Bro. McIntosh talk of his acquaintance with the Seer and early experiences in the church. He is a good man. In the dark and cloudy days of apostasy he may have drifted with the world, but his every experience now indicates that he has been an honest man all the time, and grieved at heart through the latter-day apostasy. This evening he preached a good, soul-cheering gospel sermon, interspersed with his early experiences in the church, and I am assured he is going to do a good work in Western Iowa; for all his neighbors and extensive acquaintances and the old Saints have great confidence in him as a man of integrity and sterling worth, and he is an honored justice in his township.

Friday, January 24. I held meeting at eight o'clock in the evening at Bro. Philip Gaytroth's residence;

large congregation; much interest manifest by Saints and their neighbors who were present. Bro. McIntosh bore testimony of the work, and comforted my heart as he compared my efforts with the blessed work in the early days of the church.

Wednesday, January 25. This evening we held meeting at Bro. Joseph Bardsley's. His son took my horse to notify his neighbors of our appointment, and several came, but the boy has not returned, and a snow-storm is raging furiously; a real western blizzard. We think perhaps he has stopped at some of the neighbors over night, but I confess I feel very anxious about the boy. His parents seem to have no fears about their child, so I will try and dismiss all fear for his safety.

We had a good meeting; quite a number present. Bro. John makes it very interesting with his lively conversation during the night. He was in the Southern States on his last mission in 1844, preaching the gospel, and also trying to raise money to print the Inspired Translation of the Scriptures. When he last saw Joseph, he was very anxious to have it published. It is so very stormy and dark that the brethren and sisters can not go home. I am so tired the dear people make room for me, and I retire twenty-five minutes to two in the morning.

Thursday, January 26. This morning Bro. Bardsley's son has returned home with my horse; he was lost on the prairie, so he stopped, and, standing in the storm all night, held my horse, and in the morning he was only three fourths of a mile from home. Well, we are all glad to see him; he had a tedious night of it, standing near the horse for a windbreak. Most of the audience sat up all night, as there was no room for lodging. We are at New Morton's, which is near the Lone Tree in Pottawattamie County, Iowa. To-day I went to Union Grove and held services at Bro. Samuel Wood's; good large audience. Bro. McIntosh is a very great help to me in all my meetings.

Friday, January 27. Elder J. A. McIntosh preached an interesting discourse on first principles of the gospel at Bro. Kirkpatrick's; all the Saints enjoyed it very much. January 28 he returned home to Gallands Grove.

Sabbath, January 29. Elder Jones preached at the schoolhouse on the first principles of the gospel. I appreciate the word delivered by others very much, as I seldom have the opportunity of hearing others since Elder Blair left me for his home. In the evening I again held preaching service at Bro. Wood's. Subject, Resurrection of the dead.

Gallands Grove, Iowa, January 30, 1860. I arrived at Bro. J. A. McIntosh's after a tedious ride in the cold. Found him in the best of spirits and hope in the reorganization of the church. And to my surprise here is the first number of the TRUE LATTER DAY SAINTS' HERALD. Have read it with much inter-

est, though disappointed and sorry to find the letter of Elder I. Sheen of October 9, 1852, taken from the *Cincinnati Commercial*. He says the Book of Mormon condemns ancient as well as modern polygamy. The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine and said it was of the Devil. He caused the revelation on this subject to be burned.

Every public utterance and printed statement of Joseph, and Hyrum, his brother, before their cruel martyrdom, attests the fact that they never favored it in the least degree. But Bro. Sheen's letter in this first number of the HERALD will be used by our enemies against the true position of the Reorganization in relation to Joseph being responsible for that accursed doctrine. Bro. Sheen must have given credence to Young's lie, when he said, "Emma burned it." Emma told me she never saw such a revelation until it was published by Pratt in the *Seer*. Young says she burned it; and now Elder Sheen says Joseph had it burned. That is a new statement and the first I had heard of it.

I have met thousands of the old members of the church who were well acquainted with Joseph, and yet I never saw a man who heard Joseph teach polygamy; but they said that they had heard him denounce it as a corrupt doctrine.

In the *Times and Seasons* for two years we had been warned against that abomination by Joseph and Hyrum Smith; and they took great pains to denounce it as a corrupt and wicked practice. And it is evident from Elder Marks' letter in this same HERALD that Joseph never had any affiliation with it; and proposed immediately to make a thorough investigation and find out who were in any way favoring it, and cut them off from the church. Bro. Marks said this to me personally, referring to his talk with President Smith upon this conversation set out in this HERALD. He has not given it in full as he did to me. I said to him, "Did you, when you had that conversation with Bro. Joseph, think he had been in any way mixed up in polygamy, or had favored it?" He replied, "No. I had more confidence in him at that time than I ever had in all my life before, and was satisfied that he was pure from that gross crime. I had been troubled over the condition of the church for some time, and been fearful that Joseph did not bring the pressure against some men in the church that he should have done. You see from John C. Bennett's time there had been so many rumors going the rounds, I was fearful that there might be something in the stories afloat that might implicate Joseph. But Joseph was so free and positive in his denunciation of polygamy in every form, that I took courage; and I could see Joseph was in earnest and felt just

as I did about it. But before the Sunday following our conversation, Joseph was having his suit, and he was killed before he had a chance to commence his investigation against those whom he had suspicioned of teaching it privily. But I thought he had been deceived in some of the men and elders of the church, and had too much confidence in some of them. But I guess it was to be so to fulfill the Scriptures in relation to the latter-day apostasy."

I then said, "Bro. Marks, did you ever see the revelation on polygamy before it was published in 1852 by Mr. Pratt?" Marks emphatically replied, "No, never."

"You were president of the stake at Nauvoo, and if Joseph had such a revelation, would you not have been privileged, according to custom, to have seen it, or heard of it?" He replied, "Yes, without a doubt. There was no such revelation in existence during Joseph's life. Brigham Young and his clique got that up after Joseph's death; for if there had been any such revelation in existence when I lived in Nauvoo, just after Joseph's death, Brigham Young would have showed it to me when I opposed his measures. But he never pretended to any such thing to me, that there was such a revelation on the subject from Joseph."

Another mistake I notice in this HERALD. New organization! I never heard that name before applied to the Reorganization. The word *new* contradicts the idea that has always been understood by us as a church. The term *reorganization* conveys the idea that the church has been disorganized and is now again being established as it was before; but not another thing or system which had never been before.

I am sorry on account of these errors. They are evidently the errors of Bro. Sheen, who has but lately united with the church. But I am really sorry that they are in the first HERALD. Our enemies will take advantage of them to do us an injury, if possible. May God help us is my fervent prayer. For the sake of the lambs of the church, right, only right, is all I want. By the grace of God helping me, for that will I ever contend while God gives me breath, in all these matters that affect our glorious church. Amen.

Well, I am glad in my heart to see the HERALD, and know the church has a paper to give the current news of the progress of the work being done by our ministers. It has the minutes of the October conference in it, and am sorry to see that Bro. Blair is appointed "to travel as circumstances might permit." That means he is still hindered, so he can do but little ministerial work in the vineyard of the Lord, except local work this winter, on account of financial embarrassment. Bro. William Marks to visit Western Iowa, but I hardly think he will come to our help this winter. Bro. Samuel Powers and Z. H. Gurley, I know their circumstances, and they will do but little traveling, and my brother Jason is doing but little local

work, preaching in his own neighborhood. That leaves me the only missionary in the vineyard of the Lord, a minute man, to labor all the time in all this wide world, without anything to hinder; thank God, I am willing and anxious to do all I can to move the cause of Zion. But I must take courage and press on, for I have splendid audiences most of the time; crowded houses of eager, hungering souls, starving for the words of God. Bro. McIntosh this evening has given me many interesting incidents of his early experience in the church in the days of Joseph, also that the gifts of the Holy Ghost were with him daily in all his ministry for five years. He says the worst persecutions always came from professors of the sectarian churches. "There was nothing too low for them to report against us, and they would send their reports ahead of us to prejudice the people so they would not come to hear the gospel. But we always got the ears of the thinking people. Why, one time I went into a neighborhood and they reported a mob had killed me in the place I had come from. When I returned from my last mission in 1844, Joseph was a martyr, and the whole church seemed so changed in spirit at Nauvoo, from what it was when I left on my last mission. Many of the best Saints were leaving the city and scattering everywhere. My whole soul revolted at the usurpation of Brigham Young, ruling in despotic arrogance; I was crushed in my spirit; I remembered those dear, innocent souls I had brought into the church, and knew they were doomed to disappointment, deception, and perhaps be led into the vile practice of polygamy. Their wicked deception while practicing it in secret and denying it publicly, and I always did detest a liar, caused me to weep, and I cursed and swore. Finally I got into despair and wandered off into the world in darkness until you visited me last summer, and when I saw you bless the bread at my table I recognized you as the one I had seen years ago in a vision, who brought a precious pearl to me in a pillow-slip. Thank God, I now see light again, as I did in the days of Joseph, and I will try to redeem all the time I possibly can to make up for my wild days in sin during the dark and cloudy days of the latter-day apostasy."

It is interesting to hear the old veteran rehearse his experiences as a young man in this wonderful work of God. If he has been in the dark and wilderness during the great trial that came to the church in 1844, he has been an honorable man all the time, as attested by his neighbors, as they say, "If Uncle John McIntosh has done wrong it has only been to himself; he has never injured any one else." I predict success and much good for our blessed cause through his labors, for he has the confidence of all his neighbors and acquaintances, far and near, and he is endowed with a goodly portion of the Holy Spirit.

Tuesday, January 31. Visited Bro. Alexander McCord. He is alive in the faith of the gospel of

Christ, and was well acquainted with Joseph in Nauvoo. He sold Brigham Young a wagon, but never could get his pay for it; also enlisted in the Mormon Battalion and went to the Mexican War in 1847. He says, "After Brigham Young solemnly promised to see that my family was well taken care of, if I would enlist, Brigham Young got all the money from the Government for my services! All my family ever got from him was a piece of sole-leather, and I was mustered out of the army in California and managed to get back to Iowa as best I could." He is an honorable man and well-to-do now, and has a welcome home for our elders. Himself and wife are warm-hearted Latter Day Saints, and have a nice family of children. I also visited Bro. Strong, who is a real, earnest Latter Day Saint.

Wednesday, February 1. This morning Bro. Strong gave me Brown's Pocket Concordance of the Bible. I shall appreciate it very much, with thankfulness. It will be handy as a ready reference help. I am so busy all the time I do not have time to read and study the Bible as much as I would like. I also came to Bigler's Grove to-day and visited Mr. McHenry. His wife is a daughter of Bro. William Marks and a member of the church, and expresses much joy on hearing of the revival of the work, and seems to realize that once more her father is alive in it as in the days of Joseph. It is like home to me; she is an excellent, intelligent woman, and loves the gospel. He is worldly and indifferent, but very kind to me. They have a comfortable home. She used to be in Nauvoo and was well acquainted with Bro. Joseph, and Emma, the Prophet's wife. She bears a wonderfully good testimony of the Smith family. She says they were true and pure-minded children of God, and Joseph was a prophet of the Most High. She has a bright little niece living with her, and as I look at the little one it seems sad to think she has no affectionate mother to caress her, as only an own mother can. I do not wonder God says in his law to Moses, if the orphan mourn at all I will hear it, and Jesus says, Suffer little children to come unto me, for of such is the kingdom of heaven. I love little children, and especially those who have no precious parents to affectionately cherish them.

Thursday, February 2. I called on Bro. J. M. Adams. He used me very kindly, but is opposed to the Reorganization, and prophesied to me, in the name of the Lord, that the Church of Christ will never be organized among the Gentiles again, for he was commanded of the Lord five years ago to preach the funeral sermon of the Church of Christ. His argument is that the church will never be organized again until the seed of Jacob, or the Lamanites, receive the gospel; and the blessing of Joseph referred to in the revelation of 1841, is the blessing of the Nauvoo House, and is not his blessing in the priesthood. He is a good social man and has a nice

family and is comfortably situated, but he is blind spiritually as midnight darkness. Personally prepossessing, I really love the man, but can not see any deliverance for him. It is a fearful thing for those once enlightened and who have known the power of the gospel, to then be led astray by false spirits.

The sectarian popular churches are led by their fellow men, and deny the gifts of the Holy Spirit that lead into all truth; are all in the dark through the former-day apostasy. But the latter-day apostasy has left the bewildered unfortunate ones to be led by wicked spirits and devils.

I feel very sad to-day when I look out on the religious world and see deception following deception in every land and nation. The infidel and atheist fold up their arms and say, We are free men, for we do not believe in religion. But how barren, indeed, are such men, who have no hope in God or a future life!



THE CHRISTIAN'S TREE OF LIFE.

A THEORY.

The Savior came into the world for a certain well-defined purpose; which was to restore to the sons of God that which was lost through Adam. Among the things that were lost was the right to the tree of life, which, in the following, I will try and show how it was restored. "And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks and said, Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me."—Luke 22: 15.

"Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."—John 6: 26.

Is it not evident that the Savior alludes to the eucharist, the great grace? First, we have "Labor not for that meat which perisheth." Then labor for "that meat which endureth unto everlasting life." Is not the inference plain? The hearers so understood him, as is evident from their reply; "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Their argument is, how can you give us bread that will keep our bodies in perpetual existence? Why, God himself gave our fathers bread from heaven, and they are dead, yet you say that you can give

us bread that will perpetuate our existence for ever. Are you greater than the God of our fathers? We must remember that the people regarded him as the son of Joseph the carpenter and a great taururgist, nothing more. Jesus understood them, and not telling them that they were mistaken, that he did not mean to be understood literally, replied: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." The World's Sunrise replied: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." He continues: "You say, your fathers did eat manna in the wilderness and are dead." And, although a God-given bread it could not preserve them unto eternal physical endurance; but I offer you that bread which will keep your bodies in eternal endurance. "This is the bread which cometh down from heaven, . . . if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world." Understanding this literally, as indeed Jesus intended they should; the Jews argued among themselves, asking each other, "How can this man give us his flesh to eat?" Jesus said unto them, "Except ye eat of the flesh of the Son of man, and drink of the blood, ye have no life in you." Though they had physical life, yet it could not endure for ever. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

"There, now you've done it," exclaims some good brother. Evidently Jesus meant that they would not be left in the grasp of death, but be resurrected at the last day to a glorious life of immortality. Just so, but what of those who have not partaken of the divine emblems of the Christian's Tree of Life; for according to this, none but those who have partaken of it will be raised up at the last day?

To the writer it means that though we, who do partake and fail to fulfill the whole law of righteousness, fail to live the righteous life that Melchisedec, Elijah, and Jesus did, hence we come under the Adamic penalty. The divine Master will rescue us from the power of death and bestow upon us the gift of eternal life of the physical body, therefore we become sons and daughters of God, being born of the Spirit. "Neither can they die any more: for they are equal unto the angels; are the children of God, being the children of the resurrection." They have been born again, born of the spirit, as Jesus said to Nicodemus, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." This in-dwelling,

according to the Master's words, can only be accomplished by and through partaking of the Christian's Tree of Life. By eating the flesh and drinking the blood of the the Master of Life, it becomes a portion of our physical organization, and as it is the divine feast, it most certainly should be renewed every Lord's day. The body is never without a portion of the Divine One. And as the Master is possessed of eternal endurance of the body, how can those in whom he dwells and who fulfill the law of righteousness succumb to death? "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Here again the World's Consoler compares himself to the Tree of Life, of which the first Adam was deprived, "Lest he put forth his hand and take also of the Tree of Life, and eat, and live for ever," continuing in possession of physical life.

This living Father is the Great First Cause, who hath life inherent in himself, unbestowed, underived. Life itself and the source of life to all, the source of cosmic energy, by and through whom the vast Cosmos, the Universe of universes originated, lives, moves, and has being. "He is in the sun, and light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand."—Doctrine and Covenants 85: 2, 3.

This living Father hath bestowed the same power upon the Savior. For as the living Father hath life inherent in himself so also hath he bestowed it upon the Son. I have apparently digressed somewhat, but this seemed to be the place to introduce the claim concerning the living God. To resume:

Many of the disciples hearing this teaching and understanding it literally said, "This is a hard saying [strong doctrine] who can hear [believe it]?" Jesus did not tell them that it was not to be understood literally, not even to prevent them from rejecting him. For "from that time many of his disciples went back and walked no more with him."

Surely, if the Master had meant these teachings to be understood in a spiritual sense he would have told them so and kept them from rejecting the only way to be saved; but he did no such thing, on the contrary he simply turned to the twelve and asked them, "Will ye also go away?" Evidently meaning, is this doctrine too strong for you or do ye still need to be fed upon milk? "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:25. Here again the Master teaches the "hard doctrine" and asks the woman if she believes it. Paul says: "Wherefore

whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily eateth and drinketh condemnation to himself. For this cause many are weak and sickly among you, and many sleep."—1 Corinthians 11: 27, 29, 30. What are we to conclude from this teaching of one of the greatest of the apostles, the especial minister of the Gentile church of Christ?

Is it not evident that if they had not eaten and drank unworthily of the sacred emblems—the Christian's Tree of Life—they would not have been sickly, that their bodies would have been maintained in health to a ripe old age, perhaps to the patriarchal limit, even though they had not fulfilled the whole law of righteousness, and if eaten in the purity of holiness they would have been preserved from decay and the consequent death of the body?

Again, Paul says: "Behold, I show you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised [reëmbodied] incorruptible, and we shall be changed." If the Saints will not all sleep, what is it will keep them alive? Of course this is to be at the second advent, nevertheless the argument holds good. They do not die. They, according to the reading, are changed from bodies mortal to bodies immortal. Their bodies of flesh and bone and blood are freed from the ultimate of natural law. Decay and disintegration have no power over them. But why do these particular saints escape the penalty? Evidently, because they have fulfilled the conditions of the law and eaten and drank of the divine tree of life worthily and have been sanctified and made holy and meet for the fullness of the redemption achieved by the second Adam.

Was the sacrifice on Calvary full and complete or but partial? If it was full and complete, then death was fully and completely conquered, and man can through absolute purity of life and faith and in obedience to the teachings of a resurrected Savior reap the full and complete fruit of the redemption brought to pass by the world's great Consoler. If, on the other hand, it was but partial then death was not fully conquered, so far as the saints are concerned, and, I write it in all reverence, and almost in fear and trembling, our God is helpless, while seeing his saints whose lives have been pure and holy, sanctified to his cause, overcome and slain by his adversary.

It may be said in reply, the time will come when death will be completely conquered and the saints of God completely rescued from his grasp. Nevertheless the memory of having been vanquished and kept from entering their Father's kingdom clad upon with the royal robe, the wedding garment, will ever remain, as with the sons and daughters of Job, of whom some were slain, others taken into captivity.

The fact of their father's increased wealth and prosperity did not repay them for their sufferings. So with the saints, an eternity of bliss will not efface the fact that they, after having been washed clean in the blood of the Lamb and obeyed the Lord to the very utmost of their power, and had been assured of immunity from death, were finally conquered and held prisoners for ages? No, either the sacrifice on Calvary was full and complete, or it was but partial.

In conclusion, either the eucharist, great grace, was given to replace the Tree of Life, or there is no particular meaning to it, for the "This do in remembrance of me," was needless to those who went forth preaching the gospel. They could not forget him or his teachings and needed no such reminder. The fact is that the true teachings of the Master have been lost, buried beneath a mass of contradictory stuff, fables invented or imagined in the brains of the pagan followers of Christ, the Simon Stylites and others of the first, second, third, and fourth centuries, and probably much later. Some relic of the truth is yet apparent in the practice of the Romish church in administering the sacrament to those supposed to be dying. Did the exoteric Christian churches understand what the eucharist is intended for, they would realize that the days of healing the sick and restoring to, and preserving our bodies in health are far, very far from being done away with.

I commenced this article as a theory, which, as the reader knows, is an argument founded upon certain things which seem to lead to a certain conclusion.

If there be no well-grounded truths to sustain the argument, it remains in the realm of theory, but if there be one, two, three, or four well-established facts sustaining it, it is lifted out of the realm of theory and becomes a fact.

JAMES J. STAFFORD, M. D.

Original Poetry.

One Night's Session of General Conference.

AS REPORTED BY ALICE E. COBB.

The great stone church is lighted
From base to steeple vane;
No niche or nook is slighted,
But every window pane
From out its rainbow tinting
Emits a lambent ray,
That sparkling, glowing, glinting,
Turns darkness into day.

To see the stone walls glistening,
The church dome all aglow,
Gives one a mood for listening,
And thitherward we go.
The sacred threshold crossing,
(With zeal and faith increased,)
Sweet thoughts come, soul engrossing,
Of Christ, our Great High Priest.

He seems so near and gracious!
Here pews and speech are free!

The shrine seems grandly spacious!

And presently we see
Through open doors fast pouring
(Not called by burnished bell)
A happy throng, adoring
The God of Israel.

Ere long may be heard pealing
From many hundred pipes
Deep mystic tones, not sealing
Old Jewish rites and types,
But gladsome music thrilling
The soul with metered rhyme,
Till tongues are moved to trilling
In melody sublime.

Soon ceaseth the vibration
Of organ peal, and now
In humble adoration
The worshipers all bow,
Attempting to get nearer
The cross to which they cling,
To greet the souls Prime Cheerer
Our Everlasting King.

When comes pathetic ending
By softly breathed amen,
Then voice and pipe tones blending
Will sweetly ring again.
And when as though petitioned
All music murmurs cease,
A man steps forth commissioned
By Christ, the Prince of Peace.

With pathos, power, and pleasure
He wields the two-edged sword,
Quotes scripture without measure,
To deify our Lord.
He tells the grand old story,
Repeating o'er and o'er
That Christ, the King of glory,
Is King for evermore.

He preaches on, expounding
The gospel as a whole,
With reasoning astounding
He talketh to the soul;
Words flowing fast and faster
By spirit power are hurled,
Declaring our dear Master
The Savior of the world.

He pictures out in plainness
The Father's matchless love!
The Son's life pure and stainless!
The message from above!
Proving true that priesthood powers
Within God's servants dwell,
And that o'er this church of ours
Reigns King Immanuel.

Our souls for truth are yearning,
And knowledge like a stream
Flows fast, and we are learning
The glorious gospel scheme.
Angelic hosts seem posing
To aid our mental force;
But, all too soon in closing
The eloquent discourse.

The mystic spell is broken,
The closing anthem sung,
The benediction spoken,
The wide doors open flung;

Out through the spreading portals
The congregation throngs,
Rejoiced that trusting mortals
May come with prayers and songs

Into this sacred building,
So near the Temple site
That lights herefrom are gilding
Its verdant sod to-night.
Our footsteps homeward trending,
Our thoughts are backward cast,
And deftly they keep blending
The present with the past.

Memory sheds a lurid ray
O'er scenes almost forgot
As we slowly wend our way
Beside the Temple Lot;
Steps toward home not half complete
When words of old re-sound,
"Take your shoes from off your feet,
For this is holy ground."

Ah, truly we are treading
Where martyrs' feet have pressed!
These same fair skies outspreading
Once sheltered God's oppressed.
These verdant hills so sightly
Threw back across these vales
The echoes that rose nightly
From little childrens' wails.

O'er these broad plains so cheery,
Where fruits and grains are culled,
Once women wandering weary,
Their moaning babies lulled.
But God, who heard the groaning
And witnessed the distress,
Hath said there'll be atoning
For deeds of wickedness.

Then let his message bearers
Enlarge the gospel scope,
Be watchful, willing sharers
Of Zion's precious hope.
Let Saints strive on, observing
Laws of the great I Am,
And all unite in serving
The God of Abraham.

Yes, stand firm! be not ensnared
By foes or woes, or wrongs;
Be with vibrant voice prepared
To chant the gleeful songs
That every ransomed sinner sings
(When Jesus crowned shall be
Lord of lords and King of kings)
Throughout eternity.

Pinhole Photography.

Photography without a lens would seem at first glance to be impossible. It is so generally understood that for good work a good lens is necessary that it is scarcely credible that some of the finest photographic work is obtained without the use of a lens at all, merely by the aid of a minute hole in the side of a light-tight box, which is arranged to contain a sensitive plate. But the practicability of this method of photography is amply proved by the fine specimens that accompany an article on the subject, by Juan C. Abel, in the May *Delineator*. One of the distinct advantages of pinhole photography is the slight expense incurred in apparatus; any kind of a light-tight box will suffice, provided it can be opened to insert the plate. Explicit directions for procedure are given in the article.

Mothers' Home Column.

EDITED BY FRANCES.

"Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest—
Cares of to-day and burdens for to-morrow,
Blessings implored and sins to be confessed;
I come before thee at thy gracious word,
And lay them at thy feet, thou knowest, Lord."

The Young Girl in the Home.

(Continued.)

A college graduate, however profound and brilliant, however fully furnished mentally, is hardly fitted to be an all-around woman, whose lot it may be either to marry a man of small means or to administer the affairs of a millionaire's household, unless she practically understands cooking, catering and general home management. Nor may the twentieth-century spinster dispense with this excellent knowledge, and particularly to-day when the trend of young girls is away from house service and toward factory and shop there is a demand for the fullest possible training of the mistress, in order that her maids may remain in her employ and domestic service with its obvious advantages for women cease to be shunned by wage-earners.

Never will our girl of fifteen more readily and more delightfully take the first steps in this department than in an interval saved from school at one end and college at the other and utilized to the best attainments by an accomplished mother.

Fifteen takes its perplexities very seriously and grieves without restraint over its sorrows. Never was there a greater mistake than to suppose that early girlhood is a season of unalloyed pleasure. To many girls it is a time of restlessness, of quicksands and reefs, of romantic dreams which bring only disappointments and of poignant pain to sensitive natures which are wounded because misunderstood.

The reserves of girlhood are an unfathomed sea. For no reason which she can explain, the young girl often withholds her thoughts and fancies from her parents and folds herself in secrecy, like a rosebud not yet ready to bloom. It may be that her mother, who is her natural *confidante*, has been so busy and so cumbered with outside service in the church and society, that she has lost her hold upon her child, and when this occurs it is a deplorable misfortune. For a daughter's first refuge should be her mother, her next best shield her father. Now and then it happens that a much occupied father understands his little girl in a subtle way uncomprehended by her mother. Her inexperience needs a guide, and she must be piloted over and across the perils which lie between her and the happy days awaiting her farther on. The two watchwords of her life are sympathy and freedom, and she needs both in equal measure.

Every young girl can not arrange her life as she desires. With severe endeavor and splendid self-denial some daughters of the mountain farm and of the city tenement secure a college education; but others must early begin to assist their families by their own toil. In the great shops of our cities, and in every factory town, scores and hundreds of very young girls go to their daily vocations and bring home their weekly stipend to help clothe and feed the younger children and to ease the load which hard-working parents carry. The accidents of circumstance do not materially affect the character of the girl of fifteen except that outside life and hard work as a rule mature her early.

Exposed to the rougher winds of fortune, to the greater publicity, she is not to be the less shielded, but rather the more, by her parents and friends. As a rule the mother of the young working girl is alive to the need of caring for her during her evenings and holidays and all honor should be given to women, themselves weary with long hours of labor, who mother their

young daughters as sedulously as do mothers who move in a different sphere, with homes of plenty and the ease of a long purse at command.

A room of her own, as tastefully appointed and comfortably furnished as possible, should be every young girl's retreat. Here she may enjoy the half hours for devotion which tend to the soul's growth, and may read and study and entertain a girl friend and be as independent of the rest of the family as she pleases. In this, her den, her nook, her bower, her special fancies may be indulged and her individuality find fit expression.

If a girl admit me to her room, I need no other interpreter of her character. Her daintiness, her delicacy, her fondness for art, her little fads and caprices are here revealed. Does she care for athletics, her room tells the story. Her mandolin or banjo, her books on the swinging shelf, her desk, her dressing-table explains her, for wherever we live we set our seal, and this unconsciously. The untidy girl keeps her room in a chaos and confusion: it looks as if swept by a small cyclone. The orderly and fastidious girl has a place for each belonging and puts it there without effort and without fuss. As for the room itself, it may be plain to bareness, or beautifully luxurious, a cell, or a shrine, it owes its grace or lack of charm more to its occupant than to its paper and paint, its bed and bureau, its rug and chairs.

When a mother can not give her young daughter a whole room for herself, she should at least contrive for her a little sanctuary, by means of screens and curtains. Some one spot where she may rest the sole of her foot, should belong to the young girl, if only a corner under the stairs, or a good-sized closet with a window and door.

With its delicate papering of rose-pink or robin's-egg blue, its furnishings in white, its rocking-chair, its table, its sheer muslin draperies, its simple engravings on the wall, its cups and saucers that she may give her chum a cup of tea or chocolate, the girl's room need cost little in money. All the good things in this world do not depend on gold and silver, nor need we resign our right to beautiful surroundings because we must keep a strict rein upon expenditure and have an eye to ways and means. Unless a young woman learns early to make the most of her little in hand, she will never be successful when she has a large sum in her stewardship.—Margaret E. Sangster, in the *Winsome Womanhood*.

Never Be Little Again.

Oh bring yourself down to your little one's grief
And give to his infantile troubles relief;
Don't turn him away with a word and a frown,
Though he seems like a cross he will turn to a crown.
The "mother boys" always have made the best men—
And they'll never be little again.

Don't spend all your time over fashion's demands,
Or over the heathen in far-away lands;
Tho' well in their way they can never compare
With the good you may do to the children you bear.
They may go from you, too, and you can not tell when—
And they'll never be little again.

It will not be lost, all the care you bestow,
When unto the years of discretion they grow;
They will be the kinder when you are grown old,
Your day will go down in a sunset of gold.
The reward of your toil it will come to you then—
But they'll never be little again.—Isabel Richey.

PROFESSOR RUDOLF EUCKEN, of Jena, discusses in the April-June *Forum* "The Present Estimate of the Value of Human Life." He traces the causes of the recent tendency to pessimism, but maintains that this conclusion is not justified.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

How May the Sunday-School be Kept "Evergreen?"

Doubtless you will decide long before I am through that a very green author was chosen for an evergreen subject. If so, we have one thought in common.

When we think of an evergreen Sunday-school, we think of one that has life, made so by the influence of the Holy Spirit. A school that draws its life from on high is not content to tread the same paths year in and year out, but believes in "expansion" in growing and absorbing all good, and making itself felt for good in the world.

The place of meeting does not necessarily need to be in some beautiful building, cleanliness and order being most essential. If the Spirit's presence abides there, the surroundings will be forgotten, for God has a way of his own in causing us to forget earth and earthly things and causing our minds to be fixed on him.

Since the main characteristic of an evergreen Sunday-school is life, a live set of officers and teachers must be forthcoming. The very best to be had should be sought after and chosen, not in haste but after due consideration and much prayer. The superintendent should understand the needs of a Sunday-school and be capable of devising ways and means beneficial to the whole body.

In addition to this the superintendent should be humble, full of faith and good works, one that can inspire officers, teachers, and scholars to higher and nobler things. Such a one will be filled with love for the work, and nothing short of success will crown his efforts.

Each officer should be willing to do his part, indeed much success in the school is measured by willingness of each member of the whole body. How grateful one always feels when asking some one to fill a vacancy for the day, to receive the response, "Yes, I will do the best I can."

It doesn't really seem necessary to say anything about teachers making a thorough preparation of the lessons from week to week. Of course it is expected they will acquaint themselves with all facts in the lessons, and by faithful attendance at teachers' meetings, come to a uniformity of thought, that no conflict may come in the teaching, and aside from this, they should delve for something bearing on the lesson not mentioned in the *Quarterly*. It will tend to hold and increase an interest. It should also be remembered that "Turning the logs makes a dull fire burn," and that "Variety is the spice of life." So occasional changes in the presentation of lessons and reviews prove beneficial.

Officers and teachers do not make the school by any means. They need the cooperation of fathers and mothers, such ones as will manifest an interest by their own and their children's presence. We deplore the lack of interest on the part of parents in Sunday-school throughout the church. What an increase of life they might give to an evergreen Sunday-school.

Some one has said that "Children are tiny feathers from the wings of love dropped in the sacred lap of motherhood." The innocents are sent from a law of love, and how sacred the task of caring for one of these little ones. Oh, the weight of responsibility that rests upon parents. The children are lent to us for a term of years, that we may develop all that is good and noble within them, indeed it is part of our life work to mold or mar, which shall it be? If we instill in their minds principles of truth, we also "will grow in grace and in a knowledge of the truth."

These little ones must be handed back to the Father at some time, it may be a few short years, more or less, and as the child is so the man will be, and how can we better prepare them for their homeward journey, than teaching them in their childhood,

to have faith in God the Father, and Christ his Son, and where can it be taught so well as in an evergreen Sunday-school. It is true they can be taught at home, but much good will be lost by lack of association and exchange of ideas.

All that will come may come, and should be made to see the stamp of welcome on the face of each officer and teacher. Careless or indifferent scholars should be made to feel that their absence is noticed with regret. They should be labored with, and we think it commendable to request the whole school to remember in prayer the negligent ones.

Remember at all times the efficacy of prayer; scholars pray for the teachers, teachers pray for the scholars, teachers and scholars pray for the officers, and the officers pray for the whole school, that the Holy Spirit may be the source of life or fountain-head from whence the school may draw its sustenance and prove itself ever green.

Examples in punctuality, cheerfulness, patience, kindness, enthusiasm, and a degree of firmness, should stand in bold relief before the school at all times. Onward and upward should be their aim.

Music is an important factor in Sunday-school and fortunate indeed if willing material for an organist and chorister may be had. Music has the power to uplift and draw all mankind nearer to their Maker. Since it is the language of emotion, the proper kind will often bring the good within us to the surface, causing us to forget for a time our trials and cares, bringing cheerfulness and good-will, which but prove as guide-posts on our journey of life.

What child or even "grown-up" does not enjoy marching to and from class work? And who shall say that it does not help to develop the keen sense the little ones already have of the law of order. Surely music helps to keep the school "evergreen."

We will speak of one evil that may creep in unawares and sap the life of the school. It is the deadly poison *envy*. We should remember that through envy Cain slew Abel, Christ our Redeemer was persecuted and cruelly hanged on a tree. Many similar instances might be mentioned, and we realize to our sorrow that much of it exists in our ranks to-day. We plead again, that you remember that prayer unlocks the doors of heaven, and this evil and everything conducive to its growth may be rooted up, and the Spirit of love planted instead, enabling us to keep the Sunday-school evergreen and by continuing in that love the evergreen features will manifest themselves.

After all,

We must not forget, that man is mortal still,
And evil sometimes comes against our will,
But if we bear and forbear with another
We'll work in unity and love together.
Now if we have aided any, we have done our part.
It was hard for us to make the start,
But by example to prove our teaching true,
We led by prayer, then wrote this unto you.
We hope from this, some thoughts you will glean
To prove your school an evergreen.

LOU G. MANN.

\$19.00 TO BOSTON AND RETURN \$19.00.

With membership fee of \$2.00 added, account of annual meeting of National Educational Association. Tickets will be on sale via the Nickel Plate Road July 2 to 5, inclusive, good returning from July 8 to 12 inclusive, without being deposited with joint agent. Additional limit to return not later than September 1 can be obtained by depositing return portion of ticket with joint agent and payment of 50c. for execution. Superior train service and excellent dining-car meals, on American Club Plan, ranging in price from 35c. to \$1.00; also a la carte service. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for time of departure of trains from Chicago and other detailed information.

16-6t 3

Letter Department.

Schmidt-Free Debate.

Pursuant to arrangement the above-named gentlemen met in the Brighamite hall, corner Payne and Belden Streets, Cleveland, Ohio, Monday eve, April 6, to measure the claims of their respective societies by the standard books of the church. The debate continued six sessions, three of which were given to the investigation of the Reorganized Church, and three to the claims of the Brighamite Church.

Elder E. P. Schmidt represented the Reorganization, selecting the undersigned for his moderator. Elder Free defended the doctrines of the Utah church, with Elder Walker as his moderator. The arguments began, continued, and closed without a third party as chairman. The propositions debated are as follows:

FIRST PROPOSITION

"Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the true church, and that its president, Joseph Smith, was, and is the true and legal successor of his father in church presidency, and that said church is in harmony with the teachings of the Bible, Book of Mormon, and Doctrine and Covenants, given through Joseph Smith, Jr., and also according to authentic history, in faith and practice." E. P. Schmidt affirmed; Elder Free denied.

SECOND PROPOSITION

"Resolved that the Church of Jesus Christ of Latter Day Saints, with headquarters at Salt Lake City, Utah, is the true church, and that Brigham Young was the true and legal successor of Joseph Smith, Jr., in church presidency; and that said church is in harmony with the teachings of the Bible, Book of Mormon, and Doctrine and Covenants, given through Joseph Smith, Jr.; and also according to authentic history, in faith and practice." J. R. Free affirmed; E. P. Schmidt denied.

Both disputants are young men, in fact just merging from boyhood. The grounds were canvassed very nicely by the Reorganized representative, and the claims of his proposition were doubly demonstrated; but the Utah men, who through rebellion inhabit the land of salt, do not yet see "when good cometh."

Nine elders of the Brighamite hierarchy attended throughout, and I doubt if the oldest has yet reached thirty years of age. The spirit manifested through them is arrogant, brassy, and impudent; the old, dark spirit of apostasy. How sorry I felt for those young men! Brought up under the blighting influence of corrupt leaders, envired by a dark and misty atmosphere, their entire life so far, gone wrong,—abnormal, wrong in most every relation, and they young, presents proof monumental that the *fountain* is impure, else the *stream* would be different.

Elder Schmidt knocked him out on every proposition, principal and subordinate, but they could not see it. Polygamy, Adam-god, and blood-atonement were publicly and persistently defended by these elders. Two reporters were on hand every session, and the *Plain-Dealer* and *Leader* were quite fair, especially the *Leader*. Reporter for this latter paper has a mind of his own, and soon held the right in a tilt with the Brighamites. Srs. Emma and Lyle Warnock, stenographers, were kind in assisting along the lines, and gave a decided advantage.

The debate was not largely attended, something like fifty to seventy-five people on an average, mostly members and friends of our church.

The Saints of Cleveland are sound in the faith, and established. The week's work was rounded up by two lectures Sunday by S. W. L. Scott, subjects, "Joseph Smith and his Work," and "Brigham Young and his Work."

Hopefully yours,

TOLEDO, Ohio, April 13.

S. W. L. SCOTT.

KAITANGATA, New Zealand, March 2.

Editors Herald: We renew our subscription to the HERALD for another year. We could not get along very well without it for it is the best paper we can get for general church news. I do not see how a Saint can take other papers and reject the HERALD and be in touch with the church, for I know we want all the food we can get. If I did not get the HERALD I could not have the spiritual life I now have, for it is the bread of life given to the children of the kingdom. Peter was told to feed the sheep and the lambs. But the scattered sheep, Saints, are fed by the church papers. I hope the Saints will look to church papers and leave other papers out if necessary.

We have been in New Zealand nine years and knew what it was to be alone until Brn. Tucker and Hanson came; then we had the gospel preached in the Spirit of the Master. We will have to meet persecution from the people until they know the difference between us and the Utah church. The best way to get the difference before the people is to go from house to house and give them tracts and talk with them. Take small ones first and then we can give them others. But if we sit in the house all day, and go out a little in the evening, I do not think we will do much in gospel work. We have to adapt ourselves to the ways of the people, not hold to the ways of another country. I have been here long enough to see the people and to understand their ways. Bro. G. R. Wells thought that visiting from house to house kept us more in touch with the Spirit of the Master. We hope to see the day that more will come into the church.

We wish the HERALD success, and that it will be in the hands of every Saint. May God bless the HERALD staff is the prayer of your brother,

THOMAS DIXON.

BRIDGEPORT, Washington, March 24.

Editors Herald: I have been trying for eight years to have the elders come here and preach the gospel. I have laid the foundation work of the gospel as best I can, by distributing what church literature I had. If the elders can come they will find plenty of work to do. I have had great evidences of this latter-day work. I hope conference can send an elder here. I have not heard one of our elders for a long time. I am in my eighty-second year. I ask the prayers of the Saints, and wish to express my love and respect for all the brethren and sisters.

Your brother,

J. W. WHITNEY.

COLUMBUS JUNCTION, Iowa, April 5.

Dear Herald: Bro. J. W. Peterson has been here and delivered six sermons with good liberty in the Reformed Church. Yes, in the Reformed Church, just think of it; two years ago they would rather had us mobbed than to let us use their church! But a great change has taken place since then; our bitterest enemies have become good friends.

When persecuted we endeavored to return good for evil, and so far as possible do unto others as we would have them do unto us; and in a great measure we were successful. The Presbyterian minister had some family trouble and was silenced; the Reformed minister left his little flock for a larger salary. The Methodists are the only ones that have a regular minister at present.

The attendance at our meetings was not what we would liked to have had, but those that did attend paid good attention. Some few were deeply interested, for with tears in their eyes they thanked Bro. Peterson for his sermons. At the close of the last sermon one old gentleman asked a few questions on baptism which Bro. Peterson answered to his entire satisfaction. As he went out of the church he said that was the best sermon he ever heard. Others expressed regret that the meetings had to close. Bro. Peterson went from here to General Conference.

Our prayers are that God will bless his people everywhere,

that they may be bright, shining lights, and that the honest in heart may be brought to Christ.

Bro. Roth our labor has not been in vain, for which we thank the Lord. I had a dream not long ago that I should make one more grand effort to get the gospel before the people here, and if they then rejected it I was to turn them over to Satan for I had done my duty. I made the effort, the above is the result.

Should any of the elders see fit to come this way we will give them a home, make them welcome, and try to get a place for them to preach.

Pray for us, dear Saints, that we may prove more faithful, and that we may fight on unto the end.

Your brother in Christ,
I. M. LANE.

TAWAS CITY, Michigan, April 4.

Editors Herald: We as a little band of Saints are holding up the banner of Jesus. We have many trials, but I know we must fight the fight of faith and be faithful to the end. When Jesus comes he will reward us and give us a crown of righteousness and we will have the pleasure of being with Jesus and God the Father. We must be faithful and please God and serve him with our whole hearts and minds.

We are building a church. I long to see it finished and ask God to help us by giving us health and strength to complete it. We are opposed by those who do not know the gospel. They say all manner of evil against the church, but we must expect it, for when Jesus was on earth his foes persecuted and crucified him for teaching the gospel to sinners. We know there is a class of people that loves darkness rather than light because their deeds are evil. I pray God the time will soon come that all the honest in heart will obey the gospel and live it and prepare to meet God. We all have a work to do and a soul to save.

I remain,
JOHN BELLINGER.

Editors Herald: We are still plodding on in London. Sometimes we get smiles, sometimes frowns; we don't please all, but we feel our heavenly Father is pleased, and that pleases us. The consoling thought we have is that God is our Father, and comes to our help when he sees we need him. We trust the weather will very soon enable us to take up open air work again. We are hoping for increase soon. We are trying to sow, knowing that the reaping time will come. May the Lord bless and direct his people to the end.

Yours in the one hope,
T. J. SHELDON.

* TULSA, Indian Territory, April 6.

Editors Herald: Since moving to Tulsa we have found a number of Saints who seem to be anxious for the spread of the gospel. We have plenty of material here to organize a branch, and we are hoping the president of this district will look after us. The Saints are anxious for some of the elders to visit us and preach a week or two. We can get a place, so there is no excuse.

I am so glad we are among the Saints who love the gospel, for it is meat and drink to my soul. There are one or two elders and one teacher living in the city, and others a few miles away. From what I have heard since I came here, I believe good results will accrue from efforts put forth if we are faithful. Several on learning we were Latter Day Saints have asked what our doctrine was and for literature to read, and the Book of Mormon also. I have given out several tracts, "The Latter Day Saints; Who Are They?" Two Methodist ministers are taking meals at my house, and they asked quite a number of questions concerning the Book of Mormon. I explained it and our position, and the differences between us and other denominations the best

I could, and made use of the opportunity to give them some tracts and the epitome of faith. They were very nice about it, but the results remain to be seen.

We hope before long to have a Sunday-school at this place. We must hold up our colors. We hope the elders in this part of the district or the missionary in charge will take this as a notice and make it convenient to come as soon as possible; the Saints will make them welcome. I have a son who desires baptism.

HELEN LOGAN SHERWIN.

OGDEN, Utah, April 11.

Editors Herald: I have just returned from Provo, Utah, where I was called by the sickness and death of Sr. F. L. Sawley. A boy was born to them about two weeks previous to this. For a while all seemed well with mother and son, and then came a relapse, and Monday we were called to administer to her. All was done for her that could be done, but she passed away the morning of the 8th, at about nine o'clock. The neighbors were very kind, and in our short service at the house the 9th, at three o'clock in the afternoon the Seventh-day Advent minister offered prayer, and their choir furnished the music. The brother of Sr. Sawley, Bro. Paxton, came from his home in Wheatland, and reached Provo the evening before her death. They took the body back to Wheatland, Missouri, for interment, a Sr. Atwood, of Independence, Missouri, who had been visiting friends in Provo, accompanying them and caring for the baby as far as Kansas City, Missouri. They expect to reach Wheatland some time to-night. May the Master comfort the mourners.

A. M. CHASE.

CLEVELAND, Ohio, March 30.

Editors Herald: The presence of a force of Utah elders in the city has recently stirred the question of "Mormonism" and caused it to receive more than usual attention and notice by the press. I am glad that the attention of the public in this city is being awakened to the fact that there is a material difference between us and the Brighamites, and that such distinction should always be recognized by every one who essays to speak or write on the subject of Mormonism.

100 Dent Street.

E. P. SCHMIDT.

From Over the Border.

Editors Herald: I came here yesterday, not to Bayfield exactly, but to a point about four miles north where resides a family by the name of Gliddon. It is right on the eastern coast of Lake Huron, the house not being much more than a good stone's throw from the bank which is from eighty to one hundred feet high and slanting.

I have come here to tell the beautiful story, a new place, all strange faces, a faith unheard. And in the early sun rays of this April morn I found myself in the encircling solitude of cedar's grandeur supplicating Him who lives for ever and ever. I felt the melting sweetness of his Spirit ever blessed as I sought him to be with me in my single desire to do nothing but good. About two weeks ago I was promised, by the divine Master, the guardianship of angel messengers and that I would be abundantly blessed in carrying out my long desire, which was to leave ruts of others, beaten paths, old roads, and go out among outsiders, on new ground.

Within two weeks I have made two openings, left people searching, reading, thinking. All of this will be useful to others if I return not to this field. It is my desire to be free from jealousy as to who does the reaping. It is evident there will be reaping done by some one at those points where fasting, prayer, walks—even in mud and rain—talks, and tracts have sown the good seed. Honesty is almost everywhere—more or less. Some of them are in the dark night of error. Some of them are guarded, overguarded by pious hirelings who care

more for their pocketbooks than their salvation. It requires an effort to reach them, but beaming love, the simplicity of the restored gospel, impartial attention to all will win its few.

Later. Since writing the above I have walked to Bayfield and back, eight miles, to learn the possibilities for an opening. It is an exceedingly interesting town with a population of about seven hundred I should judge. I inquired what churches were there. Was told that there were Methodists, Presbyterians, and Church of England, only the three.

"Are there no members of any other, besides these?" I asked.

"Yes," they said, "but not in town." They said there were people who held to the Dowieite faith or something akin thereto. I asked again if there were none at all living in the town who held either to Christian Science or Dowieism.

"Yes," one of them broke in at last. "I think John McCloud holds that way." Finding out very near where the gentleman referred to lived, I set out to the post-office, then to his place. I found a family of Highland Scotch whose readiness to entertain me and whose kindness to a stranger surpassed possibly my own expectations. I found them very religiously inclined, but dissatisfied with the town churches which they thought were not worthy of their money and devotion. They offered me lodging as well as the use of their house to preach in, all free. The former I thankfully accepted and, if I fail in getting a more public place, shall also accept the latter.

One can see herein the wisdom in following the counsel of the Master who said, when we go to a town or city, we are to inquire "who in it is worthy." I did this and, although I never saw the town before and the restored gospel was never heard there, the first house I went to I was received.

Of late I have been well received by the faith-healers. If I fail in finding any of them I inquire for infidels. Orthodox Christians will generally turn you away. There are more of them and they have men hired to poison their minds, to tell them who they may receive and who they may not receive. Take these other weaker classes who can not keep a preacher, they are more receptive. Bees always return to the same place till the sweets are exhausted or a better quality is obtainable somewhere else. In Clinton the Christian Scientists used me fine and I rather look to see it result in full obedience.

I hope to be able to warn Goderich, the county town, before our June conference.

My colaborer, A. E. Mortimer, left me two weeks ago yesterday. He is now I hope enjoying, for the first time, the General Conference, the society of minds and men of whom he has heard and read, but hitherto unseen by him.

ALVIN KNISLEY.

BAYFIELD, Ontario, April 7.

BAY CREEK, Michigan, April 14.

Editors Herald: I am still in the conflict and trying to press my way on to the work and prize of my calling.

We have quite a large branch here, and nearly all seem to be in the unity of the faith. The way seems bright and a harvest is expected soon. I was ordained a priest March 18, and on April 5 I had the privilege of leading my companion and another young sister into the waters of baptism. This completed my joy. It was long looked for, about five years; but God finally answered my prayer.

Last Sabbath my father baptized two more of our family, the mother and daughter. The mother has been wanting to be baptized for over a year but wanted her family to go with her, but they were seemingly uninterested except one daughter who had been baptized.

We ought to be the most thankful people on earth, but I sometimes think we are not thankful enough. It seems we ought to take the lead in everything, but I fear sometimes we are behind, especially when it comes to zeal. We have the

knowledge but not the zeal. I feel we will have to get it before we can enter Zion.

My whole aim is to do something for the cause, and help someone see the beautiful light that has made me all I am, and will make me all I expect to be. Pray for me and mine that we may at all times be found doing our duty.

JOHN A. DOWKER.

MALAD, Idaho, April 11.

Editors Herald: I became a member of this church nearly three years ago. I am thankful that one of God's servants came to show me the true light. I was baptized by D. W. Wight.

If God's people will strive to live upright before our heavenly Father, he will help us, if we are only humble and prayerful. Our heavenly Father has helped me in many ways, and I feel thankful to him for his goodness. I rejoice to-day that I am a Latter Day Saint, for this is the only true church of God. I ask the prayers of the Saints.

Your sister,

ANNIE RICHARDS.

POND CREEK, Oklahoma, April 14.

Editors Herald: I feel I could not do without the HERALD and other church papers, and receive the spiritual strength and knowledge so much needed by every Latter Day Saint. Many are seeking more light, and how can they hear without a preacher, and how can they preach except they be sent of God, and he that is of God will speak the words of God, will teach all truth—the old Jerusalem gospel, the only plan of salvation whereby man can be saved in the kingdom of God. Paul says if any man preach any other gospel, let him be accursed. Though we or an angel from heaven preach any other gospel, let him be accursed.

Saints, there is a great responsibility resting on those who are children of the kingdom. They should warn their neighbor; keep plenty of good literature to give to make the gospel plain to those who are seeking light. I am trying to do what I can to get the angel's message before the people. I have given out a good deal of literature, and talked with a great many. If we could get the people to see we are not like the Utah church, and show them by scripture and history that there has been an apostasy, their minds would be more open to receive the truth. I met a lady not long ago, and in conversation with her on spiritual things, she told me of seeing the Savior in vision, and several other visions. She made the remark she wanted the highest glory, she did not know I was a Latter Day Saint. She and husband are Methodists, and seeking something higher. I told her my experience was much the same as hers when I was in the Methodist Church, and I kept seeking light until the Lord led me on to receive the restored gospel in this the latter day. I then told her how I came to obey the gospel; explained many things to her and gave her the Book of Mormon and some other literature, and tried to explain my belief to her. She afterwards said that if she belonged to this church she would want the name changed on account of the way the Utah people had done. I told her no, we would not change our name, for it had been given of the Lord, and we are the original church. Several other ladies are reading our literature.

If there are any of the Saints who have not had a knowledge of God's love and the gospel, let them seek it with prayer and faith, living worthy to receive it and it will not be in vain. God says, "Draw nigh to me and I will draw nigh to you." It takes constant prayer and watching, for the flesh is weak. "Let him that thinketh he standeth take heed lest he fall." Keep the Word of Wisdom, keep the celestial law, keep our bodies pure, that the Holy Spirit may dwell in us, and the destroying angel will pass us by when the plagues come upon the earth. How will we feel when the angel shall sound his trumpet and reveal the secret acts of men and the thoughts and intents of the heart?

My heart rejoices when I read of so many coming into the

church; also of the gifts of the Spirit in prophecy to the Saints that Christ would soon appear. Truly the time is near.

I ask an interest in the prayers of the Saints that my children may be speedily brought into the kingdom, and that we may all be faithful and partake of celestial glory. My husband is working at Morrison, Oklahoma. He is a carpenter. We hope soon to have a home among God's people, where we can be taught in a more perfect knowledge of the Lord. If any of the elders or Saints are passing through here, please stop off and see us. We live in the northeastern part of the town. Several families of Saints live near town.

Your sister,

MRS. EFFIE J. McCULLOUGH.

SOUTH PITTSBURG, Tennessee, April 5.

Editors Herald: I appreciate the weekly visits of your paper very much. It gives me comfort to read the good, spiritual letters contained in its pages. I have been a member of this church over two years and have never regretted the step taken. I was shown the light through the efforts of Bro. Jacob Gross. I was a Methodist and quite prejudiced against this work; but I thank God that Bro. Gross in his kindly way was able to show me the light. I expect to do more for the Lord in the future than I have in the past. We did have a branch here, but it is disorganized now on account of Bro. Gross moving. He has done what he could for the work here.

I have been over some of the Northwestern States visiting some of the Saints; met Bro. and Sr. Shaw in Kingsley, Iowa, who are fine Saints and doing well. I was looking up a location. I would have stopped over at General Conference had I not been so early in the season.

I have a wife and four children but I am the only one that belongs to the church. Saints, pray for me that I may hold out faithful so that by my godly life I may be able to bring them to Christ.

L. A. HOLLAND.

Miscellaneous Department.

Conference Minutes.

Eastern Maine.—Conference convened at Jonesport, March 14, in Union Church, C. H. Rich and U. M. Kelley presiding, E. M. Walker, secretary. Branches reporting: Olive 150, Indian River 82. Ministry reporting: C. H. Rich, Uriah Kelley, F. P. Smith, Alonzo Beall. Bishop's agent's report audited and found correct. C. H. Rich was chosen delegate to General Conference. Officers elected: U. M. Kelley, president; E. W. Wilson, secretary; U. M. Kelley, Bishop's agent; F. P. Smith and Alonzo Beall, auditing committee for one year. Resolved that the conference of the district be held semiannually. The president was instructed to appoint two-day meetings in the district. It was decided to hold a special conference at Beall's in June. Eugene Brann was ordained an elder. Adjourned to meet in August.

Alabama.—Conference met with the Flat Rock Branch, April 11 and 12, 1903, at 10 a. m., Elder S. D. Allen presiding. Ministry reporting: J. G. Vickrey, W. S. McPherson, J. A. Amerson, W. D. Clark, J. R. Harper, G. O. Sellers, G. E. Wiggins. Branches reporting: Flat Rock 54, Pleasant Hill 160. Bishop's agent reported: On hand last report, \$112.50; receipts, \$150.00; on hand, \$97.50. Audited and found correct. Tent committee reported cash and subscriptions received, \$40.25. The appointment of Bertha D. Harper as assistant historian was ratified. Adjourned to meet at Lone Star the first Saturday and Sunday in August.

Convention Minutes.

Alabama.—Met in mass-meeting with the Flat Rock Branch, April 11, 1903, at 3.30 p. m. Superintendent J. S. Wiggins being absent, Bertha D. Harper was chosen to preside; E. W. McCall, secretary pro tem. Reports from Lone Star and Pleasant Hill Schools were read. The latter was referred back for correction. The following officers were elected: E. N. McCall,

superintendent; Bertha D. Harper, assistant superintendent; L. G. Sellers, treasurer; O. M. Sellers, secretary. Adjourned to meet with the Lone Star Branch, Friday, at 3 p. m., before next quarterly conference.

Standing High Council.

The Council met at the call of the president, April 8, at the home of Bro. Frank Criley, Independence, Missouri.

Eight sessions were held, marked by earnestness to the labors of the Council, and a spiritual unity comforted and confirmed the work done.

Counselor Charles Derry sent his resignation to the General Conference, and Counselor Charles E. Butterworth submitted his resignation to the Council. These resignations were accepted.

Counselors Calvin A. Beebe, James H. Peters, and John Chisnall being absent, the five vacancies were supplied by selecting High Priests Robert C. Longhurst, John M. Terry, Charles J. Hunt, Joseph A. Tanner, and Albert Carmichael.

Counselor John A. Robinson died April 12, 1902, and no session of the Council until April, 1903, the secretary was directed to prepare memorial expressing to his family our regards and sympathy.

Because of the serious and fatal illness of the wife of Counselor James C. Crabb, he was excused after the first session.

The president nominated High Priests Temme T. Hinderks and Joseph A. Tanner to fill vacancies. These brethren were ordained in open conference on the 14th.

The following case was carefully and patiently considered:

Buffalo Prairie Branch vs. F. Needham and E. W. Hutchins, for unchristianlike conduct; on appeal. F. Needham for self and E. W. Hutchins, appellants. From decision of elders' court before F. M. Sheehy, John Midgordon; Bishop E. L. Kelley present.

This case came on for examination before the High Council, sitting at Independence, Missouri, April 8, 1903, at 10 o'clock a. m., notice of such sitting having been duly given in the SAINTS' HERALD.

The Council was duly called together on the day named and at the time set; and the examination begun. The statement of appellants, the record of the trial court, with the decision of said court, with the action of the branch thereon, being duly presented and examined, with all documents filed in the case.

Appellants not appearing; C. L. Holmes and M. B. Holmes on behalf of the branch.

The Council sat from time to time and finished its examination of the statements and evidence submitted; April 15, 1903.

After such hearing the President delivered the opinion that the parties had been labored with so far as they would permit such labor to be done, that the evidence submitted was sufficient to establish guilt. He therefore gave as his opinion that the decision of the elders' court should be affirmed. Decision of the elders' court therefore affirmed.

Done at Independence, Missouri, April 15, 1903. (Signed.)

JOSEPH SMITH, }
R. C. EVANS, } Presidents.

Attest: Opinion and decision of the President confirmed by the unanimous vote of the Council.

ROBT. M. ELVIN,
Secretary of Standing High Council.

Informal Council.

An informal council of the First Presidency, Traveling High Council, the Bishopric, and the Quorum of High Priests was held on the evening of the 14th in the lower auditorium of the stone church, Independence, Missouri, for the consideration of the condition of the work in branches and districts, and the appointment of high priests to pastoral labor. The object of this meeting was that a mutual understanding might obtain, so that all may work together for the uplifting and permanently establishing the cause of Christ, wherever the standard of the gospel shall be planted.

The following brethren spoke freely and earnestly upon topics of interest: F. G. Pitt, A. H. Parsons, William H. Kelley, G. T. Griffiths, R. May, J. S. Snively, J. Luff, R. M. Elvin, W. A. McDowell, G. H. Hulmes, F. M. Sheehy, E. L. Kelley, A. McCallum, M. H. Bond, A. White, Heman C. Smith, R. S. Sal-yards, J. D. White, J. B. Carmichael, and Joseph Smith.

Excellent feeling manifest throughout the session.

On motion, adjourned.

JOSEPH SMITH, President.
ROBT. M. ELVIN, Secretary.

The Saints' Herald.

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Wanted.

The Quorum of High Priests has directed the publication of a new and alphabetical list of names and addresses of our membership. Will each member please send me immediately his permanent address. Be prompt, brethren, that we shall not be hindered in our work.

Your servant,

ROBT. M. ELVIN, Secretary.

Box 224, LAMONI, Iowa.

Conference Notices.

Conference of the Eastern Iowa District will convene with the Green Valley Branch, near Onslow, Iowa, May 23, 1903, at ten a. m. Send all reports to Florence Green, Onslow, Iowa. Any one coming on trains to Onslow will be met, if they will notify O. E. Green, Onslow, Iowa. Florence Green, District Secretary.

London District conference will convene with the London Branch, in Bow Common Lane, May 2 and 3. Opening session eight p. m., Saturday. All ministry and branch reports should be in hands of secretary at least three days before conference convenes. Address J. A. Kemp, 56 Churchbury Road, Enfield, Middlesex. T. J. Sheldon, district president.

Convention Notices.

Eastern Iowa District Sunday-school convention will convene May 22, with the Green Valley Branch, near Onslow, Iowa. Any one coming on the trains to Onslow, please notify O. E. Green and they will be met. Florence Green, Secretary.

The Massachusetts District Sunday-school association will convene in Providence, Saints' Church, Bellevue Avenue, Saturday, May 9, at 2:30 p. m. Ora Holmes Whipple, Secretary. Diamond Hill, Rhode Island.

The Massachusetts District Sunday-school association, and the Religio association will hold a joint session at Providence, Rhode Island, May 9 and 10. It is desired that a full delegation may be had from each of the several branches, and wish that they might make a special effort to be on hand at the meeting at half past two on May 9, as this is the first session for the Religio, and the election of officers for the ensuing year. All reports should be in early. M. C. Fisher, President Sunday-school Association; Ruth M. Sheehy, President Religio Association.

Died.

ERVIN.—Bro. Jesse Ervin suddenly passed away on April 2. A widow and six children mourn. Five in Christ's church, one not. Baptized in 1872, he was "faithful ever." At about 10:30 the morning of his death his wife said, "Take a nap." Before eleven o'clock she went in and found him sleeping a lifeless sleep. A telegram called Elder Forscutt from Independence. He came and conducted the services of a very large funeral on April 5. Both city papers eulogized the deceased in glowing terms. He had said in prayer service, "Sometime I shall be found unexpectedly dead, but I am ready to go."

HALL.—Sr. Hilga Hall, wife of Elder John Hall, at Salt Lake City, Utah, March 31, 1903, of inflammation of the bowels. She was born at Orebro, Sweden, June 20, 1872; baptized February 6, 1901, by D. W. Wight. The death of our sister is particularly sad, she having scarcely reached the prime of life, and leaves husband and six little children, the eldest of whom is not yet

twelve years of age, and the youngest a babe only five days old. She was a kind, loving wife and mother, a faithful Saint, and was beloved by all who knew her.

FRAZIER.—At the "Saints' Home," Lamoni, Iowa, April 8, 1903, of hemorrhage of the lungs, Sr. Elva Frazier, aged 32 years, 11 months, and 16 days. She had dwelt in the "Home" over two years, and was loved because of her gentle nature and her willingness to do anything that she could to assist others. She suffered many years and her death was very sudden. Her parents are dead, but she has brothers and sisters in Carroll County, Iowa. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. C. I. Carpenter. She was baptized in 1891, by Bro. H. O. Smith.

KAHLER.—At Manteno, Illinois, March 28, 1903, of heart failure, Mrs. Louisa C. Kahler, aged 61 years. She was born at Montezuma, Indiana, August 25, 1841; married to Joseph C. Kahler December 8, 1859. To them were born seven children, two dying in infancy. She leaves a husband, five children, thirteen grandchildren, a sister, and two brothers to mourn. Was baptized May 15, 1870, at Wilton Center, by E. C. Briggs, and remained faithful until death. Funeral services at the Presbyterian church in charge of Reverend Goff.

ELLIS.—At Llanelly, Wales, January 23, 1903, Nora Gwendoline, infant daughter of Bro. and Sr. Henry and Bodina E. Ellis, aged five weeks. Funeral in charge of F. J. Pierce.

SMITH.—Emma McCready Smith was born February 27, 1849; married to Clark Smith September 1, 1873. To them were born five children, two having preceded their mother to the other shore. She leaves two sons, one daughter, and an aged husband to mourn. She united with the Church of Jesus Christ of Latter Day Saints April, 1900, and remained a faithful member until the day of her death, April 13, 1903. Funeral at the Shuck Schoolhouse, near Richmond, Oklahoma Territory, by Elder H. F. Durfey, assisted by Elder Shuck of the Disciple Church.

SAWLEY.—At Provo, Utah, April 8, 1903, of blood-poisoning, Sr. Mary Rebecca Paxton Sawley, wife of Elder F. L. Sawley, and daughter of Elder Ethen and Mary W. Paxton, departed this life, leaving a two weeks old baby boy and a sorrowing husband to mourn, besides many other relatives. Last May she left home and loved ones and accompanied her husband to his mission field. She was born February 27, 1877, near Wheatland, Missouri; baptized September 13, 1896; married F. L. Sawley February 2, 1902. Thus a pure life and a loved one has gone from among us. Funeral services by Elder W. H. Mannering.

CRABB.—After an illness of five days, of pneumonia, Sr. Charlotte Ann Crabb, wife of Elder J. C. Crabb, died April 15, 1903, at Independence, Missouri, aged 59 years, 6 days. She was in attendance at General Conference with her husband. She was baptized May 26, 1862, living a devoted, self-sacrificing life until death. She was the mother of thirteen children, eight of whom survive. Her's was a noble life, a worthy example as wife, mother, neighbor, and Saint. Funeral service at Saints' chapel, Little Sioux, Iowa, April 16, by Elder J. F. Mintun.

The April number of the *North American Review* is notable for the variety and the timeliness of the topics with which it deals. A handsome portrait of Mr. Henry James, the author of "The Ambassadors," the novel now appearing in the *Review*, is given as a frontispiece to the number. Mr. Hamilton W. Mabie contributes an appreciative study of "The Work of Mrs. Humphry Ward." Benjamin Taylor discusses "Shipping and Subsidies." Mark Twain closes his critical examination of Christian Science with an article entitled "Mrs. Eddy in Error." An American Business Man answers in the affirmative the question, "Is the Monroe Doctrine a Bar to Civilization?" Professor Goldwin Smith, reviewing Mr. A. F. Pollard's recent work on Henry VIII, presents "A Gallery of Portraits" of some of the leading personages connected with the reign of that bluff monarch. Lloyd Sanders expounds the Mohammedan law relating to "The Sultan and the Caliphate." Five distinguished American painters, T. W. Dewing, Childe Hassam, Robert Reid, Edward Simmons, and J. Alden Weir, unite in paying an enthusiastic tribute to the late John H. Twachtmann. J. H. Hollander, Professor of Finance in John Hopkins University, points out the relation which should exist between "Political Economy and the Labor Question." Doctor Gilbert Reid calls attention to "The Unsatisfactory Outcome of the Chinese Negotiations" and the reason for it. J. Charlemagne Braque sets forth the "French Side of the Newfoundland Difficulty." C. H. Stevenson describes the origin and the aims of "The United States Fish Commission. Erastus Wiman enlarges upon "Canada's Growing Commercial Independence." Mrs. Clarence H. Mackay contributes a drama entitled "Gabrielle: A Dream from the Treasures contained in the Letters of Abelard and Heloise," and the number closes with the fourth part of Mr. James's novel, "The Ambassadors."

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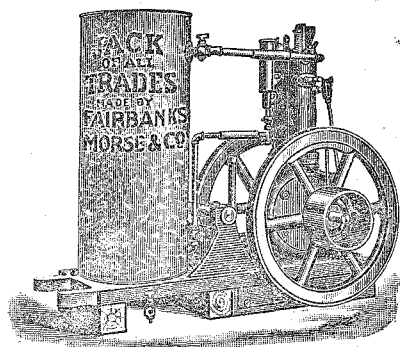
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, April 29, 1903

Number 17

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH	EDITOR
Fred'k M. Smith	Associate Editor
Joseph Luff	Corresponding Editors
F. M. Sheehy	

Editorial.

"THE ANTI-MORMON WORK."

The following appeared in the *Christian Standard* of April 25, under the above caption, and signed by John T. Bridwell, of Trimble, Ohio.

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PROFESSOR WILLIAM HOLMES, of the Bureau of Ethnology, Smithsonian Institute, reports finding a remarkable sample of aboriginal mining in Franklin County, Arkansas. He says that of the twelve aboriginal mines in the United States which he examined, the Arkansas mine is the most extensive and wonderful. Professor just recently returned to Washington from his Arkansas trip. The mines were worked in a black hematite ore, "almost as hard as iron itself, and in some places the tunneling was seven or eight feet high by five in width. Large quantities of stone sledge-hammers were found in the tunnels, there being thirteen hundred in one pile which had been thrown together by the present-day miners in passing to and fro from their work.

The Reorganized Church of the Latter Day Saints are much exercised over the organization of the Anti-Mormon Association of the Churches of Christ. Since the Omaha convention their pages have given a great deal of space to that movement. More than any other religious body, they appreciate its importance, and they are now putting forth every effort to anticipate anything that the Association may do against them.

Their interest justifies the following claims of the men who are appealing to the disciples to aid them in meeting this delusion:

1. That the active and aggressive propoganda of the elders depends for its success on their ability to find and debate with men who know nothing of the teaching and history of Mormonism. In the present generation they are eminently a controversial people, and their successes are gained in communities where religious controversy flourishes, and the people and preachers know them not.

2. That they are at the greatest possible disadvantage wherever they are met by a man who understands them and their methods of work. The "Saints" would far prefer not to meet the men who are at work in the Anti-Mormon Association. They anticipate defeat in any such contest.

3. If the church will do its full duty in the matter, we can solve the Mormon question. I am in receipt of a letter that says of the Utah field, that the sects are unable to do anything, but if we enter the field, and present the truth in a spirit of love, much can be accomplished. The letter was written by an ex-priest of the Salt Lake church.

Little has been said in our own papers about this work since its inauguration. The time has come for us to bestir ourselves, and show the followers of Joseph Smith that we are so much devoted to the Lord Jesus Christ, the one and only Savior, that we will do all in our power to save them from the blighting effects of putting a false prophet and his revelations between the believer and the Christ. Mormonism is as destructive of true Christianity as Mohammedanism. This is as essentially a missionary question as the conversion of Turkey or the South Sea Islands. The imperative necessity for action arises from the fact that this paganism is in our own land and at our very doors.

The foregoing statement of Mr. Bridwell indicates quite clearly the peculiar animus of the movement which he chooses to call the Anti-Mormon Association of the Churches of Christ; it abounds in errors and misstatements.

1. The Reorganized Church is not "much exercised" over the organization of that particular association; and only upon the fact that it is a part of the general onslaught that has been made by sectarian animosity

upon the faith and doctrines of the church which the Reorganized movement represents. Nor is the Reorganized Church putting forth any more effort to anticipate what the association referred to may do against it, than it has been all the while doing to meet the attacks of similar character with which it has been long familiar.

2. The success of the Reorganized Church has no sort of dependence upon the seeking for and finding men unacquainted with the history of the church and its faith. The elders are not seriously endeavoring to secure the opportunity to debate. Debate is usually thrust upon them by just such men as are engaged in the Anti-Mormon Association.

The very name of the association is indicative of their purpose and intention, which are to endeavor by all means in their power to overthrow "Mormonism." And, in their zeal to do this, they forget to be Christian whether they belong to the "churches of Christ" or not.

It is true that the Reorganized Church is composed of "controversial people." They have been forced into this attitude for two reasons: First, their faith enjoins it upon them to "be ready to give to every man a reason for the hope that is" in them. Second, because they have been constantly attacked by men who have constituted themselves guardians of the people's consciences and have urged wordy warfare upon them.

One of the reasons for the formation of this Anti-Mormon Association is given in the closing sentence of paragraph number one of the foregoing articles, and at the same time the same sentence is a sufficient denial of the statements of number two.

If the successes of the Reorganized Church "are gained in communities where religious controversy flourishes," it shows that either their truths are better than are those of the men who oppose them; or that the methods employed by their opposers are of such a character as to turn the minds of the people against those methods. This sentence also shows that in those communities where the freedom of religious controversy is enjoyed "Mormonism" as advocated by the Reorganized Church has nothing to fear from the Anti-Mormon Association, or its allies.

This statement that the Reorganized church gains its successes in places where religious discussion is held freely is an unintentional compliment to the ability of the elders of that church, an admission of the soundness of their doctrines, and a confession of the good sense and honest mindedness of the dwellers in such places, or it is a deliberate insult to the fair mindedness and common acuteness of the community, as also to its ability to take care of itself.

Is it because those of this Anti-Mormon Association have met the elders of the Reorganized Church in discussion, and that such discussion has been followed by accessions to the ranks of that church, that this

league has been formed; and does that form a part of the hostility against Mormonism?

3. The assertion that the "Saints," referred to in paragraph two of this article "anticipate defeat" in contest with members of this Anti-Mormon Association, is a misstatement if it was intended to apply to elders of the Reorganized Church. No such fear has ever held one of those elders from accepting fair propositions, or engaging in a frank interchange of views before the public.

Efforts have been made to put the elders of the Reorganized Church to disadvantage by those who thought they knew them and their work; and it may be that such effort has been successful in some instances; but in the outcome untruths, false assumptions, and improper methods employed against the gospel teachings of these elders have fallen to the ground powerless, or returned upon their antagonists to their discomfiture. We are not aware that any discrimination against "men at work in the Anti-Mormon Association" had been made by the elders of the Reorganization.

4. We suppose that "the church" referred to in paragraph three is intended to be applied to the church of which Mr. Bridwell is a characteristic member; and it is possible that he intends to include in that word "church" all "the churches of Christ," indicated in the opening statement. The letter referred to as received from "the Utah field," carries the idea that "the sects" have failed to accomplish anything in Utah; the supposition being that it means in reclaiming the people from "Mormonism." We do not enter the field of controversy in defense of the "Mormon" church in Utah. That church has able men to look after its own positions, and we leave them to make their own fight against the Anti-Mormon Association. But we venture the assertion that "if the church," to which reference is made as to "its full duty in the matter," will gather its shekels and put them into the hands of Bridwell and company, the same shekels will be squandered in just as vain an effort as the "sects" have made in the past. The men who will solve the "Mormon problem" will need to labor in a different form of love than is likely to be manifest in this later association. "Much" may "be accomplished" but it will not be the emancipation of Utah's Mormon devotees. We predict for such movement if undertaken a splendid failure.

Mohammedanism did more for the land and the people where it rose and flourished than this anti-Mormon league will ever do in its time and period of existence.

Joseph Smith and the revelations given of the Lord through him have raised no barrier between the faithful believer and his God. Mormonism may be destructive of false conceptions of "true Christianity," or of Christianity as understood by the Anti-Mormon Association; but that it has struck a

blow at the supremacy of Christ Jesus as the Savior of the world, speaking for the "Mormonism" presented and advocated by the Reorganized Church of Jesus Christ of Latter Day Saints, we emphatically deny.

QUESTIONS AND ANSWERS.

Is it the duty of the teacher to visit the Saints from house to house in his branch?

The teacher is not the visiting officer of the church, only as he is requested by the priest to assist him, or is designated by the branch to do it, and is willing, in which case he should do so.

EXTRACTS FROM LETTERS.

Under date of April 19, Mary Johnson writes from Laporte, Michigan: "I love to read the HERALD and *Ensign*. I sent for Bro. Sutton while I was sick, and he came and laid hands on me, anointing with oil in the name of the Lord, and I can testify I received a blessing. How thankful Saints should be to receive so many blessings from the Lord. I have forgotten Sr. Jane Heaton's address, so I wish to acknowledge the receipt of *Autumn Leaves*; also a bundle of *Hopes*. I send my HERALDS, and *Ensigns* to others hoping they may do more good."

T. J. Sheldon in a recent letter wrote from London, England, as follows to Bishop Kelley: "In London we are in need of finances. We are trying very hard to open up the work in new localities, and we need money for hiring halls, etc. If the missionaries here had bicycles much more could be done. Send your contributions to Bishop E. L. Kelley, Lamoni, Iowa, U. S. A., or to Bishop Thomas Taylor, 68 Bristol Road, Burnbrook, Birmingham, England. State whether your donation is for bicycle or for the general mission expenses in London. Brother, sister, spare a dollar if you can; we want to get the gospel before 'London's millions.' How much can you do to untie our hands? London has six million inhabitants. Christ died for every one." We publish this extract from Bro. Sheldon's letter at the suggestion of Bro. Kelley. What can you do for London?

EDITORIAL ITEMS.

A new exchange which is reaching our table is *The Smiths*, "a magazine for people named Smith." It is published by Smiths, edited by Smiths, and its contributors are Smiths.

The electric passenger-cars now being used on the Chicago, Elgin, and Aurora electric railway are designed and built to maintain a speed of seventy miles per hour and upward. Where will the speed limit stop?

We often have requests to publish a remedy for cancer. We therefore publish in another column a "cure" which has appeared in our columns before.

In *Household Words*, a magazine published in London, England, issue for March 21, Bro. J. W. Rush-ton has an article on "Polygamy and the Latter Day Saints," in which he shows the true Latter Day Saint Church never believed nor taught the practice of polygamy. *Household Words* is a magazine founded by Charles Dickens.

The May number of the *Arena* contains a symposium on "Mormonism and Polygamy," in three parts. The first part is by Joseph F. Smith, of the Utah church, the second is by President Joseph Smith, of the Reorganization, and the third is by James T. Bridwell, of the "Anti-Mormon Missionary Society." The symposium thus sets forth the subject from three distinct viewpoints.

We have received a fac-simile copy of the first number of the *Wireless*, a daily sheet published at Avalon, Santa Catalina, an island in the Pacific Ocean, off the Southern California coast, in latitude thirty-three and one half degrees north, longitude one hundred eighteen and one half degrees west. The news published by it is received daily by wireless telegraph, whence its name. It is said to be the first newspaper in the world publishing sure-enough wireless telegraph dispatches. The system used is not the Marconi system and has no connection with it, says the *Los Angeles Times*, the projector of the *Wireless* enterprise.

The daily press for April 24 contained a dispatch from Berlin to the effect that the governments of Prussia and the grand duchy of Mecklenburg have decided to expel "Mormon" missionaries, because they are "propagating a form of religion incompatible with the laws of the State and public morals." The despatch also states this will affect one hundred forty-five missionaries in Germany and ninety in Prussia.

By letter from Bro. Peter Anderson, Porsgrund, Norway, we learn that the Scandinavian edition of the Book of Mormon will be ready for mailing sometime about the first of July. They are at work printing it now. Scandinavian Saints who desire to secure a copy of it can place their orders with the HERALD Publishing House. Bro. Anderson writes that it will be neat work and quite cheap, although it will cost more than at first calculated.

By the *Enterprise*, of Dow City, Iowa, issue of April 24, we note that on April 18 John R. and Serelda Rudd celebrated their golden wedding. The occasion was celebrated at the home of their son, D. M. Rudd, and many friends and relatives assembled to do honor to the occasion. The HERALD extends congratulations.

Original Articles.

CHARITY.

The greatest of these is charity.—Paul.

Charity is the pure love of Christ.—Mormon.

Love is our highest word, and the synonym of God.—Emerson.

There are thousands of Saints who ardently desire the success of the gospel work. They are anxious to have their relatives, their friends, and all their acquaintances come under its influence. They are conscious that the gospel has been to themselves a source of supreme blessing, and they wish its benign effects to spread everywhere until all mankind shall taste the good it brings. This desire is good. It is itself one of the most precious effects of the gospel.

But the gospel influence does not stop with the desire that others shall share its blessings. Its power translates the desire into action. Effort is made to bring the gospel light to bear upon the minds of those in whom there is an interest. This is one of the first effects manifested by the one whose own life has come under the power of the gospel. With the desire to aid others to see the light there arises the wish to be qualified for that work. One instinctively feels that certain qualifications are necessary to enable him to do this effectively. This feeling is in harmony with the teaching of the word. In the revelations of God we read: "Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted to his care."—Doctrine and Covenants 11:4.

Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.—Doctrine and Covenants 3:1. Doctrine and Covenants 4:1 twenty-sixth edition.

It will be noticed that among the qualifications enumerated in these quotations it is enjoined that a man must be full of love, that among other things charity and love, with an eye single to the glory of God, qualifies him for the work. Many other scriptures abundantly confirm the sentiment that charity, or love, is a leading factor in bringing to pass the salvation of men. It was love that prompted God the heavenly Father to engage in the work of man's redemption: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

"In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:9, 10.

It will be seen from these statements that the Lord possesses in a rich degree one of the chief qualities that he enjoins upon those who would assist in gospel work; in fact so strongly is he endowed with this quality, that the apostle expresses it in the words, "God is love." And this love of his it is which makes gospel work possible. It shines through it and gives it force and power. It attracts the honest and innocent, and fills the soul with joy and peace. Thus it satisfies the longings of the spiritual nature, and endows the heart with a divine content. It stills those cravings of the inner man which David referred to when he exclaimed: "As the heart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for to see God, for to see the living God; when shall I come and appear before thee, O God?"—Psalms 42:1, 3, I. T.

All sincere and genuine love is characterized by a willingness, a disposition to make sacrifices for the sake of that which is loved. The love of God for the world disposed him to undergo the sacrifice of his Son in order to secure its redemption from sin and its penalties. It was this that moved him to send the Christ into the world to be the propitiation for our sins. This is what moved the Savior to give himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. This is the kind of love that must move those who would assist in this work if their assistance is to avail anything. They must be full of that love that will prompt them to make all needful sacrifices to fulfill the demands of the Lord upon them. All sacrifices required by the work will be free and spontaneous on the part of the one whose heart is full of love to God and man.

Where love prevails service will be rendered with pleasure and without compulsion. From this it will appear that love is an essential of real freedom, and that where love is lacking liberty is lost. All forms of slavery indicate the want of love. No one who loves another will hold that one in the toils of involuntary bondage. True love itself is free; it can not be constrained. It is spontaneous in its action, and compulsion perverts and degrades it. Thus all free service is loving service; if love be absent the service is not free in the highest sense. We conclude then that true gospel freedom is inseparably associated with love.

Love is pure. And because it is pure it purifies the

heart of the one who is affected by it. All acts performed under the influence of love are pure in motive. Love drives unclean thoughts from the mind, but cherishes sentiments of purity. When allowed full and permanent sway it purifies the entire life and character. Nothing unclean or unholy can enter where love abides continuously.

Love is an element of genuine power. It strengthens a person for the performance of disagreeable duties. When it goes wrong it nerves his friend to admonish him concerning his fault, but also gives him power to do so in a kindly manner, and makes rebuke effective. It makes it possible to reach the better part of man's nature and administer correctives that otherwise would not be received. It stimulates a person's latent powers and sets in action hidden forces that might otherwise remain dormant. It gives virtue to faith. Without it faith is unprofitable, only a negative quality. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

DUNCAN CAMPBELL.



AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 23.

BY EDMUND C. BRIGGS.

Friday, February 3. I visited Bro. Phineas Cadwell; he is very friendly to me and has faith in the gospel, but is influenced by Bro. Adams, and is darkened in mind in relation to authority in the church. His wife is real lady-like in appearance, and I am informed very prejudiced against the Saints, though a very devoted Baptist. He loves her and no doubt feels like Watts when he said, "Suffer not beloved study to prejudice your mind so far as to despise all other learning."

Sunday, February 5. I held services in the schoolhouse. Only eight came to the meeting. Subject, the government of God and the disorganization of the church and the evidence we have received of its reorganization, and of the promises that one of Joseph's sons will be called of God to take the presidency of the church. I gave liberty for remarks and Bro. Adams took great exception to my discourse, and argued that the blessing of Joseph referred to in the revelation where it says in thee and thy seed shall the kindred of the earth be blessed referred to Joseph and Jesus Christ. His spirit is very much wrought up against the position taken by the Reorganization.

Bro. Cadwell had his eyes opened quite fully to the sophistry of Bro. Adams, but more especially to the bad spirit manifest in his opposition to our views on lineal priesthood, which we hold is in general to all, who are called of God, but especially holds good to

the highest officer in the church, as it had been confirmed to Joseph by an oath as it was confirmed to Abraham.

I have had a very pleasant visit with Bro. and Sr. Cadwell. She is a very intelligent and brilliant woman to converse with, though not a member of our church, a good consistent Baptist lady, loved by all who are acquainted with her, and I believe will yet be a defender of our blessed hope in Christ. Her love of right is prominent in all of her expressions with a cheerful countenance. It gives me encouragement to meet with such good people, though they do not belong to the Latter Day Saints. I believe the Lord does certainly bless them, and I am glad the true faith in Christ does not lead the children of God to hold prejudice against any one who differs with them in faith or belongs to other churches. I felt to advise Bro. Cadwell not to express any anxiety or argument to his wife to persuade her to become a member of our church. He is too anxious and appears to her to be almost arbitrary in urging his views to her.

Monday, February 26. Visited Bro. Steven Mahoney; he is an interesting man to converse with, and was well acquainted with Brn. Z. H. Gurley, Mather White of La Harp, Illinois, and the choice Seer. He speaks of them as grand, good men, honorable in all their daily walk and conversation. I am at Bro. Lamb's. His son is reading the books on the latter-day work this winter. I gave them much encouragement in relation to the church while I rehearsed to them my experience in the Reorganization in Wisconsin and Illinois. They were very friendly to me and I shall ever remember their kindness.

Tuesday, February 7. I came to Mr. Nelson Follett's; he is a brother of King Follett. He lives in Raglin Township, Harrison County; he is not at home, but I left my horse in his barn and this evening I am visiting with Bro. Streeter. He loves the gospel, but like so many of the Saints who are scattered in this region, has been discouraged by the apostasy of B. Young, but my visit has given them new hope. I am visiting every house bearing testimony of the riches of the gospel to us in our glorious hope, and the Holy Spirit is indeed attesting the word to their hearts, and they can see that the Reorganization is their only hope.

Little Sioux, Wednesday, February 8. I came to this place, and found Elder Jahial Savage, sixty miles north of Council Bluffs. I was acquainted with him years ago in Wisconsin, when he was an able preacher in early days of the church, but he is much discouraged now, and his secular business troubles him, and he laments over the disaster which causes the way of truth to be evilly spoken of by well meaning people of the popular churches; but he loves the gospel of Christ with his whole heart and was an eloquent

defender of the faith in the days of Joseph, and speaks of the choice Seer with endearing terms of love. He is with us in his affections, but I fear his temporal affairs will hinder him from doing much for the work.

Thursday, February 9. At half-past seven this evening held meeting at Bro. John Johnson's, three miles east of Little Sioux. Had a good attendance and much good done.

Friday, February 10. I came to Mr. Allen Seller's who is sick in bed and without fuel. His wife has been chopping it for some time. I helped them what I could by chopping them some wood, and doing other work. They are Gladdenites, a poor, spiritually blind people, who are following a fanatic and wicked man. I have tried to comfort them all I could, and on the 11th worked the best I could to take the heavy burden from off the sister who looks so frail.

Sunday, February 12. Held meeting at Bro. Streeter's; large audience, the entire neighborhood were in attendance, and were much interested in our first services in Raglin Township. Many of the people here were formerly from the state of Maine and old Saints. Elder Pearce is a wise, careful man, but they have been discouraged so long they have in a great measure forgotten their daily altars, though they seem to love the gospel.

Preparation, Monona County, Iowa, Monday, February 13. I came to this noted little village just before sunset. It was the headquarters of Charles B. Thompson. I am hospitably received by Elder Roland Cobb, keeper of a hotel and general intelligence office of the place. I had met with him some years since at Elder Blair's at Amboy, Illinois. He was then on a mission in the interest of Beneemyism, a firm believer in the first principles of the gospel, but had side-tracked with Charles B. Thompson, who had claimed special divine call and introduced into his wild scheme an old doctrine of the ancient idolaters of India, and a sect among the Romans of the transmigration of the soul, and common stock business as an agent for Baneemy; but in his precaution for the welfare of the souls of men, he had taken the pains to have all the real estate deeded to "Charles B. Thompson." A large tract of valuable land is now involved in a chancery suit. His affectionate brother of St. Louis, Missouri, is the innocent purchaser of Charles' estate in this region of the state of Iowa. The regular meal time was past, but I soon had a sumptuous repast prepared; and while I was enjoying it, Elder John Gallop, of Lelands Grove, came in and very happily greeted me with "We are all glad to meet you, and want you to preach to us this evening." I replied: "I have just arrived, cold and tired, and have not decided on any arrangements for meeting, and am on my way to Belvidere for to-morrow's appointments." He expressed much

solicitude for the sake of the people, who would all like a meeting this evening. He also very kindly informed me that President Gladden Bishop was here, and would be pleased to hear me. I thought I could discern a sinister motive in urging me so persistently. I knew he was pretty nearly a stranger and had been here but a few days with his master, who had been holding meetings every evening for the last ten days, and that he was a far-reaching, crafty man, not slow in quoting scripture as in historical lore; a debater, logical reasoner, and withal had been at Washington in the lobby watching the parliamentary usage, hence had more of the polish acquired as a speaker and withal had the reputation of being an interesting preacher. But soon after Elder Gallop left me, Elder Cobb came into my room and said, "Elder Briggs, we would like very much to have you preach for us to-night. Elder Bishop has been holding meetings some days, and has the people stirred up considerably, and we are so situated that we can get out the people in this place in thirty minutes." The town was built in a circle, and the houses very close together. I informed him I was on my way to Belvidere, but always willing to talk of my hope in the gospel and the latter-day work, and consented if he would make the appointment. In forty-five minutes a messenger informed me that my audience was waiting. I hastened to the assembly (it was a school-house where Mrs. Elijah Cobb was teaching school), and was indeed surprised to find a packed house of bright, intelligent-looking people, with cheerfulness beaming on their countenances, to welcome my arrival. But I admit I felt there was really a little music in their hearts as they thought how soon I would be vanquished by their champion who had been interesting them the last few days. I took in the whole situation at a glance, and realized how frail I was. I was all alone. Mr. Bishop sat just in front of the stand. I opened meeting as usual, congregation sung a beautiful hymn, and I made a short prayer. After the second hymn I was alive to the situation, and to the fact that the people before me were dazed and fairly challenged with admiration of the eloquence and bold claims of Mr. Bishop, as the one mighty and strong to do the great work of the Father in the last days, to restore Israel. I had been acquainted with him by reputation from my childhood and knew he was an ambitious, wiry, cunning manipulator. Had met him once before in a private circle where he put in the evening telling of his claims as the one suddenly to come to the temple.

I used the following words for my text: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah 59:19. I took the premise that these words had reference to a future time when the Lord would set up his work after conferring priesthood authority by

the ministration of an angel, and during said dispensation an apostasy would be brought about. I dwelt upon the angel message with the gospel to be preached to all people as attests Revelation 14: 6, 7, and that for fourteen years this gospel of the kingdom had gathered one hundred and fifty or two hundred thousand into the church, and in the year of our Lord 1844, came the blighting time of great trial and a loose reign for apostasy was given and they in turn had brought in a flood of iniquity that had brought shame to the name of Latter Day Saint. But during the lifetime of the choice Seer, the would-be apostate aspirants had but little chance to make much impression upon the church. A comparison between the genuine and their false claims was too apparent to blind the casual observer. But when the Prophet and the Patriarch fell martyrs, the trying time came to the church, and those not truly led by the Spirit of God were deceived by the false and presumptuous leaders, inspired by the evil one who quickly presented their claims. The true Latter Day Saint who waited in supplication upon the Lord, as early as the 18th day of November, 1851, received instructions from the Lord that fully cleared away all the clouds and misgivings that had hovered as a pall over the church since the martyrdom of the Prophet, and a standard was truly raised against the iniquity that had come in like a flood and the revelation to us commanding the truly appointed minister to preach the gospel of Christ as the power of God unto salvation, and say in the due time of the Lord, God would call one of the sons of Joseph to the Presidency of the church, for it was his right according to the law of lineage and blessing. I quoted the texts usually employed in defense upon the subject of the Presidency and lineage, such as the chief ruler came to Judah, but the birthright was Joseph's. (1 Chronicles 5:2.) "And he blessed them (Ephraim and Manassah) that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manassah."—Genesis 48: 20. And in the restoration of Israel, "For I am a father to Israel, and Ephraim is my firstborn."—Jeremiah 31:9. I used the text, "Ephraim is my firstborn" in the sense that Ephraim will be the first to receive the gospel in the last days; and to prove that fact I quoted Lehi's blessing to one of his sons on this continent. "For Joseph [of Egypt] truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. . . . And he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I

will make him great in mine eyes: for he shall do my work."—2 Nephi 2: 8-12, (large edition). I took the ground that that Seer was Joseph Smith, that he would not fall or lose his standing before God; for he was to be great in the eyes of the Lord which could not be the case if he was a fallen prophet. The prediction clearly says he "shall do my work," hence any man since his martyrdom who claims leadership in the church and at the same time advocates that Joseph invented or established any other system which would contravene and negative the true work of God, exhibited the cloven foot, and stamped at once upon himself that he is an imposter or a false prophet. Joseph was to be highly esteemed by his brethren, and when any man accuses the choice Seer of originating a system, or a doctrine that would stamp upon his name infamy and crime, and at the same time claim to be a believer in the divinity of the Book of Mormon, is a way-mark by which all true Latter Day Saints may know that such men are imposters and deceivers. The evidence of that fact is clearly revealed in the revelation and prophecy which says (of the Prophet Joseph who was the president of the priesthood), "For this anointing have I put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee and in thy seed, shall the kindreds of the earth be blessed."

The blessing of Abraham was given to him by an oath, in like manner was Joseph's blessing decreed by an oath from God, who can not lie, to be placed upon the head of Joseph's posterity after him, not upon some apostate from the faith, who would privily bring in damnable heresies, even denying the Lord that bought them, by reason of whom the way of the truth shall be evil spoken of. (2 Peter 2: 1, 2.) And with many other references I endeavored to make clear indeed that in the due time of the Lord, that one of the sons of Joseph would be called to the presidency of the church.

I had great liberty in presenting the word to-night. Thank God with my whole soul! When I closed my sermon I invited any one who chose to make remarks or ask any question upon the subject I had presented. Elder Bishop was immediately on his feet and in a very adroit manner rehearsed and commented on the subject of the evening. He denounced the idea of lineage and the blessing of Joseph; simply referred to the fortune to accrue to him was a subterfuge, as there was nothing in it; and after speaking an hour, gave way. Elder Forges spoke an hour negating my discourse, and Elder Roland Cobb spoke another hour. Just think of four hours continuous preaching! I then closed our meeting by benediction.

It is needless to say I quietly withdrew from the meeting. Elders R. Cobb and Perrin, Brn. Edward

Johnson, Oran Butts, Silas Wilcox, Thomas, and Bronson Lewis, and Elijah Cobb were present, and many others who were formerly members of the church in Nauvoo, or their children.

I retired rather sad in heart to-night, to think how blind the poor people are who were once enlightened with the glorious gospel of Christ. The most of them here do not indorse Gladden Bishop, yet he has a certain influence over them, and they do not know just how to answer his sophistry. I do not blame them, but I am sorry, sorry. They were all intensely interested to grasp all that was said to-night. The large audience, old, middle-aged, and young people, all sat four hours as quietly as though it were but thirty minutes. May God have pity and mercy on us all, is my fervent prayer.

Tuesday, February 14. The dear people I met this morning are cheerful, yet seem to look upon me as vanquished, and not able to answer the onslaught poured out last evening. As I left them I felt they rather had sympathy and pity for me, and without a single word in reference to our meeting, bade me good-bye. Bro. Cobb wished me well, and cordially invited me to stop with him again on my way from Belvidere.

There are some good people in Preparation, but they have been in the dark so long, yet anxious to know the truth, but they have allowed themselves to be led by emotions, enthusiasm, and zeal, rather than a proper understanding of the word of God, and the sure teaching of the Holy Spirit, which is the Spirit of promise that leads into all truth; have neglected their prayers and put too much confidence in men, or trusted in the arm of flesh.

I truly love my fellow men, for they are all children of God by creation, for whom Jesus Christ came to save from their sins. I truly love to labor for them in Christ's stead, saying "be ye reconciled to God," instead of following after poor human beings who are ambitious for worldly honors.

Belvidere, Monona County, Iowa. Tuesday, February 14, 1860. Here I received a happy greeting and a hospitable home at Bro. Hugh Lytle's. It is such a rest to find these good people; though I have never met them before, yet they seem like old acquaintances and dear friends. We called on Brn. John Outhouse, John Thomas, Albert Clemens, and some others, announced an appointment for to-morrow evening at seven o'clock.

The revival of the latter-day work in the states of Wisconsin and Illinois was our theme among the Saints to-day; and when I assured them that the Lord had revealed to us that in the near future Joseph, son of the choice Seer, will soon be called by the God of Israel to take the presidency of the church, it seemed to fire the old Saints up with faith at once and gave them great joy. The law of lineage seemed to put in new life, a thought they had not

understood before; and indeed our visit has been very profitable to-day. The Saints here are truly in the faith of the gospel and all aver in solemn words of truthfulness they know Joseph was a pure and virtuous man; free from any contamination of the apostasy of Brigham Young. Many of them were well acquainted with the choice Seer; and at the expulsion of the Saints from Nauvoo, they drifted off here ashamed of the name of Mormon, when held up in the light of Utah Mormonism.

Wednesday, February 15, 1860. At half past ten o'clock in the forenoon I had a large audience and splendid attention while I presented the hope of the true Latter Day Saints and the law of lineage; also read the resolutions passed by the first conference of the Reorganization, which was held at Beloit, Wisconsin, June 12 and 13, 1852, and recorded in the pamphlet entitled, "A Word of Consolation to the Scattered Saints," published by the church, and reads as follows:

First. Resolved that this conference regard the pretensions of Brigham Young, James J. Strang, James Colin Brewster, and William Smith, and Joseph Wood's joint claim to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently, we disclaim all connection and fellowship with them.

Second. Resolved that the successor of Joseph Smith, Jr., as the Presiding High Priest, in the Melchisedec priesthood, must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God.

Third. Resolved that the office of First President of the church, grows out of the authority of the Presiding High Priest, in the high priesthood, no person can legally lay claim to the office of First President of the church, without a previous ordination to the presidency of the high priesthood.

Fourth. Resolved that we recognize the validity of all legal ordinations in this church, and will fellowship all such as have been thus ordained, while acting within the purview of such authority.

Fifth. Resolved that we believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern in the book of Doctrine and Covenants.

Sixth. Resolved that the whole law of the Church of Jesus Christ, is contained in the Bible, Book of Mormon, and book of Doctrine and Covenants.

Seventh. Resolved that in the opinion of this conference, there is no stake to which the Saints on this continent, are commanded to gather at the present time: but, that the Saints on all other lands, are commanded to gather to this land, preparatory to the re-establishment of the church in Zion: when the scattered Saints on this land, will also be commanded to gather and return to Zion: and to their inheritances in fulfillment of the promises of God. And, it is the duty of the Saints, to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance.

Eighth. Resolved that we will to the extent of our ability, and means, communicate to all the scattered Saints, the sentiments contained in the foregoing resolutions.

Ninth. Resolved that this conference, believe it the duty of the elders of this church, (who have been legally ordained) to cry repentance and remission of sins to this generation, through obedience to the gospel: as revealed in the record of the Jews, Book of Mormon, and book of Doctrine and Covenants: "and not faint in the discharge of duty."

The reading of these resolutions was very impressive and gave a foundation for the Saints to build upon, and to see the glaring latter-day apostasy in all its deformity; and the source from which they may look for deliverance. I am blessed with the Holy Ghost in power to present the word of the Lord in much assurance, demonstrating by the sure word of prophecy that the gospel of Christ is in truth the foundation for all Saints to build on in humility. Yet the church and kingdom of God has an organization like Ezekiel's wheel in a wheel, called officers, helps, and governments, or quorums (as we call them) of the ministers: to wit; apostles, prophets, evangelists, bishops, elders, pastors, teachers, and deacons, with miracles placed in the church as it pleased God. That the Saints may not be tossed to and fro by every wind of doctrine, and those officers are all ordained by the power of the Holy Ghost which is in the one ordaining; if done at all according to the will of God. And the pretention of apostates to assume that the highest presiding officer of the church could fill that office without a previous ordination to the presidency of the Melchisedec priesthood, is clearly a violation of the law of God, as revealed to us in the book of Doctrine and Covenants, which says, "The president of the church, who is also the president of the council, is appointed by revelation."—Section 99, paragraph 6.

And again, "Every president of the high priesthood . . . is to be ordained by the direction of a high council, or general conference."—Doctrine and Covenants 17: 17. "And he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."—Doctrine and Covenants 17: 12. And what is more, "The duty of the president of the office of the high priesthood is to preside over the whole church to be like unto Moses. Behold here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—Doctrine and Covenants 104: 42. And the authority like unto Moses to give commandments as a law to the church, is clearly stated in section 43, paragraphs 1 and 2, which says:

Verily, verily I say unto you, that ye have received a commandment for a law unto my church through him [Joseph] whom I have appointed unto you to receive commandments and revelations from my hand; and this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. And this shall be a law unto you that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

And to make it plain my dear brethren and sisters, so you can see that Joseph did not lose his gifts, blessings, and standing before God; I will quote from the revelations of Jesus Christ to him which says: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen."—Doctrine and Covenants 84: 34.

But yes, says the objector, false prophet, and usurper. The little word, "*If* ye continue in my goodness" "*If* he abide in me" is a very doubtful little word, and indicates the possibility that Joseph may fall and lose his gifts and great blessings to lead Israel, and in such an event he would not have any inheritance to hand down to his posterity or lineage after him.

Yes, very truly we are always ready to admit that men are liable to err and go wrong while in this world of trial and temptation. Abraham, the father of the faithful, and friend of God, was one like all others in this world of sorrow, and many vicissitudes of this life. He left all that was dear to him to secure a land of promise and was a stranger all his days; not even receiving a place to put his foot upon the promised land as his own. Yet in his great trial, and it may be said his last great trial, he was commanded to offer up his only son. Mark the words *his only son* Isaac, and after he had offered him up, with his whole heart rung out in tears and anguish, then God comes to his rescue; and the angel of the Lord called unto him out of heaven and said, "Abraham, Abraham: and he said, here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine *only son* from me. . . . And the angel of the Lord called unto Abraham out of heaven the second time and said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and has not withheld *thy son*, *thine only son*; that in blessing I will bless thee, . . . and in thy seed shall all the nations of the earth be blessed; because thou has obeyed my voice."—Genesis 22: 11–18.

Abraham had passed through many trials up to that time, and all his hope was based upon the condition, If thou art faithful. That little word "*if*" still stood in his way. Oh, if I can prove faithful I shall succeed to the chosen one; to bear off the crown and be a great blessing to all the families of the earth.

But now this momentous era of all eras since God called me to be his servant has come; and as I know God can not lie, so I know in my seed shall all the kindred of the earth be blessed; for it now has become a decree of the Almighty God of heaven, and by an oath has God sworn that in me and my seed shall all the children of man be blessed. Ah, my dear brethren, heaven and earth may fail, but the word of the Lord can not fail; for it is attested by the oath of God that can not lie. So now in like manner has the Almighty God of heaven said to Joseph, the choice Seer.

"For this anointing have I put upon his head that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindred of the earth, even so I say unto my servant Joseph. In thee and in thy seed shall the kindred of the earth be blessed; therefore let my servant Joseph and his seed after him have place in that house from generation to generation for ever and ever, saith the Lord."—D. C. 107: 18.

What was Joseph's blessing? To hold the keys of the kingdom; to receive the law like Moses, a light to the Gentiles and through his priesthood, a savior (not Savior) unto my people Israel?"

Joseph's blessing now no more rests upon the little word *if*; but like Abraham, he has secured his blessing by and through the oath of Almighty God, that his anointing and blessing shall also be put upon the head of his posterity after him. Not after Brigham Young, James J. Strang, Charles B. Thompson, Alpheus Cutler, Gladden Bishop, or Grandville Hedrick.

Just let us see for a few moments the claims of these gentlemen for the presidency of the church. Brigham Young says in his first epistle after the martyrdom of the choice Seer! "You are now without a prophet in the flesh to lead you. . . . Let not another presume to take his place for he stands in his own place and always will." And again he says, "I am not a prophet or the son of a prophet like Joseph was." "That's so," many of my audience cried out, "for I heard him say so." And he was never ordained to the office of president of the priesthood in a high council or general conference. And instead of teaching "those revelations which you have received and shall receive through him whom I have appointed." He said the Bible, Book of Mormon, and book of Doctrine and Covenants are no better than a last year's bird's nest, almanac, or the ashes of a rye straw. And instead of "Thou shall love thy wife with all thy heart, and shall cleave unto her and none else," and "Wherefore my brethren hear me and hearken to the word of the Lord; for there shall not any man among you have save it be one wife. . . . For I the Lord God delighteth in the chastity of women," Brigham Young says: Cleave unto many women and have many wives to increase

your glory. Instead of intelligence being their glory, it is having many wives; and their glory is enhanced in ratio to their numerous wives. I am ashamed that any member of the church should be deceived by such an impostor.



JUDAS SAVED.

If our books teach that Judas is saved or will be saved, then I know of no one that need to fear the judgment, for so far as we know, there is no one whose hands are seared so red with the blood of innocence, or whose heart is so black with crime as was his. Jesus says, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled."—John 17: 12.

The meaning of the word "perdition" is utter ruin or destruction and the utter ruin or destruction of this man was in fulfillment of the Scriptures. The books must harmonize if they are properly understood, and it is plain to be seen from the Bible that Judas was not saved. "Have not I chosen you twelve, and one of you is a devil?"—John 6: 70. It cannot be that Jesus would employ or permit a devil to sit as a judge over Israel. To my mind, Judas was only temporarily in the Quorum of Twelve, "that the Scriptures might be fulfilled."

Acts 1: 25 shows that Judas "fell that he might go to his own place," thus plainly teaching that when Judas was in the Quorum of Twelve he was not in his own place, but in some one else's place. The Book of Mormon and Doctrine and Covenants can only mean that the Twelve as a quorum and not as individuals shall sit as judges. A radical interpretation put upon the language would exclude all the apostles but the original twelve, and that would leave out Paul who was "not a whit behind the chiefest of the apostles." There has been more than three times twelve apostles in these last days, and surely every one who has magnified his office is entitled to equal honor with all others.

But it says that those who were with Christ in his ministry, etc., and that would include Judas; but let us read again. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day he was taken up from us, must one be ordained to be a witness with us of his first resurrection."—Acts 1: 20-22.

Matthias was the one chosen, and he would fill the requirement, for he had been in the ministry from the beginning. So when the matter was laid before the Lord, they asked God to show which of a certain two the Lord had chosen, not which one he was going to choose.

So I think it is clear that Judas was condemned, or lost; that he was out of his proper place while in the Quorum of Twelve; that he fell that he might go to his own place; that he can not be redeemed. (See Doctrine and Covenants 76:4.

In conclusion, permit me to say that it is a dangerous doctrine to preach that Judas will be saved, for the conclusion would be, if Judas can be saved, who may not be saved?

J. C. CLAPP.

INDEPENDENCE, Missouri, March 6, 1903.



"WHAT WOULD BECOME OF US?"

BY MORONI TRAXLER.

We find that Genesis 1: 29, 30, (I. T.) says: "And I, God, created man in my own image, in the image of mine Only Begotten created I him: male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and of the fowl of the air, and of every living thing that moveth upon the earth." These verses have reference to the spiritual creation of man *only*, and the injunction to "be fruitful and multiply" was given in heaven, for Genesis 2: 5, 6, (I. T.) says: "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God, . . . had created all the children of men, and not yet a man to till the ground, for in heaven created I them." We here learn that all who were to live upon the earth until the end of time were created on the sixth day, and the above commands were not only given to Adam and Eve in their spirit state, but to the entire race, before Adam and Eve were naturally upon the earth. Sometime after the seventh day the Lord formed man out of the dust of the earth, and planted a garden eastward in Eden, and there he put the man whom he "had formed:" And while the first pair were in Eden there is no record of any command for them to "be fruitful" or "multiply" in that condition, and the general command given to all the race in heaven was looking forward to the long period of time since the expulsion from Eden. All that was given to man in the garden of Eden was his agency; he received his knowledge in the day that God created them, (Doctrine and Covenants 36: 7,) which was the sixth day, and before man was placed in Eden, the first opportunity they had of exercising their agency was when Satan tempted them to partake of the fruit God had forbidden them to touch. The test came and they chose to yield to Satan rather than to obey God, hence the banishment.

The Bible tells us that Adam was not deceived, but the woman; and he realized that by her transgression she would become separated from him and thus defeat God's purposes, so Adam sinned knowingly, and

walked out of Eden with the woman, to share whatever condition God would place upon them. So "Adam fell that men might be." (Book of Mormon, 2 Nephi 1: 8.) If Adam had not fallen we would have remained as we preëxisted, as God had created us in heaven, being innocent, and Adam and Eve "would have had no children" (2 Nephi 1: 8) and would have remained there in immortal innocence. For further proof we quote the language of Adam and Eve as found in Genesis 4: 10, 11, I. T.: "And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for, because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."

Adam and Eve ought to know whether or not they would have had children before the fall.

LOUISVILLE, Ontario, March 24, 1903.

C. L. SNOW.

It seems to me, if we will read the second book of Nephi, first chapter, beginning at the forty-fourth verse, and read to the close of the chapter, we might get some light on the subject. I believe that if Adam had not transgressed there would have been no children born unto him and Eve, few nor many. I mean to say it was absolutely necessary for Adam and Eve to eat of the tree of knowledge of good and evil before they could multiply or have children. "Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement, for it must needs be that there is an opposition in all things."—2 Nephi 1: 54, large edition.

But we are told by some of the writers if Adam and Eve had not transgressed, things would have been much better; they would have had knowledge all the same, and children would have been born, and the commandment to multiply would have been kept all the same, and everybody, of course, would have been righteous. The above is not in line with what is written, "To the law and to the testimony," etc. Let us read the next verse, 55: "If not so, my first born in the wilderness, righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad." This proves conclusively that it is necessary to taste the bitter as well as the sweet. We must have both the bitter and the sweet; in other words, it was necessary to eat the forbidden fruit.

Some may say, Did not God command them not to eat of that fruit? Yes he did; but he had a purpose in that command. It was to bring in his law that was to govern man.

Some will say Adam and Eve ought not to have eaten of that fruit. How do you know they ought not? Would you blame a horse for eating grass if you turned him in the garden where there is plenty of it? Certainly not, for the horse has no knowledge of good and evil, knows no law. But God intended man should be governed by a higher law than the beast, so he prepared the means to bring it about. That forbidden fruit was the means, then the atonement was prepared. Does not God work everything after the counsel of his own will? If God did not aim for Adam and Eve to eat that fruit, then his works and designs and purposes were frustrated; yet the Lord says that can not be. Doctrine and Covenants, section 2.

Some seem to think that the forbidden fruit contained evil and nothing else. Remember the tree was called the tree of the knowledge of good and evil—just as much good as there was evil. So if Adam and Eve had not eaten the fruit they would have remained like the beast, without the knowledge of good and evil. God knew it would be good for them to eat that fruit. Read the 56th verse: "Wherefore all things must needs be a compound in one." Read all the verse, please. A compound of good and evil is the thought, a fruit that contains both good and evil. So after Adam and Eve ate the fruit they had knowledge then of both good and evil. Where did they get this knowledge? From the fruit called forbidden fruit. The above shows the wisdom of God in combining both good and evil in one fruit, then giving the law to govern in all things. If sin had not been brought into the world there would have been no law, so listen to 2 Nephi 1:59-63, large edition: "And if ye shall say there is no law, ye shall all say there is no sin. And if ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God." Now read verse 65: "And now, my sons, I speak unto you these things, for your profit and learning: for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is: both things to act, and things to be acted upon; and to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself."

The foregoing states that the forbidden fruit was just as necessary as the tree of life. Adam and Eve had to eat of the forbidden fruit that man might be, and in order that man might answer the end of his creation; and besides they would not have had the knowledge of good and evil if they had not eaten the fruit. Furthermore, man could not have acted for himself; that is, would have had no agency. "Man could not act for himself, save it should be that he was enticed by the one or the other."—2 Nephi 1:66. So we have the statement in Doctrine and Covenants that there are two powers that work with man; one entices to do good, the other entices to do evil. This agrees with Paul when he said, "When I would do good, evil is present." So after Adam and Eve had partaken of the forbidden fruit they were driven from the garden of Eden and they then brought forth children. "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden."—2 Nephi 1:74. "And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end."—Ibid., 1:75. "And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no evil."—2 Nephi 1:76.

To my mind my proposition is proven.

WILLIAM HAWKINS.

I FULLY indorse the HERALD answer, "Nothing; we would not have been." That is, we would have had to continue in the condition we then occupied.

My object is merely to present a couple of quotations which I fully believe will answer the two questions involved, Did Eve bear any children to Adam before the fall? and, If Adam and Eve had not fallen, would the multitudes who have existed on this earth since they fell have had a bodily existence here on this earth?

I am a firm believer in the principle that known unto God are and have been all his works from the beginning; that is from before the time that the grand council was held, and at its close all the sons of God shouted for joy, because this planet was to be created, that they upon it might take upon themselves a body for they (or perhaps it might be more proper to say we) knew that the spirit was not perfect without the body no more so than that the body without the spirit is perfect. And also that in God there has been no afterthought in regard to this earth and its final destiny; upon the same principle that an architect who thoroughly knows his business draws a plan for a building and writes out his specifications, and the first-class mechanic to whom the plan and specifications are delivered, and he has gathered from them his instruction as to the erection of the building

they, both the architect and the mechanic, in their mind's eye can see that building as it will appear after its completion. Just so with God the great Architect and his Son Jesus the Christ who was chosen and intrusted with the plans and the specifications became the chief mechanic; for we read that by him all things were made that are made and will continue so to be until the time shall come when all things shall be completed and he the Son shall deliver the whole into the hands of his Father, he himself becoming subject that God may be all in all.

And now for the quotations promised: "And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth, and forever; that, as thou hast fallen, thou mayest be redeemed, and all mankind, even as many as will. And in that day Adam blessed God, and was filled, and began to prophecy concerning all the families of the earth; saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgressions we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."—Genesis 4: 9-12, I. T.

Again: "And as Enoch spake forth the words of God, the people trembled and could not stand in his presence. And he said unto them, Because that Adam fell we are; and by his fall came death, and we are made partakers of misery and woe."—Genesis 6: 48, 49, I. T.

These quotations in connection with the words of the prophet Lehi, 2 Nephi 1: 8, fully, to my mind, establish an answer to the two questions involved in the controversy.

Selected Articles.

BAROMETER READINGS.

We often hear: "It is going to rain soon; the barometer stands at 'stormy.'" It is high time that barometer-makers stopped putting their instruments on the same level with the frog-in-a-bottle affairs, by marking them "Clear," "Very dry," and so on. Properly understood and used, the barometer is a reliable instrument, not only for measuring the weight or pressure of the air, but also in connection with the weathercock and the thermometer, for prophesying weather conditions in the near future.

What a good barometer does tell is the weight of a column of air of definite cross-section, reaching upward from the level of the instrument to the sur-

face of the aerial ocean which surrounds our earth. But no matter what the condition of the weather, this weight varies with the depth from the surface of the aforesaid ocean, so that if the column stands at seven hundred sixty two millimeters at the level of the water-ocean which lies at the bottom of the aerial one, the same instrument would stand at a height of one thousand one hundred seventy-eight meters above the sea level at only six hundred sixty-three millimeters. This being the fact, a barometer that at the sea level stood at "Very dry," would, under the same conditions of temperature of the air and of the instrument itself, indicate "Stormy" when carried to a height of one thousand one hundred seventy-eight meters above the sea.

The "prophecies" of the mercury barometer are different for various temperatures and degrees of moisture of the air in any one country, and for different countries. Further, the "weather indications" of an aneroid and of a mercurial barometer for the same readings are different; because a good aneroid is not influenced by the air-temperature.

Those who use the mercury barometer scientifically and for scientific purposes, use tables giving the following data:

(1) Height of the column of mercury for each distance above sea-level; (2) "corrections" for the height, for different latitudes; (3) logarithmic corrections for temperature and latitude; (4) the height of a column of air corresponding to each difference of one millimeter or of one special fraction of an inch, in the height of the mercury column; (5) "corrections" for the height of the mercury for different barometer temperatures, at different heights above the sea, and which latter corrections must be applied, before the height of the mercury column can be used with the other tables; (6) the average temperature of the air at the sea-level for each month for the district where the observation is made.

It may be noted here (a) that the differences of temperature during the day vary with the latitude; (b) the higher the latitude, the greater the variation; (c) the average temperature for the twenty-four consecutive hours in the day is that of nine a. m., and (d) the average temperature daily between nine a. m. and five p. m. occurs at noon.—Robert Grimshaw in *Scientific American* for November 8.

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Mothers' Home Column.

EDITED BY FRANCES.

Prepared Readings for May Meetings of Daughters of Zion.

Having previously considered the place of bread in the diet of man, we now take up the preparation of it for use, hoping we may be able to present a few facts which we gather from the aforesaid bulletin, and our own experience, that will help us to such an understanding of the combination of the necessary ingredients of bread—water, flour, a little yeast, and salt that good bread may be the rule among us. The digestibility of bread depends largely upon its lightness. To insure this it is necessary to have good yeast, of which there are many kinds on the market now, so that the housekeeper need not be at loss for good yeast, as was sometimes the case fifty years ago. We do, however, have a particular liking for the old-fashioned soft potato yeast, made by boiling about three good-sized potatoes in about a quart of water until quite soft, then mash and mix thoroughly with two tablespoonfuls of flour and one of sugar, adding the water they were hoiled in to the paste, and when just lukewarm add a cake of yeast foam which has been previously soaked in a little cold water; then set in a warm place to raise. It will be ready to use in about twenty-four hours. It should then be tightly bottled and kept in a cool place. Of this yeast from a half to a cupful will be sufficient to start the sponge for an ordinary baking.

"Yeast is really a mass of tiny plants which only grow in the presence of heat, moisture, and material to feed upon, and develop best at a temperature of from seventy-five to ninety-five degrees Fahrenheit."

"Ordinarily bread is mixed with water, but where milk is abundant it is advisable to mix with it, for though the dough is slower raising, it is equally light, and contains a larger percentage of proteids and fat than water bread, and is equally digestible.

"There are various methods of mixing dough, but certain general principles apply to them all. As yeast develops best at a moderately high temperature, the materials of the dough should be at least lukewarm, and the mixing and the raising should be done in a warm place, as free from drafts as possible. If all parts of the dough are to be equally aerated by the gas from the growing yeast, the latter must be thoroughly mixed with the flour and water; moreover, as the presence of oxygen aids in the growth of the yeast, all parts of the dough should be exposed to the air; both of these results are accomplished by the kneading. Too little yeast will, of course, yield a badly raised loaf, but too much yeast is just as dangerous; the bubbles formed in the gluten of the flour, unable to resist the pressure of the excessive amount of gas, break open, the gas escapes, and the dough becomes heavy and soggy. Too much yeast also gives an unpleasant 'yeasty' taste to the bread, due partly to the presence of superfluous yeast cells, but more especially to other microscopic growth-producing fermentations. Even when used in small quantities, yeast has a decided influence on the flavor of the bread. The amount of yeast which should be used depends on the strength of the flour. A flour in which the gluten is abundant and tenacious can resist a much stronger pressure of gas than one poor in gluten, which if it does not fall entirely, is likely to make a loaf with large holes and heavy, badly mixed masses between. Similarly the proportion of water which should be used varies with the strength of the flour. The standard cook-books suggest an average of about three parts of flour to one of water, the ratio changing with the quality of the flour. In general, nothing but practical experience with the material at hand can teach one the exact quantities of each to mix.

"What are perhaps the two most popular ways of making bread at home are what are called the 'quick-raising' method and the 'slow-raising' method. In the quick-raising method a

stiff dough is made of flour, water, and yeast, with a little salt. It is thoroughly kneaded, and then allowed to raise until double its bulk when it is again kneaded, thoroughly made into loaves and set to raise again. The loaves should scarcely double their size this time before they are placed in the oven to bake. More yeast is used by this method than by the slow-raising method, and some prefer it because the bread is off hands sooner, though the quality is not quite so fine. By the slow-raising method a batter is made of flour, water and yeast, and allowed to raise for several hours, often over night. [It has always been our practice to mix with this sponge a tablespoonful of sugar and one half tablespoonful of salt; but as salt tends to retard fermentation some prefer to add it at the second mixing; but pity those who have to eat the bread if it is left out entirely.] This sponge is then made into a stiff dough with more flour, thoroughly kneaded and placed in a warm place for a second raising. Afterwards it is kneaded again and made into loaves to raise for baking. We want to suggest here that the dough should be stiff enough to remain in a rounded mass when set to raise, and not so soft that it will spread out of itself. Neither should it be kept too warm. The heat should be even as possible all around it, and from seventy to eighty degrees."

Numerous varieties of rolls, light cakes, etc., may be made by using with the sponge a little shortening, milk, eggs, sugar, dried currants, etc., as one may desire. And as we have not space here to give directions for making them, we suggest that the sisters who have a method of their own for making any of these fancy breads that their own families particularly enjoy prepare recipes for making them and present them at their local meetings for the benefit of the other sisters. "Every utensil used in bread-making should be scrupulously clean, not only on principles of general decency, but because otherwise bacteria may get into the dough and produce harmful fermentation."

We may have our bread properly mixed and nicely raised for the oven, and then spoil it in the baking. If the oven is not hot enough the gas in the dough will continue to expand, until it bursts the little cells in the dough, and the bread will be full of large holes—and will soon dry out after it is baked. The effect is just about the same as if it had been allowed to raise too long before being put into the oven. If the oven is too hot a hard crust is formed before the heat reaches the center of the loaf, and the crust will perhaps be burned before the inside is done. As there are but few of us who have thermometers in our ovens to regulate the heat by, we must find some other way of doing it. If we have a good heat to begin with, then watch our bread very closely for about fifteen minutes. If we see it beginning to get brown in two or three minutes, or even in five minutes, we know that the oven is too hot; so we at once close the drafts, and perhaps open the door a little, and so on, regulating the heat according to our knowledge of our own stove. At the end of fifteen minutes our bread should be a nice, light brown all over the top. We may then safely trust our bread to the regulated oven, only watching it occasionally until it is done. A good-sized panful of bread should remain in the oven about an hour, and should then be of a nice golden brown color. Smaller loaves, of course, should not be in the oven so long. Light rolls and biscuits may, and should be, baked in a hotter oven than large loaves.

On being taken from the oven, bread should be placed where air can circulate all round it until it is thoroughly cool. Some good bread-makers place out of doors. We do not advise wrapping the bread in cloths when put away. It tends to cultivate mold: but it should be kept in a close tin box, or stone jar with a cover to it. We hear a great deal said in regard to the nutrient value of different kinds of bread, as wheat bread, rye bread, corn bread, etc., so we quote from the bulletin: "Judged by their composition all breads are nutritious foods, and too great stress should not be laid on the variations in composition of the different kinds."

When we think how simple is the process of bread-making, we wonder that there are so many poor bread-makers, and so many housekeepers who are willing to put up with the poor excuse for bread that is often sent out from the bake shops. Neither does baker's bread recommend itself from a pecuniary standpoint, for we have often estimated the comparative cost of home made and baker's bread, and find that the latter costs nearly twice as much as the former, even when the cost of fuel is considered, and we find that our computations agree with that of official statisticians. Though the process of bread-making is simple, watchful care must be exercised all through the process, and it is no use for one to expect to make good bread, who sets her sponge and then lets it stand until it sours before making it up into dough; same with the dough, or if it is set in too warm a place, so that the yeast is killed by the heat. One hundred fifty-eight degrees Fahrenheit kills the yeast; so it would be very easy to spoil the bread by mixing with too hot water.

"Statements of a popular nature are frequently met with on the unwholesomeness of hot bread. The fact that the bread is hot has little to do with the matter; but hot bread does not so readily yield to mastication as stale bread. In the case of rolls or biscuits where there is much crust this difficulty would be somewhat overcome. If digestion depends so largely on the mastication of our food, should we not accustom ourselves to the use of such bread as is most likely to be masticated."

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Sunday-School Convention.

GENERAL SUPERINTENDENT'S REPORT.

To the Brethren and Fellow Sunday-school Workers in General Convention Assembled, Greeting: In presenting our annual report to the Convention we do so endeavoring to make it as brief as possible to accomplish the object of the report. There are often many things that can be seen by an executive eye that the Convention needs to know that are obscure from the eye of the masses of the Sunday-school workers. To such we shall attempt to direct your thoughts.

A careful and honest study of the present status of the Sunday-school can produce but one dominant conviction: that the Sunday-school never was so gloriously useful, so essentially a part of this great latter-day work as it is now. From the very incipency it has been blessed and has blessed. It has prospered beyond our fondest hopes. It has had its "ups" and "downs," but it has successfully arisen a little higher after each than it was before. And though it has now, and I suppose always will have its problems to wrestle with, it is on a firm foundation. Small things no longer turn its course or impede its progress. "We should have only gratitude to God for its phenomenal rise, progress, and usefulness."

I apprehend that we are all of the conviction that it is vastly easier to ridicule and to adversely criticise than it is to aid and assist suggestively the cause we love so well. We will all concede, too, that "an ounce of constructive aid is worth a ton of destructive censure." These thoughts kept well in mind may help to shape our attitude toward the problems that must confront us hereafter. We are, to a certain extent, very like Doctor Brumbaugh of Pennsylvania said of the great Denver convention last June of the International Sunday-school work. He said: "We are face to face with a condition in our Sunday-school work that causes almost universal unrest. We know what we desire as a result of Sunday-school service. We frankly admit that we do not achieve fully the result we labor patiently and prayerfully to attain. Hence the discontent that too readily assumes the forms of denunciation for the system and despair

for the outlook. This discontent is natural. It is to be expected. It will be a sorry day when it is no longer felt. Its presence is not a sign of weakness but of strength; not the evidence of decay, but of growth; not the proof that the cause is waning, but that it is growing; not the harbinger of an evil day, but of a dawn more splendid. All great advance is preceded by a period of anxious suspense. After the winter of discontent, comes the flowering and the fruitage of the gladsome summer-tide."

OUR WORK.

Immediately after the close of the last General Convention we set about preparing to dispose of our business so as to be able to better concentrate our energies and attention to the Sunday-school work; but regret to say that it is only within the last month that we have succeeded in removing all of it. We were thus hampered with business and other matters so that our time and efforts could but be divided. However, we are happy to say that we were able to do much that was needed to be done.

Aside from keeping up the routine of duties, correspondence, and the general oversight of the work, some items of which will receive special mention, we made a tour extending through the Southern Indiana District and Ohio, on through the Philadelphia District where we met with them in district convention, through Brooklyn to the Massachusetts District. There we made a stop at the reunion at the beautiful little Silver Lake and threw in our mite there. We met with many whom we had known before and many we had not. But we were not long a stranger there. The kind hospitality of the Massachusetts Saints will not admit of that. The ten days spent at this place were we believe, productive of much good to the cause. But we had to pass on. We took boat from Boston and were soon in Maine where we spent some two weeks, organizing a district association in the Western Maine District, and think had it been possible to have remained till the district conference of the Eastern District that an organization could have been effected there too. But we had previously set the date of their conference for the meeting in the Ohio District for the reorganization of the district work there so could not remain in Maine. Returning we stopped at Boston, Fall River, and Providence in the Massachusetts District and held a meeting at each place. From thence we passed to the district convention of the Pittsburgh District at Wheeling, thence to Creola, Ohio, where we assisted to organize a district Sunday-school association. And after an absence of about two months we turned our course homeward. We left the eastern section with a heart full of hope for them and the work there. There are many noble workers there now and many more that will eventually develop into substantial workers. And while I can not say that I love the rocks and rills, I can say that I love the people that live there and shall rejoice should providence ever throw my lot among them again. The remainder of the year has been devoted to the work from my desk chiefly, having been in the field only on short trips.

The Sunday-school missionary plan is a success and should not be abandoned, but the General Superintendent will never be able to do all that could and should be done and do justice to the office work. At best he should make but about two or three tours per year of not to exceed two months each. The general work will suffer if he does.

THE DEPARTMENT IN THE HERALD.

We have kept the department in the HERALD going after a fashion. With more time at our disposal, better work can be done. But at best it is merely a substitute for what we should have. But we are not able to suggest a remedy for it at present. But the time is not far distant when some radical steps must be taken along the line of Sunday-school literature. We need literature for the teachers and officers; we need literature for each of the different ages or classes from the little tot up. And as soon as we are competent as an association to provide it, I

think the way will open up. This should be pondered over for some time, as we must not take radical steps suddenly. The time is coming when the Association will see the necessity of owning and controlling that which comes under its direct supervision and upon which a measure of its success depends.

SUNDAY-SCHOOL HISTORY.

In the latter part of 1901 I believe it was that we made a call for help from the several districts for items of history on Sunday-school matter. Each district was asked to appoint some one to prepare a brief but comprehensive history of the work in their district, much on the same plan as the general Church Historian has worked. Several districts did their work well and very promptly. Had all done likewise, we could have had our chapter on Sunday-school work ready for the fourth volume of the Church History. But as it is we were able to do nothing. More than half of the districts have not been heard from at all. We have written several times in some instances, but can receive no reply. It seems a matter of deep regret that we can not get our brethren to reply, as the work is a very important one. We would that something could be done to make it yet possible to complete the history of the Sunday-school movement of the church of latter days.

THE INTERNATIONAL CONVENTION.

In the latter part of June Bro. Gunsolley and I attended the great International Sunday-school Convention at Denver, for the purpose of getting whatever of good that might be found therein. It was a profitable session for us. The ablest Sunday-school workers of America and some from Great Britain were present. And we supposedly had the cream of American Sunday-school workers there. Sure it was that there was much rich thought along Sunday-school lines of work expressed. And while we can not hope to adopt all that seemed good, because not adaptable to our peculiar needs, we, nevertheless, got many thoughts that will enrich our store of knowledge, and will be heard from from time to time.

Letter Department.

An Anti-Mormon Meeting.

Editors Herald: Having been called to Red Oak, Iowa, last Monday I learned that announcements were out for Mrs. Weed, a "representative of the National Anti-Mormon League," to give an address in the Presbyterian church that evening, April 20. With several of the Saints, including Bro. James Caffall, we attended, and from our notes and observations pen the following:

The meeting was held in the Presbyterian church with the pastor in charge, the audience numbering probably a little over one hundred. Mrs. Weed, who was announced as from New York City, is of medium stature and about middle age, was dressed in black, and wore a gold crucifix suspended from her neck. She began her address by saying that she was sent out by the "Inter-denominational Council of Women, and also represented the W. C. T. U.;" that it was not her "design or intent to fight Mormons, but to fight polygamy;" that her subject would be the "Menace of Modern Mormonism." The apparent contradiction of the last two statements was carried out all through the address, for while the subject of polygamy was fairly well interspersed, the main effort was directed against all that so-called "Mormonism" ever did or does now involve, from its "beginning down."

A large part of her store of knowledge was gained while in Utah, and especially from a certain bishop there, to whom she represented herself as being very much interested in "Mormonism," by which means she learned many of the inner workings of the church that were not usually known by nonmembers. Many good things were said about the "Mormons" and their religion, all of which were sadly clouded, however, by her con-

cluding remarks along that line, which were to the effect that the good was merely a deceitful cloak to hide the evil; that "Mormonism was a wolf in sheep's clothing," etc. Other information had been gleaned by her from works written against the "Mormons."

Following is given a few quotations from the address:

"They ['Mormons'] have a faculty of absorbing the good of every religion."

"Their knowledge in the Scriptures and of every other religion, gives them a power in argument that they can not be met."

"They number among their followers men and women of unquestioned intelligence."

"The apathy of the Christian churches is the harvest of the 'Mormons.' Let us arouse ourselves to our conditions and the dangers that confront us."

"Mormonism is not only a religion but a political despotism. They have a balance of power in five States, and when the three new ones come in they will have eight. They need only thirteen to for ever prohibit any amendment to the constitution. They now have twenty-five hundred missionaries out, and their power is growing all over the land."

Speaking of the Book of Mormon, she said:

"There is absolute indubitable evidence that it had its origin in a practical joke—the Spalding Romance. The original manuscript is in possession of the Spalding family, and you only have to read the two to be satisfied of their similarity."

On polygamy she said:

"Polygamy is absolutely the warf and woof of this people. Joseph Smith is said to have had eighty wives. It was Brigham Young's boast that he expected to have one million posterity in one hundred [?] years."

"The history of the Mormon church from the beginning to the present is one of covenant breaking." "I am here to ask for coöperation. Coöperation drove a polygamist from Congress, and coöperation will drive this curse from our land."

The following resolutions were read, and an affirmative vote only was called, a few not voting:

"Resolved that we earnestly request the United States Senate to investigate the charges made against Apostle Reed Smoot of the Mormon church. If it be found that he is a polygamist, we ask that he be expelled from the Senate on account of unlawful practices. If it be found that the Mormon church claims and teaches supreme authority, divinely sanctioned, to control its members in civil as well as religious affairs, as we believe it does, we ask that he be expelled as one giving his highest allegiance to a government other than the Republic of the United States of America, and therefore wholly ineligible to a seat in the highest legislative body of the Republic.

"Resolved that we earnestly petition the Fifty-eighth Congress to submit an amendment to the constitution of the United States, to the legislatures of the several States defining marriage to be monogamic, and making polygamy and polygamous cohabitation under whatever guise or pretense a crime against the United States punishable by severe penalties."

Because of the intolerant spirit manifested, and the extravagant and false statements made which struck directly at our own faith, as well as at the reputation of innocent men and women who were prominent in the early church, we felt it our duty to call attention to some of them. When informed of the Reorganized Church Mrs. Weed said she knew nothing about any such organization, only that she had heard once in Utah that there was a body called Josephites; but later in the conversation she spoke of knowing that the Mormon elders often went under our name, showing that she had some knowledge of us. She seemed unwilling to give us credit for our position; but as we continued to protest against her method of classing us with the Utah church and insisted on her making the distinction she finally promised to do so in the future. In discussing polygamy we insisted that it is not, nor ever was, a doctrine or practice of

the real church of Latter Day Saints, nor that Joseph Smith was the author of it in any way. We assured her that the Book of Mormon was purely monogamic, and asked her if she had read it. "Y-e-e-e-s—, but not as you have, of course." We read to her the resolutions reaffirmed by the last General Conference, favoring an amendment to the constitution of the United States prohibiting the practice of polygamy, and called attention to the fact that while the country is just now arising in an organized capacity to blot out polygamy, the Reorganized Church was the first to send missionaries to Utah to call that people from their errors, and that our missionaries have been proclaiming against it for nearly fifty years.

Many other matters were discussed, which kept us busy till ten o'clock, the minister and about fifteen others being attentive listeners. Our opinion of this whole anti-Mormon movement, judging from what we have seen, is an appeal to the ignorance and prejudice of the masses; not so much against polygamy, as against the whole system "from the beginning to the present," including all that was restored by the heavenly messenger, and which the world is unprepared to receive. God's people have been judged and condemned without evidence; and people of intelligence to-day will, instead of judging "righteous judgment," as the Scriptures teach, accept the false statements of prejudiced minds and avowed enemies of the Saints to the exclusion of such testimony as would be received in a civil court. Is there any escape from the divine law, "For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again"? It is our purpose to defend the truth wherever found, and the innocent. While we have no sympathy with the pernicious doctrines of Utah, we are assured that the people who hold them are misjudged and misrepresented; and yet because of those doctrines others who have no part in them are also caused to suffer.

The recent General Conference did wisely in rejecting the preambles to the resolution relating to the amendment to the constitution of the United States. The church could not afford to affiliate with or indorse any such movement as represented by Mrs. Weed; but it can afford to do its own work in its own way, and stand upon its own foundation.

CHARLES FRY.

TABOR, Iowa, April 23.

COALGATE, Indian Territory, April 21.

Editors Herald: It seems that the Saints of the most high God have a great deal of opposition to meet in this part of the Lord's vineyard; but we are all still striving to do all we can to keep the gospel stone rolling.

We have a regular Sunday-school service every Sunday; prayer-meeting every Sunday evening, and testimonies which are quite strengthening to each other. The darkest hours turn out to be the best. We ought never to get discouraged; we ought to be willing to press continually forward, to climb up higher in this grand and glorious gospel, that is being preached over the land for the last time. As this is the last time for the revelation of the gospel, to be carried through the earth, we ought to continue to press on and give no heed to the opposing power. Of course Satan is always seeking to overthrow all good, and as long as we continue to stay away from church, when we have church privileges, we will be subjected to follow the evil power; although we may feel very sad at times. But if we attempt to give up to such feelings we shall miss a grand opportunity to do ourselves good, and probably others. As time is so precious, we have no time to lose, for all the time that is lost will in the near future be needed.

Since I have moved to Indian Territory I find a great need of the truth to be placed before the people, for they are so ignorant concerning the gospel of Christ. I pray God that he will give me his Holy Spirit, that I may be useful in helping to spread his gospel and bring souls to him. I ask an interest in your prayers.

W. R. RUSH.

LAMONI, Iowa, April 23.

Editors Herald: I wish to express my thankfulness to God for his kind and watchful care over me and my family the past year. I also thank the Saints and friends of the Des Moines District for their kindness to me. Am pleased to be permitted to return to that district again this year. While presenting the gospel we have been graciously remembered by the Lord, and felt the peaceful influence of God's Holy Spirit. My uppermost thoughts are to bring darkened souls into light; for I know what it is to be outside the glorious light of the gospel.

I will leave home for my field of labor the 24th. May faith, knowledge, and good works increase among the people of God, is my earnest desire and prayer.

T. F. JONES.

NEW ALBANY, Indiana, April, 1903.

Editors Herald: The past week has been one of strange things for me, as I have been associated with the children of the world, and many trials and blessings have been mine. I feel grateful for both, for they tend to elevate the mind and heart. I have been among strangers mostly, and have been trying to do a little in behalf of this work. It is indeed strange that most of the people of the world, believing as they profess to believe that the coming of Christ is near, go on in the wicked ways of the world, and when the truth is presented to them they, instead of hastily accepting it, will turn their hearts and minds from it and not suffer themselves to hear lest they be ensnared in some awful trap that they think is being laid for them.

When I see the truth rejected and the people of God sneered at and scorned, and so many other like things, I can only be stronger in the faith and take more courage to move on.

Let us then be more diligent in the work and be more anxious to spread the good tidings, cut ourselves loose from the things of this world, instill into our hearts the good things God has intended for us, and humble ourselves before him unto obedience to his will so that when the last trump shall sound and this old earth be baptized with fire, we may be among the ransomed of God's elect.

I hope for the redemption of Zion soon.

G. KAYE.

OGDEN, Utah, April 15.

Editors Herald: We were out to hear the champion of the "Mormon" presidency last night, Elder B. H. Roberts, at the tabernacle in this place. It was a new experience to me, and thinking it might be of some interest to others I will give just a brief outline of his remarks. He was advertised to speak on the successorship in church presidency. By the way, Bro. Chase in his street work last summer, aired this subject quite extensively before this people and later in his appointments all through this country, the requests came up from their own people that he would give them our views on this subject, and of course he complied but not always to their satisfaction. Possibly this may have been the inspiring cause of last night's lecture. He began with a half-hour preface, assuring and reassuring his audience that it was not on account of any disturbance in their own minds whatever that he had chosen the subject for the night, for they were perfectly contented with their presidency from Joseph the Seer down to Joseph F. Smith, but it was in order that their elders that were being sent out might be thoroughly posted upon these points of doctrine. He said he was not going to undertake to discuss every quibble that the Josephites might bring up, especially on the subject of marriage, for it was utterly futile for the Josephites to undertake to convince them that Joseph Smith was not the author of the marriage covenant as held by their church together with, under some circumstances, the plurality of wives; for they would never look into the faces of their fathers and say they had taught them lies.

First he represented the work of the restoration as the dispensation of the fullness of times, wherein the gospel with the

priesthood was brought to earth for the last time never to be thrown down or taken away. Of course we agreed with him on this point. He then went on to show that the keys were held by the presidency in conjunction with the twelve and seventy. This last seemed to have been made necessary to meet such emergencies as arose when their presidency and twelve were all in hiding from the law and some one must have authority to preside at their conference. We agreed with him on this, too, but wondered why he did not extend it to take in the entire Melchisedec priesthood. From this he attempted to establish the fact that after Joseph's death the Quorum of Twelve were rightfully the Presidency of the church, holding the keys belonging to that Quorum, and that the church as a body at a special conference held at Nauvoo, August 8, 1844, had acknowledged and sustained them as prophets, seers, revelators, and presidents of the church, citing us to *Times and Seasons*, volume 5, pages 637, 638.

I find on reading this citation that no such action was taken by the church, but that the Twelve were simply supported in their calling, whatever that might carry. Evidently the progress of the church along these lines was not so rapid as Mr. Roberts would have it, so he thought it necessary to force the text to express what he thought it should mean. He next cited the resolution of the October conference, of the same year, wherein Brigham Young was sustained as president of the Twelve and one of the presidents of the whole church. Then enumerating nine members of the Twelve holding office at Joseph's death, who came to the valleys of the mountains, declared that these nine all participated in the organization (he was careful not to say reorganization) of the Presidency at Winter Quarters; which upon investigation we find also to be untrue, as only seven of the original Twelve were present at that meeting, John Taylor and P. P. Pratt being in Salt Lake Valley at this time, and in order to get a majority of the Twelve left at Joseph's death Brigham Young must have voted for himself. Right here he remarked, "So you see there did not have to be a great ugly gap of sixteen years waiting for a kidling to grow up to fill this place."

By the way, I heard the question asked at the close of his effort, "That's funny, where did he get that word I wonder, never heard it before?"

I answered, "I do not know, but suppose it is one of the results of his trip to Washington where the plurality of wives and multiplicity of kidlings had caused him so much disappointment, and consequently the impression remained with him."

Well, he next declared that as the Doctrine and Covenants specifically provided for descent from father to son in two offices, namely, that of bishop and patriarch, by this special provision it must necessarily exclude such descent in all other offices. It seemed a little strange to us, that, while he remembered that the blessing of faithful Aaron descended to his faithful sons, he forgot that the Lord had said he would put the blessing of Joseph upon the head of his posterity after him. The rest of the time was spent boasting of what they as a church had done, telling of the translating of the Book of Mormon in different tongues, the many nations they had sent missionaries unto, also naming and locating the number of temples they had erected, and said there had been more work done in these temples for the dead than had ever been done for the living since Joseph's birth. "And what have the Josephites done? They are not in it, never have been, and never will be in it." He then presented the church in its persecutions, as he termed it, as an evidence of its being true and faithful and asked, "Who have been so persecuted, not the Josephites, they forget what Peter said 'If ye suffer as evil-doers what thank have ye.'" He went on to state the persecutions that they as a church had suffered, at different times, and how it had hindered them in trying to spread the glorious gospel of light and liberty and stated that in all this the Josephites were the very worst, that they had hindered them more than all the

other churches together. We were glad to hear this confession, for it seemed that, although we were so small in numbers, a mere nothing, and were not *in it*, as he had before stated, we were a little too much *in it* for their satisfaction.

Well, in conclusion I might say, as did Bro. Chase last night, the whole effort was a *miss*, misquoting, misconstruing, misrepresenting, and misapplying. But when I mentioned this fact to some of their members coming home on the car they said, "How do you know he misquoted?" I simply said we had the books with us and turned and read as he quoted. Of course they could say nothing to this, only utter surprise and confess that they had never read it for themselves. We find this to be the worst fault with this people; they do not know, do not care to know; will not read, but just take the opinions of their living oracles. God save us from such oracles!

MRS. A. M. CHASE.

SEDALIA, Kentucky, April 14.

Editors Herald: I like to read the *HERALD* and *Ensign*. I do not see how a Saint can do without them.

From what I can see and hear the Saints in this district are taking more interest in the cause of Christ. Saints, let us all live nearer to God's commandments. We all do things that we ought not to do, you will admit that; so when you do something that is wrong or something you ought not to do, make a note of it. When you have done this for a few days, if you think you can not overcome them all at once, decide which one you can overcome the easiest; overcome that one, then the next one; take them one by one till you overcome all of them, asking God to help you.

I see there are a good many Saints who do not pay tithing. Saints, why do you not pay tithing? Have you got anything, or do you make anything? If so, my Bible teaches me that you ought to pay tithing. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Malachi 3: 8-12.

I am sure you do not want to rob God. If you are working for a landlord, you pay him a portion of what you make, do you not? Why not pay the Lord a part? "Well," some one says, "we made a contract to pay the landlord part." All right, did you not make a vow to keep God's commandments? "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."—Deuteronomy 14: 22.

In regard to tithing Christ said, this "ought ye to have done, and not to leave the other undone."—Matthew 23: 23. Why not obey all of his commandments, is not one commandment just as binding as another? If not, why not? If you can not pay all at once, pay part when you get some money that you want to pay as tithing. Do not wait to get more, for you may spend what little you have. Pay it to the Bishop's agent. When you get the money the second time it will not be as hard for you to pay as it was the first time. My prayer is that one and all may live up to their duty. Pray for me, that I may live as I ought to the end.

Your brother,

W. C. Cook.

MOUNTAINVILLE, Maine, April 16.

Editors Herald: I am glad that I am still standing as a soldier in the ranks of the Latter Day Saints; and although I realize each day my weakness, I also realize (and such a glorious realization it is, too) that as I go to him in prayer I receive strength for the trials and temptations of life. I then feel like saying with Paul, "I can do all things through Christ, which strengtheneth me." O, if we could only go oftener to him for help and strength, how different things would be; and how much sorrow and discouragement would be banished.

The work here is slowly progressing; a little better interest manifested than before. Bro. S. O. Foss has been holding some meetings here, and we expect Bro. J. N. Ames will be here soon. There seems to be a fair interest taken in our Sunday-school work; although some that could attend, do not avail themselves of the opportunity. May the Father above help such everywhere, to realize that they are not only neglecting an opportunity, but a duty as well. Let us one and all see to it that we attend the meetings and Sunday-school whenever possible, and exercise constantly the means of grace; thereby making the world better by coming in contact with us, and causing our souls to grow as well.

I pray that the dear Lord may bless his Saints everywhere. I ask your prayers.

WALLACE A. SMALL.

CARDIFF, Wales, April 4.

Editors Herald: My interest in the gospel restored is ever on the increase, and my delight is in striving to fulfil my mission. Ere this missive reaches you the General Conference of 1903 will doubtless be a matter of history, and the work of the Lord will have received an impetus for good. My earnest prayer to God is that the work of the Reorganization will this coming conference year excel all others numerically, and also in a deepening of spiritual life among its devotees. The signs of the times certainly indicate that the hastening time is upon us, and happy will we be if we shall be counted worthy to stand. Our Father in heaven by his Spirit has given me a knowledge that this work is true, hence I feel happy in the hope of the gospel.

The other Saturday (Sabbath) morning I strolled into a Jewish synagogue, and for the first time in my life witnessed their mode of service. I was bidden to leave my hat on, and was handed a Hebrew book containing their prayers and songs. If it had only been Welsh I could have digested it all right; but the rabbi evidently took me to be a full-blooded Jew. Presently the book was exchanged for a Hebrew-English liturgy. During the whole service they just chanted their long prayers one after the other. It brought to mind forcibly the time of our Savior in the long ago. What astonished me most was their articles of faith. Their belief about God is "that he hath no bodily likeness, nor is he corporeal." Is it not too bad that even an Israelite according to the flesh should have such a perverted conception concerning the personality of God? In his explanation to me after service, the rabbi would have it that all expressions concerning God having hands, fingers, feet, face, eyes, and ears, were only figurative, and therefore can not be taken to mean what they read.

Their expression in prayer concerning the female side of the house was a stunner: "Blessed art Thou, O Lord, our God, King of the Universe, who hath not made me a woman!" Then follows what the poor women say: "Blessed art Thou, O Lord, our God, King of the Universe, who hath made me according to thy will." I found them enthusiastic enough over the return of the Jews to their own land, and introduced the thought of God raising up a latter-day prophet, seer, and revelator, pointing towards the "restitution of all things." Finding him eager to listen and to read, I gave him reading matter.

I feel proud of that new tract, "The Church of Christ, Where

Is It," for it bristles with points in such an attractive manner that it can not fail to become convincing to those who seek for light and truth. May the Lord by his Holy Spirit bear witness to the truth of his word. Glad I am indeed of having the privilege to engage in so holy a cause. I lay my all at the Master's feet, be it little or much. I can do no more, only as he gives me strength. May we all try to do more from a pure love of God, who first loved us when we were yet sinners.

I see the summons came for Brn. Archibald of St. Joseph and William Gurwell of Fanning, Kansas. Good, faithful men, who stood at their post to the last! They have surely gone to their long and well-earned rest. Thus the old pass away and the young must fill their places in the ranks. Some are dropping off on this side of the water, too, and there meet and greet the happy throng who have only gone on before. Bro. William Lewis was called to officiate the last rites to Sr. Elizabeth Evans, of Hirwain, near Aberdare. She lived and died a saint indeed. Tried and true, she was faithful unto death. And even though her lot was a thorny one, being bed-ridden and helpless for the past twenty-five years, yet she had the veritable patience of Job, and had the hope of the gospel always uppermost in her mind. Wishing all God-speed, I now take my leave. My permanent address is 29 Hicks Street, Llanelly, South Wales.

FRANK J. PIERCE.

Lighthouse Dromana, VICTORIA, Australia, February 24.

Editors Herald: I am isolated most of my time, also far away from any organized branch, so it is an impossibility for us to meet very often with the children of God. Although deprived of the privileges extended to those in organized branches we are not alone by any means, for we find, although so far away from God's people, we have the same Holy Spirit guiding and directing our footsteps. We also are able to keep in touch with the work, thanks to the ever welcome HERALD, *Autumn Leaves*, and *Standard*, which convey many cheerful messages to our drooping spirits.

We think the church papers should be found in every home. The price is really so low that one would think the papers within the reach of the poorest Saint. I am convinced those who unfortunately neglect to support this arm of the work suffer great loss in failing to partake of the spiritual food contained in the HERALD. How grand it is to drink in the truth as given to us through the Palmyra Seer. It is like a draught of clear, cool water to the thirsty soul.

We feel indebted to you, dear HERALD, for the many useful hints contained within your pages concerning the training of our little ones. We have two little ones, and our desire is to train them aright; and we constantly read and digest the valuable instruction and advice given by some of your experienced correspondents.

We feel that great honors are to be won even in this great world of ours in this special direction, the training of the little ones. If we do our duty it will be the means of molding their little minds so that when they mature they will understand their duty and become bright gems in God's kingdom. It must indeed be cheering for the faithful Saints to realize they have not failed in the performance of their duty in preparing the little ones for a life of usefulness.

We are greatly pleased to hear of the progress of the work in this land. Surely the hastening time is upon us.

Sixty have been added through baptism since Bro. J. W. Wight's arrival. I am pleased also to see the activity shown by the missionary force in general. The dark clouds are dispersing rapidly, and the silver lining begins to make its appearance. The prospects look bright in this land for a speedy spread of the angel's message. We appeared to be under a cloud for a considerable time and the work appeared at a standstill, but now we are well organized and things work in such a systematic manner that it must continue to progress.

We are pleased with our mission paper. Although small it brings measures of knowledge to the hungry soul, therefore we feel it must do a vast amount of good. It is cheering to us to know how the Saints are progressing and what our brethren are doing for the advancement of truth.

We have had the pleasure of Bro. and Sr. Butterworth's company for a few days. We are pleased to notice improvement in Bro. Butterworth, though he is not yet able to take up his ministerial duties as actively as in days gone by. But we are hopeful that the future will find him occupied in his high and holy calling in the same earnest manner that has marked his career in days gone by.

We have just said good-bye to Bro. J. H. N. Jones and Sr. Patia, they having left for their field of labor, "Adelaide," South Australia, where they join Bro. and Sr. Mackie. May the Lord go before them and bless their efforts and direct his work.

In hope of eternal life, I am,

W. JONES.

MCKENZIE, Alabama, April 19.

Dear Herald: I love this work, and my heart has been made to rejoice many times while reading the soul-inspiring letters and testimonies of the brethren and sisters, which is evidence of the fact that the Lord is working among his people. I have been in this church for twenty-one years, and will ever praise the power and influence that led me to the light.

It has not been my privilege to see many of the faces of those who are actively engaged in the work, but have become acquainted with and learned to love them by reading their letters and articles in the church papers; especially is this so with Brn. M. T. Short, J. A. Robinson, and Sr. Almira Snow. Surely they have gone to their reward, for they were a blessing to others while here. I am always glad to see letters from those who have labored in this mission and to learn of their whereabouts and their continued interest in this latter-day work.

The conference of the Alabama District convened with the Flat Rock Branch last Saturday and Sunday. There was a goodly number present from all the branches, except one. The visiting Saints were kindly cared for by the brethren, aided by their neighbors. A large crowd was present Sunday morning and evening. Bro. S. D. Allen, from the Florida District, was present, rendering valuable aid in the business of the conference, and Sunday-school convention also, in the dispensing of the word. He seems to be a diligent worker and possessed of a disposition to have things done right. The slothful and careless sometimes call it being too particular, but the church will never suffer any great loss at the hands of such men. May God speed the day when he will raise up many more such noble defenders of his work in the Southeastern Mission; for surely they are greatly needed.

This was one of the best conferences held at that branch in twenty years. The Saints all seemed strong in the faith, and the official members especially seemed determined to do more in the future, and I believe they will. The two elders in this branch were absent from services to-day, so I think they were out trying to get the work before the people. May the interest continue to increase until all who have been called to labor in the vineyard may enter the field, gird on their armor and fight the fight of faith until the crown is obtained and the victory won.

I have anxiously waited to hear of the conference appointments, hoping that the number may be increased greatly this year everywhere, and that two or three might be sent to labor exclusively in this district. To all who have been impressed with the necessity of renewing their efforts, may the good Spirit aid you in the discharge of your duty, and Satan be not able to hinder the spread of the light of truth; and a prosperous year be realized in gathering into the fold from the different fields, a rich harvest of souls, is the prayer of your humble brother,

J. R. HARPER.

INDEPENDENCE, Missouri, April 21.

Editors Herald: I expect to start for my field of labor, Southern Michigan and Northern Indiana District to-morrow. Shall stop in Illinois to see my father, and then on to my field. My home address will be 1217 West Walnut Street, Independence, Missouri. I do not yet know what my field address will be, but will notify my correspondents when I reach there and locate myself, that is, locate my headquarters. In the meantime, any mail sent to me at my home address will be promptly forwarded.

In entering upon my work for the coming year I feel a peace within my soul, a joy of heart, and a confidence in the gospel, far exceeding that of former years. I am not expecting, however, to turn the world upside down, convert all the sinners within my field, nor even convert all the Saints within my field; but I do hope, by the help of the Holy Spirit and by the help of the Lord's people, to be able to do some good for the cause. I am fairly well acquainted with many of the Saints in that field, and, having labored among them from 1892 to 1895, I feel sure I shall have their confidence and their support; and I assure them that I am pleased to be with them once more.

There comes a pang to my heart when I think of not being permitted to see the dear faces in the Eastern mission this year, and the thought will intrude itself, Shall I ever see them again? The Eastern Saints have been very kind to me, and I have learned to love them dearly. My prayer to God is that they may be blessed, cheered, strengthened, and kept within the Master's fold.

To the Saints in my present field I wish to say: Let us "Put on the whole armor of God," and allow nothing to stand between us and our God. It is a war that calls for valor, and for sacrifice; let us put everything upon the altar. I feel that the Lord will be with us in the work, and, if we faithfully do our part, the victory will be ours. "Onward and upward."

In gospel bonds,

ISAAC M. SMITH.

PAPEETE, Tahiti, April 7.

Editors Herald: On April 5 our mail arrived on the Steamer Mariposa, bringing good news from home, and letters full of sympathy and kindly sentiments towards the brethren here. The letters of sympathy were read to the Saints after the close of the afternoon sacrament-meeting, during which meeting the Lord blessed us and comforted us through the gift of tongues. When the check of twelve dollars fifty-seven cents was presented to them from the Religio and Sunday-school workers of Des Moines, which was sent through Bro. J. F. Mintun, and placed in the hands of Bishop Metuaore as directed, they were very much pleased, as it was a token to them that the kind words of sympathy which accompanied the check were real, as also the kind word of remembrance and sympathy from the Far West District in their conference in St. Joseph sent to them by Bro. C. P. Faul were all received with every token of gratitude by the many Saints, many of whom had gathered to Papeete for conference. Portions of the letters of President F. M. Smith, full of sympathy and wise council and comforting words to them were read and altogether we had a very pleasant Sabbath.

I think that the Saints in comparison with the other natives have not suffered severely. Of course there are cases of severe loss of relatives and friends among the Saints as well as among others, and loss of property also; but not so great as among others. Our chapels in Hikueru and the unfinished one in Raroia with the tabernacle there and the chapel in Makatea are the only ones destroyed by the storm; but the chapel in Takapoto was injured some. The sea did not get up to our chapels in Tikahau or Avatoru.

The Saints are moving along as usual. None of them are suffering for the want of the necessaries of life; and although it will take them some time to recover their former prosperous position, in the meantime they will not want for their usual

foods and clothing, although there may not be so many silks and satins as formerly. But they again take up the thread of their daily tasks with a buoyancy and cheerfulness most wonderful after so distressing a calamity. We have not been able to learn exactly the number of Saints who lost their lives in the storm, but probably less than sixty.

The account of the storm in the HERALD of February 7 is fairly good, but it may be well enough to correct a few of the mistakes. Sr. Gilbert was the only white woman on the island of Hikueru at that time, and she is here now, and there is no report here of a suicide there of a white woman. There were nearly five hundred fifty persons lost their lives, counting those on the two vessels which are still missing; the Perle and the Leon. No reports have been received of further loss than has already been reported. Probably the sea was not more than twenty or thirty feet higher than the usual high tides at any of the islands. The story of the four hundred survivors swimming three or four miles to the Excelsior is a mistake. About two hundred fifty people went on board the Excelsior there, in the boats of the Excelsior, about one hundred of whom were landed at Makemo; the rest came on to Papeete.

Our conference opened yesterday with less than two hundred present, the smallest conference for many years I suppose. The Saints could not get vessels to come in from the far off islands, although there are some from Hao and Manihi; but the main part of the Saints were intending to come in the Teavaroa, but she is not expected here for a month yet.

We are as well as usual, and long for the time of joyful working in redeemed Zion. Peace be with you all, and upon the Israel of God.

JOSEPH F. BURTON.

ALBANY, Oregon, April 20.

Editors Herald: Wife and I enjoy reading the letters, especially those from brothers or sisters we know. There are only two other Saints in Albany, and I think three in Lebanon. We live about midway between the two above-named towns.

Things are very quiet here now, but we think some will join the church when the elders return this summer. I hope they will be able to stay with us a good while this summer. We hope they may baptize several and organize a branch here in Albany. We are getting tired of being where there is no branch, and no preaching except in the summer.

S. W. MOORE.

OSKALOOSA, Iowa, April 22.

Editors Herald: While we have not as much to report of those things which can only be accomplished through faithful and diligent efforts, yet we are thankful that through faithful efforts on the part of some the work is not standing still. There has been a number of names added to our branch record through the efforts of Bro. H. A. McCoy, by gathering up the scattered ones in this vicinity. There is much room for improvements along many lines here, some of which the Saints could make with profit to the work. Other needed improvements are of a nature that the Saints here and possibly the church could not at the present time meet their requirements. We have a city whose population, including her suburbs, numbers about thirteen thousand, and one of the things most needed here, in consequence of the existing condition of things, is a resident city missionary whose time could be wholly given to city work. But as there are much larger cities than ours that can not thus be supplied we can only look forward with hope for the day to come when the church will be in a condition to move forward along those lines.

Bro. Edwin Perry and family have recently removed from Albia to this city, which is their former home, they being members of the Oskaloosa Branch. We are glad to see Saints coming back, as quite a number have left here in the last few years.

Bro. Perry, it will be remembered, was elected president by the United Mine Workers at their convention held at Des Moines this spring. The territory over which Bro. Perry presides, comprises the state of Iowa and one county in Missouri. The Saints of Iowa have a right to feel glad and thankful that prejudice is so far removed that one of our number has been chosen to a place of responsibility and trust.

We hope to see advancement made in this vicinity the coming summer, and feel willing to make any sacrifice necessary to help in the advancement of the work.

C. B. BROWN.

Miscellaneous Department.

Pastoral.

To the Missionaries, Local Officers, and Members of the Oregon, Washington, and British Columbia Mission, Greeting; Having been appointed minister in charge of the above-named mission, I herewith take this means of inviting your coöperation and hearty support, trusting that our heavenly Father will abundantly bless our united efforts to build up his kingdom, and to win souls to him. The following brethren have been associated with me in ministerial work, and I desire that they occupy in the following places until further notice:

T. W. Williams, Eastern and Central Oregon, with Portland as objective point, if necessary arrangements can be made.

Arthur Allen, Eastern and Central Oregon.

H. L. Holt and David Smith, Western Oregon, to operate the tent.

David C. Powell and F. J. Chatburn, Eastern and Central Washington.

J. W. Roberts, N. V. Sheldon, and D. A. Anderson, Western Washington and British Columbia. It is desired they operate the tent during the summer.

The traveling ministry are hereby admonished to devote the principal part of their time in opening up new fields. However, you are at liberty to visit branches occasionally, especially the branches that are weak, and where an interest can be awakened.

Special attention is called to the fact that all matters requiring regulating are to be referred to the minister in charge, who will attend to this part of the work either directly or indirectly as soon as practicable.

We urge upon the ministry, traveling and local, not to engage in public discussions without first consulting those in charge; and consent of branch (officers if in limits of branch) should be obtained. It will be considered a breach of rules if the ministry do not report punctually the first of every quarter, viz.: July, October, January, and March 10, as the one in charge has to report to First Presidency. It is to be hoped that the Saints will not neglect to do their part in honoring the temporal law, as it will be impossible to make the work a success without financial help.

I expect to be with you in the mission as soon as the way opens up.

All matter requiring my personal attention please direct to my permanent address.

Praying God's blessing, to attend our labors, in the interest of the salvation of man, I remain,

Your coworker and brother,

R. F. D. No. 2.

WILLOUGHBY, Lake County, Ohio.

G. T. GRIFFITHS.

To whom it may concern: I appoint the following brethren in charge of the two departments of work in the different "fields of labor" in my charge: Spring River District, F. C. Keek, of the seventy, in charge of the missionary work, and High Priest John T. Davis in charge of the membership branches, as their pastor, to "feed the flock," so long as he acts in the capacity of district president.

Both departments of the work in the city of St. Joseph in charge of High Priest J. A. Gunsolley.

Far West District, (except the city of St. Joseph), Walter W. Smith, of the seventy, in charge of the missionary work, and T. T. Hinderks, of the high priests, in charge of the branches, so long as he acts in the capacity of district president.

Independence Stake, presidency of the Stake in charge of both departments, they to make choice as to which will take charge of the different departments.

Northeastern Missouri District, John Kaler, of the seventy, in charge of the missionary work, and Joseph A. Tanner, of the

high priests, in charge of the branches, so long as he is retained district president.

Clinton District, Elder T. R. White in charge of the missionary work, and High Priest James Moler in charge of the branches, so long as he acts in the capacity of district president. Nodaway District, D. C. White of the seventy, in charge.

Southern Missouri District, Henry Sparling, of the seventy, in charge.

The thirteen counties in Southeastern Missouri, not in any organized district, J. D. Erwin, of the seventy, in charge.

St. Louis District, Willard J. Smith, of the seventy, in charge. The city of St. Louis the objective point for himself. Southeastern Illinois District, F. M. Slover, of the seventy, in charge.

Central Illinois District, R. T. Walters, of the seventy, in charge.

Northwestern Kansas District, M. F. Gowell, of the seventy, in charge.

Northwestern Kansas District, Elder S. J. Madden in charge. The brethren who were appointed to labor in Southern Kansas will please report directly to me.

At any time during the conference year, should the good of the work demand any change from the above, I will feel at liberty to make such changes; otherwise they will remain intact. All should report promptly to the minister in charge of his respective field on the first of the following months: July, October, January, and March. Your reports must be full and complete. This will not prevent one and all to write me directly, at any time you feel so to do. I am glad to hear from my men at any time, and share their trials, and rejoice with them in their triumphs. The ministers placed in charge are expected to keep me thoroughly posted, as to all of the important movements for or against the work in their charge. Do not covet debates; but if they come to you by reason of you preaching the word, entertain them, subject to my approval. Let your opposers be the aggressors in "wrong-doing;" and you in preaching of the word. Do not be busybodies, nor entangle yourself with other men's business. In a word, keep yourselves clean so as to invite the Spirit of the Master to be with you in all of your work. May the God of peace be with you. Amen.

Your brother and coworker in Christ Jesus our Lord,
I. N. WHITE.

INDEPENDENCE, Missouri, April 20.

To the Isolated Saints and Friends in Virginia and West Virginia: Having been appointed to labor in the Virginias, I desire the cooperation of those located where there are opportunities for presenting the work. My address till June will be Wilburton, Indian Territory.
H. R. HARDER.

List of Contributions to Graceland College.

Zinc blend or "jack," from Graceland Mine, Sharp County, Arkansas. Lead or "galena," from Brixley Mine, Baxter County, Arkansas. Marble from Stone County, Arkansas. Presented by Joseph Ward, Mountain Home, Arkansas.

Stone hammer found near Arizona. Presented by R. R. Dana, 232 B South Olive Street, Los Angeles, California.

A "Poi" stone from the Sandwich Islands. Presented by J. C. Clapp.

Memorial addresses on the life and character of John Henry Gear, donated by Honorable W. P. Hepburn.

Notice to First Seventy.

All members of the First Seventy whose home address has changed since last spring as noted on Circular Letter No. 4, who have not already informed me of change will do so by first mail after reading this. J. F. Mintun, secretary, Box 384, Woodbine, Iowa.

Reunion Notices.

The Southwestern Iowa reunion will be held at Henderson, Iowa, from Saturday, August 22 to 30, 1903. Full particulars later. D. Hougas, of the committee.

Notices.

To the Saints in Indian Territory: Bro. E. A. Erwin, who has been appointed to labor in Northern Indian Territory desires to know of opportunities for preaching. His address is Wilburton, Indian Territory.

Will the Saints kindly respond to my appeal for church literature? The distributing bureau of the Zion's Religio-Literary Society is the only source from which I received literature, in reply to my former notice. The Lord will bless all who assist in spreading the "good news." R. W. Farrell, West Sullivan, Maine.

Died.

TWADDLE.—At his home near Franktown, Nevada, March 24, 1903, Bro. Alexander Twaddle died suddenly. He was born in Utah, April 21, 1858; baptized at Franktown, Nevada, February 4, 1868, by Elder E. C. Brand. He leaves a wife and two small children, also three brothers and two sisters.

SMITH.—Mrs. Mary Ann Smith, wife of Louis W. Smith, at her home in Kamas, Utah, April 13, 1903, after twenty years of great suffering of tumor and dropsy; was born in Shropshire, England, May 3, 1839; came to Utah in 1861; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Robert Warnock; married Louis W. Smith July 8, 1863. Four children were born to them, three of whom, with her life companion, survive. She was well known and loved throughout the county. The funeral was largely attended.

CLARKE.—Elder William Clarke, born June 27, 1836, at Shirleywich, Staffordshire, England; baptized September 17, 1869, at Stoke-on-Trent, England; died March 23, 1903, at Milan, Dutchess County, New York. He came to this country in 1884 with his family and while being compelled to pass through many trials he remained faithful to the cause until he was called home. Memorial services in honor of Elder Clarke were held in the Saints' chapel in Brooklyn on Sunday evening, March 29, in charge of Elders George Potts of Brooklyn and Elder Meredith of Birmingham, England.

HUTCHINSON.—Sr. Ollie May Hutchinson, at Akron, Ohio, April 16, 1903, of the dread disease consumption; aged 19 years, 10 months, 15 days. She was baptized January 26, 1903, by V. M. Goodrich. Although she suffered much at times, yet she was patient and had a confirmed hope of a glorious resurrection. She was kind and gentle and loved by all who knew her. Her end was peaceful and she gave evidence of seeing heavenly messengers just before departing. Funeral discourse by V. M. Goodrich from Revelation 14: 13. Father, mother, and two sisters survive her.

Addresses.

W. E. La Rue, home address, Millersburg, Mercer County, Illinois.

Cure for Cancer.

I have often noticed in your columns deaths from cancers, and I have often thought to send you a remedy that has proved successful in many hands in every case that I have applied it to cancers. The remedy is this:

Spread a plaster of common sticking plaster, cut a hole a trifle larger than the cancer so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer. Apply the plaster over the cancer, leaving the cancer and this small margin exposed; then apply over the cancer and resting on the plaster the cancer plaster composed of

One part wheat flour,
One part bloodroot (sanguinaria) ground fine,
One part chloride of zinc.

Mix the sanguinaria and flour with water, then the chloride of zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours, according to the time the cancer has been standing. Then take off the cancer plaster and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Don't try to press it out.)

Then heal with any good salve. Probably the best healing salve is the All Healing or Black Salve. It is the best for a cancer.

BLACK SALVE.

Take rosin and beeswax two ounces each, sweet-oil eight ounces. Melt them together, stirring in while near the boiling point four ounces red lead; stir until brown, and when nearly cool add two drachms pulverized camphor and stir until cold, then box for use.

To pulverize the camphor put a few drops of alcohol upon it when it will readily powder under pressure of a table-knife.

I remain your brother in Christ.

LEVI CHENEY.

The Saints' Herald.

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The Changing Channels of Religious Literature.

An investigation into the number and the circulation of religious newspapers in the United States has been made by the editor of the *New World*, a Roman Catholic paper published in Chicago; and it presents some interesting (and presumably authentic) facts. The Catholics have the largest number of papers, with the largest combined circulation—naturally because they have also the largest membership. Next come the Methodists, then the Baptists, then the Presbyterians, then the Jews, and then the Episcopalians. But there is only one Methodist church paper to every 53,000 Methodists; one to every 38,500 Catholics; one to every 31,000 Baptists; and one to every 3,100 Jews.

The circulation of most of these papers is proportionately to church membership less than it formerly was. Their average circulation is a little more than 4,000 copies each. The number of church papers shows a constant tendency to increase, for all the small sects have their own; but most of them show also a strong tendency to become (with all respect) a kind of trade papers. Their dissemination of church news and of official information and the like is coming to be one of the principal reasons for the existence of many of them. As a class they have less general influence on the whole community than they had a generation ago. But, on the other hand, the best weekly and monthly periodicals of serious purpose—the weeklies and monthlies that are not church publications—give the whole religious public a far better and more various religious literature than any public in any country ever before had. Religious literature is not declining—it is becoming broader and better—but what may be called sectarian literature becomes less and less influential.—*The World's Work*.

A Delicious Pudding.

Soak a package of gelatine for an hour in a cupful of cold water, and then stir into three cupfuls of sugar the juice of two lemons and one pint of boiling water. This should dissolve the gelatine. If it does not, all may be put over the fire for a few minutes until the gelatine and sugar are both dissolved. Set the jelly thus made aside to cool. When it is quite cold, and has begun to form, beat the whites of six eggs to a stiff froth, and whip in the jelly a spoonful at a time. It must all be stiff when it is done. Use a Dover egg-beater. This process is a little tedious, but it is necessary to work rather slowly to get a good result. If the bowl is set in a pan of iced water while the beating goes on, the pudding will form more quickly. When it is stiff, a mold must be wet with cold water, and in this are arranged strawberries that have been capped and rolled in fine sugar. The snow-sponge is put in a spoonful at a time, and when the berries are fairly covered, another layer of them goes in; then comes more sponge, and so on until the mold is filled, the top layer being sponge. The mold is put on ice for several hours, and when the pudding is to be served it is turned out on a dish, cut in slices, and served with thick cream poured over it.—*May Woman's Home Companion*.

A Stirring Chapter of Standard Oil.

That is certainly a stirring chapter of Standard Oil History which Miss Tarbell narrates in the April *McClure's*, and which she calls "The Defeat of the Pennsylvania." The fight arose over the building, in 1877, by the Empire Transportation Company, a protégé of the Pennsylvania, of a couple of independent

refineries. Mr. Rockefeller objected and called on the Pennsylvania to stop the Empire. The Pennsylvania refused and the fight was on. It did not last long. Things went against the railroad from the start, and in the spring of 1877, the Pennsylvania passed its first dividend. The Standard at the same time paid a dividend of fifty per cent. Needless to say, the Pennsylvania accepted defeat, the independent refineries landed on the bargain counter, where Mr. Rockefeller, always on the lookout, promptly picked them up, and the railroad, a month or so later, was again shipping Standard Oil at Standard rebates. It was about this time that Mr. Vanderbilt sold his Standard stock. "I think they are smarter fellows than I, a good deal," he said. How smart, Miss Tarbell's story goes a good way to suggest.—*Miss Tarbell's April Paper*.

In the May *Leaves* Emma Burton gives a stirring and realistic account of the recent storm in the Tuamotus.

Farmer's Wife Gets a Share.

Most farm papers are gotten up with the idea that they are read only by the man who runs the farm. Probably they are, because there is nothing in most of them to interest any one else, and very often it is pretty dry reading for him. There is one farm paper, however, that is not built on this plan—the *Twentieth Century Farmer*—whose editor has kept the whole family in mind in getting up the paper. There are two pages that are given over to the things that interest the farmer's wife, and a page for the young folks. Besides this, she always reads the stories, Frank Carpenter's letters of travel, the poultry department, and some other departments.

You can get a sample copy free by writing to the *Twentieth Century Farmer*, 2385 Farnam Street, Omaha, Nebraska, or, better still, subscribe for the paper. Price, 25 cents for three months' trial subscription, or \$1 for a whole year. It is a big dollar's worth, 24 to 48 pages every week, handsomely illustrated and chock full of the very best reading in every issue.

The *Arena* for May opens with a characteristic feature—a symposium giving different aspects of a live public question, from varying standpoints. This month the subject is "Mormonism and Polygamy," which is discussed by the president of the Mormon church, the president of the Reorganized Church, and the general secretary of the National Anti-Mormon Missionary Association. These papers are followed by a lengthy report of the municipal ownership convention, recently held at New York. Edwin Maxey, LL.D., contributes an article on the "Aftermath of the Venezuelan Affair," and Colonel Wm. Hemstreet discusses "The Problem of the Blacks," urging the emigration of our negroes to Cuba. Editor Flower has a valuable essay entitled "Jefferson's Service to Civilization," and I. A. Hourwich outlines "Religious and Political Liberty in Russia." "Free Socialism" is defined by William L. Garver, and John T. Yates gives his conception of "True Patriotism and Good Citizenship." "A Federation of Labor," to offset the trusts, is proposed by James A. Slanker, and "The Rochdale, Coöperative Movement in California" is described by C. Y. Roop. In his regular departments of "Topics of the Times" and "Books of the Day," Editor Flower gives much interesting and valuable information.

The "Lounger" in April *Critic* announced that the May number of the *Critic* will be an Emerson number apropos of the centennial of his birth. Emerson's life will be viewed by a number of strong writers, and their articles will be profusely illustrated. The *Critic's* determination to keep before its readers an up-to-date magazine is manifested by the fact that the management is offering a series of prizes for suggestions as to the improvement of the magazine.

The *Electrical Review* is one of the foremost of technical journals, and keeps well in the van of the magazines devoted to the interests of electrical sciences, theoretical and applied. Its special numbers are timely and up-to-date. One of the recent special numbers was the "Export and Domestic number," issued April 11. A glance at its contents shows it to be world-wide in its scope and interests.

Fred M. Smith writes of the steam turbine in the May number of the *Autumn Leaves*. His article is illustrated with a picture of J. J. Astor's turbine, the patent on which he has donated to the public.

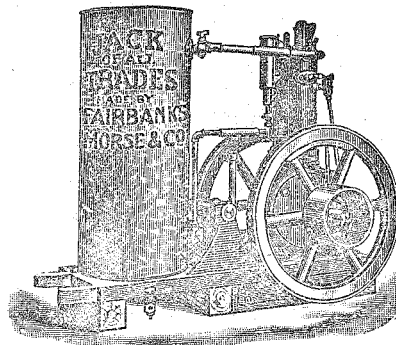
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, May 6, 1903

Number 18

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH	EDITOR
Fred'k M. Smith	Associate Editor
Joseph Luff	Corresponding Editors
F. M. Sheehy	

Editorial.

THE ADDRESS OF THE JOINT COUNCIL.

The following address to the Saints, of the joint council of the Presidency, the Bishopric, and the Twelve, should be read with careful examination and candidly considered. It is clear from a consideration of the revelations given to the church both before and after the organization of the church in 1830, that there was no intent upon the part of the Almighty to put any authority into the hands of men to oppress their fellow men, but that he would give them wise laws and direction how to conduct themselves in a spiritual way, and that in the promulgation of the gospel and carrying on of its spiritual work there was to be in connection therewith a system of finance commensurate with the needs of those engaged in it and consistent with the ordinary necessities of men.

It is not consistent to believe that God in his wisdom should neglect so important a factor in the great work of the last days as the monetary department would be. And from what appears in the revelations he seems to have taken into account the conditions under which the church would develop in a temporal government, and has ordained that the great part of the work should be done under the republican form of government, in which the people are the great arbiters of the law.

It is not wise for the church to undertake any work which may bring them into conflict with the laws of the land, which we are charged to observe by the voice of revelation direct.

The general fear that men will be deprived of the care of their means or properties which by industry and care they have gathered together, undoubtedly deters a great many from the observance of any financial rule for the benefit of the body—the church; but those who carefully read this address will discover that the rights of the individual member are distinctly recognized, and are in no sense abridged, but form a component part of the law itself.

We can therefore cheerfully commend the reading of this address and ask for it the consideration which every earnest-minded Saint should give to whatever is presented to him.

The address was adopted by unanimous vote, therefore indicating that all the members who were present had sufficiently canvassed what was presented to be willing to give it their cheerful indorsement. The

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ELDER PETER ANDERSON'S mission address is Porsgrund, Norway. He will attend to all mail sent to this address.



THE opening number in the May *Autumn Leaves* is an excellent poem by Adam Keck. It is illustrated with a fine reproduction of an india ink drawing by David H. Smith.

subject had been presented to a joint council at the conference, and which met after the adjournment of conference, and after a period of examination, in order to facilitate the determination of the questions involved, the matter was submitted to a committee properly chosen by the council; and this committee reported at an adjourned meeting of the council and made it the especial subject for their attention. This should have insured an earnest study of the subject during the interval of separation, and the most careful consideration of it when again convened, thus providing for a clear judgment in the matter.

It is not intended to coerce the opinion of any or to demand an unwilling or unintelligent observance of any rule suggested, but it is intended to present a fair exposition of the understanding of the men engaged in the council of what is couched in the law in its various parts; and it is in this light that it is presented.

ELDER JOHN SMITH closes his series of articles on stake organization in the May *Autumn Leaves*.

AN APPEAL TO THE GOVERNMENT FOR THE UTAH ELDERS IN GERMANY.

The following brief statement taken from a dispatch will serve as an introduction for a few thoughts on the subject of governmental interference in behalf of religious propagandists engaged in ministerial work abroad.

WASHINGTON, April 25.—The Secretary of State, Mr. Hay, has received from Senator Reed Smoot of Utah a telegram invoking the influence of the United States government to prevent the carrying into effect of a decree expelling Mormon missionaries from Prussia and the grand duchy of Mecklenberg in Germany. According to press dispatches this action was decided upon by the States named for the reason that the missionaries were preaching a form of religion incompatible with the laws and public morals of the States, polygamy being part of the missionaries' doctrine.—*Chicago Tribune*.

It is pretty generally understood that from the inception of the HERALD its attitude towards the dogma and practice of plural marriage, or polygamy, has been hostile, and the reasons for such hostility have been given from time to time, as was deemed advisable.

Notwithstanding this pronounced hostility the HERALD has always opposed and denounced any sort of oppression or proscription by which those opposed to Mormonism have unwisely attempted to stay its progress. The persecution by violence visited upon the elders of the Utah church, has been as heartily and strongly deprecated and denounced by the HERALD, as that manifested toward elders of the Reorganized Church has been; and for the same reasons. Proscription and persecution are the evil-handmaids of superstition and the false in religion, and can not be tolerated in right-thinking communities.

The expulsion of the elders of the Utah church from Prussia and Mecklenberg, is stated to be for the reason that it is supposed that they teach what is not conducive to good citizenship, including polygamy.

Of course, we do not know whether those from Utah laboring in Germany, publicly teach polygamy; but do know that President Joseph F. Smith, in his article in the *Arena* for November, 1902, affirmed in relation to the clause in Jacob, chapter two, closing the command to the Nephites to observe the one wife rule, as follows:

“The commandment that the Nephites should have but one wife was for that people, and that time, with the intimation that a further and different commandment might be given at another time and to another people, and that the law then declared was but temporary. Careful reading of the law of God to the church in these latter days, in its earlier years, will show that, while its members were then required to practice monogamic marriage, the declaration, as quoted by Mr. Smith,¹ that ‘one man should have one wife, and one woman but one husband,’ bears the implication that a man might possibly be permitted at some time to have more than one wife, while a woman was to have ‘but one husband.’”

This affirmation of the present head of the Mormon church in Utah is taken up by the elders of that church in the field, and with it they advocate the dogma and affirm it as the faith of the church which they represent.

If it is now true that the present leader of the Utah church has forbidden the teaching of plural marriage, or polygamy, by the elders of that church, we shall be pleased to see the statement officially made by him. And it occurs to us that if the Secretary of State has been requested by Messrs. Kearns and Smoot, senators from Utah, to interfere on behalf of the rights of missionaries sent to labor in Germany, or elsewhere, upon the ground that polygamy is not taught, nor authorized to be taught as a tenet of the church, it will be not only in order, but in place and necessary for such official statement to be made.

We believe and the HERALD has ever held that the right to advocate their faith belongs to every people, and should not be abridged, nor denied. And we so think in this instance; but believe that there should be no double dealing, no representation abroad to the German Government, and to the authorities of the United States, that the faith of the church was one thing, and at home that the faith of the church was quite another thing. If the national Government is asked to interfere and secure the right to propagandize in Germany, the statement of the church as to its faith and doctrines should be made in good faith. If it is not, it will surely result in final exposure and disaster, and this the church can not afford.

¹ President Reorganized Church.

HEALTH DIRECTIONS.

The following "general directions" given by the Institute of Physicians and Surgeons of Rochester, New York, constitute a most excellent set of rules for daily conduct. They are worthy careful and thoughtful reading:

1. *Diet.*—Eat such wholesome, well-prepared food as seems to agree with you, but never overload your stomach. Do not be a slave to any habit, even that of drinking tea or coffee to excess. Each obstacle or bad habit overcome, will be a triumph of the spirit over the body, and help you upward on the road to the possession of that inheritance which the Creator has in store for man—the power to control his bodily conditions to the extent of maintaining his physical, as well as his moral health.

2. *Bathing.*—A full bath should be taken as often as once each week; oftener would be better, especially in warm weather. In taking a warm bath do not remain too long in the water, as the effect is weakening. Do not fail to take a foot-bath each night on retiring; it is better to take one each night and morning. The feet are encased from the air more than other parts of the body, and, therefore, require special attention. As far as health is concerned, the daily foot-bath is of far more importance than the daily face-bath. Very much of the impurity, or waste, of the system may, and should be passed off through the feet. The stockings should be changed as often as three times each week. President John Quincy Adams changed his every day.

In some cases, blotches, or breaking out of the face, may be cured by changing the stockings daily and bathing the feet morning and night. Whether or not you are so troubled, such a course will improve the complexion and the health and tone of the skin of the whole body.

3. *Breathing.*—Practice expanding your lungs each day, as you arise, and before dressing; also, just before retiring at night, after you have removed your clothing. First, inhale a full breath through the nostrils, and, before exhaling, draw in more air through the lips by a sucking process, which should be continued until the lower, as well as the upper part of the lungs is filled as full as possible. Then begin to exhale slowly, taking as long a time as you conveniently can to empty them.

Repeat this process five or six times, or more, in succession; not, however, rapidly enough to make you dizzy. Do this five or six times, morning and evening, taking five or six inhalations, or more each time. Select these opportunities when an abundance of fresh air is admitted to your room. Be particular to breathe pure air day and night.

4. *Thought.*—Few people seem to realize the wonderful power which the mind possesses over the body. "As a man thinketh, so is he," is literally true, and applicable alike to our physical and moral natures. Do not let your mind dwell on your ills, and do not admit for one moment, even to yourself, the possibility of disease becoming your master. Always control your temper; not alone when things go well with you, but more particularly under irritating circumstances. He, who under trying circumstances gains a victory over himself, is a hero. "He who ruleth his own spirit, is greater than him who taketh a city."

Dwell on the bright side of life; cultivate a cheerful disposition by thinking and saying pleasant things to all with whom you associate. Have a good hearty laugh each day and make other people laugh too. Every true enjoyment is augmented by companionship. If you have no one with whom to laugh, laugh alone; laugh every day, if you have to laugh about nothing.

In speaking of your friends and acquaintances dwell on their better qualities of mind and heart. Refrain from conversation of an unprofitable character, particularly that of a degrading nature, and in this way you will influence others to follow your example. Do not permit them to make a receptacle of your mind for vile trash in the form of stories, supposed to be funny.

There are enough clean, wholesome stories and jokes to render all others entirely unnecessary. Fill your mind with pure thoughts, leaving no room for the impure.

No matter how practical, or even prosy, your occupation may be, if useful and honorable it should not restrain you from having the loftiest ambition for spiritual growth and development.

"There is a natural body and there is a spiritual body." Let your spiritual and moral self control all your acts, keeping the natural (physical) body in complete subjection. Cultivate an increasing love and reverence for God and all things good. Live for others as well as for yourself. A life of service for others is a consecrated one. Other things being equal he will live longest who most serves others.

MORMONS IN GERMANY.

The following is from the daily journals for April 27. We clip from the *Chicago Tribune*.

It is the right thing to do, this appealing to the ruler of Germany, to be permitted to enjoy similar privileges in the kingdom as are granted to missionaries of other denominations. But it is a little surprising that Elder Cannon should put the Book of Mormon in the hands of the Kaiser with the view of showing that the Utah elders do not teach polygamy; providing that the contention of President Joseph F. Smith in his article in the November, 1902, *Arena* is correct, that is that the sentence, "for if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things," means that though monogamy was the rule then the Lord of hosts would at some future time command differently, and the sentence was a preparatory prophecy to that effect, and that the plural marriage doctrine and practice in Utah were the fulfillment of that prophecy.

What would be the result if some one who knew of this teaching of the president of the Utah church should send a marked copy of the November *Arena* to the Kaiser with a mischievous intent, and he should read it? What would he think of the effort of Mr. Cannon to make it appear that the church he was representing in Germany was not teaching polygamy?

BERLIN, April 26.—Hugh J. Cannon, the Mormon missionary, intends to appeal to Emperor William for permission for the Mormons to remain in Germany, hoping that his majesty's policy of religious tolerance may include the Mormons.

In his petition Mr. Cannon sets forth the morality of Mormon doctrines and refers to the inability of his adversaries to cite any example of the Mormon teachings which have been subversive of the laws of the state or of orderly citizenship. He declares, also, that by command of the supreme head of the church polygamy is not taught.

Mr. Cannon last Wednesday sent to the Emperor and the Empress copies of the Book of Mormon in German. If no aid is extended to the Mormon missionaries by Emperor William, and if the orders of expulsion are enforced, all the missionaries will leave quietly.

Mr. Cannon expects the United States to intervene in cases where missionaries have been maltreated, as, for instance, in the affair at Olsbrücken, Prussia, last January, when two missionaries were dragged through the streets of the town and impris-

oned for three days. They were deported to Hanover, where they were again placed in jail and later sent on to Hamburg.

Affidavits of these occurrences have been forwarded to Senators Kearns and Smoot, who, it is stated here, have asked Secretary Hay to demand an apology from Germany in this matter on the ground that American citizens were treated brutally.

Among the converts to Mormonism made in Germany are several policemen who were sent to observe the missionary meetings.

BRO. J. M. STUBBART recently visited some of the ancient ruins in New Mexico, and he writes an interesting account of his observations for the *May Leaves*. He accompanies the article with a hasty drawing of the ruins.

EDITORIAL ITEMS.

According to some statistics contained in the *American Grocer* for March 25, the annual drink bill for 1902 was \$1,369,098,276, and the average yearly expenditure for the past five years is \$1,239,108,955. The bill for 1902 represents an expenditure for stimulants of \$17.33 per capita for the inhabitants of the United States, or 14 $\frac{1}{10}$ cents per day. This includes all drinks of a stimulating nature, such as alcoholic drinks, tea, coffee, cocoa, etc. Since 1880 the use of alcoholic beverages has nearly doubled, having increased from 10.09 gallons per capita to 19.48, a gain of over 93 per cent. For the year ending June 30, 1902, the consumption of the leading beverages in gallons was as follows: Coffee, 1,498,910,304; beer, 1,381,875,437; tea, 396,420,115; spirits, 157,206,554.

According to a clipping from the *Gregory County Pilot*, published at Bonesteel, South Dakota, issued April 16, the Easter entertainment at the Latter Day Saint church in that town was a decided success. It states that the services were the first held in the new Latter Day Saint church at that place, and says that the members might well be proud of their new possession. "It is not only a credit to them, but to the entire community," says the *Pilot*.

Miss Christine Brown, of Boston, "heals by harmony and music." This is one of Boston's latest fads. She prescribes music for all sorts of human ailments.

Collier's Weekly for April 4 contained a short article on the devastations by water in the South Sea Islands, and among other things it said: "From far to the westward, in the Southern Pacific, comes news of typhoons which have wiped out sea islands and swept into an ocean grave whole tribes of natives. At Tuomatu, six hundred natives were drowned and three islands bowled over into the bottomless deep. This despite the fact that a Mormon missionary sends word to the faithful that the typhoon ceased, the ocean obeyed his will and the floods receded at his command."

We call the attention of our readers to the calls made in this issue by two committees of the Board of Publication wherein they ask for contributions and assistance in a musical way. Do not wait before you respond, but do it right now.

Bro. I. N. White reports that the Sparling-Blalock debate up to time of writing, April 27, was progressing favorably.

Bro. and Sr. M. H. Bond were visiting in Lamoni the latter part of last week and the forepart of this. They stopped on their way to Chicago.

Some of the brethren in Lamoni have formed a cooperative society. We understand it will be run on the Rochdale plan. It is planned to handle merchandise.

As time rushes on towards the consummation of all things, the fight of truth against error becomes warmer. It behooves the Saints to be ever alert to the interests of the cause we love. Increase your faith by a closer walk with God. In the teachings and commandments of our Master, the Christ, lies our safety. Therefore search the Scriptures, for they testify of our Lord.

* The quorums of the First Presidency, Twelve, and Bishopric were in joint session in Lamoni, on May 1 and 2, holding sessions forenoons and afternoons. As a part of the work accomplished they have issued an epistle to the Saints, which is published in another column. Getting through with the business before them, some of the members left on the Saturday evening train, though some remained in Lamoni over Sunday. Those leaving Saturday night were Brn. Griffiths, Greene, Sheehy, and Evans. Brn. White, and Luff, of Independence, remained in Lamoni over Sunday.

Bro. G. H. Hilliard, of the Bishopric, occupied the pulpit in Lamoni Sunday morning, and Bro. Joseph Luff in the evening. Bro. Hilliard, we understand, is expecting to canvass the Lamoni Stake in the interests of the financial branch of the church.

There is a unity among the Saints which is growing stronger day by day. It bodes good for the work. If the Saints are but united, all the leagues and combinations formed against us will surely come to naught.

The religion of Latter Day Saints makes good citizens. Everywhere Saints who are living their religion win the respect of their neighbors. It is a testimony for the cause.

A good life is a potent sermon. Are you preaching, Saints, by your lives? Are you living testimonies of the cause of truth?

Song service has always been a concomitant of religious exercises. Cultivate your musical talents, young Saints; and learn the spirit of our songs, so that you may sing songs of praise with understanding.

An Address to the Saints.

The quorums of the First Presidency, the Twelve, and the Bishopric met in joint council at Lamoni, Iowa, May 1, 1903, and after careful consideration adopted the following address and provided for its publication in *HERALD*, *Ensign*, and in tract form. There were present, Joseph Smith, F. M. Smith, and R. C. Evans of the First Presidency; W. H. Kelley, Heman C. Smith, Joseph Luff, G. T. Griffiths, I. N. White, F. A. Smith, F. M. Sheehy, and U. W. Greene of the Twelve; and E. L. Kelley and G. H. Hilliard of the Bishopric.

JOSEPH SMITH, President of Council.
 FRED M. SMITH,
 HEMAN C. SMITH, } Secretaries.

The Presidency, Twelve, and Bishopric in joint council send greeting to the Saints of the progress and conditions of church work, and particularly that part relating to temporalities, trusting to encourage the faithful helpers everywhere and to stimulate all to efforts of diligence in fulfilling the law of Christ.

1. NECESSITY OF FULFILLING THE LAW.

As a people we expect to find acceptance with God only so far as we are willing to do his will and keep his commandments. Jesus taught:

“If ye love me, keep my commandments.”—John 14: 15.

The inspired Psalmist sung of the mercies and blessings of the Lord that followed those and their families who failed not to obey him:

“The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his covenant, and to those that remember his commandments to do them.”—Psalms 103: 17, 18.

These promised favors and benefits, as a people, we desire and seek; but it must not be forgotten that their realization depends upon our readiness to do. It is by faithful performance of duty that we are made heirs of promise and entitled to a place among those who love God.

“And hereby we do know that we know him, if we keep his commandments.”—1 John 2: 3.

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.”—1 John 5: 3.

We are not only promised acceptance with God by these citations through obedience to all of his laws, but are assured to begin with, that he does not demand more than we shall be able to perform.

“His commandments are not grievous.” But God requires an effort on our part to fulfill his law. This should be made in meekness, but with courage; every one moving to his or her task with cheerfulness, and a fervent desire to accomplish through the love of God, all that he has asked.

“Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.”—Psalms 112: 1.

Forty-two years ago the Reorganized Church was instructed to comply with the laws relating to temporalities, and potent reasons mentioned for so doing.

“In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing.”—Doctrine and Covenants 114: 1.

The law then is binding upon the church and should be administered; put in force, fulfilled, as any and all others relating to the body—the church. The officers mentioned are required to perform this work as a duty. And the fact must not be overlooked in this connection, that if these officers are charged with the administration of the law and are to be held responsible for making a proper effort to carry out their part of the work, that each and every member is under equal obligation to obey, or comply with the same, and that responsibility for a disregard or disobedience, can not be escaped. Entire, full, and complete obedience is demanded for this law as any other; and a failure to keep, must now as in the past bring the church under condemnation.

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

2. MANNER OF ADMINISTRATION.

To obtain the benefit for which any gospel law or usage has been instituted, the administration must be by a voluntary acceptance, or willingness, on the part of the one complying. People can not be assessed, or deprived of their properties by the church against their will. Christ promised an eternal reward to those who fulfilled his law here. Then the act of the observer must be a voluntary one. To lay up “treasures in heaven” requires that the act be with a free heart, willingly. There is no chance for compulsion in carrying out the law relating to temporalities any more than that touching spiritual things. To baptize a person who does not understand the object and benefits of baptism and against his will, would be an

act in violation of the law of Christ. To force a person to give of his means, or deceive him as to the object and purpose, would be a violation of the law on the part of the administrator. The gospel rule is stated by the apostle:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver."—2 Corinthians 9: 7.

"Behold the Lord requireth the heart, and a willing mind."—Doctrine and Covenants 64: 7.

On the other hand, a person who accepts the law, and desires to obey the commandments of God must not fail to perform because it will inconvenience him, or be a sacrifice for him to do so. No great reward can be expected by an individual who defers doing anything for the cause of Christ until he gets something that he can do without, just as well as not, and then turn that over to the Lord. Christ gave all for us, why should we hesitate to sacrifice for him or his work? Many in accepting the gospel are called upon to part with friends, relatives, and loved ones; indeed all must deny themselves of many things for Christ's sake; but do we waver because of this? Neither should we hesitate to sacrifice of our substance to promote the welfare of his work.

"Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."—Doctrine and Covenants 64: 5. (See Malachi 4: 1.)

In keeping this, as well as other commandments, we prove our worthiness before the Lord. Jesus referring to this law of duty in temporal matters, says:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16: 10, 11.

Can anything be plainer upon the question of rendering a faithful and true account than the foregoing? And stop and consider that it is the Son of God talking; a fact in itself sufficient to disclose the great importance of each and every one setting him or herself right, in complying with the law.

3. WHAT IS REQUIRED BY IT?

1. A recognition on our part of the beneficence and supremacy of God over every good thing in this world. As he declares:

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."—Psalms 24: 1. "For every beast of the forest is mine, and the cattle upon a thousand hills."—Psalms 50: 10.

2. The stewardship, rather than the ownership, of man, and that it is his duty and reasonable service to render an account of this stewardship to God in time, as well as eternity.

"It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."

—Doctrine and Covenants 72: 1.

The principle of rendering tithes to the Lord has been recognized and followed in every age wherein we have an account of a people who were accepted of him.

Abraham, the father of all the faithful in Christ, kept the law. To the High Priest, Melchisedec, "Abraham gave a tenth part of all."—Hebrews 7: 2. Jacob promised:

"And of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28: 22.

The Lord charged Malachi to say to the people:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house."—Malachi 3: 10. This injunction is made applicable in the gospel economy by the instruction of Christ to the Nephites after his resurrection. (Nephi 11: 1-3.) He also said to the Jews:

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."—Luke 11: 42.

The word *tithe*, means *tenth*; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or "a tenth of the increase." Every one should render an account in this, for whatever we are blessed with we are indebted to God for, and it is but reasonable and just that we honor him in the tithe. The principle is: "Honor the Lord with thy substance, and with the firstfruits of all thine increase."—Proverbs 3: 9.

It must not be forgotten that the tithe is a part of what a person has been blessed with; God first bestows upon us, and then asks a return according to our several abilities. The widow with her mite may do this and receive reward therefor. The rich can not be rewarded if they withhold. "For there is no respect of persons with God."—Romans 2: 11.

Under special conditions of the church, other portions of giving, than the tenth, are also referred to as tithes, but the word occurs as an adjective, or verb, and not as a noun, and denotes the act of giving or taking, rather than the specific amount required under the law.

"Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe

this law, or they shall not be found worthy to abide among you. . . . And this shall be an ensample unto all the stakes of Zion."—Doctrine and Covenants 106:2. The surplus may be a hundredth part, or a half; no definite sum is indicated here by the word, but the idea of paying or giving is expressed.

Direction is also given to the Saints to consecrate of their properties for the use and benefit of the church in providing for the poor, and carrying out the work of promulgating the gospel. To consecrate is to set apart for these special church, or sacred uses. The amount of the consecration is to be determined by the person giving in agreement with the Bishop and is referred to as "that which thou hast to impart," there being provision also for a first, and subsequent consecrations.

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and deed which can not be broken. . . . And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the Bishop, it shall be kept to administer unto those who have not from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the Bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."—Doctrine and Covenants 42:8, 10.

To consecrate is to set apart for a special purpose, or use, and in the consecration referred to here, a portion is set aside for the purposes mentioned in the law to be put into the hands of the Bishop of the church. The remainder is designated or set apart to the one making the consecration as his own; for it appears that the "testimonies concerning the consecration" are taken at the time. Herein a complete consecration may be had and persons entering therein receive their certificates from the Bishop.

The consecration of the "remainder" or "residue" herein referred to, is more particularly set out under the term of surplus property, and may be better comprehended under this head.

4. SURPLUS PROPERTY.

Whatever amount or kind of property can be spared by any person without injury to his business,

or impairing his stewardship, is under the law properly termed surplus. In other words, it is that part of a man's properties which he has more than he has need. Individual efforts and interests are not jeopardized in the administration of this part of the law, but respected and conserved. For while a person carries on his work and properly answers to the Lord in his stewardship, he aids the church to perform its work by setting aside for its use that which he can do without, that it may perform its work, and he in turn is blessed and benefited in developing and establishing of the church work. The plan is coöperative, aiding the needy and leveling distinctions, and largely enters into the solution of the question of bringing about harmony in the social life of the people. The direct application of the order of surplus is in Zion and her stakes, (Doctrine and Covenants 106,) but the privileged administration is coextensive with the residences of the Saints and proper officers to administer, thus making the children of Zion one in their works.

"He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him."—Doctrine and Covenants 63:13.

"A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the Bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an example. Amen."—Doctrine and Covenants 72:5.

5. TESTIMONIES TO BE TAKEN.

To insure justice and equity in the administration of this principle of surplus, the Bishop must be made acquainted with the holdings of each one. He can neither confirm, as just and equitable, the amounts set aside by the rich to fill the measure of the law, nor know the needs and wants of the poor who must be aided, without this. It is right and proper then, that all should file their inventories, with the Bishop; make a full and complete showing without reservation, as a solemn and sacred act in their stewardship before the Lord, so that the law may be administered in equity and righteousness. This act is referred to in the law as laying "all things before the Bishop in Zion," a term fairly disclosing the object, extent, and manner of execution of the law.

"For according to the law every man that cometh up to Zion must lay all things before the Bishop in Zion. . . . A certificate from the judge or bishop in this part of the vineyard, unto the Bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a

wise steward and as a faithful laborer; otherwise he shall not be accepted of the Bishop in Zion."—Doctrine and Covenants 72:3, 4.

The Bishop in Zion referred to herein is the general Bishop, or Presiding Bishop in contradistinction to local bishops. Zion is particularly defined in the law as, "*The pure in heart.*"—Doctrine and Covenants 94:5. But there are references made in terms of "the place for the city of Zion;" "the land of Zion;" "the waste places of Zion;" and Zion, the "ensign of the people."

Offerings for the purpose of helping along worthy undertakings, benevolent enterprises, special educational efforts, incidental expenses to a traveling elder, and church buildings, should be made by all who can do so. In this way we may do much to build up and establish the kingdom of God. Men can do much of their own selves; as they voluntarily do this, they are made stronger instead of weaker, the Lord giving them ability to bring forth more fruit, proving the fact held out in the law that giving does not impoverish a person.

"Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."—Doctrine and Covenants 58:6.

6. CONCLUDING STATEMENT.

It is the duty, and should be regarded as the privilege, of every person to consecrate everything he has and is to the service of God, to be used for the advancement of his work as he may direct. The church being an organization ordained of God for the developing and promulgating of his purposes it follows that through its authorized representatives we can more effectually accomplish these purposes than in any other way. The Bishop being under the law the authorized custodian of church funds, he should be recognized and his cooperation secured in the consecration of money or property to the uses provided for in the law.

The church has no right to take of any man's property without his consent being first obtained; nor in making the consecration referred to, has the person the exclusive right to determine how means shall be used which is thus set apart for church purposes. We therefore believe that each person should make a faithful inventory of all he possesses, and lay it before the Bishop; and by mutual agreement between himself and the Bishop determine what portion he shall retain for his own needs and what portion shall be placed in the treasury for other

purposes. That portion set apart for his own needs and that for other purposes to be regarded as alike consecrated to the service of God, thus making a complete consecration. When such agreement and adjustment are made, the party consecrating receives an inheritance, or a certificate entitling him to an inheritance at such time as he may need, and the church be in condition to comply.

This consecration when complied with does not release the party complying, from the obligation of paying tithes on increase accumulated after consecration; nor from making a second consecration according to the first, should the individual find himself in a position to do so.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 24.

BY EDMUND C. BRIGGS.

James J. Strang said the president of the priesthood did not need to be ordained to the office. He, too, taught the gross crime of having many wives and other abominations. And permit me to read two or three paragraphs in the "Word of Consolation to the Scattered Saints," which fully exhibits the absurdity of his claims published on pages 17 and 18. "It might be well here to notice the single clause in the Book of Covenants, on which is based the pretense of this man to the successorship of Joseph, in the presidency of the church. It is found in section 14, paragraph 2, and reads as follows: 'But verily, verily, I say unto you that none else shall be appointed unto this gift [of receiving commandments and revelations for the church] except it be through him [Joseph]; for if it, [the gift] be taken from him, he shall not have power except to appoint another in his stead. . . . For verily I say unto you, that he that is [to be] ordained of me, shall come in at the gate and be ordained as I have told you before.' Now let us dispassionately examine this text, which is made the convert of this audacious impostor. First then, upon what contingency occurring does this authorize Joseph to appoint? We answer that of losing the 'gift' himself, and in no other case. Second, did Joseph lose this gift, or was it taken from him? We answer this by quoting from the letter purporting to have been written by Joseph to Strang nine days previous to his death. (Authority with those for whom this is designed.) 'Archangels shall place on my brow, the double crown of martyr, and king, in a heavenly world.' 'My servant Joseph, thou hast been faithful over many things, and thy reward is glorious. The crown and scepter are thine and they wait thee.' If this be the word of God, here is irrefutable evidence, that Joseph had not forfeited, or lost this 'gift' at that

time. Archangels do not place the diadem which belongs to the perfected in Christ Jesus, upon the brow of the transgressor. Kingly authority 'in a heavenly world' is not conferred upon those who have been tried and found unworthy to hold the keys of revelation in this. 'Faithfulness,' and 'reward' is not applicable to Joseph at the very time he is being put out of his stewardship for transgression. 'Glorious' rewards, 'crowns,' and 'scepters,' are not the results of losing the 'gifts' of God. In plain language, the pretense of Mr. Strang involves the following absurdities: God is represented as saying to Joseph, appoint your successor, for the 'gift' is 'taken' from you; for, 'thou hast sinned in some things, and thy punishment is very bitter.' 'I have tried thee, and found thee unfaithful, thou shepherd and stone of Israel; therefore appoint James J. Strang in your stead, and he shall be like you; and come thou, who are unfit to hold the keys on earth, and receive "a double crown of Martyr and King," and "rule a mighty host" in the spirit land.' Oh, folly, stand rebuked by common sense."

It is most astonishing he could lead a single man an hour after they become acquainted with his pretensions, they are so self-contradictory. Charles B. Thompson claimed no previous ordination to the presidency according to the law. You are fully apprised of his untenable grounds, and his absurd doctrine of the transmigration of souls; an old theory of idolaters of India, revived on these beautiful prairies of Western Iowa.

Alpheus Cutler, himself informed me personally only last summer that he did not claim to be a prophet, and yet he claims to be the president of the priesthood. And the book of Doctrine and Covenants distinctly says it is the duty of the said officer to be a man like Moses, a prophet, seer, and revelator; and now let every man learn his duty or he shall not be counted worthy to stand.

Gladden Bishop, who is now at Preparation, claims to be the branch referred to in Zechariah 3:6, "For behold I will bring forth my servant the branch." Again, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch. . . . In his days Judah shall be saved, . . . and this is his name whereby he shall be called, the Lord our righteousness."—Jeremiah 23:5, 6. He also claims to be the one to "suddenly come to his temple. Even the Messenger of the covenant whom ye delight in. Behold he shall come, saith the Lord of hosts."—Malachi 3:1. Also that he is doing "the greater work of the Father." He says, "Now Christ did not suddenly come to his temple in Jerusalem—but it is to be fulfilled in Utah. How little the Mormons think they are building a temple for my reception." It is preposterous. It is a shame to think of his pretension, so blasphemous and absurd.

Granville Hedrick holds that Joseph is a fallen

prophet. He even gives the date of his fall on June 22, 1834; and in the midst of a revelation beginning with the fifth paragraph, though he claims great reverence for his name, as the founder of the great latter-day work, denies the law of lineage and teaches that he is a true prophet; but he, too, fails to come in at the gate and be ordained according to the law governing the first presidency.

I had much of the blessed spirit of prophecy and again predicted the coming of Joseph to take his father's place as the true successor and prophet of God in the church. We quite thoroughly canvassed the ground of our hope and showed the untenable claims of factions that had been led away by the pretenders, who had claimed leadership since the death of the Prophet Joseph. When some one suggested to me, while I was yet speaking, "Suppose little Joseph should die, then what would you think?" I replied, "Suppose the little child had died after 'Zacharias was filled with the Holy Ghost and prophesied saying . . . and thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way?'"—Luke 1:67, 76.

Ah, my dear brethren and sisters, I have reached that condition in my experience where I have no doubt on that subject of the successor of the Prophet Joseph. For I once lay prostrated on the ground, like the Prophet Daniel at the feet of the heavenly angel, and he said to me, "Go to my servants, William Marks, Israel Rogers, and James Blakeslee, and tell them what you know and most assuredly believe, and then you will be directed to others." I then knew I had received the gifts of the Holy Ghost many times just as it is described in the Bible in dreams, in visions, interpretation, prophecy, and the gifts of healing. In a word, the signs had followed the believer just as Jesus said they would; and by the gift of prophecy I had many times predicted things that came to pass. Hence I know Jesus told the truth; and in fact I can say the gifts and power of the Holy Ghost are so exquisite in knowledge to me that I can only say it is past understanding, so far as being able to tell you so you can have the exact knowledge from anything I can say, except you yourself should have the same experience. Verily it is what the ancient Apostle Paul meant when he gave the expression, It is, the peace of God "which passeth all understanding." Again he describes these glorious manifestations and knowledge of God given by the Holy Ghost in these graphic words, "Ye rejoice with joy unspeakable and full of glory." And this much assurance of the gospel accounts for the wonderful words, "Thanks be unto God for his unspeakable gift."—2 Corinthians 9:15.

Yes, I can now see the true meaning of those words of the man of God "caught up to the third heaven . . . and heard unspeakable words; which it is not

lawful for a man to utter." The ancient apostle could as well said and moreover I am not able to utter. Yes, indeed, by all these wonderful evidences I have received implicit living faith, the promises of God to me. I spoke more than two hours; and many of the Saints said this is like old times, in the days of Joseph. All is clear now. I do not see why the Saints could not have seen this before and it would have saved all the dark and cloudy days that have hung over us so long; and the deception that has been practiced upon us.

Joseph will surely come to take his father's place, and the church will be fully organized again. Others would say, this I have been looking for ever since the breaking up at Nauvoo, but I did not know how it would be brought about. And still others would say, I always did believe little Joseph would be his father's successor. But I did not know there was so much about the lineage question and blessing being conferred upon Joseph's posterity after him.

The Saints are wonderfully wrought up to the interest of the Reorganization in this place, and the last three pages of the "Word of Consolation" which I read to the assembly seemed to have a solid foundation to help them to see the dreadful crime of polygamy in the light as God looks at it; as they had not seen it before, though they had always denounced it and had no fellowship with the Mormons who practiced it. And that all the Saints and all the world may know the circumstances under which these three pages were written, I will give a quotation from the History of the Reorganization by my brother, Jason W. Briggs, chapter 5, as given in the *Messenger*, published in Salt Lake City, Utah, March, 1876:

Shortly after the conference [the second conference of the church in 1852, held at the Yellowstone Branch of the church, in Lafayette County, Wisconsin, on the sixth of October], while the subject of polygamy was being discussed in connection with the revelation brought forth by Brigham Young at Salt Lake City, the August previous, and had just reached us by a reprint in the *Seer*, by O. Pratt, it was signified through the gifts, that the church should meet in fasting and prayer to receive instruction. This was done January 9, 1852, and among other testimonies received was the following upon this subject:

"Polygamy is an abomination in the sight of the Lord God. It is not of me; I abhor it, as also the doctrine of the Nicolaitans, and the men or set of men, who practice it, I judge them not. I judge them not who practice it; their works shall judge them at the last day. Be ye strong; for ye shall contend against this doctrine. Many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive. They seek to build up their own kingdoms to suit their own pleasure; but I countenance it not, saith God. I have given my law; I shrink not from my word. My law is given in the book of Doctrine and Covenants; but they have disregarded my law, and trample upon it and counted it a light thing; and obeyed it not; but my word is the same yesterday as to-day and for ever.

"As you have desired to know of me concerning the pamphlet, it is written in part but not in plainness; it requires three more pages to be written for it shall go forth in great plainness combatting this doctrine and all who receive it not, it shall judge at

the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord."

This testimony was given in the name and by the authority of the Holy Spirit and was written at the time in answer to the prayers, with fastings, of the whole church assembled. It agreed with the law of the church to which it appeals; and like that of November 18, 1851, condemns polygamy and showed to the Saints that the so-called revelation authorizing polygamy was not and could not be from God.

In compliance with the above instruction, an article was written against it, to be added to the pamphlet; and as being the first publication of the reformation, it is here given, written by J. W. Briggs as chairman of the committee, and added to the pamphlet as follows:

"We can not forego this opportunity to raise our voice against an evil which has well-nigh completed the overthrow of the church: which Sampsonlike hath lain hold upon the very pillars of society. And instead of order, it has produced anarchy, instead of union, division; in short, instead of confidence and love, distrust and hatred. We refer to the system of spiritual wifery, taught by Brigham Young, to the 'plurality' doctrines of James J. Strang, and the fouler system (of whoredom) taught by William Smith, and his joint occupant, called 'Spokesman.' These systems, though unlike each other, are all known as a system of polygamy: under which they themselves take shelter: hence we will not treat of them under their proper names, but under the less offensive or semilegal one, viz.: polygamy. Whence came the practice, and where is the warrant for it? The first we hear of it is from the lips of Lamech, a son of Cain, who owns himself deserving of seventy-fold greater punishment than Cain himself. We conclude therefore, that none will quote Lamech as a justifying precedent: but we insist that the father of the system gives it its character. His shedding blood was but a type of what belongs to, or must accompany the system: since male and female come into the world about equal, and God having stamped upon man, (his own views,) 'that it is not good to be alone;' hence of course, if one (like Lamech,) secures one or two additional wives, he must either persuade that number of men that it was 'good to be alone,' or, he must kill them off. It seems he chose the latter, which no doubt was the easiest. It is admitted that examples preach more powerful than words. Now let no man working by a pattern, presume to be wiser than him who gave the pattern. When God made man, seeing it was not good for him to be alone, he gave him a helpmeet in one wife, and one only. Here is an example of the first organization of society. Now for the precept in conformity with this example. The law of nature is the voice of God; and in this case, can not be misunderstood: nature echoes the revealed word of God, that it is not good for man to be alone, and nature provides one helpmeet for each, and no more. Thus the example teaches that one woman is made for one man, and nature cries *only one*. We are well aware that it was practiced by better men than Lamech—by patriarchs and prophets: at which time it was also written, 'An eye for an eye, and a tooth for a tooth;' which the gospel revealed in a different light, saying, 'Resist not evil.' Polygamy was, perhaps, like this mode of revenge, and many other things, suffered, because of the hardness of their hearts; but was not so from the beginning: not to be, after 'the true light shined' forth. Agreeing with this last supposition it is remarkable that all of the nations that practice this, but a single one acknowledge Jesus Christ as the Savior of the world, and they practically reject the gospel.

"If it be said that the law of Moses provided for polygamy, we answer it also provided for choosing a king, which God had forbidden. If David, the man after God's own heart, be appealed to, we refer to the word of God in his case. See Book of Mormon, page 127: 'Behold David and Solomon, truly had many wives, and concubines, which thing was abominable before me,

saith the Lord.' It is then commanded that they, the Nephites, should have but *one* wife, and concubines *none*. Alma in effect declares the same. See pages 332 and 333 [Palmyra edition].

"Some may say, that this was a law to the Nephites, but not to us. Let us see. In Doctrine and Covenants, section 4, paragraph 1, it says: 'The word of the Lord concerning his church.' Hear what the Lord says to the church. In paragraph 8, the whole church is condemned for unbelief and treating lightly the commandments. Then it is said, 'And they shall remain under this condemnation, until they repent and remember the new covenant, even the Book of Mormon, and the former commandments, which I have given them, not only to say, but to do according to that which I have written.' Here the church is required not only to say (they believe it) but to obey what is written in it. See also section 13, paragraph 5, 'And again the elders, priests, and teachers of this church, shall teach the principles of my gospel, which are in the Bible, and the Book of Mormon, and they shall observe the covenants and church articles to do them.' We have already seen what is written in the Book of Mormon, on this subject. Let us now examine the covenants and church articles. See section 65, paragraph 3. 'For marriage is ordained of God unto man, wherefore it is *lawful* that he should have *one* wife, and they *twain* shall be one flesh.' Section 13, paragraph 7. 'Thou shalt love thy wife with all thy heart, and cleave unto her and *none else*.' See Church Article, section 101, paragraph 2. 'You both mutually agree to be each other's companion, husband and wife, observing the legal right belonging to this condition; that is, keeping yourselves wholly *for* each other, and *from* all others during your lives. Such is the marriage covenant recognized by the church. See paragraph 4. 'We [the whole church in general assembly] declare that we believe that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again.' See section 13, paragraph 16. Thou shalt take the things which thou hast received—for a law, to be my law to govern my church, and he that doeth according to these things shall be saved, and he that doeth them not, shall be damned if he continues.

"We demand of all who have been called Latter Day Saints, do you believe these things? If you do not, you ought at once to renounce the name. But if you acknowledge the authority of the Book of Mormon, and the Doctrine and Covenants, (or either of them) then know that polygamy is forbidden of God, and this interdict is directed to us, who have known the mighty power of God in establishing the authority of this, his word; and whoever transgresses and repenteth not shall receive according to the law. Hear it; Oh, ye deceivers, and deceived together. 'He that receiveth my law, and doeth it, the same is my disciple, and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you.'—Doctrine and Covenants 61:2. 'I come quickly, and ye shall see that my law is kept.'—Paragraph 3. 'These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment, even so. Amen.' Herein, brethren, we have shown in few words what the law of God is on this subject, and we call upon you both far and near to obey it, lest ye be found fighting against God, and receive of his wrath in the day of his indignation. Let those who have offended in this matter, know, that 'the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant.'—Malachi 2:12. To those calling themselves Latter Day Saints at Salt Lake, we commend the latter, and the following quotations. Ezra 10:14. 'Let now our rulers of all the congregation stand, and let all them which have strange wives in our cities come at appointed times, and with the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us,' (and separate your-

selves from the strange wives,) and return with weeping and with supplication to the law of God. And he that scattered Israel in wrath, will gather them in mercy, and keep them as a shepherd doth his flock. Behold this shall go forth as a restorer of paths to walk in, and a swift witness against him, that giveth not heed to the words which the Lord and his spirits hath spoken."—Word of Consolation, pages 21, 22, 23.

My dearly beloved brother, Jason, has often told me when he wrote the above he did so not knowing how much manuscript it would take to make three pages, and without any thought on the matter of quantity or number of words it would take, he handed the manuscript to the printer without any instruction in reference to size of the pamphlet and when it was published, the last three pages referred to above were in it. A copy of which is now before me.

The Saints here are indeed in the faith of the gospel of Christ, as taught in the days of Joseph; and say I have brought the same spirit with me that came with the gospel when they first heard it in the days of the choice seer; and in the evening at seven o'clock held services again, to a crowded house of listeners. Subject, first principles, and the government of God. Text, Romans 14:17. "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."

Several not of the church were present and much good has been done to-day to the comfort of the dear Saints in Belvidere.

Preparation, Thursday, February 16, 1879, I returned to this place. Brn. Hugh Lytle and George Outhouse accompanied me. They would not allow me to come alone, and said they would like to continue with me all the time. Elder Roland Cobb welcomes me and is cheerful and soon informed me that Elder C. C. Perrin who lives about a mile from town, wished him, in case I returned to this place, to make an appointment for him. "Really," continued Elder Cobb, "I think he wants to score you, and see if he can not convert you to his way of thinking. What do you say? Shall I make an appointment for him?" I replied, "Certainly, I am on the anxious seat, and if in error I am as interested for my own conversion as he possibly can be for me."

The appointment was made, and about three o'clock in the afternoon, Elder Perrin came to see me (I had met him before but no acquaintance). Soon after introduction, he invited me to take a walk with him, and as soon as we were out of hearing of others he said, "Elder Briggs, I want to throw a stone to-night and hit Gladden Bishop. It will hit you, too, but I want to hit Bishop the hardest. He can talk all around me and you too. But I do not want him to speak in my meetings. And when I get through speaking, I would like to have you speak, but not be very hard on me; and when you are through with your remarks, I will close the meeting." My reply was, "If I feel so led may say a few words,

if not you may close your meeting as soon as you please."

When meeting time came quite an assembly had gathered, and it could easily be noticed from the countenances of the large audience that they expected to see fire fly somewhere. After usual preliminaries, Elder Perrin was preaching. His only allusion to the Reorganization was the doctrine of lineage is true. But Joseph is to preside in Jerusalem of Judea—but David is to preside in Zion in America.

He then led off antagonizing some of Elder Bishop's theories. His sermon was short and arguments somewhat confused and scattering, and as he said amen, Elder Bishop was on his feet. But Elder Perrin said, "Elder Briggs, do you wish to make any remarks?" Mr. Bishop sat down, and I arose and said, "Elder Perrin virtually concedes all I wish to say as a reply to his remarks this evening. For I remember it is written by the Prophet Isaiah, 'For out of Zion shall go forth the law; but the word of the Lord from Jerusalem' and if Joseph takes a mission to Jerusalem, I shall have no objection.

"But my dear brethren and sisters, you all remember I spoke here a few evenings since and there was three brethren followed me and misconstrued and made light of all my address; and with many words for three long hours covered up all I said. Now I wish to reply for myself, and I know you will be patient with me and hear what I have to say.

"In the first place on the first general principles of the gospel all professed Christians agree that, faith, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment, and the Lord's Supper is the doctrine of Christ, or at least was the gospel of Jesus Christ according to the Holy Bible; and was taught by Jesus and his apostles.

"Roman Catholics and Protestants are very tenacious that some of the principles should be taught and be believed in now, to secure the Spirit and eternal life in the kingdom of God. But the Latter Day Saints believe that all of these principles I have just enumerated are fundamental and eternal truth; and must be obeyed or received to secure eternal life in the celestial kingdom of God; and that the doctrine of Christ must be taught by authorized ministers sent from God.

"That such a minister was established in the dispensation called the latter-day work; and in keeping with the ancient prophet who said, 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.'—Amos 3:7. And the opening of this last dispensation in the house of God's judgment. It was done by the angel as foreseen by John, the divine, on the Isle of Patmos. (Revelation 14:6, 7.) And the chief and highest officer of the church continued in the faith until his martyrdom June 27, 1844. He did not introduce any strange and far-fetched thing to prevent or subvert

the very pure principles of the gospel of Christ in all his lifetime.

"And it is an undisputed fact that what he wrote on religious subjects, smacked with the purest Christian doctrine and breathe the spirit of holiness, and he was the author, under divine providence, of many thousand pages; and the very wickedest apostate that has left the church during his life or since his martyrdom can not point to a single public utterance he ever made that is not honorable, as a man with his fellow man. And after he had endured all manner of indignities and persecution and vexatious law-suits, not a single charge or allegation against him was ever sustained. He was then near the close of his eventful life; which was characterized by faithful obedience to all the commands of God. Like Abraham, God covenanted with him by an oath that his blessing should be placed upon the head of the seed after him, which should prove a blessing to all the kindred of the earth, as the presiding officer over that system of good government, that would be a light unto the Gentiles (and through his priesthood which had come down through the lineage of his fathers) "a savor unto my people Israel," and with many other words establishing the law of lineage, as a general rule governing the transmitting of authority from father to son, when they made themselves worthy. I clearly made it plain to the large intelligent audience this night.

Then I sat down. Elder Bishop replied for about thirty minutes. Then Elder Forges sprang to his feet to speak (this gentleman claimed to fill the offices of a minister, and a lawyer in civil courts). I claimed the right in all fairness that I should be permitted to follow my opponent. The congregation cried out, "By all means Elder Briggs has the right to the floor." I then followed his fallacious argument against lineal priesthood and his wicked attack upon the character of the Martyr. Just as I closed my address Elder Bishop was seized with some violent sickness, and was so prostrated that four men carried him out of the hall. When they laid him down on the bed he said, "I will never meet that man again."

The Lord was truly my helper, and to his praise all the glory. Many of the scattered Saints are in confusion and do not seem to have much idea of the law governing the organization of the church. While on the first principles of the gospel in theory they have but little difference, or all agree or have little contention, except in case of the "Mormons" who have included the crime of having many wives, as a means of exaltation in heaven. And to-night, Mr. Bishop applied the text in Matthew 12:19, "He shall not strive nor cry neither shall any man hear his voice in the street," to himself. He continues, "it is a fact that Jesus did talk on the streets, but I never do and the Evangelist Matthew made a mistake when he

applied Isaiah 42:2 to Jesus Christ." He is the one to do the greater work of the Father in the last day, to bring about the gathering of Israel, no more to be thrown down. Also the place of deliverance is at Salt Lake City, or the place where Israel is to be hid up, as is recorded in Isaiah 26:20, 21 and he quotes the language with such confidence that it really has weight with the unsuspecting people. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." With such congratulations he concludes by saying, "How little do the Mormons know they are building the temple for me to fulfill the prophecy of Malachi 3:1, 'And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.'"

And it is a fact that as a coincidence Brigham Young also quotes the above text in Isaiah and says, "We are fulfilling it, and we will shut up Parley's Canyon, Echo Canyon, and one or two other canyons, and will keep out both red Indians and white Indians." Ah! what a tangled mess these apostate leading usurpers are weaving to bring reproach upon the fair name of Latter Day Saint. The Apostle Peter in his second letter says of them, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Well, I am sad at heart to-night to think how easily people are led away after foolish, vagrant, and absurd interpretations of the holy scriptures; and yet I rejoice to know I have been delivered from this cunning, crafty, wicked man. He has a few who are fascinated by his eloquence and bold assumptions. But the large audiences have their eyes fully opened now so he can not bother them any more, and I thank God with my whole soul.

My dear reader, when you read these lines do not smile and say there is nothing in it to mislead any one of brains. Let me assure you there is an invisible spirit accompanying such men that is not discerned by the natural, unregenerated soul who can not know like Job, "That my Redeemer liveth." The whole Protestant and Catholic world are led by just such fantastical spirits who are ignoring the doctrine of Christ and following the doctrines of men, with the consoling exhortations upon morality and solemnly affirming it is not necessary to be particular about doctrine or being born of the water and the Spirit or it is not absolutely necessary to follow the one Lord and Master into the waters of baptism. I predict that the wild schemes of men fired by the spirit of anti-Christ has but just begun its diabolical work to deceive this disobedient generation. The ancient apostle says of them, "And for this cause God shall send

them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness."—2 Thessalonians 2:11, 12.

Friday, February 17. This morning visited Bro. Thomas Lewis. He favors Beneemyism yet, his son Branson is sick; has been confined to his room most of the time for five years, and wishes me to ask the conference that convenes the sixth of April, to remember him in their prayers. I also called on Elder Perrin. His mind is in a state of confusion, but desires to love and obey the gospel of Christ.

Raglin Township, three miles northwest of Magnolia, Sunday, February 19. I came to this place last evening to fill appointment and at twelve o'clock had a large attendance. The entire neighborhood was out to our meeting. Subject the first principles of the gospel.

In the evening at seven thirty o'clock, held prayer and fellowship services. Elder Artemus Lockling and Sr. Almira Streeter spoke in the gift of tongues. The sister formerly came from the state of Maine. Spoke in the German language. A gentleman present who is not a member of the church, but who was well acquainted with the lady arose and said: "I am astonished, for I know Mrs. Streeter does not know one word of the German language, yet she spoke in great plainness in my own tongue so I could understand every word."

The Saints are revived in their faith, and promise to hold regular services now every Sunday. Brn. Morton and Caleb Streeter, Hosea Pierce, Daniel Maul, and E. W. Lamb all live in this neighborhood.

Monday, February 20. I am at Mr. Nelson Follert's who is just as kind as can be to me. Shall ever remember him for his tokens of respect for me though he does not see the necessity of obeying the gospel. This is my twenty-fifth birthday. My health is good, and have implicit faith in the gospel of Christ and hope I shall witness more events in building up the great latter-day work this year than I have ever witnessed in all my life before. I have taken great pains to learn indeed if Sr. Streeter is entirely unlearned in the German language, and in fact is quite an uneducated lady, and the German who says she spoke in his language is a candid man, and he affirms this morning she spoke plainly in his mother tongue in our meeting last evening.



A WORD ABOUT THE NAME OF "SAM."

"Zal, son of Sam, exposed on Mount Elburz, because he was born with white hair, and therefore supposed to be offspring of a deer. He was brought up by the wonderful bird Seemurgh (q. v.), and when claimed by his father, received from the foster-bird a feather to give him insight into futurity."—Persian Mythology, as cited by E. Cobham Brewer,

LL. D., of Trinity Hall, Cambridge, in his Dictionary of Phrase, etc. Professor Brewer was an Englishman, and the author of "Guide to Science," "History of France," "Theology in Science" and a "History of Germany."

Vide Anthon's Classic Dictionary, *Samos*: Same.

Mr. Donnelly in his "Lost Atlantis," says that Sam or Sámë, the prophet of Brazil, was the Zamna of Yucatan, i. e., the culture-prophet, and came there, as per tradition, from the East, and came into Brazil from the West. (Page 167.) This idea seems to fit in with the argument of Professor Osborn in his "Ancient Egypt," in his statement *in re* Persian or *Iran* occupation of Egypt. Some authorities claim that Old Egypt was invaded and civilized from the East (Iran Peris); others, that the latter was invaded and civilized from Egypt. Osborn seems to favor the latter theory. In any event, there seems to be close connection in fact between the Persian Mythology as quoted and the statement contained in the clipping.¹

PARRISH.

¹ The note on the name "Sam," by R. Etzenhouser, in *HERALD* for December 17, 1902, which see.

Selected Articles.

THE BLOOD OF ALL RACES.

Ethnologists of the Smithsonian Institution have investigated the Filipinos, with results that are of rare interest to science. They have called attention to the fact that in the veins of the tribes of the archipelago flows the blood of all the races and varieties of mankind. The Smithsonian Institution is giving special instructions to those intending to explore the caves of the Philippines for crania, and to search for other ethnological data.

In the make-up of the composite Filipino, the darker substratum has been supplied by Negrito, Papuan, and African negro. A copper tint and fighting blood have been furnished by Malay and Polynesian. A lighter hue and certain arts have come from Japanese, Chinese, and Cambodian. Hamite, Semite, and Aryan have stamped their image upon the islanders. Even an ancient stream of Caucasian is traced by ethnologists; and stranger still, perhaps, the discovery has been made that a rivulet of American Indian blood found its way to the cosmopolitan veins of the Filipino through the channels of two centuries of uninterrupted commerce between Mexico and Peru and the archipelago.

In view of this converging of racial streams in the Filipino scientists of the American Bureau of Ethnology hope that a detailed investigation of the habits, implements, relics, beliefs, legends, etc., of the various tribes of these islands will be undertaken. In addition to exploration in search of prehistoric crania in caves, the purpose is to make a compre-

hensive collection of native hammers, saws, adzes, clamps, and every primitive implement representative of stages of invention between the stone age and modern times. It is expected, too, that instruments of prehistoric engineering may be found.

It is known that some of the Filipino tribes are skillful metallurgists, inheriting doubtless from ancient Malay artisans dexterity in fine hand processes. It is hoped by the scientists that additions to one of the most interesting chapters in human history will be made through discoveries in the Philippines of the secrets concerning the ancient arts of working metals. Collections are to be made of the early poetry, tribal proverbs, legends, folklore, and all literary material, particularly that which will reveal the influence of the invasion from India that took place several centuries before the Christian era.

The anthropologists who are to attempt the untangling of the record of centuries of race interfusion in the Philippines realize that they have a very big undertaking on their hands, but this gives added zest to the research. A special request has been made of officers of the United States to assist in collecting everything that may help to throw light on the story of the early savage navigators who cruised in the channels of the archipelago. In answer to inquiries, the United States Treasury Department has assured the scientists about to embark on ethnological work in the Philippines that collections brought back for the Smithsonian Institution will not be subject to duty.—*Scientific American*, April 4.



TRACING EARLY CIVILIZATION.

The earliest American civilization, far antedating the generally accepted limits of pre-Columbian cultures, has been traced in Peru by Dr. Max Uhle, director of the anthropological excavations and explorations of the University of California in that country. Where, heretofore, Inca tradition had led scientists to believe that Peruvian civilization extended back only a few centuries before the coming of the Spaniards, the archæological work of Doctor Uhle has established the fact that a great civilization flourished two thousand years earlier, at the least estimate, and that a cultured race, of higher development than the Incas, was in existence before the Trojan War.

This remarkable discovery follows as a result of the studies made in the two expeditions which Doctor Uhle led in recent years at the expense of Mrs. Phebe Hearst and under the auspices of the University of California. He made thorough studies of the ruins of a number of ancient Peruvian towns, their temples and the surrounding land, excavating in a most careful manner the buildings and cemeteries at Pachacamac and at Chanchan, at Huaca del Sol and in the valleys of Chincha, Pisco and Ica. The stratification

of debris and ruins, containing various marked differences in pottery and architecture, forced the conclusion that there was represented in the gradations of strata corresponding periods in the historical development of the Peruvians. This observation necessitated the departure from the general notion which regarded the various types of ancient culture as merely local styles, each being ascribed in some way to a different geographical area and to a different tribe, all more or less contemporaneous. The common fault which had previously led to false theories, was that the succession of time, as suggested in the stylistic strata, had been ignored. This Doctor Uhle took pains to correct by determining in different localities no less than five distinct periods of culture revealed in five strata which possessed plain differences in the objects and ruins, and, in many cases, were superposed upon each other in regular gradations. The establishment of this important point has overthrown all preconceived notions regarding the extent and character of the civilizations of Peru.

Beginning with the well-known period of the Incas Doctor Uhle has found an interesting culture, with some peculiar features, which immediately preceded the invasion of the Incas. Plain differences in colored earthenware and other characteristics have caused him to distinguish two more epochs, all of long duration before the early period of the classical monuments of Tiahuanaco is reached. Wonderful as the march of civilization in Egypt, is the history of the development of these succeeding cultures, for the excavations show that the earliest periods present the most highly developed civilization. Behind this dim culture, which represents the highest form of advancement as well as the farthest that the archæologists have reached, must have been an unlimited period of civilization of which no record has been left and the details of which will probably be for ever shrouded in the mists of antiquity. Just as centuries of slow development were needed to bring the ancient peoples of the Nile Valley up to the high type of civilization which conceived and erected the pyramids, so a long stretch of time is known to have preceded the development of the builders of the finished works at Tiahuanaco.

Doctor Uhle, in commenting on the conclusions which have been reached by these archæological studies says, "It will now be easier to give the correct relative chronological position to each new Peruvian culture which may be discovered. Moreover, the results are of importance in investigating the connection between the cultures of South America and Central America, for, as the oldest cultures observed in Peru are of a higher type than the later ones, it is not improbable that, if connection existed between the north and south, it took place during the earliest period. As the Peruvian cultures are now being gradually classified according to age, it would

be important to know by similar means the relative ages of Central America and other South American cultures; for connections can have existed only between contemporaneous cultures, and only such, therefore, should be compared if fruitful results are to be expected. Much is still to be done in this direction for other parts of America. It is my wish to stimulate such work for all parts of the continent in order that future knowledge of the general development of American cultures may be firmly established." —*San Francisco Examiner*, April 13.



MUMMY OF UNKNOWN RACE FOUND IN NEW MEXICO CAVE.

In the ransacked ruins of the Cliff-dwellers very little remains to reward the patient digger for Indian treasures and throw additional light on the prehistoric people who lived in the rims of canyon walls.

From time to time discoveries of more or less importance are made by hunters crossing the canyons, but their finds proved of little value either to the scientist or the layman.

Not more than a month ago, however, a remarkable mummy was found by a New Mexican hunter named John Tex, and this mummy promises to change materially some of the hypotheses formed by archæologists, while a careful investigation of its characteristics and the peculiarities of its century-old resting-place suggest startling theories concerning the problem of this vanished race.

The mummy was discovered beneath three separate layers of cement flooring, which fact vouches for the extreme antiquity of the well-preserved body.

John Tex says that the mummy is tall, that its head is normal, that its skin is white and its hair thick and of a reddish-brown color.

These points of difference and the peculiar place in which the mummy was found lead to strange suppositions.

John Tex has lived among the descendants of the Pueblo tribes, that nation of cliff-dwelling builders, since before the eighties.

"One day last January, as I was riding slowly along through the sedgebrush which covers the plains of San Augustine, in Socorro County, New Mexico, my eye fell upon what looked like the opening of a cave in a wall of one of the lateral canyons of the Rio Grande del Norte," says Tex. "It seemed to be about two hundred feet above the bed of the canyon and some fifty feet up in the perpendicular face of the sandstone cliff.

"Upon climbing up to the cave I found that it had been inhabited, and while erosion had thrown down the outer walls of the dwelling and filled the interior with quantities of broken sandstone, I was able to push my way into the aperture.

"Finding no relics of the past occupants of this curious abode lying about, it occurred to me that I

might discover something of value by digging through the heap of dust and refuse.

"Starting at a distance of about fifty feet from the cave opening, my shovel went quickly through several inches of sand fallen from the roof of the cave; then with more difficulty I dug through six or more feet of refuse, when my shovel came in contact with a hard substance, which I took to be the cave floor.

"After excavating I found this floor to be perfectly smooth, and made of the clay cement common in the communal houses in the valleys with which I am familiar.

"Knowing that it was the custom with this prehistoric race to bury their dead under their dwelling floors, I determined to try digging still deeper.

"After cracking the cement and pushing the broken fragments aside, I was surprised to come upon ashes, corn-cobs, potshards, arrow-points, and a profusion of animal bones. This rubbish filled a stratum about eighteen inches thick, below which I suddenly struck a second floor.

"Under this stratum of cement I found almost the same quantity of rubbish as was brought to light above, but what was my consternation at discovering that there was still a third floor in this oddly constructed abode.

"With the greatest excitement I swung my shovel and dislodged the debris which separated me from that which I felt sure of finding now.

"There was soon a good-sized hole gaping in the third covering of cement, and as my implement finally penetrated the opening it plunged through into a soft substance and crashed into a large decorated pot, which fell apart, disclosing the head of a mummy over which it had been placed.

"On examining the mummy, which was that of a man," continues Mr. Tex, "I found that it was wrapped in three karosses, or blankets, each about four by five feet in size.

"The outer one was decayed with age, the next one somewhat better preserved, and the inner one quite perfect. The warp of these karosses was of vegetable fiber string and the woof was made of twisted strips of fur skin, which had the fur left on, and had acquired, through the process of twisting, a likeness to soft wool.

"The head of the mummy showed that the man had probably died from a blow on the skull, for there was a large indentation directly over the base.

"The features were partly those of an Indian, for the cheek-bones were high and rather prominent, but the skull was large, with a somewhat low brow and without the slightest trace of the usual artificial flattening practiced by Cliff-dwellers.

"The man must have been of great height, for in his shrunken state he measured about six feet. He was extremely broad-shouldered and the dried mus-

cles of his whole body proved him to have been very active and powerful.

"The large chest circumference showed him to have had powerful lungs. His arms were of great length and his hands and feet were very small for so large a man.

"As fair as the Zuni Indian of New Mexico and the Maya of Old Mexico, the mummy was racially distinct from either of these tribes. To what race, then, did he belong?

"On the right wrist of the mummy was a bracelet made of two polished bones, each two inches long, which were sewn upon an armband of deerskin. Around the left wrist was fastened a bracelet of tiny shells, run on a fiber string."

These relics are said by the authorities of the American Museum of Natural History to be very fine specimens.

As to the discovery of John Tex, they are most conservative, as there are so many explanations which might be advanced for the location in which the mummy was found, though they admit it is probably a very old mummy, and simple theories account for the difference in skin and hair.

Discoveries that many consider unimportant are frequently made nowadays, and the archæologists who have that territory in charge believe that everything found is of value and adds a link to the chain of facts relating to the prehistoric race of Cliff-dwellers.

Original Poetry.

Missionary Moods.

Dejectedly he hums a song,
A solemn, melancholy air.
His eyes are dreamy—something wrong.
He runs his fingers through his hair.
He hangs his head and seldom smiles;
He could not joke to save his life—
He is an elder, many miles
Removed from kindred, home, and wife.

He briskly walks the path adown,
And merrily he hums a tune.
Upon his face there is no frown;
His smile is like the harvest moon.

What secret force one scarcely knows
Has changed the tenor of his life—
Ah, in his pocket doth repose
A bulky letter from his wife.

ELBERT A. SMITH.

Among the leading features of the May *Chautauquan* are two articles on the production of household stuff, both of which bring out the desirability of a revival of the old joy in handicraft for its own sake. Rho Fisk Zueblin writes of "The Education of the Producer and the Consumer," telling of the schools and periodicals which are training the maker and user of artistic handicraft. Caroline L. Hunt traces the philosophy of the development of production from the old-time independent artisan to the modern factory "hand," and suggests certain ways in which producer and consumer can come into closer and more helpful relations.

Mothers' Home Column.

EDITED BY FRANCES.

"Smile, once in a while!
 'Twill make your heart seem lighter;
 Smile once in a while!
 'Twill make your pathway brighter.
 Life's a mirror; if we smile,
 Smiles come back to greet us;
 If we're frowning all the while
 Frowns for ever meet us."

The Sisters' Offerings for the Year 1902.

Tarona and Tiona Branches	- - - - -	\$18 20
Tikahau Branch	- - - - -	3 20
Taukura Branch	- - - - -	3 60
Missionary sisters of Raeatia	- - - - -	70
Tiputa Branch	- - - - -	10 90
Avatoru Branch	- - - - -	3 00
Niau Branch	- - - - -	6 00

PAPEETE, April 7.

Sister Walker: Our conference is now in session here in Papeete again, and knowing as I do, by the many messages of sympathy and condolence that have come to us, that the Saints are more than ever interested in hearing from these islands, I improve the moment to send a few words concerning the work, and Saints here. We have no glowing account of increase of numbers to write of, but we can say there is now an increase of spirituality. The late calamity has for the time being at least, subdued, and humbled those who were made partakers of it, and all seem to have a renewed desire to do right. The good Spirit is with us in a greater degree than heretofore and has spoken to them several times in a very comforting way, and in such words of reassurance that inspires confidence and trust again, that it has drawn us all nearer together. They are quick to recognize the chastening hand of the Lord in such things. They say it was the judgments of God because of so much wickedness. During the storm Laura heard one say, "The Lord is whipping us hard. I do not know whether he intends to kill us or not." But they accepted it all very calmly. There was no suicide, or manifestation of cowardice in any way. When the trees were falling some cried out with terror, and well they might for nearly all the Saints were right among them, and for awhile they fell fast. But neither storm nor waves caused an outcry of fear or panic. From what we have learned from those who were there, the occasion seemed to have been unparalleled in coolness and courage. The one white woman that was on the island—Sr. Gilbert—distinguished herself for bravery. Not a cry escaped her lips during the whole dreadful experience.

One of our good, big elders seemed to be overcome for a while with fear. Laura was passing by and saw him in an attitude of fear, and making a low, groaning noise. She said, "What is the matter, William? Are you afraid?" He turned a rueful countenance towards her and said, "I am praying to God; is not that good?" "Yes," was Laura's reply, "but there is a time to pray and a time to work. I think this is the time to get up and go to work and help save the people." Hearing such staunch words from a little bit of a white woman (little in comparison to his size) dispelled his fears, and he went forth to duty.

The real heroism of Tapu should go on record. It is said he never seemed to think of himself at all, but made it his business to seek and to save, and when the storm was over, he also was among the saved. When a boat drifted in from the lake and was made fast to a tree, doubtless he was among the number who secured it. He sought out Bro. and Sr. Gilbert who were perched on some rocks, and assisted them to the boat, thinking it more safe than where they were. But when they concluded

not to remain he helped them to the tree by which they proposed to stay. When he could do no more for them, he left them and went to the assistance of others. A child got separated from his parents and would soon have been swept away had not Tapu found him. Not knowing where his parents were, he carried and placed him in a safe position in the boat, where he was found all right when the storm was over.

This is a portion of his simple, earnest paper, "O Lord look at all these children! They are yours; many have been baptized into your church. Save them! Do not let any be lost." What was the sequel? *Not one was lost.* Fifty or more children of all sizes. How it came about is not known. The standing water was waist high to grown people. It was not so difficult to save them, for they could rise with the waves, and settle down again when they receded, or cling to the floating debris. But the little ones were brave too, and many of them could swim like little fishes. An eight-year-old little girl who had passed through the flood, was in the house here about three weeks ago. In speaking of the event I said to her, "How was it that you were saved when the sea was far above your head?" She did not tell me the means by which she was saved, but simply said: "I prayed to God to save me, and he did. But we all would have died afterwards if Wilmer had not made that salt water good for us to drink. Now because he did that I believe this is the true church," and was baptized shortly after her arrival in Papeete.

Another little instance is worthy of notice. A sister had taken some of Laura's clothes to wash. She had washed them but they were not ironed, and that faithful sister held on to those clothes through all that peril, and shifting about from place to place, and returned them to Laura after the storm was over, but they were still unironed as the irons were all washed away.

On Sunday before last Vairea, the brother who gave up his house in Kaukura for Brn. Smith and Gould to live in, told how he came to be saved. He was at Hikueru and was at the other side of the lake. In vision he was told to go to the city. He did not want to go, because his work was where he was, and he had intended to stay there, but the words were so plain he feared not to obey, "and," said he, "my life was saved by doing so." He said farther that the patriarch had told him in his blessing that he would be blessed by vision, and now it has come to pass so soon.

EMMA BURTON.

Prayer Union.

DUDLEY, Iowa, May 3.

About two months ago I had an attack of grippe, which has broken my health and resulted in disease. I ask the prayers of the Saints that I may be restored to health and strength.

Your sister, (MISS) BERTHA STEVENS.

The Kitchen as a Laboratory.

The Mistress of the Home of 1925 will be a chemist. She will be a trained scientist. She will regard her kitchen as a laboratory in which a thousand wonderful experiments will be tried. The idea that the kitchen is a place of drudgery, where only those enter who are forced by circumstances, will have disappeared; and there will remain only wonder that any one could ever have been ignorant enough of the marvelous processes of science to have taken so little interest in the subject.

The kitchen itself will disappear from the basement and from the home for ever. In its place, adjoining the dining-room, so that the transit from the fire to the table may occupy but a second's time, will be the "Household Laboratory." The mistress of the house and her daughters will find no more interesting period of the day than that which is spent in the well-lighted, well-ventilated, cleanly, and comfortably arranged room given up to the constant surprises which science offers to those who will study with interest her wonders in the realm of combinations of food materials and the transformation brought about by varying degrees of heat.—John Brisben Walker in the *May Cosmopolitan*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Sunday-School Convention.

HOME DEPARTMENT.

With the help of our First Assistant Superintendent we prepared and put out the Home Department literature and established, or rather introduced the Home Department work. It had been in successful operation before but is now in a systematic shape and therefore more efficacious. It will be more widely introduced in the coming year as it is just now becoming better understood. I doubt if there is one school in the Association that could not use it to a decided advantage. We recommend it to all. Samples of the literature will be on exhibit at this convention. Call and examine it.

REPORTING SYSTEM CHANGED.

With the concurrence of our General Secretary, we adopted a new system of reporting that will, we believe, improve the situation materially when once understood. If you have not yet heard from it, our General Secretary will be pleased to explain all about it to you when time admits.

THE "STUDY HOUR" RETIRED.

The convention of 1902 ordered the *Study Hour* continued and appointed a committee to prepare the work, with privilege of selecting assistants if necessary or desirable. The committee did not deem it necessary to select assistants. The editors stated that they expected compensation for their services. The General Association officers in executive session considered the matter and decided that whereas no public statement to that effect had been made in the convention at the time it was being considered, but on the contrary that they wanted it distinctly understood that what they had done was without compensation, and that many were of the opinion that it was to continue the same, we did not see fit to take the responsibility of determining the matter of salary for the editors, but consented to the publication of the *Study Hour*, and that the editors should present their bill to the next General Convention for their approval or disapproval. This was finally assented to and one issue of the *Study Hour* prepared, and the editors then resigned. We urged them to reconsider their resignation but to no avail. After considerable search we found a sister who would undertake it "for one quarter only." One more issue was put out and we were again without editors. Nor could any be found to whom we felt to intrust the matter. And there the matter stood.

The fact of not being able to secure editors together with the further fact that there was not sufficient demand for it to enable us to get a subscription list that would place it in the list of second-class mail matter, seemed to leave but one avenue of escape, and that was to retire it till such time as the convention saw fit to revive it.

We are well aware that some have attached considerable blame to the officers of the General Association for their action on the matter, but we would here say that excepting our General Librarian who was not present our action was unanimous. We preferred to do what to us seemed best and necessary, and suffer whatever of blame that might attach thereto rather than to sanction and do what in our judgment seemed not for the best interests of the work.

FINANCES.

The finances of the Association are on a firm basis. But from the fact that last year the prices of the *Quarterly* were reduced about twenty per cent, the net income of the Association has been greatly reduced. There will be sufficient for any regular expenses of the Association but it will not be wise to

make any unnecessary drafts on the treasury. As the Association grows and the work expands, the expenses must expand in proportion thereto, and it will not be safe to run the treasury too low. Ill will fare the day when we are obliged to call upon the districts for support for the General Association.

THE LESSON OUTLOOK.

Were it not for the discussion that is to take place at the session to-night, we would say more upon the lesson outlook than we shall. But we may say that there is something of a call for an advanced lesson and for a beginner's course. We have experimented with the beginner's course and have, as it seems, demonstrated that it is not practicable in the form in which we tried it. We must try it in some other way if we try it at all. And I fear if we try an advanced course that we will find that the demand was not what we had thought it was. But there is a practical solution to the whole problem. The *Primary Quarterly* can be made to carry two distinct grades as well as the Intermediate. The beginning part can be made as distinctly kindergarten as you please to have it. It can be upon the uniform text or subject as far as practicable, and use other thoughts when regular lessons will not do. A beginner's course thus put out will at once be introduced and at hand whenever and wherever it is needed.

For the advanced course we had better give advanced treatment to what we already have. It would be unkind in us to issue another grade of quarterly covering the ground that I suppose is contemplated in time by the *Religio*, as some have suggested that we could. The *Religio* is now issuing a quarterly on the Book of Mormon. It is doing a grand work, too. Any one who really wants to study the Book of Mormon can do so either in the Home Class or in a regular local, no matter where he lives. We call the work of the *Religio* in this respect a complete success. And from the fact that at one time it was discussed among the leading minds of the *Religio*, which was the better, for them to take up the Book of Mormon or Church History, I conclude that sooner or later they will take up the study of Church History. And there is where it should be. To add this class to the average Sunday-school would be to give them something they could not handle. Members of a class studying Church History would not be fitted to take any other class in the school were they needed ever so badly. And the substitute teacher question is one we should not lose sight of.

We may be able to advantageously add another grade or two to what we now have, but we strongly advise against the issuing of any more separate grades of quarterly, or against any change that would tend to destroy the effects or advantages of the uniform lesson system. I repeat here what I have said before, that "I am strongly persuaded that of all the human agencies or plans that have borne success to this great work; of all the silent influences that have wrought upon us as a people and have buoyed us up and on to more and better work; of all the unseen powers that have drawn us toward that 'oneness' to which we must all eventually come, the 'unity' and 'oneness' of thought and study brought about by the uniform lesson, has done the most. Let us think seriously ere we contemplate a change that will remove us from the very system that has carried us almost to the zenith of success."

SUNDAY-SCHOOL SONG-BOOK.

Efforts have been made from time to time to get material for a Sunday-school song-book, but with discouraging success. There seemed to be no available music that is adapted to the needs of the Sunday-school. We have before called the attention of the convention to the fact that there is lots of good church music that is not at all adapted to the needs of the Sunday-school. Any experienced choir leader or musician will tell you that there is a great difference between church music and Sunday-school music. You would not sing a national air at a funeral nor a funeral dirge at a picnic. You would select music appropriate

in both words and melody to the occasion. And while the Sunday-school is a religious service, it requires a different class of music from the ordinary church service. And so it is with the song-book. We can easily find enough compositions to make several books, but they are not the proper style or do not possess sufficient of merit to justify publication. Until we can produce a book that is the equal to the best in the land, it will be financial suicide to publish it. It will be impossible to introduce a book that is not up to the standard that the world produces and secure its continued use. We have a very good selected book, but it has been used so long, we need a change. But we would better make another selection than to publish or give our sanction to the publication of a book not fully known to be strictly up to date and up to the standard. We recommend that a committee of three, all of whom shall be experienced choir leaders, be appointed to take the matter into advisement and ascertain if there be sufficient and proper material for a book. Also to investigate or examine other Sunday-school song-books with a view to adopting one for general use throughout the Association. All their findings to be reported as soon as completed to the officers of the General Association, and that the officers be empowered to act at once upon the matter whether to publish or to select a book.

In conclusion, brethren, let me exhort you to a continued and resolute effort for good. Place the Sabbath-school and the church service first and uppermost in your mind and heart, not secondary. Labor for love's sake not as a driven duty. More than for self, let us labor for God, Christ, and our fellow man.

May the good Lord bless us and help us to make the ensuing convention year one of prosperity for the Sabbath-school work; one of pleasure for having done well; one of blessing because we have drawn near to God.

"God speed the right."

Bro. Hougas expressed his grateful appreciation of the associate officers both in competence and Spirit.

(Continued.)

Letter Department.

ADA, Indian Territory, April 28.

Dear Saints: I am not a member of any church, but I want to let the world know I believe the Latter Day Saints Church is the only true church of Jesus Christ on earth to-day. If the Lord will, I will soon be one with you. I believe God is the same to-day he was at first, for we find in Romans 8: 38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We find in Malachi 3: 6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

I do not understand the laying on of hands, yet I aim to give it more study. In fact, I have just started in studying this church. I am satisfied with it as far as I know. We find in James 5: 14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

I will bring my letter to a close by asking the prayers of the Saints.

Your friend in Christ,

J. W. CLEVENGER.

FARWELL, Michigan, April 28.

Editors Herald: We have a branch here and hold meetings every Sunday. We have had Bro. Devries with us for a week and he preached to us four times and we have been brought to a

better understanding of our duty to the church. I have been a member of the church seven years. I have not been always faithful in the work God gave me to do, but I am thankful for his love that he had for me and my family. I am thankful for the words of wisdom that God gave to his people. I was sick when I came into the church and received no help from worldly source, but when I pleased God by keeping the word of wisdom and the commandments I was made well. I am not ashamed of the gospel of Christ for I know that it is the power of God unto salvation. God has given me a work to do and I hope that I will do it well. My desire is to do all I can to build up the church. I trust that I may always live to have the Spirit of God to lead me on in this good work and that I may be saved when the Lord shall come. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Malachi 3: 2.

My prayer is for all Saints and for the welfare of Zion.

Your brother in the gospel,

LEONARD DUDLEY.

PISGAH, Iowa, April 27.

Editors Herald: I came here on Saturday. Preached twice yesterday to large and interested audiences. Attended Sabbath-school and addressed the same by request of superintendent. I believe this is the largest Sunday-school in this district. I also attended Religio and took part with them. A good spirit prevails. Unity of purpose for good seems to be manifest with all. Bro. Joseph Lane, as president of the branch, is the right man and in the right place. His work commends him to all his neighbors as well as to the Saints. Sr. Hoffman, as Sunday-school superintendent, is wide-awake and devoted to her work. Bro. H. Gamet, president of the Religio, is one of our live young men and is doing a good work. I am trying to discharge my duty in visiting branches and building up the Saints, and believe my labor is not in vain. Yours for good,

C. DERRY.

Editors Herald: I last wrote you in January just prior to going to Greenwood, New York, where Bro. J. B. Lentz was located, and desired to hold a series of meetings. I was feeling quite badly in body, but thought as there seemed to be an urgent call I would go and do what I could. But the "grippe" had me, and the world looked blue. I was detained over Sunday in a town about ten miles from Greenwood, as I arrived on Saturday night too late to get the last train, and none left until Monday morning. It was a long wait, but I put in the time as best I could visiting the churches and listening to others tell of the faith they had in Jesus Christ. I had opportunity to testify of the power of God to-me-ward in the evening meeting and felt how much good might be done if we had the opportunities that those of popular faiths seem to have. Monday I took first train for Greenwood and found Bro. Lentz waiting for me at the station. I was sorry to arrive in such poor condition physically, as a sick man is a nuisance anyhow. We started to hold meetings on Thursday night and continued for about two weeks. It was the hardest two weeks I ever put in and tried to preach. The Saints were very kind to me and did all they could to make my stay pleasant. Sr. Lentz especially tried her best to make the preacher well, but although I appreciated it all and tried as hard as I could to get better, I had to give it up. However, I think I would have remained had it not been for other matters demanding my presence at home. I preached for the Saints in Providence the Sunday after arriving at home, but did not do much preaching for some weeks afterwards. I continued to labor as best I could preaching at Providence and Fall River until April 1, when my work as a general missionary ended for a time at least, as circumstances are such that it is impossible for me to leave my home for the general work unless God should open a way not known to me. However, I am doing all I can for the

work locally, preaching every Sunday, and hope to be able to do much good as opportunity may offer.

The Easter service at Fall River was a splendid success; the singing was very fine, and the orchestra was all one could ask for. Certainly great credit is due the Fall River Saints for their energy and tact in music as well as in numerous other lines. Bro. Harry Howlet is the genial superintendent of the Sunday-school, and is a genius in his way. On Easter he had decorated the platform with a beautiful cross about fifteen feet high I should think, and breadth in proportion. The cross was white, set off with rosettes of a different shade, and the whole by a background of darker shade than either. It was an artistic thing, and would have to be seen to be appreciated. A good audience greeted the writer on Sunday evening last in Providence and a number of strangers heard the old story ever new to us who have received the light as it is in Christ. The prospects seem to be good here for a prosperous summer's work along gospel lines; and may energy, tact, and a goodly portion of the Holy Spirit be with us all.

My permanent address will be Thornton, Rhode Island, Box 16.
GEORGE W. ROBLEY.

GLADSTONE, Illinois, April 26.

Editors Herald: As General Conference is over and the elders are appointed to their various missions for the present year, I would be glad if some of them would give Gladstone a call and preach some for us.

We held our village election and shut out the saloons which have been running here ever since the Chicago, Burlington & Quincy Railway started their line. I am glad they are gone. If a man lives in a place like this and is prepared always to give an answer for the hope within him he will have no time to visit saloons or any other place of vice.

Brethren, I hope earnestly for the triumph of the truth, and am willing to help what I can.

Your brother,
J. L. RUST.

COALGATE, Indian Territory, April 26.

Dear Brethren and Sisters: I am in the gospel conflict, with the uncertainty of the times, also with the world and satan. Everything surely indicates the near approach of the coming of Christ. Sometimes I think I do not care how soon it takes place, as this world seems so wicked, and have forgotten their Creator evidently, and only seek pleasure, and if religion they would sooner join a false creed than the truth. I was quite disappointed in not going to conference, but I deemed it better to pay my tithing than pay a railroad money the church needed.

In bonds,
WM. C. CUMMINGS.

INDEPENDENCE, Missouri, April 29.

To the Saints and Friends in the Fremont, Pottawattamie, and Nodaway Districts, Greeting: I regret very much having to leave you for the coming year, to labor in another field, not so well known to me as the one I have labored in so many years; especially among the Saints of Fremont, whom I have learned to love; and they, together with the Saints of Pottawattamie and Nodaway Districts, have manifested their love and respect in administering to my many wants. The many happy seasons of joy and peace we have had together in Christ our blessed Lord, in heavenly places, and tasting of the goodness of God and the powers of the world to come, will never be forgotten by me, I assure you, in this world, and I firmly believe will not be in the world to come. I shall never forget you, dear Saints, and I am satisfied you will not forget me; for our labors together for twenty years, and our close acquaintance with many of you for thirty-seven years have bound our hearts together with the gospel tie that I feel satisfied can never be broken. I bid you farewell,

but not for ever, for I shall see you as often as is convenient and consistent with our gospel work. I hope to be with you at your next reunion and rejoice with you as I have done for eighteen years that are past.

It seemed really necessary that I should be at home a little oftener than in years gone by on account of my dear companion, as well as myself, advancing in years. I shall now enter into this field trusting in Him who has never forsaken me; and I am sure on conditions of my doing right he never will. I hope to meet the dear ones of this Stake, and shall strive lawfully for their fellowship and confidence, and hope and trust through the grace of our heavenly Father to bestow upon them that which they render to me.

May God be with you, dear Saints, and help you in all your undertakings in righteousness, and that you may be able to endure to the end and gain the crown of eternal life promised, shall ever be my earnest prayer.

May God speed the work, giving to all his servants power to accomplish the work assigned them, that we may all gain the victory through our blessed Lord, is the prayer of your humble servant in Christ,
HENRY KEMP.
404 Grand Avenue.

NANTYGLO mon, Wales, April 18.

Saints' Herald: I am still in the conflict and glad that the Lord has blessed me. I have been poor in health for a couple of months; but through the ordinance and continual prayers of the Saints I am by God's mercy able to be on duty for the Master. This mission has its trials for the missionary notwithstanding the noble efforts put forth by local brethren and the missionary force. Few have obeyed the royal mandates of our Lord. Quite an effort was made last summer at street work, many inspiring sermons were delivered on the street. In the winter months our privilege to labor is reduced chiefly to tracting and doing what we can in places where we have a chapel, hall, or houses; few come out, and we can not open new places by renting halls because of the lack of funds. The burden at present falls upon the faithful few. May God bless those.

The efforts of the past year have removed prejudice to a large extent. Ground has been lost in Wales because of many moving away, some to Zion, others elsewhere but somewhere in America. Beside, there are few missionaries; one or two has been the allowance for some years; there may be causes for it. According to our history, and the knowledge handed to us by the old-time Saints, no people received more freely and gladly the restored gospel. As a result of this no people were blessed greater than those because of their readiness with the spiritual manifestations of the gospel. But the blight came, alas. But we are living in the present. I told one lady that I was glad to be tracting, talking, preaching, or anything if it only removed the stigma of Brighamism off the Lamb's bride. She was surprised, and said, "Are you, really?" I said I was of a truth. Her reply was, "Then I hope you will do good." I inquire from the aged people after saying what my business is, "Do you know anything about the Saints?" Some say one thing, others another; but I press them as to the lives and works of the "old-timers," and the answers generally are that they were good neighbors, kind and good.

The general tone of the people is respectful toward us and our literature. Some refuse point blank to take tracts, but they are of that class that Paul said would, or could not endure sound doctrine. One lady said: "I do not want your tract. My husband and I belong to a church, and nothing will shake our faith; we are going to die in it."

I will relate a dream I had one night after reflecting on our labors. It brought before my sight a nice piece of ground with young plants a few inches in height, lovely and green; and I looked admiringly upon it and wondered what it could signify. The Spirit of God signified it was the result of seed sown by the

labors of God's servants here. And I was encouraged to continue my labor,—to sow that I might reap in the future. I woke and felt the Spirit's power with me, and I wept with joy. Thanks to the Giver of all good gifts. I write this to encourage the Saints and laborers in this land.

I am glad that the work is progressing splendidly in some parts of England. I expect to have good news in some form from General Conference. If we do not get more missionaries added to present force we must do our best. There is room for laborers in every land, I suppose. Any Saints desiring me to look up friends or relatives here, I will do so if near to them. It may create new openings.

THOMAS JONES.

55 King Street.

GOODERHAM, Ontario, April 28.

Editors Herald: The interest at Fooley, some few miles out from Parry Sound, did not turn out as well as we expected. However, one was baptized and many heard the angel's message. My last service there was on the 17th of last month. I continued services at Parry Harbor and Parry Sound until April 1, and left Parry Sound on the 3d, bound for Cameron, according to previous arrangements, and met with the Cameron Saints on the 5th. The Saints concluded it not wisdom to hold a series of services there at that time of the year; hence on the 10th I went to Fenelon Falls and held forth there that night. There being little interest I came here on the 11th, and met with the Saints on the 12th. We found everything moving along nicely. On Monday the 13th, I tried for an opening in the village of Goodham, and succeeded in getting the Orange Hall free of charge, and on the evening of the 14th I began service and had the hall pretty well filled. I announced services for the 16th and 19th and on the 15th got a colt and cart from Chester Lake, and drove eight miles to see old Sr. Walker, who has been a great sufferer for a year with neuralgia in the face. I prayed with her and administered to her, and heard the other day that she is some better. Will the Saints pray for this dear sister?

On my way home a dog ran out and bit the colt and she began to kick, and kicked until she kicked the cart well to pieces, and I got two of my ribs broken and a bad shaking up. I was administered to three times by Jacob Staley, but had to cancel my meeting of the 16th, but was determined I would fill my appointment of the 19th, as there would be no other service held in the village that night, so I bolstered myself up in Bro. Armstrong's buggy and drove three miles, while every jolt seemed like knives piercing me. The hall was filled and we feel good was done, but I had to give up until I recovered some. People there are anxious for us to continue, hence we are billed for there to-night, and Friday and Sunday evenings.

I took a run up to Troy Hill on the 24th and preached twice and conducted their school on the 26th, and blessed two children. Things are not very favorable there for mission work. My ribs are very sore yet. I may go home and rest until after June conference, which is to be held at Waterford, Ontario.

I ask an interest in the prayers of God's people.

S. TOMLINSON.

MOUNTAINVILLE, Maine, April 24.

Editors Herald: We are still trying to keep our dear Savior's commandments. Yet I wish there might be a little more spiritual life among the Saints here; but we must expect persecution, that is if we are trying to live right in this life. And if we were not living up to God's law we would not have so much persecution and so many trials. But we have our dear Savior to follow as our example and guide, and he was persecuted and tried, we know. He gave his life that we might live to obey his commands.

Husband and myself were both baptized into the faith June 23, 1902, by Bro. J. N. Ames, and we are not sorry that we

united with this blessed church, the only true church of Jesus Christ. We are trying to win an inheritance with him by living the right life here. Dear Saints, we ask an interest in your prayers that we may ever be faithful to our Savior.

Your sister,

AMY B. SMALL.

LYDIA, Texas, April 27.

Dear Herald: I have just finished reading the last HERALD, and it does me good to read such good letters from all parts of the world, and all contending for the faith once delivered to the Saints; the same old story, the gospel of our Lord and Savior, Jesus Christ. What a grand and glorious thing it is to be a Saint in these latter days. If we live faithful to the end we will be ready to meet our Lord and Savior and reign with him. What a glorious thought! We ought to live every minute just as though we expected our Savior the next.

Pray for me, dear Saints; that I may live worthily and be ready to meet my Savior when he comes to reign Lord of lords and King of kings.

Your sister,

N. J. JENKINS.

MORRISON, Oklahoma Territory, April 29.

Editors Herald: The Oak Grove Branch of Latter Day Saints is growing nicely. On last Sunday three were added to the church, one being my dear wife, whom the Lord has raised from the sick-bed to obey the gospel of Christ, and live. Then praise the Lord, for he is gracious in fulfilling his promises, even in these latter days.

H. CLIFTON.

Miscellaneous Department.

Conference Minutes.

Montana.—Conference convened at Bozeman, Montana, February 21, 11 a. m., President G. Reese in the chair, F. Christofferson secretary. Ministry reporting: W. H. Kelley, G. Reese, J. H. Wells, Levi Atkinson, E. E. Williams, J. Prichard, J. Eliason, Thomas Reese. Bishop's agent reported for the year ending December 31, 1902, on hand, \$252.28; receipts, \$791.15; expenditures, \$982.85; balance on hand \$60.58. Branches reporting Gallatin 101, Deer Lodge 54, Victor 37. Communication from Victor Branch, requesting the ordination of G. Reese to the office of high priest, was ordered spread on the minutes. W. H. Kelley was chosen delegate to General Conference. G. Reese sustained as district president, F. Christofferson district secretary, G. Reese Bishop's agent. Conference adjourned to meet at the call of district president.

Pastoral.

To the Ministry and Saints of Iowa, Minnesota, Nebraska, North and South Dakota, Greeting: Another General Conference has passed, and the opening of another conference year finds me in charge of the same field as before, and we enter the work with a strong desire to see a better work done than in the past year. It may necessitate a greater effort upon our part, for we have less men appointed to this field than last year. But I hope the extra sacrifice and energy will be cheerfully given upon the part of both ministry (local and general) and membership.

In order to facilitate the work we have chosen the following brethren to assist as missionaries in charge of the fields named: John Smith, Lamoni, Iowa, Lamoni Stake.

James McKiernan, Farmington, Iowa, Eastern Iowa and Nauvoo Districts.

J. Frank Mintun, Woodbine, Iowa, Des Moines District.

David M. Rudd, Dow City, Iowa, Gallands Grove District.

William A. Smith, Independence, Missouri, Little Sioux District.

Columbus Scott, Lamoni, Iowa, Pottawattamie and Fremont Districts.

T. C. Kelley, Independence, Missouri, Minnesota.

William Sparling, Clifford, North Dakota, North Dakota.

Eli Hayer, Lamoni, Iowa, South Dakota, east of Missouri River.

Romanan Wight, Dow City, Iowa, Northern and Central Nebraska Districts.

Robert O. Self, Nebraska City, Nebraska, Western Nebraska and Black Hills.

J. R. Sutton, Holden, Missouri, Southern Nebraska District. James Caffall will labor as heretofore as missionary at large in this field, and report to the minister in charge direct.

I appeal to the brethren to be more careful in keeping the items of labor, and note the conditions surrounding more fully. In making your reports see that they are full, and be particular to send them in promptly on July 1, October 1, January 1; and on March 1 make one for two months, also one for the whole year. These reports should all reach me by the 10th of the month; *not later*. Because of carelessness in the past (upon the part of some) our reports have been necessarily incomplete. It should not be so.

In regard to debates the same rules as heretofore will govern, namely, consult the minister in charge before engaging in them, and do not be hasty about provoking them. Preach the gospel affirmatively without attacking other denominations. As soon as practical get into your fields and make up your minds to stay there as faithfully as possible. Do not allow any trifling thing to excuse you from your duty in the field; and while in the field attend diligently to your missionary work. You are not sent out merely for a pleasure trip, but to spread this glorious gospel and establish it wherever you can get a foothold. It means work and sacrifice.

If the ministry will manifest more energy and push in spreading this work it will stimulate the membership to greater activity and increase the confidence of all. And those who are contributing their means (many of them making sacrifice to do so) will be encouraged to put forth greater efforts and the work will be better supported financially. Brethren, push out and leave the branch and district work to the local authorities, with the advice and counsel of the minister in charge when necessary, as the Lord has directed, and I am satisfied we will realize the fulfillment of the promise. A growth in the work will soon be manifest that will bring joy and peace to our souls.

Do not leave a good interest too soon. Exhaust every legitimate means to move people to obedience, especially when the interest is in new places where it is not likely to be followed up soon. Avoid unnecessary travel so far as you can, and spend the time in more thorough missionary work.

We appeal to the local ministry to arouse to greater activity. We need your hearty coöperation in this great work, and hope that every one who can possibly do so will get out Sunday appointments and faithfully fill them. I would be pleased to have a report of all missionary efforts by every local man who can do work of this kind.

We hope to receive the hearty coöperation of every member, especially those in the scattered list who are isolated from the branches, if you can give a missionary a place to stop while he seeks to open up the work in new places it will be greatly appreciated by the missionary force. Write to the missionary in charge of your district or the minister in charge of the field, giving us such information as you can.

Brethren, we should prove ourselves worthy before God and man, if we would receive the favor of God and the support of the church to help us successfully carry on the work of a missionary for Christ and build up his church on earth.

Let us live so faithfully and work so diligently that God will be pleased to work with and through us that in truth we may be coworkers with God in building up his kingdom.

Your brother and colaborer,

LAMONI, Iowa, April 29.

FREDERICK A. SMITH.

Appointments of Elder George H. Hilliard, of the Bishopric, Lamoni Stake.

Thursday evening, May 7, Lamoni; May 9 and 10, Evergreen church; evenings of May 11 and 12, Lone Rock, Missouri; Greenville church evenings of May 14 and 15; Davis City, Saturday evening and Sunday, 16th and 17th; Pleasanton, Iowa, Tuesday and Wednesday evenings, 19th and 20th; Lucas, Thursday and Friday evenings, 21st and 22d; Cleveland, Saturday evening and Sunday, 23d and 24th; north of Lucas, evenings of 25th and 26th. Appointments will be announced for Keb, Centerville, Hiteman, Ellston, and notice given. All are earnestly requested to attend these meetings. If these appointments conflict with any appointments of the local authorities, please notify the undersigned at once, and oblige. Bishop William Anderson of the Stake will assist in these meetings whenever practicable to do so. E. L. KELLEY, Presiding Bishop.

Addresses.

F. G. Pitt, 3810 Langley Avenue, Chicago, Illinois.

The Enlarged Hymnal.

The Board of Publication has decided to enlarge the Saints' Hymnal. The additional matter will be taken partly from the Harmony, partly from new and original contributions, and partly from selections from other hymnals or song-books. And that the work may be more satisfactory and better meet the demands of the singers of the many localities where it will be used, we desire that everybody should help in one or more of the following ways:

1. Take your *Harmony* and from it make a list of the tunes and words that you would like to see used that are not now in the Hymnal. Give name of tune, number of words as numbered in the *Harp*, thus: "Adoration," page 16, words number 22 in *Harp*.

2. Send original compositions to either of the committee. But we prefer that you do not write the name of the author on the manuscript. Write name of author on a slip of paper and pin to the manuscript. We wish to submit the music to the committee appointed to make the selections without any names being attached thereto. This will preclude the possibility of any favoritism, and will let each number stand on its own merits.

3. Make selections from other books, sending us the books if you can. These books will be preserved carefully and returned if so desired. Or, give us the exact name of selection with name of author of music, also of words; name and address of the publisher of the book; name and address of owner of copyright if different from that of book. These latter items are absolutely necessary, as we do not dare to use copyright music without consent of owner.

Come one and all that are interested in the enlargement of the Hymnal and help to make it what we want it. We need help from every section of the country or it will not meet your requirements perhaps. Let us know what your favorites are. May be that they can be gotten and used to advantage.

And let us urge upon you the necessity of acting without delay. All that is done in the way of selecting or contributing must be done soon, as we wish to have the Hymnal in the hands of the people by the first of next year, and to do this it will necessitate having all of the manuscript ready some months before that time.

Let us hear from you. Write either member of the committee. All manuscript or books or sheets will be receipted for when received and held subject to the order of the parties sending up to the time of being used.

Yours for the work,

T. A. HOUGAS, Henderson, Iowa, }
H. R. MILLS, Independence, Missouri, } Committee.

Attention, Musicians!

The Board of Publication was authorized by the late convention of the General Sunday-school Association to publish a song-book for the Sunday-school. We want you to help us get out a song-book that will be appreciated by all. Send us contributions of words, music, or words and music that will assist us in this work. If you have nothing original, but have desirable pieces that you would select from other books, send them along. WILL YOU HELP US NOW? Let us be laborers together to help build up the Lord's work.

In bonds,

F. B. BLAIR, }
J. A. GUNSOLLEY, } Committee.

Third Quorum of Priests.

As we desire to get out a new list of names and addresses, we ask that each member will send his address to W. T. Shakespeare, Lamoni, Iowa. If any have been ordained elders will they please send in date of ordination? Brethren, please be prompt. W. T. Shakespeare, president of quorum.

Conference Notices.

Conference of the Northern Nebraska District will meet at Blair, Nebraska, May 29, 1903, at 7.30 p. m. James Huff, district secretary.

The Northeastern Kansas District conference will convene at Centralia, Kansas, at 10 a. m., June 6, 1903. We hope to receive reports from all officers, both missionary and local; also reports from all branches. James W. Burns, clerk.

The Saints' Herald.

ESTABLISHED 1860.

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Convention Notices.

The Sunday-school association will meet in convention on June 5, 1903, at Centralia, Kansas, at 10 a. m. Send all reports to Sr. Lillie Munns, Netawaka, Kansas. James W. Burns, superintendent.

The Sunday-school association of the Western Maine District will hold a convention at Stonington, Maine, Friday, May 8, 1903, at 2.30 p. m. Margie E. Closson, secretary, Bay Side, R. F. D. No. 1, Maine.

The Eastern Michigan Sunday-school association will convene at Port Huron, June 12, 1903, at 1 p. m. Grace McInnis, district secretary.

The Sunday-school convention of the Northern Nebraska District will be held at Blair, Nebraska, Saturday, May 30, at 2.30 p. m. All Sunday-schools are urgently requested to send reports and delegates. Alice C. Schwartz, district superintendent; Alice R. Watkins, secretary, Columbus, Nebraska.

Born.

GAYLORD.—To Bro. Willard and Sr. Josephine Gaylord, at Lamoni, Iowa, January 29, 1903, a son. Blessed April 26, 1903, by William H. Kelley and J. E. Meredith. Named Ralph Marion.

ANDERSON.—To Bro. Benjamin M. and Sr. Mary Audentia Anderson, at Lamoni, Iowa, February 24, 1903, a son. Blessed April 26, 1903, by Joseph Smith and William H. Kelley. Named Duane Smith.

MATHER.—To Bro. William J. and Sr. Alta May Mather, a daughter, born at Lamoni, Iowa, February 26, 1903; blessed April 26, 1903, by Joseph Smith and J. E. Meredith; named Mary Margaret.

Died.

WELBORN.—Earnest Lee, son of Mr. William E. and Sr. Mary Welborn, was born May 15, 1892; died April 24, 1903, at 4.25 p. m., from the effects of dropsy of the heart. He was born at Peculiar, Cass County, Missouri, and blessed when a child by Elder I. N. White. Funeral from the home near Amo Post-office, Colorado, April 25, sermon by Elder A. B. Hanson. Interred in Fountain Cemetery, April 26.

MORE.—Elder William More was born in Virginia, April 16, 1827; died at his home in Stewartville, Missouri, March 19, 1903. He became a member of the church in 1844. In 1860 joined the Reorganization of which he remained a faithful member till his death. He was a kind father and husband. He leaves besides his wife, three daughters, one son, and many friends and relatives to mourn, but not without hope. Funeral in charge of Elder A. St. Lewis; sermon by Elder T. T. Hinderks.

DUCKETT.—Mr. Samuel Duckett was born in Cass County, Michigan; died at his home in Glidden, Iowa, April 25, 1903. He was an honest man, and highly esteemed by those who knew him. He believed the gospel but for some unknown cause he never obeyed it. Sr. Duckett and two daughters are members of the church, Sr. C. J. Hunt being one of that number. The other two daughters have not yet united with the church. Fun-

eral services were conducted in the Church of God, Glidden, Iowa, on the 26th ultimo, by Elder C. E. Butterworth.

SMITH.—At Dennisport, Massachusetts, during a surgical operation, for cancerous tumor, Helen M. Smith passed quietly away from severe pain and distress April 17, 1903. She leaves a husband and four children, two sons and two daughters, to mourn. She was born April 22, 1847, being 55 years, 11 months, 25 days. Funeral services at the chapel where many friends and Saints gathered to pay their last tribute of love and respect to what remained pertaining to morality of our sister. Sermon by R. Bullard.

Our Foremost Astronomer on "The End of the World."

Professor Simon Newcomb contributes the leading article to the *May McClure's*, an exceptionally interesting forecast of "The End of the World." Though in the form of fiction, Professor Newcomb's theory is clearly the one that in his belief is of all the most scientifically probable. He holds that this world—or rather the life on it—will come to an end, as a result of a collision between our sun and a dark star. The author places the date of the disaster 3,000 years after the first successful message to Mars. All the scientific discoveries have been made centuries ago, and the earth has become a pretty dull place to live in; so dull, in fact, that for months at a time the daily papers contain only the announcement that nothing worth recording has happened. The article is splendidly illustrated by H. Lanos.

Communicable Diseases.

Communicable diseases are due to parasitic growths, which can live for a short time outside the body, but do not thrive elsewhere. Such a disease can be contracted in only one way—by the entrance into the system of specific germs derived from another person who is suffering from the disease. These germs can not spring *de novo* from a damp cellar, a foul refrigerator, or a neglected garbage can. Such germs, fortunately, are not conveyed to any great extent by the atmosphere. Indeed, pure air and sunshine are nature's best disinfectants. The chief danger that lurks in impure air is its devitalizing effect upon the system, rendering it susceptible to the attacks of disease of all sorts. Air laden with street dust is not so harmless. Owing to the disgusting habit of expectoration, particularly common among those afflicted with tuberculosis, or some other disease of the respiratory organs, the streets of cities and the floors of public buildings and conveyances teem with pathogenic bacteria. These disease germs may be wafted into our homes on the dust-laden atmosphere. More frequently they are brushed up by trailing skirts and thus dragged indoors. An eminent bacteriologist recently examined the skirts of a fashionable lady after she had been on a shopping expedition, and found on them thousands of bacteria, among which were the bacilli which produce diphtheria, lockjaw, and consumption.—M. N. Baker, in *May Chautauquan*.

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The Saints' Herald

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

Volume 50

Lamoni, Iowa, May 13, 1903

Number 19

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH	EDITOR
Fred'k M. Smith	Associate Editor
Joseph Luff	Corresponding Editors
F. M. Sheehy	

Editorial.

DOWIE AND FINANCE.

Among the many things transpiring in the world of a religious class, one of the most peculiar and striking is the remarkable success of John Alexander Dowie, of Chicago and Zion City, as the General Overseer of the "Christian Catholic Church in Zion," and still later, "Elijah the Second," in raising money and gathering property into his own hands for his church and personal uses.

It is stated that about sixteen years ago this man left Australia a penniless adventurer, with considerable assurance and confidence in himself, a strongly magnetic presence, and a somewhat flattering success as a healer. Within that period he put in some time at San Francisco and some at Los Angeles, California; thence to Chicago where in the midst of the push of development, the bustle of trade, the conflict of political strife, and the subtle contest between religions, he has built up a body of professed believers said to number fifty thousand, and has gathered at and near Chicago a band of worshipers of whom he has made a sensational religious spectacle, and who seem to do his bidding as the behest of an autocrat, even to the surrendering of person and purse to his will.

It is very singular, and while we do not in what we are writing intend to speak in disrespect of the sentiment of devotion and worshipful emotion exhibited by the followers of Mr. Dowie, we can not refrain from expressing surprise at the apparent result of his monetary rule, or system, if system it may be called, by which he has accumulated from his subjects an immense sum total distributed in the prosecution of various enterprises, financial, industrial, mechanical, and educational, over which he himself presides and which are absolutely under his directing control, and a personal wealth of nearly a million and a half of dollars, the result of a five per cent assessment on the sums donated for the general good which passes into and through his hands.

We have no possible right to find fault with Mr. Dowie for looking after his own interests, as no part of what he has received has been taken from us personally, with or without our consent; but we use the case as one of example. Here is a man who is ruling over a people gathered together through a personal propagandism, centering in himself the spiritual and

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BRO. CHARLES KAIGHAN and wife, with their daughter Gladys, of San Francisco, California, made Lamoni a long visit after the April conference. They left last week for Chicago and other eastern points before returning to their home.

* *

PROF. WILLIAM CALDWELL, of Northwestern University, strongly advises against the use of tea or coffee. "We talk of drunkenness as a crime," he says, "but tea and coffee drinking at meals is more injurious than liquor to some men." Professor Caldwell thinks tea and coffee drinking is responsible for much of the restlessness of the American nation.

the temporal authority, and who holds in almost complete irresponsibility the disposition of not only the sum resulting to himself from the percentage referred to, but the immense amounts collected by him as "tithes and offerings," upon every conceivable project for gaining prestige and making money, that occurs to his busy brain as well.

The contrast with our own poverty as a body of believers is a pitiful one. If it is the result of lack of means and opportunity there is a possible excuse that may be available to us by and by; but if it is the result of lack of faith or a comprehensive belief, it is possible that we may be left without excuse.

1. The Presidency has never asked the church or any of its membership for money to spend in the prosecution of any scheme of money getting, personal adornment, personal ease and comfort, or for the gratification of personal pride in outward surroundings or self-aggrandizement and the glory of pomp and show.

2. The Presidency has not at any time assumed to claim control of the finances of the church, or attempted to direct as to the expenditures of the means gathered into the public treasury. Nor has the Presidency ever claimed or exercised the right to receive and hold the properties of the church as trustees.

3. The Presidency has always understood that the church finances, and the custody and care of the properties of the church, were by the direction of the revelations of God assigned as duties to the Bishopric, officers pointed out and chosen by the spirit of wisdom and revelation; who were responsible to the church for the rightful and righteous discharge of the duties imposed upon them.

The objects to the furtherance of which the means of the church in moneys and properties, gathered into the treasury and storehouse, are clearly stated in the church articles and covenants, and are not dependent upon the desires, designs, whims, or caprices of either of the leading quorums of the church, or of the Bishopric. In the prosecution of the objects thus defined in the law, the Bishopric has the right to the exercise of certain powers of discretion, and is to be aided by the counsel of the leading officers in the spiritual lines of work, when such aid is needed, or requested. But these are not authorized by their calling to improperly interfere in the administration of the financial affairs. In case of apparent or discovered wrong-doing through which the people of the church are the sufferers, the funds unrighteously used, then by virtue of their calling and in the name of the church they may interfere, according to the law.

5. John Alexander Dowie has raised and gathered from his people hundreds of thousands of dollars, and is continually demanding and receiving from them other hundreds and thousands, first for one thing then for another, in tithes and offerings, all to be sent in to

the "General Overseer in Zion City," all checks, drafts, and money orders, even for the Zion Printing and Publishing House, "must be made payable to John Alexander Dowie."—*Leaves of Healing*, for March 28, 1903, and so with everything else.

The objects for which moneys are to be collected for the uses of the church all being stated in the articles and covenants of the church, as well as enumerated in the articles of incorporation, are always open for the inspection and understanding of the members of the church.

They are by this means made conversant with the duty of the officers charged with the collection and disbursement of the moneys used. An account of receipts and expenditures is kept. This is duly presented to the people for inspection. No such accounting is made by John Alexander Dowie, of which we are as yet informed.

6. The ways in which the moneys and properties of the members of the church choosing to contribute to the general fund reach the treasury and storehouse are and have been before the Saints for many years. They are tithes, free-will offerings, and consecrations. Each of these is fairly stated, and each is to be employed by the member contributing in accordance with his own free will and consent. There is no blind work about it. No attempt is made to deceive any member of the church as to the object for which the tithes, offerings, or consecrations are to be used, nor as to the manner of collection, the persons to whom they are to be paid or their care intrusted. No refusal to account for the funds, moneys, or properties has been or is expected to be made.

7. Why then should there be such a contrast between faith and performance as is afforded by a comparison of our condition as regards our work with the condition of Mr. Dowie and his fellows. Is it a partial fulfillment of the Savior's saying: "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him will ye receive."—John 5: 43.

8. Here are two or three quotations taken from *Leaves of Healing* for March 28, 1903. On page 721, under the head of "YOUR MONEY AND YOUR LIFE," he said: "I want both for God. The papers will have something for to-morrow." (Applause.)

"General Overseer—'Zion, are you willing to give me, as God's messenger, your money and your life?'"

"Audience, 'Yes.' . . ."

"The more we give of our lives the happier we are, are we not?"

"Audience, 'Yes.'"

"The more we give of our money the happier we are, are we not?"

"Audience, 'Yes.'"

"Those who are not, say no."

"I do not hear any who say no.'"

This was all said in regard to the building of a New

Shiloh Tabernacle, to be built of steel and brick in Zion City, to seat sixteen thousand persons.

On page 720, under the head of "NO BOARD OF MANAGEMENT in Zion" the following is found; the statement of Overseer Dowie:

"I do not care a snap about boards of management, because I have none. It would take a pretty hard board to manage me. (Laughter.) There has never been even a committee in Zion. One of the most stupid things going is a board."

It is pertinent to inquire at this juncture, what would be the effect upon the congregations of the Saints, should the president of the church make a demand for the moneys of the Saints in terms similar to those noted above from page 721 of John Alexander Dowie's *Leaves of Healing*? And, these are but a sample of the methods this "Elijah" has persued from the first. If any project occurred to him requiring the use of moneys, instead of applying that already in his disposal the results of "tithes and offerings," he has made direct appeal to the congregations. He did this when he built the first tabernacle in "Zion City," to seat ten thousand. We believe the amount then demanded was some fifty thousand dollars. And it was forthcoming. Some who declined to give were read out of the brotherhood, as we read at the time.

What would be the reception accorded to the President if he were to ask for their "money and their life" as "God's messenger," coupled with the statement, taken from page 720 of *Leaves of Healing*, "No board of management in Zion"?

The leading men of the church have for years been made the subjects of suspicion by indirect allusions and teachings warning the people of the dangers of following their leaders, or even trusting to their teaching, as they were but men and liable themselves to be led away by ambition and false manifestations.

The leaders of the church, whoever they may be, have also heard and seen the teaching repeatedly urged by both voice and pen that the people, the Saints, were entitled to the manifestations of the Spirit by which all the teaching of the leaders might be and should be tested and tried, for the safety of the people. These leaders, or some of them, have been subjected to the suspicion necessarily engendered by such teaching without having known what words or acts of theirs were the justifiable exciting causes for it.

It is true that the members, all of them, are as a body, and each of them as an individual is entitled to receive of the Spirit which the Master, the Christ, will and does give, by which he may be guided and governed in all his thoughts, words, and acts, in the sphere, calling, vocation, and position in which he as an individual may be called of God and chosen by the people, the Saints, the church, to act. This

applies with equal force to those who have been referred to as leaders, and against whose possible acts of aggression by improper teaching the Saints have been warned as it does to any and all of the members warned. So that in this there is an equality; the members in their places, the leaders in theirs.

Mr. Dowie in his method asks for moneys and lives, "as God's messenger;" upon a personal appeal for what he deems essential to his own schemes, takes the thousands demanded, applies the five per cent to his individual use, and personally oversees, directs, and controls the rest, the ninety-five per cent, as it may please him; and does this without the intervention of either board of management, or committee in Zion.

In contrast with this the leaders of the church, whoever they may be, make no appeal for money, or property except as provided in the law of the church established by revelation, a knowledge of which is within the reach of all. In that law the rights and interests of the members are safeguarded and preserved, by rules and regulations provided in the law itself and open for application to the membership of all classes.

Would the church be willing for an exchange of methods of appeal and application?

In carrying out of his plans, Mr. Dowie, on September 21, 1902, established a new order of membership, called "The Zion Restoration Host." On the night of March 23, 1903, four hundred eighty-two took the vow imposed by Mr. Dowie as "Elijah the Restorer," on the membership of this Restoration Host. We give the vow below and ask the Saints to take such vow into consideration and think of it in contradistinction to the vow known to them as their "baptismal vow," and the only one that their leaders have taught them, or attempted to enforce upon them.

What sort of a reception would be accorded to the Presidency if they, or any of them, should ask the eldership to accept and make such a vow?

That vow is as follows:

I vow in the name of God, my Father, and of Jesus, the Christ, His Son and my Savior, and of the Holy Ghost, who proceeds from the Father and the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle in the city of Zion, on Lord's Day, September 21, 1902, and I declare that I recognize John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, of which I am a member, in his threefold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer.

I promise to the fullest extent of all my powers, to obey all rightful orders issued by him directly, or by his properly-appointed officers, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host, and that all family ties and obligations, and all relations to all human government shall be held subordinate to this vow, this declaration, and this promise.

This I make in the presence of God and of all the visible and invisible witnesses.

DOING.

There are a number of places in holy writ in which promises are made to the man who does things. Among these we note:

Blessed is that servant, whom his Lord when he cometh shall find so doing.—Matthew 24: 46.

To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.—Romans 2: 7.

There is only one remedy for the prevention of decay and death; that is action. The stirring, moving, restless action of the ocean and the lake, the running brook and lordly river is the healthful panacea with which their waters are medicated for the benefit of the dwellers on earth. We are not altogether sure that it is not the motion of the orb itself by which its atmosphere is filled with the elixir by which men live.

The life of the disciple must be one of constant doing to insure a healthy spiritual growth. The saint is not a saint except he is a doer. No amount of theory, no amount of wordy wisdom will or can bring a man into relation with and within the scope of the law of righteousness which sanctifies, unless theory and word are developed and sustained by the power of example in action.

He that doeth the will of my Father is my disciple; is the sum of the Savior's teaching, "he that continues in my word."

"Occupy till I come," can not mean the occupation of a merely speculative host; but must mean the doing of those things which fall within the lines of those things which are commanded of God.

"Let us be up and be doing."

SECRET SINS.

"Stolen waters are sweet, and bread eaten in secret is pleasant."—Proverbs 9: 17.

The wise man in his writing put these words into the mouth of a foolish woman who is represented as sitting at the door of her house "on a seat in the high places of the city," and calling on the passers-by to "turn in," as stolen waters were sweet and bread eaten in secret was pleasant.

The principle involved is that to indulge in gratification of the likings and fascinating pleasures of the human appetites, need not be known to others and would be sweet and satisfying.

Secret indulgence in sin, the sins of the imagination, are the product of a morbid and unhealthy condition of the mind. Those who indulge in revelings of the imagination in secret are led into habits of self-indulgence, which sap the foundations of moral life, and if no stop is called in the downward way, it is but a question of time when the victim will be both a moral, mental, and physical wreck. There is no safe middle ground. One must come within the shelter of wholesome restraint, or consent to ruin. Hun-

dreds are warned daily by the wise, yet hundreds go heedlessly along in folly's ways, and never seem to realize real danger until moral strength is gone and spiritual disaster at the door. Some then awake to serious alarm, often too late to retrace the devious paths trodden in secret unto places of safety, where the individual may be free in right-doing.

Secret sins often leave the record of their progress on the faces of transgressors, known and read by the discerning, who pity and would save if they could. But it too frequently happens that those whom they essay to warn and persuade from danger's ways, repulse kindly meant intentions and the result is "a wounded spirit who can bear." They forget that "faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

The correctness of the statement that "wisdom is justified of her children" has no better exemplification than in the life and conduct of those who abstain from secret sins. Lives kept free from the influences of secret sinning are bright examples of the presence and power of the Spirit of the Master purifying the inner man. These examples are sources of strength to all with whom the lives of such come in contact.

Avoid sinning in secret if you desire to be unabashed in the presence of the Judge of the living.

EXTRACTS FROM LETTERS.

W. A. Goodwin wrote from Condon, Oregon, April 27: "Am in debate with S. O. Pool, of New Salem, Illinois. To-night is the sixth night on his proposition. The Lord is on our side; the Saints jubilant. We baptized several the 3d day of May. Pray for us."

Henry Sparling wrote from Springfield, Missouri, May 3, that he was just home from the scene of battle with Elder Blalock, of the 'Christian Church.' Bro. Sparling writes: "I was wonderfully blessed. The Saints were well pleased. I meet another 'Campbellite' on the 18th, John Giddens. All well at the queen city."

EDITORIAL ITEMS.

We are informed by Bro. Heman C. Smith, secretary of the Quorum of Twelve, that Bro. J. T. Hackett was appointed to labor in Pennsylvania; the action of appointment being subsequent to the time of making the appointments in the general list. The Saints of Pennsylvania will please remember this notice when Bro. Hackett comes among them.

We have received the premium list for the forty-second annual exhibition of the Iowa State Fair, to be held at Des Moines, August 21 to 29. The list promises that the fair will be up to the standard, which is saying much, for the Iowa State Fair has been of exceptionally high standard for a number of years.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 25.

BY EDMUND C. BRIGGS.

CORRECTION.—In last week's installment of this article, page 411, near the middle of second column, read February 16, 1860, instead of 1879.

Tuesday, February 21. I rode to Bro. Smith Stephenson's who lives eight miles from Magnolia in Jascon Township. It has been raining most of the day. Bro. Smith and family indeed are so kind to me I feel very much at home.

Wednesday, February 22. Stormy and very severe weather. Have visited, talked of our hope, and read the great things of God's law to Ephraim all day and have appreciated my home with Bro. Smith very much. He has a very quiet neat family, so still. Home comfortable in contrast to so many places in Western Iowa, but few can realize what a discomfort it is to be compelled to be away from home and kindred among strangers, and meet with customs so different and yet must be content and never notice the little discourtesies, as unfriendly remarks that reach your naturally sensitive disposition. I often think of Jesus. He must have had a tender, affectionate heart, and yet the Jews were envious and jealous of him and called him evil and vile names, though he never did a wrong in all his life. The awful wickedness of jealousy and envy is the incentive of more crime than most any one thing, and is so apparent in any one who gives way to it, or harbors it in his heart. Every one can easily discern it who has ordinary ability. May God help the Reorganization so it never will be cursed through jealousy of its members is my fervent prayer; for he who can not appreciate a good effort or act of his fellow mortal because of his jealousy is a wicked man and Satan is his spiritual father.

Thursday, February 23. Returned to Belvidere and held meeting in the evening; subject, first principles of the gospel.

Friday, February 24. At seven o'clock in the evening held services again; subject, divine evidences of the Book of Mormon. Large audience, full of enthusiasm and love to hear the wonderful story of the cross and the latter-day glory reestablished again, being attested with the comforting influence of the Holy Spirit as when they heard it in the days of Joseph.

Saturday, February 25. Had dinner with Bro. Outhouse and this afternoon he accompanied me to Onawa, county seat of Monona County. This is a beautiful part of the State; prairies are rolling enough to make it picturesque and a grand landscape. Surely God has designed in his creation to bless and please mankind if they will appreciate the good and beautiful and enjoy it in righteousness.

We were hospitably cared for by Bro. Isaac Ashton. He, too, is an old member of the church, grounded in the eternal truth of the gospel of Christ, but has been grieved over the wild schemes and wickedness of the apostasy.

Sunday, February 26. Held meeting at eleven o'clock in the forenoon in the Ashton Schoolhouse. Large and attentive audience. After meeting had dinner at Bro. Frederick D. Winegar's. He is a splendid man. Honesty is glowing on his very countenance and he treated us very royally. Shall ever remember him as worthy of being numbered with the Saints. In the afternoon we returned to my appointment in Belvidere at seven o'clock. Also held meeting Monday evening; subject, the gospel of Christ is the power of God unto salvation.

Tuesday, February 28. At seven o'clock held meeting; subject, restoration of all things, and the mission of Christ our Lord to the spirits in prison. Intense interest was manifest by the dear people while we presented the love of God, who sent his only begotten Son, that the world might not perish but have life everlasting.

Wednesday, February 29. At eleven o'clock in the forenoon held meeting; subject, duties of the Saints and the kingdom of God. Organized a branch of the Church of Jesus Christ of Latter Day Saints. The following names were handed in who wished to be charter members: Hugh Lytle, John Outhouse, John Thomas, George B. Outhouse, Elizabeth E. Jones, Mary J. Andrews, Nancy T. Lytle, Maria Outhouse, Martha M. Outhouse, Matilda Clemens. Elder John Outhouse chosen president, Elder Hugh Lytle, priest, Bro. George B. Outhouse, clerk. Voted to name the branch Belvidere. Services again this evening at half past seven, and by request appointment made for meeting to-morrow morning.

Thursday morning, March 1. At ten o'clock a large audience assembled, all on hand by the opening service hour. I discoursed on the subject of the resurrection, from the text, "The earth also shall disclose her blood and shall no more cover her slain."—Isaiah 26:21. And, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."—John 5:28. I spoke more than two hours, and the following dear souls arose and requested baptism: Martha M. and Maria Outhouse, Mary Jane Anderson, George R. Outhouse, and Mrs. Elizabeth Jones wished to do their first works over again by being baptized. We adjourned to repair to the water, and there again witnessed the burial in baptism of the dear souls who wished to follow our Lord, who appeared on Jordan's banks and was baptized of John in the water and came up out of the water praying, and a voice was heard from heaven, saying, Thou art my beloved Son; in whom I am well pleased. It is strange everybody who believes Jesus was baptized do not

wish to follow his example. At three o'clock in the afternoon held confirmation meeting. Elder John Outhouse assisted in confirming the blessed souls into the Church of Jesus Christ of Latter Day Saints. I feel to rejoice in my Savior as I hear so many of the Saints say, This is like old times we enjoyed in the days of Joseph, and is a great evidence to us that the doctrine of lineal priesthood is true and Joseph will surely come and take his father's place in the church in the Lord's due time, though of course we do not know when, as things seen and predicted by the Spirit, seem so near, yet from a human standpoint it may be years in the future, but our duties are plain to us that we should preach the gospel and live the life of holiness as the whole duty of man.

Preparation, Friday, March 2. Brn. Lytle, Thomas, George Outhouse, and several others of the Saints of Belvidere, accompanied me back to this place and say they are loth to separate from me. In the evening, I held meeting in the schoolhouse; a Mrs. Elijah Cobb is teaching school here, but is not of our faith, but I hear is a good member of the Baptist Church. I had splendid liberty in presenting the glorious hope of the Reorganization in contrast to the apostasy of the various factions which have left the church since the martyrdom of the choice Seer, and though there have been several factions, most of them have been of mushroom growth. Only one of any importance is left, and that is the one sent out of the land of Zion into the great American desert, and is so accurately described by the Prophet Jeremiah 17:5, 6, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." It does seem that not one of the true Saints should be deceived and led off to the accursed land of salt, and fastness of the mountains, where the Gadianon robbers used to resort to when they apostatized from the church in Book of Mormon times.

Bro. Andrew Jackson followed me in a clear and logical manner confirming what I had said in my discourse, also Brn. Lytle and Thomas made some very excellent remarks, bearing testimony of my mission work in Belvidere as the true voice of the Spirit as in the early days of the church in Joseph's time. Our meeting was quite a protracted one, but the people were very much pleased and many said they could have listened all night and never got tired. Bro. Andrew Jackson came here yesterday and is to have a discussion to-morrow evening with Mr. Gladden Bishop. The question for debate is, "Resolved that priesthood goes by lineal descent and the prophet to lead the church (as Israel) in the last days is of the seed of Joseph, the translator of the Book of Mormon according to the word of God recorded in the Bible,

Book of Mormon, and Doctrine and Covenants." Elder Andrew Jackson, of the Reorganized Church of Jesus Christ of Latter Day Saints, affirms; Elder Gladden Bishop denies.

Saturday, March 3. The hall was crammed to its utmost capacity this evening at half past seven by an audience eager to hear the debate. Eyes sparkled and expectancy was expressed on every face. Without judges or moderator perfect order characterized the assembly. The resolution for the debate was read by Elder Jackson. He then led off by quoting the text commonly used in defense of lineal priesthood and establishing the fact that a blessing was placed upon the choice Seer, and promised to descend to the head of his posterity after him. He was very clear and cogent in all his arguments. The eloquence of truth was brilliant in his defense for the right of Joseph's posterity to the father's blessing to lead Israel. Elder Bishop quoted Hebrews 7:1, 3, book of Alma, last clause of ninth chapter and first of tenth chapter, and then stated those two witnesses were against the book of Doctrine and Covenants; also that he believed Joseph erred or sinned, but believed he was a true prophet of God, but I do not believe the Doctrine and Covenants is the word of God to govern us; for the church was rejected and all the authority, and there is no one qualified to baptize legally, for the church has answered its end, and the work of the Father as taught in the Book of Mormon is now to accomplish the great restoration of Israel, yet I believe the word of God is contained in the Doctrine and Covenants.

These are some of his positions and contradictions, but on the whole the discussion was interesting and a good feeling prevailed with the audience. They had three speeches each, and closed the debate about eleven o'clock. Mr. Bishop made appointment for meeting to-morrow morning.

Sunday, March 4. This morning before I was up Mr. Elijah Cobb and some one else (I do not remember his name) came to me and urged me to preach at nine o'clock this morning, and make a general reply covering the ground discussed last evening. I suggested the impracticability of getting an audience that early, and the probability that most of the audience did not get to bed until twelve o'clock last night, and besides I have an appointment at one o'clock in Raglin Township, nine miles from here, to-day, and Mr. Bishop and his friends will think I ought to stay and hear his reply at eleven o'clock, which is impossible. The brethren replied, "We will see that the audience is all there, and we are not particular about what Mr. Bishop or his friends may think; we want you to speak at nine o'clock and will insure you a full house.

I consented, and told them to let me know when the congregation was assembled. Ten minutes before nine o'clock a messenger informed me, "All of the

people of the town are waiting for you." Sure enough, the house was crowded with intelligent looking people, with smiles on their faces, music in their souls, and longing eyes. After a beautiful, inspiring hymn was sung by the entire audience I arose and said: While we believe indeed all things in religious services should be celebrated with prayer, prayer and thanksgiving to God and the songs of Zion, when sung in the Spirit and with the understanding, are the prayers of the Saints, this morning, we will waive any further preliminaries and at once introduce the subject of the morning discourse. (Elder Bishop sat close in front of me intently watching me.)

Brethren and sisters, by urgent request, I am here at this early hour, a previous appointment is announced for eleven o'clock, and I have an appointment nine miles from here at one o'clock this afternoon. It is impossible for me to attend the eleven o'clock service, but I suggest that all of the rest of you attend. With this preface, we will at once address ourselves to the subject of this service.

The gospel of Jesus Christ is the all-important question of all questions, so recognized by all Christian denominations. Some of them believe that there should be properly authorized ministry, called of God to preach it, and administer its ordinances in a legal manner, or else aliens can not be transformed into citizens of the kingdom of God.

The Latter Day Saints are preëminently of this class, who believe the church of God is "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord . . . for a habitation of God through the Spirit."—Ephesians 2: 20-22, and also God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4: 11, 12, "and God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Corinthians 12: 28. The Saints are of the opinion that helps, governments, include what we call quorums and presiding officers, for it is not logical to say that there could be order in the church of God without a system of ministry to take charge of it on earth, like Ezekiel's vision of the wheel within a wheel. The Protestant churches, and Catholic too, all believe there should be a ministry, but none of them ever dare lay claim that God appointed one of their ministers. They are unlike the Saints who in all ages of the world ever believed that God reserved the right to himself to appoint all of his ministers. But without discussing what are the constituent parts of the elements of the gospel this morning, for we all agree to what it was, by every Christian faction, though they may

now differ in relation to its perpetuity and unchangeability as essential to salvation. But no Saints ever differ in any age of the world on these matters. But the Latter Day Saints are now divided upon the subject, who is the rightful presiding officer of the church on earth. The members of the Reorganization claim that according to the law of God, one of Joseph's Smith's sons will be his successor in fulfillment of the word of the Lord to us, and according to the law of lineage and the promises made to the choice Seer.

I clearly presented the law on the subject as found in the three standard books, and then stated: I once sought by fasting and prayer to know the day when Joseph would be called of God to take his father's place, and I was truly instructed by the voice of the Holy Ghost to me that it was not for me to know the time, but it was enough for me to know my duty and do it without any reference to what other men might be called to do.

I then contrasted the work accomplished through the instrumentality of Joseph, the Seer, during his ministerial life of only fourteen years. About two hundred thousand had been gathered into the church in that short period. In all his writings, and he wrote many thousand pages, his every thought is sparkling with true patriotism to human governments, and in every sentence, the love of God, and the gospel in purity brilliantly shining in every word and line he ever wrote upon the doctrine of Christ, and no single sentence that he has left in black and white, that contradicts the teaching of Jesus Christ and his apostles as recorded in the Bible.

And in the revelation of the recent vision and angel's ministrations to Joseph it was told him by the angel of God that his name should be had for good and evil in all the world, "Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach."

We are all witnesses of the fulfillment of this prediction so far as the civilization has gone. By the true Saints of God, no man on earth was loved more than Joseph was during his life and since his martyrdom his memory is revered as the chosen servant of Christ to open up the last dispensation to prepare a people to "meet the Lord Jesus when he comes again without sin unto salvation."—Hebrews 9: 29. And at the same time no man since God made the world has been lied about and slandered more than he has been. His wicked slanderers are the popular ministers of this age generally; and one thing is always noticeable as a fact, whoever stoops so low to blacken Joseph's character, they never refer to his writings to prove that he has outraged society, good morals, or the Christian religion. They always resort to unreliable reports of his bitter enemies, like it was with the

Pharisees, who slandered our blessed Lord, the Christ, and the ancient prophets.

The Book of Mormon in its religious part interspersed with its historical record for more than five hundred pages of closely written matter or the thousands of pages of his own written biography and documents, and of current events during his life, is not once read or quoted by his enemies to prove that he was not in the fullest sense Christian and holy in his teaching. And now for any man who once believed Joseph Smith was a prophet to join in with the enemies to slander him and to claim all those passages that refer to Christ's second coming to himself, and will soon be fulfilled when he shall suddenly come to the temple in Salt Lake, built by Brigham Young, who is fulfilling the prediction of the Apostle Peter, when he says:

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. . . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2: 1, 2. And this man Brigham Young without pretending to receive a revelation from God to build a temple anticipated the Almighty and volunteered to build a temple and a mortal man is suddenly coming to it and fulfill the prophecy of the Prophet Malachi, and he is "The Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi 3: 1. And a mortal man is to fulfill this. Why, my brethren, I am ashamed to refer to it in this connection. It is preposterous and ridiculous. Just think of such a man as this doing the great work of the Father.

Let us see what is said of the work of the Father in the great things of God's law written to Ephraim. "And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."—1 Nephi 3: 51. "Therefore when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land."—Ether 1: 12.

If the Book of Mormon is true the work of the Father commenced with the revelation of this sacred book.

I am astonished at the presumption of such poor frail mortal men. The work of the Father is not going to be done by any man on this earth. That is purely a work of God's Holy Spirit upon the hearts of man and preparing them by environment and circumstances by which his great work will be accomplished in their final restoration from all lands where

they have been scattered just before the second coming of the Son of God.

The Reorganization believes the gospel of Christ is in very deed the power of God unto salvation as attested by the Apostle Paul in his letter to the Romans, and the one to come suddenly to his temple is none other than this same Jesus, who ascended up from Mount Olivet when his disciples looked steadfast towards heaven as he went up, and beheld two angels standing by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

It is our duty to live devoted Christians in prayer and humility of heart.

And while we follow the injunction of the apostle, "Prove all things, and hold fast that which is good," I suggest we follow the instruction of the prophet who said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

Let me tell you plainly, the faith of the Saints in all ages of the world is summed up in the language of the Scriptures, which says: "Fear God, and keep his commandments: for this is he whole duty of man." While we look for one of Joseph's sons to take his place in the church, as lawgiver like Moses, yet Jesus Christ is the central thought and great leader. The head of the church which is his body, and as Paul says, follow me as I follow Christ, and any true prophet of God is only a servant of Christ and in the language of our Lord and Master who said, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John 5: 46, 47.

My dear brethren and sisters, it is evident the Lord had false Christs in view when he said, "And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth; wherefore be not deceived."—Doctrine and Covenants 49: 4. "And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; and ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with; and ye must practice virtue and holiness before me continually. Even so. Amen."—Doctrine and Covenants 46: 9. With all these beautiful revelations of God before us, I am astonished that any sane man will for one moment follow a man who claims he is the one who is suddenly to come to his temple and applies those passages referring to the second advent, to himself such as he the one who "shall suddenly come to his temple even the messenger of the covenant." The covenant is the everlasting covenant of Christ so beautifully described by Saint Paul in his letter to the Hebrews, also prophesied of by Jeremiah: "Behold, the days

come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31: 31-34.

Not long ago, I heard a very devout man when he was asked to say grace at the table close his prayer and blessing in the name of Elias. Amen. While I am in favor of religious liberty and opposed to any form of persecution because of difference of opinion, on the subject of religion, yet to be consistent, while we believe the Bible, Book of Mormon, and book of Doctrine and Covenants as divine, there is no other name given under heaven whereby we can be saved, except in and through the name of Jesus Christ, amen and amen. Elder Jackson closed our meeting just five minutes before eleven o'clock.

The audience all hastened out of the hall; and as I walked out with Elder Jackson, we heard loud talk and some of the people threw their hats into the air shouting: "Hurrah! hurrah for the little Josephite!" I was told that a man, a Mr. Durfey, a friend of Mr. Bishop, struck Mr. Elijah Cobb, and I saw them clinch each other and both fell to the ground, but gentlemen standing by separated them.

I was sorry of the occurrence, but I certainly said nothing to encourage such a feeling of bitterness or anger. I had contrasted truth and error on parallel lines, and tried to avoid personalities as far as it was possible, and it had the effect of creating a feeling of bitterness on the part of this anti-Christ spirit, that had taken possession of Mr. Bishop's followers that like it was in the days of Cain and Abel, he who offered the sacrifice not commanded of God became angry and sought to injure his brother. Ever since that occurrence, it has led me to believe that when any one becomes angry over religious subjects, that man has the religion of Cain who killed his brother Abel, and like Saul of Tarsus before he was converted. These two men were both devoted, pious, praying men, and when they meet opposition and those who differ from them and the truth of God, they become exceeding mad, and were intolerant, even to the shedding of innocent blood of their fellow men. That certainly is the spirit of Cain's and Saul's religion. With this thought before me, I can now see

more fully the meaning of the language of Jesus, when he said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."—Luke 12: 51.

Mr. Cobb was not a member of any church, but probably felt pleased over the morning discourse, and with others gave expression of his approval, and Mr. Durfey, who was an admirer of Mr. Bishop, and one of his disciples, was mad, like Cain and Saul of Tarsus were, and forgot to be a gentleman, let alone his religion, and forgot his profession of Christianity, and exhibited the spirit of his father, the Devil, who was a murderer. All people ought to know when their religion leads them not to do to others as they would others should do to them, that there is something wrong with their religion, and at least they have not the Christian religion.

After our morning services Elder Jackson accompanied me to Raglin, nine miles, in time for our appointment. We had a large audience at Bro. Streeter's cottage. I had splendid endowment of the Holy Spirit again, and discoursed on the first principles of the glorious gospel of Christ; Bro. Jackson made some excellent remarks and opened and closed our meeting. O, how I appreciate the help of this grand and eloquent minister for Christ; he has a beautiful mind full of thought and well stored up with knowledge—he takes in the whole position of the Reorganization; has been an old Saint for years, but recently joined in with us. His soul has been in distress during the cloudy days of apostasy, but is now overjoyed to find we have what he first embraced in the latter-day work.

After meeting we came to Bro. James M. Adam's of Bigler's Grove.



THE TRUE TEST IS MERIT.

"Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

I have said, and I say it again, that while our theory of religious duty and privilege is good—even grand—our practical standard is entirely too low. True, we are not justified in believing that the conduct of the Saints should now be faultless, or perfect; but we are justified in believing that it should be very much better than it is.

We claim that the great gospel system which the angel restored to the earth in these last days, is not only true, but so comprehensively grand that it includes all that is true and right, wherever found. And yet, a little careful observation will convince one that the Saints are afflicted with a degree of national, political, and religious prejudice which darkens the mind; and which leads them, at times, to reject readily, and without proper investigation, that which contains true merit, and to accept that which has little or no merit to commend it.

"Comparisons are odious," it is said; but they will never harm us so long as we are right. To me it is a fact that there are a few men and women, whom we call men and women of the world, whose teachings on moral and political questions are more in harmony with the principles of our faith, and all proper standards on these questions, than are some things which have come from the lips and pens of our own men. Now I have no disposition to influence the Saints to accept some particular school of morals or politics; but I would be glad to help them to a more intelligent belief and practice of the revelations which they have accepted, and by which they have agreed to be governed. That is, I would have them to be *Saints*.

Any kind of teaching that ignores the standard of merit, is dangerous and false. The question is not so much "Who did it?" or "Who taught it?" as it is, "What was done and taught?" The most humble men and women may speak the truth, while men of authority in church and state—and even angels—may convey false messages to us. Paul would have us apply the test of merit to all, and without any distinction.

"I speak as to wise men; judge ye what I say.—1 Corinthians 10: 15.

"Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

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

Was Paul right in this? I think so, for several reasons, one of which is that his positions are in harmony with the teachings of the Master.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them."—Matthew 7: 16-18, 20.

"Search the Scriptures; . . . and they are they which testify of me."—John 5: 39.

"And because I tell you the truth, ye believe me not. . . . And if I say the truth, why do ye not believe me?"—John 8: 45, 46.

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."—John 10: 37, 38.

The above scriptures are very plain and instructive. From them we gather the following thoughts, and others which we do not take the space to express:

1. Paul and Jesus believed it to be possible for the people to pass a righteous judgment on what is presented to them by their superiors.

2. They believed this to be a privilege and duty of the people of God.

3. They evidently believed that a proper exercise of this much neglected right would be of mutual benefit to the people and their leaders. Indeed it is the only thing which can result in a proper acceptance and appreciation of the truth, by the people. Hence Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"—Numbers 11: 29.

4. A proper investigation is indispensable. It enlarges and improves the condition of the mind, destroys the dark and blighting influences of prejudice, makes us more just,—hence more like God,—and develops true charity. Without it we can never properly answer to God in the day of judgment, for then every one must answer for himself. (Romans 14: 12.)

The Lord has spoken so definitely and plainly on this subject, in our own day, that it would seem that all Latter Day Saints should know what to do. But alas for poor humanity! So frail, so weak and erring! In Doctrine and Covenants 50: 4-6, we have the following:

And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand: wherefore I, the Lord, asketh you this question, Unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth: and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold, ye shall answer this question yourselves, nevertheless I will be merciful unto you; he that is weak among you hereafter shall be made strong. Verily I say unto you, He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be by some other way, it be not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth, or some other way? if it be some other way, it be not of God: therefore, why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.

Is it possible that any one who claims to be a Latter Day Saint will say, in the face of the above statements, that we should receive from our teachers and leaders that which we can not understand to be righteous and true? For the sake of the cause, and the men who have been called to represent it, I trust that none such can be found.

The people of the church have a just claim upon God for the same spirit of truth which qualifies the ministers to teach. As the one class is required to teach in humility, in faith, in love, and with understanding, in like manner the other class is required to

receive. This is God's way, as I believe it is the better way. We are justly and always entitled to satisfaction that a message or principle is just what is claimed for it, or what it claims for itself, before receiving it. If not, how can we always "walk in the light?"

Intelligence and sterling integrity are essential to success in every department of this work. These characteristics should be used to bless others, but must never be surrendered to another. We need the same intelligence, in kind, and the same spirit that moved the Christ in the performance of all his work. And in this connection, as a fitting close to this little article, I submit a brief extract from a sermon preached by "Reverend Joseph A. Milburn in Plymouth Church," last Sunday, and published in the *Chicago Evening Post* of Monday. When speaking of the "poise" and character of Christ, and his success, among other things he said the following:

Now how do we account for this victory, this wonderful victory, emerging out of a defeat apparently so absolute and so pathetic? The reason, I think, is to be found in this truth of which I have been speaking to you, that Christ lived in and for the permanent, lived in and for the eternal. He did not try to command the mood of the moment, he did not seek immediate success.

If he had done so he would never have been crucified. If he had sought immediate success he would have attained immediate success. He would never have been crowned with the crown of thorns. He would have been crowned with the crown that is perishable, the temporary crown we all so much seek, the crown of the world's applause.

But building as he did for the eternities, he missed the immediate victory to gain the enduring victory. He built not for the day or for the generation or for the century, but for all the centuries and for the eternities that are yet to be, and hence his victory enlarges with the "process of the suns" and his empire extends with the increase of the years. He laid his foundations upon the rock—the permanent rock of his Father's will—and hence time's demonstration of the truth of his saying, "Heaven and earth shall pass away, but my words shall not pass away."

And if you and I wish to live the Christ life, we also must learn to live less and less in the opinions, the moods, the tastes, the passions, that are so mutable and transient and more and more in the truths, the laws, the forces, the principles, that are permanent with the mind and purpose of the eternal. So only shall we attain the poise that is always the characteristic of the great soul, and the victory we all desire.

J. R. LAMBERT.

LAMONI, Iowa, May 6, 1903.

The Struggle for Life, or the Struggle for the Life of Others.

The struggle between duty to self and duty to others, or, as Clara E. Laughlin puts it in the June *Delineator*, between the Struggle for Life and the Struggle for the Life of Others, is one that comes to thousands of young men and women with impressive significance. Self-development along chosen lines, or renouncement and devotion to those who may need you—is a question that can be decided only by the individual; and whichever way he may take, if he but be guided by the best light that he has, he will do all that is expected of him. The two great evils to be guarded against are: lest the development of self make us selfish, or devotion to others make us negligent of self. A "true balance" should be aimed at.

Selected Articles.

HOW SCIENCE PROVES THE BIBLE TRUE.

In the March number of the *Woman's Home Companion* there appeared an article under the above heading. Through the courtesy of the editor of the *Companion* we are permitted to make the following extracts from the article:

Perhaps the most remarkable event in the history of modern Christianity is the unexpected confirmation of Bible truths from the hands of what seemed to be its arch-enemy, Modern Science. Fifty years ago there was practically nothing in existence by the help of which the truthfulness of the Old Testament narratives could be tested or corroborated. Volumes had been published by scientist, logician, and historian to prove that the Bible was not in accord with historical facts.

Great difficulty was experienced by the theologian and believer in meeting the argument of the skeptic, simply because no writings contemporaneous with the Old Testament were found. The skeptic, with great display of scientific knowledge, claimed that genuine history could not reach back so far; moreover, that the known historical situation was altogether different from that as given in the books of the Old Testament. But he came to grief, as it were, by his own weapon. A new department of science came into existence. The pick and spade of modern scientific investigations have come to the rescue. Parts of the old Biblical world have been opened up, and we now find ourselves face to face with the veritable contemporaries of Daniel, Moses, Joseph, Abraham.

Exactly one century ago, 1802, was the beginning of that which is the most important factor in this work. Grotefend, of Goettingen, then made his famous and ingenious guesses at deciphering a few words written in the cuneiform, or wedge-shaped characters. Some years later, 1818, Champollion deciphered the famous Rosetta Stone, the key to the Egyptian hieroglyphs. In 1835 Rawlinson, together with Hincks, accomplished that which Grotefend had not the preparation for; namely, the complete decipherment of Persian inscriptions, and finally, at the beginning of the second half of the last century, with the help of others, the Assyrian. . . .

EARLY BABYLONIA.

The origin of those remarkable Babylonian legends which so closely resemble the Biblical accounts of the Creation, Eden, and the Deluge, belongs to this country. The Deluge story, for instance, as recorded by the Babylonians, is strikingly similar to the Old Testament even in minor details. Atrachasis, the Babylonian Noah, is commanded by the gods, after they had decreed a flood, to build a ship or ark; to pour pitch over the outside and the inside, and to take the seed of life of every kind into the ship.

When it was ready, Atrachasis, embarked with his family, servants, possessions, cattle and beasts of the field, and closed the door. The heavens rained destruction for six days and nights. The wind raged, the floods and storm devastated, until the whole of mankind was turned into clay. The ship grounded on a mountain of Nizir. After seven days a dove is sent forth; but it returned, as a resting place it did not find. He then sent forth a swallow; but it also returned. Lastly a raven is let go, which did not turn back. Everything is then sent forth to the four points of the compass. An altar is erected and sacrifices offered. The gods smelt the sweet savor, and gathered like flies about the sacrificer, after which it is decided that, instead of a deluge, wild beasts and famines shall diminish mankind because of its sins. . . .

A number of very important building inscriptions from the ziggurat Etemenanki (Tower of Babel) have been found. They illustrate the fact that the story in Genesis concerning its erection is in remarkable accord with what is known from the inscriptions of the ancients who lived in the plain of Shinar. For instance, in Genesis the builders said, "Let us build us a city and a tower, whose top *may reach* unto heaven." Nebuchadnezzar, on an inscription which is to be seen in the Museum of the University of Pennsylvania recording his restoration of the tower, said that he put his hand to work "to raise up the tower, that its top *may reach* unto heaven," and yet the tower in his day was not over one hundred and fifty feet high. It is not only that the ancients in their exaggerated conceptions used this expression to signify something lofty; but as Professor Hilprecht has recently shown, these towers were local representations of the mythical mountain where the gods were supposed to live. The foundations were "laid in the bright abysmal sea" and their heads reached into the region of Anu which is heaven. This is an example as to how the Old Testament narratives are illustrated by the results obtained through the skill of the decipherer.

EGYPT.

In Egypt we are permitted to gaze upon the very features of the Pharaohs that knew not Joseph, that oppressed Israel, or the one that was forced to liberate them from their bondage. Every line in the Pentateuch which refers to Egypt has been shown through the excavations to be in remarkable accord with the facts revealed.

The discovery which has been more important than any other in throwing light upon the early history of Palestine, and which has a greater bearing upon biblical criticism, is the find of over three hundred inscribed clay tablets in Egypt at a place called Tel-el-Amarna. They contain letters written by friendly powers and vassals from various parts of Western

Asia to the Pharaohs, Amenophis III. and IV., who ruled about the middle of the fifteenth century before Christ. . . .

Of peculiar interest are the letters written by Abdi-Hiba of Urusalim (Jerusalem), Rib-Addi of Gubla (Byblos), and others, concerning a people that was making rapid inroads upon the country. "The Habiri have plundered all the territory;" they "are occupying the cities of the king;" "there is not left a single governor for the king;" "if troops are not sent the king's land will be lost to the Habiri." There is considerable difference of opinion as to who the Habiri were. Philologically considered, "Habiri" can be regarded as equivalent to the term Hebrew; and as these tablets synchronize with the Hebrew date for the entrance of Joshua into Canaan, the possibility is very great that we have in these letters references to the conquest.

PALESTINE.

Strange to say, less has been found in Palestine to corroborate and illustrate the Old Testament than in other countries well known through the Scriptures. . . .

At Diban (the biblical Dibon), in the land of Moab, a monument containing the oldest Hebrew writing was discovered. It was erected by Mesha, king of Moab (2 Kings 3:4), about 890 B. C., to record his victory over Israel in the days of Ahab, and also the restoration of his cities. It not only reads like a page of the Old Testament, but it illustrates and supplements the biblical accounts concerning Israel's relations with Moab. The only other ancient Hebrew inscriptions of any importance outside of the Bible is the famous Siloam inscription, which some boys discovered cut in a rock wall of a conduit which connected "the upper watercourse of Gihon" with the pool of Siloam. It doubtless had been made by Hezekiah (2 Kings 20:20). It records how the excavators had worked from both ends of the tunnel, and as the two gangs approached each other near the middle they were suddenly startled when they heard the voices of each other while they were yet separated by more than three cubits of rock.

ASSYRIA.

To this country especially does the biblical student look for records giving accounts parallel to the Old Testament, because the greater portion of it belongs to the period when the Assyrians were the dominant factors in the ancient world. This is the nation that played such an important role in the history of the dual kingdom. This is the country of Shalmaneser, Tiglath-pileser, Saragon, Sennacherib, Esar-haddon, and Asnapper, names we meet in the Old Testament. And this is the nation that carried Israel into captivity.

In the annals of these kings, therefore, references to the Israelites would naturally be sought for; and

our expectations are not in vain, for as is the case with the records of nearly every foreign king of other countries whose name is recorded in the Bible as having come into contact with the Hebrews, so here also references to the Israelites on the Assyrian inscriptions are found, the only difference being that here they are exceedingly numerous, as would naturally be expected.

To give a single illustration from these remarkable records: All biblical students are familiar with the campaign of Sennacherib, king of Assyria, in 701 B. C., as recorded in 2 Kings 18. Sennacherib in the course of time had his annals recorded on a clay cylinder, hexagonal in form, standing fourteen inches high. An account of eight campaigns is given. The third is against the cities of Palestine. A full account of his conquest of Hittie, Phenician, and Philistine cities is first given. This is followed by the measures he took against the fenced cities of Judah. "And Hezekiah of Judah, who had not submitted to my yoke—forty-six of his strongly walled cities, together with innumerable small places in the vicinity, with assaults of battering-rams, and the blows of siege-engines—I besieged and conquered. Two hundred thousand one hundred fifty persons, small and great, male and female, horses, mules, camels, oxen, and sheep without number from their midst I brought and reckoned as booty. Himself (Hezekiah), like a bird in a cage, in Jerusalem, his royal city I penned up—I diminished his territory. As for Hezekiah himself, the terror of the glory of my sovereignty overwhelmed him. Thirty talents of gold, and eight hundred talents of silver—I caused to be brought after me to Nineveh my royal city." This is a most remarkable parallel record of that memorable campaign. Some details—for instance, the exact amount of gold, thirty talents of silver, which the Bible says Hezekiah paid—are the same in both accounts. In many respects the biblical and Assyrian records supplement each other, so that a comparatively full account of this invasion becomes known. . . .

Cyrus gives us an account of his capture of Babylon, 539 B. C. Many expressions on his clay cylinder are almost identical with some found in the prophecy of Isaiah; as, for instance, how the god "sought out a righteous prince after his own heart to take him by the hand," etc. He further gave an account of his deliverance of people held in captivity; also that he sent back their sacred things with them to their own countries, which is in striking accord with the book of Ezra.

MR. OSSIAN H. LANG is the author of an article in the April-June *Forum* on "The Educational Outlook." The shortening of the college course, the organization of the Society of Educational Research, the recent educational convention at Cincinnati, and the Tuskegee conference are among the subjects treated.

Mothers' Home Column.

EDITED BY FRANCES.

Our Burden-Bearer.

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.—Phillips Brooks.

Dear Sisters of the Prayer Union: As I am almost helpless, caused by a fall which resulted in a badly bruised foot and ankle I devote my time to reading. The three books are near me and I love to read them all. They are all filled with words of truth and righteousness. I have just been reading the gospel of St. John, Christ, and his disciples and their last journeyings together when he comforted them and the mutual love between him and his members. Have also read his prayer for them, to his Father. O, that beautiful touching prayer, who can read it without shedding tears? And I read of a new commandment that the Savior gave to the disciples. The commandment was a shadow of his nature. The circumstances that called it forth were an exhortation to his disciples, given at a time just preceding his departure from among them to return no more until the time of restitution.

Leaving them alone surrounded by enemies to the cause they represented, he told them they would be "Hated of all men," would be "persecuted from city to city," would be "bound and beaten," and that many of them "should suffer death." Nevertheless he told them when reviled not to revile again.

Under these circumstances and while he exhorted them to various duties, he said to them, "A new commandment I give unto you."—St. John 13:34. Now what was this new commandment? It was "that ye love one another." Within this command is found the true Spirit of our Lord and as we understand it, he who has received the word in his heart has, at the same time entered into a covenant to keep the commandments, and has been made a witness by the Spirit of its author. If this be true, every such witness furnishes testimony in the fruits this love bears.

The fruits of the Spirit that comes from obedience to the commandments He has given, are love, joy, and peace. That beautiful peace that passeth the understanding of man, and a joy, shadowed in kind words that gladdens the hearts and adds to the happiness of others, and a love that does by others as we would have them do by us. This Spirit prompts us to feed our enemies, thus proving our regard for the words of Him whose name is love. "If ye love me keep my commandments." To do this we must banish envy and refrain from the appearance of evil. Our example must be worthy the emulation of all, and we should be careful how we judge mankind since He has said "with what judgment be judge ye shall be judged." Under the influence of this Spirit wives will reverence their husbands, husbands will love their wives. Parents will be careful and not provoke their children to anger.

Patience and kindness are among the virtues it inculcates, and an observance of general Christian duties is prompted by the spirit of the new, or the eleventh commandment.

Then let us all remember the new commandment, and love one another as Christ loves us. "Greater love hath no man than this, that a man lay down his life for his friends."

PAULINE.

THURMAN, Iowa.

Dear Sister Walker: Having noticed your kind solicitation for correspondence to the Home Column, I will endeavor to cast in my mite, although I feel my inability.

"Have faith in God" is the thought in my mind. Do we as mothers realize the import of that command? I have been told by mothers (when striving to get them to exercise faith in time of affliction), "O, we can not all have faith!" To my mind that is equivalent to saying, "We can not all please God," for "without faith it is impossible to please him." We can not all have faith, but I believe it is the duty of all Saints to strive to exercise that faith that is necessary to please him. It is also written that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Lately I have been made to exclaim, "O, that we could all have the faith of a little child!" My little granddaughter four years old was suffering severely with toothache. Her mamma applied Jamaica ginger. It burned her mouth so severely she said, "Get the olive-oil, mamma." Then she anointed the tooth with oil and said, "Can't anybody pray for me?" Her mamma knelt down and offered a fervent prayer for her relief. She then went to sleep and slept soundly until morning, and has not complained since.

Another testimony I recall as a brother related it to me. He was anxiously watching by the bedside of a very sick son when his little daughter came to him, saying, "Father, brother will get well now."

"How do you know?" he inquired.

"I prayed for him, and he will get well," the child answered, and his son began to amend from that time and did get well. The brother said that was the grandest testimony to him that he ever had, of what simple, trusting faith would do.

Dear sisters, I do feel that I can not too strongly urge you that you teach your children to have faith in God and his promises. Do not neglect to teach them to pray in faith, and do not hesitate to pray with them and for them. I feel that my prayers have been as a wall of protection around my children, and so will yours be around your children. This is a duty you can not afford to neglect, for so much depends on the mother and God requires this at our hands. If we faithfully perform our duty in this, when the Master comes he will surely find faith on the earth.

Your sister in the gospel,
ELIZA J. MOORE.

Prayer Union.

MARTINSVILLE, Maine.

To the Sisters of the Prayer Union: My husband is in poor health, and I ask that you remember him in your Prayer Union that the Lord may restore his health. He is a firm believer in this work, but seems slow to obey.

I am still clinging to the rod of iron, and ask an interest in your prayers that God will sustain and help me to do right in all things.

SR. S. F. GARDNER.

Organizing a Business.

A striking feature of the march of American prosperity since the Spanish War has been the quite modern innovation of reforming business from a rule-of-thumb activity into a science. A manufacturer, for example, who started two years ago along the industrial path which men follow in prosperity—leading often in the end to the disasters of depression—recently found himself compelled to make a thorough reorganization of his business simply because it grew so fast.

"Last year," he said, "I did five hundred thousand dollars' worth more business than the year before. Everything was booming, prices were holding up, and I felt already rich. And how much do you suppose my profits had really increased? I found at the end of the year—just eight dollars and eight cents."

"What did you do?" he was asked.

"I stopped guessing about the business," he said. "I called a business 'engineer' to systematize my plant, and now, instead of guessing, I know."—R. Stevens, in *World's Work*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

A Children's Day Program.

THE following Children's Day Program is given in response to several calls from the workers of small schools who wished to celebrate the day but were unable to prepare a suitable program therefor. We trust that the small schools may find in it such material as they can with small cost and moderate effort utilize in an appropriate entertainment.

The music has been selected mainly from Winnowed Songs because most all schools have them. But there are many other nice pieces that may be used in lieu thereof if preferable.

Throughout the program where more than one are to go to and from the platform, let it be done while a march is played by the organist, all marching in single file, and all remaining standing until all are ready to be seated. All rising and sitting should be uniform. A little practice in this will make the movements much more orderly and quiet.

Buds of Promise.

BY MRS. T. A. HOUGAS.

1. School: Song, "I Will Praise Thee," No. 110 Winnowed Songs.

2. Invocation.

3. School: Song, "Remember In Youth Thy Creator," No. 18 Winnowed Songs.

4. Opening address by a little boy or girl.

Dear friends, on other Sabbaths of the year the children are kindly welcomed by the grown-up people and to-day we have our chance to repay you. This is Children's Day and we bid you welcome. We welcome you in the name of the Sunday-school and the children. It is a day of rejoicing. Some of us are rejoicing that we have enlisted in the service of the Lord, while others are rejoicing that to-day they will unite with the church, while our little tots are happy that we have our dear Sunday-school where we may learn the way of love and right. All nature seems to rejoice in the bright June sunshine. The flowers scatter their fragrance and the happy birds warble their sweet songs in thanksgiving. Let us join nature in its praise to the Master.

5. Opening exercises by the children.

(Let all the primaries and intermediates march on the stage, arranging themselves in tiers, the smaller ones in front. With bowed heads and closed eyes all repeat in concert the opening prayer:)

"Lord, this day thy children meet,
In thy courts with willing feet;
Unto thee this day we raise
Grateful hearts in hymns of praise."
Let thy Spirit on us shine,
Lead us in the way divine.
Wipe out all our past wrongs done;
Bless us, Father, through thy Son.
Amen.

(As soon as prayer is ended, let the organist play a chord and all the class sing No. 61, Winnowed Songs. Following this song the primaries give their Psalm recitation. From the neck of each child should be suspended a piece of cardboard, on one side of which is a small bouquet and on the other the initial letter of the Psalm he is to recite. The bouquet should be turned out until the child speaks when the letter is turned to the audience. The letters spelling "Children's Day.")

PSALM RECITATION FOR PRIMARIES.

Children are an heritage of God.
 Hear this all ye people; give ear all ye inhabitants of the world.
 I will never forget the precepts of the Lord.
 Lead me, O Lord, in thy righteousness.
 Do good, O Lord, unto them that be good.
 Remember the word unto thy servant.
 Exalt the Lord our God; for the Lord our God is holy.
 Now know I that the Lord saveth his anointed.
 So teach us to number our days that we may apply our hearts
 unto wisdom.

Draw near unto my soul and redeem it.
 And let the beauty of the Lord our God be upon us; and estab-
 lish thou the work of our hands.
 Yea the work of our hands establish thou it.

(Song No. 135, Winnowed Songs, first stanza, only. March.)

6. A recitation by an intermediate or primary.

"CHILDREN'S DAY."

A sound of clear young voices,
 A burst of happy song,
 A rush of eager footfalls,
 The marching of a throng,
 A troop of flower-like faces,
 That brightens all the way,
 Till no one needs the whisper,
 "Why, this is Children's Day!"

Within the solemn temple,
 And down the quiet aisles,
 The children bring their banners
 And flash their merry smiles;
 And hovering above them
 I think their angels stay,
 And make the church like heaven
 Upon the Children's Day.

In that bright upper temple,
 The house not made with hands,
 I know the children's Savior
 In gracious waiting stands
 To bless them as they enter
 The straight and narrow way,
 And He who loves the children
 Draws near on Children's Day.

And none, of Him forgotten,
 Shall wander from the fold,
 His eye is on the darlings,
 The timid and the bold;
 From Christ's own safe protection
 Not one wee lamb shall stray
 Of all the flock that follow
 The cross on Children's Day.

—M. E. Sangster, in "Red Letter Days," Hope Publishing Company, Chicago.

7. A recitation.

BUDS OF PROMISE.

(Six older primaries or young intermediates and one young child, each carrying a bouquet of buds.)

First Child:

As the buds among the roses,
 Promise to be blossoms fair,
 So the children grow to manhood
 Under their kind Father's care.

Myriads have from childhood risen,
 To be noble, good and true;
 But of all those of past ages
 We will mention but a few.

Second Child:

JOSEPH.

Better than the older brothers,
 Jacob loved his little son;
 Made a coat of many colors
 For this favored little one.
 Joseph's wicked brothers sold him,
 And to Egypt he did go.
 Later he became a ruler,
 Forgave and fed his brothers too.

Third Child:

MOSES.

Down among the flags and rushes
 There was once, so long ago,
 In a basket, a fair baby,
 What his name was, do you know?
 Yes, we all know that 'twas Moses,
 That he grew (as all should grow)
 Up to do his Master's bidding.
 He led the Israelites, you know.

Fourth Child:

SAMUEL.

Can you guess the little baby
 Who was lent unto the Lord
 By his mother? With good Eli
 He lived, and kept God's word.
 Why I know it, yes and truly
 A great prophet he became,
 There unto the house of Israel.
 Samuel was his name.

Fifth child:

JOHN THE BAPTIST.

In the temple by the altar
 Knelt the holy priest in prayer,
 Raised his head and found before him,
 A shining angel standing there.
 This the message that it brought him,
 Lo, a babe shall be thine own
 In due time it came to bless him,
 A tiny boy, they called him John.
 He it was who told the people
 That the Savior soon would come;
 With his own hands did baptize him
 Heard the message "this's my son."

Sixth child:

JESUS.

But just the "blessedest" baby
 That ever there was on earth
 Was found by the lowly shepherds,
 In a manger, the place of his birth.
 Great were the things he suffered,
 In order to save us from sin.
 And now he so lovingly calls us,
 In these words, to come unto him;

All:

"Suffer little children to come unto me, and forbid them not
 for of such is the kingdom of heaven."
 (A tiny tot stands in front of others and speaks):

I'm a little bud of promise.
 Help me to be good and true.

(All sing No. 115 in Winnowed Songs, the school joining in chorus.)

ETHEL I. SKANK.

8. Recitation by a little girl.

THE BLOSSOM THAT CAME FROM GOD.

I see before me a fragile flower,
A sweet little bud in its opening hour,
Transplanted from heaven to earth's green sod—
A dear little blossom that came from God.

How pure the petals how golden the heart
Of this that's become of our life a part;
Each blustering wind makes the slight stem nod
Of this little blossom that came from God.

You ask me, "Where is it, this blossom rare?"
Our precious darling, she is standing there
" 'Tis a little child, why," you say "how odd,"
Ah, yes, but a blossom that came from God.

A blossom it is of the fairest kind,
The opening petals, her infant mind;
Not lilies, or roses, or goldenrod
Are sweet as this blossom that came from God.

Used by permission of the author, Mina Perkins Kearney.

9. A recitation for a small boy and girl.

THE HAPPY PAIR.

(Select two about the same size and of a lively and happy, or roguish disposition. Let them ascend the platform together, the girl leading the way. After reciting should retire in the same way.)

Girl:

O, I am a gay little girl,
As ever you will see;
With eyes that laugh, and locks that curl,
And happy is the time to me.
The sunshine is my very best friend,
I stole my song from the warm south wind;
My laugh from the streamlet running through the
land,
While grandma says "Be happy if you will;
But don't forget to be a good girl still."

Boy:

O, I am a gay little boy
As ever you will see;
I bat my ball, I roll my hoop;
I'm as happy as a boy can be.
And my eyes will wink with a funny little jerk,
While grandpa says, "Come, get along to work."
I roll up my sleeves, I never was a shirk;
For you know I, too, may be happy if I will,
If I don't forget "to be a good boy still."
—Arranged from David Smith's "Carrie's Song."

10. Recitation by a little boy.

A LITTLE ARMY.

You have a little army,
Powerful and strong—
Be careful, boys, be careful,
Do not train them wrong!

Two are walking soldiers—
See they keep the way
That is paved with honor,
Lest they go astray.

Two are seeing soldiers—
Never let them view
Deeds that are not manly,
Upright, pure, and true.

Two are hearing soldiers—
You need have no fear
If wicked words and oaths, boys,
Never reach their ear.

Two are handy soldiers—
See them on review!
Capable and eager,
Splendid things to do!

Since your little army—
Feet, eyes, ears, and hands—
Wait to do your bidding;
Guard well your commands!
—Adelbert F. Caldwell.
(Continued.)

Letter Department.

NEW BEDFORD, Massachusetts, May 4.

Editors Herald: Another conference year has commenced, and I suppose most of the ministry appointed to labor in the harvest-field have gone to their posts of duty or field of toil to thrust in their sickles and reap. How quickly the years come and go! How anxious every minister should be to reach his appointed place, and lose no time, which becomes more precious each year because of the immense amount of work to be done in so short a space of time allotted us; for this is God's hastening time. Our ranks are being drawn upon by the Master and we are left to wonder why so many of our useful workers are called away; some in the bloom of youth, some in the prime of manhood and womanhood, and others whose hair is grey with years, yet we feel could have remained among us as fathers in Israel for some years had God so willed. May we who are left for a time to work here for the Master see that we do so with all our might. It may be that our Father needs these toilers from earth, for the hastening of his work in some other department, hid from mortal ken.

On April 17 I received a dispatch to attend the funeral of Sr. Helen Smith, of Dennisport, who had passed away while upon the operating table, never recovering from the ether. While addressing the audience gathered at the funeral I said, "One of us present will soon pass away, who will it be?" Little did I think the brother who was assisting me at the funeral would be visited by the silent messenger in less than a week from that time; but such was the case, for in six days our beloved Bro. Nathan C. Eldredge suddenly passed away and has left a vacant place among us we know not how to fill. There was a manifestation of genuine grief from a host of friends as well as Saints at the funeral, and the general admission was, we have lost one of the best men that ever lived. But what a blank in the home to his faithful companion and children! May our loving Father help them to bear up, and learn the lesson of preparation for the reunion in the morn of the resurrection.

But a few weeks ago while one of our Sunday-school and Religio workers, Julia Toombs, was on her way to church in Providence she was shot to death by a wretch whose attentions had been refused by our pure young sister; and thus gloom and sadness forced upon the whole branch and especially her mother and other members of the family. While we have to bow to the inevitable and must believe that whatsoever is, is right, in the household of faith, we naturally say, why these things, and then we have to leave them for the great Master Mind to unravel, or withhold the why and wherefore, as seemeth him good.

I feel to say to all in this district, young, middle-aged, and fathers and mothers in Israel, let us renew our diligence in the work and put all the energy of our souls into what is assigned us to do. We look back upon the year that has passed and have to say it has been the most severe we have ever experienced, and our faith has been tried as never before; but bless the name of

the Most High he has given us strength as we have determined in our hearts to serve him, and try to be loyal to his holy cause.

May our Father bless our beloved President and his associates, and give them that excellent wisdom needed to meet the many demands made upon them; and this we ask for the Twelve, and all upon whom rests grave responsibilities. Let all make this by far the best year financially in tithes, offerings, and consecrations, that Zion may be redeemed and her children gathered.

Yours for Zion's triumph,

R. BULLARD.

RAVENWOOD, Missouri, April 30.

Editors Herald: In his article in *Autumn Leaves* for May, Bro. John Smith quotes a part of Nephi's vision concerning the power of God coming down upon the Saints or church of the Lamb that was scattered upon all the earth. I see he omits the words, "covenant people." By this omission of "covenant people," some of the Saints may be misled, for when the endowment spoken of here comes upon the Saints, it also comes upon those not of the church as well as the church. This omission I think destroys the meaning he wishes to convey. This endowment spoken of by Nephi I think reaches down farther than the brother wished to be understood, or his understanding is not as mine is, for mine is it will take place when God pours out his Spirit upon all flesh. Then I think it will be seen that this vision will be fulfilled and not before. I do not think it was intentionally left out by the brother. I think it is an endowment of all flesh; then we will be better prepared to do spiritual work. Our redemption as Saints is foreshadowed by revelation to be of greater power than when Israel was lead out of Egypt. (Section 100, paragraph 3.) Israel's redemption from all the land whither God had driven them will be greater than when they were lead out of Egypt. (Jeremiah 16: 14.)

In our redemption and Israel's, we see history repeats itself. We will look for our redemption when Israel is redeemed. They have waited longer than we, and I do not think God will favor us before he does them.

JOHN HAWLEY.

ELVASTON, Illinois, May 3.

Editors Herald: I have heart trouble and can read but a little while at a time. I am so isolated from the church and the association of the Saints that if I could not read the church publications I would die spiritually. Brn. Daniel Tripp and George Lambert are preaching every two weeks four miles from our place. I went once but my husband is so prejudiced against the Saints he will not try to help me to go. I have four children, one in the Saints' Church, one in the Presbyterian with his father, one a Baptist, and one is not in any church. I ask an interest in the prayers of the Saints that my family may all be brought into the kingdom, that we may all be worthy to partake of the celestial glory, and that I may live so my life may be worthy of imitation. Pray for me that I may be healed if it is God's will, and that I may receive more spiritual strength. It is my desire to live so near him that when he calls me home I will be ready and willing to say, "Thy will be done."

Oh that I may have grace and courage to overcome all the trials and temptations with which I am surrounded, and when done here enter into the rest prepared for the faithful.

Your sister,

E. A. DOWDALL.

PRINCEVILLE, Oregon.

Editors Herald: We are in the general merchandise business here, and should the elders come to this part of Eastern Oregon we would be pleased to have them come and see us, and we will try to get them a place to preach. We have two church buildings here, Methodist and Baptist, and four ministers, Christian and Presbyterian also. We are anxious to hear the gospel expounded in its purity again.

Mr. AND Mrs. J. F. MORRIS.

WALKERVILLE, Ontario, May 4.

Editors Herald: It is true the duties of the missionary are many, and when found in the discharge of the same he finds that his time is wholly taken up in the efforts to build up the church and kingdom of God set up in these the last days.

I have labored some four months in Essex County, Ontario, taking up new fields of labor in the places named: Walkerville, The Gore, Windsor, and Sandwich. There are a few Saints in all of these places now, though no branch organization. Since laboring here I have had many evidences of the power of God in my labors. There have been eight baptized since I have come here, one ordained to office of priest, five children blessed, Sunday-school organized, and general good done, with a bright outlook for more to come in and a branch to be organized with some forty to fifty members.

In March, at Sandwich, Ontario, as I was visiting from house to house, I was invited into one. The woman's name was Mrs. Kenney. She had been a member of the Methodist Church from her girlhood. I was made very welcome and she seemed very willing to listen to my talk. She was a lover of the word of God and often quoted much Scripture. Well, the interest was so great that from half past ten o'clock in the forenoon till four o'clock in the afternoon we conversed upon the gospel of Christ; and while she admitted that a great deal of what I had presented from the Bible was somewhat new to her, yet she had read it and could not go back on it, as it was the words of God. She gave me something to eat and asked me to come again; and if I would labor around there she would feed me and loan me her horse and buggy to visit the people. I expect to pay her another visit in a few days.

I visited an old man by the name of Nolan who was sick. He was eighty-six years old. This was his third sickness within the last few years. At his first sickness he thought he was going to die but he wanted God to permit him to live to hear and obey the gospel, as he understood it, and prayed to God to spare his life to this end. He was born in Mexico, of Catholic parents, they dying when he was very young. He was brought up by Protestant people, so at this first sickness the priest was called in to bring comfort to the old man; but when he asked about the gospel as taught by Christ and his true servants, the priest could not satisfy him. He desired to be buried with Christ in baptism, for he read he could not get a remission of sins any other way. He asked the priest if he would baptize him as was Jesus by John, and the priest said no, but offered to administer the rights of the church. That would not satisfy him. Then the priest told him he would be damned and go to hell. But he lived, and got better. Another time came and he was taken sick again. At this time a minister of the English Church was sent for, and as his wife was a member of that church before her death, the minister thought it would have some effect upon him. The minister talked of his church and was willing to sprinkle some water upon him and admit him into the church that he represented, but the old man asked to be baptized as was Jesus in the river Jordan. The minister said no, as it was not the form of the church.

But the prayer of the old man still went up to God that his life might be spared till he could follow his Master in baptism. He again got better; but last winter was taken sick again. A person by the name of Mrs. Bonnot, whose husband and daughter I baptized, visited him; and after he related his experiences she told him she thought she could send him a man who could bring him joy and comfort before he passed away. He was able at this time to be around with the aid of a staff. I called and had a talk with him and the second day of my visit at seven in the evening we walked a third of a mile and baptized him in the Detroit River. I confirmed him that evening and was blessed with the Spirit of my calling, which brought gladness to his soul. And he said: "O elder, I feel ten years younger, Bless the Lord, oh my soul, for answering my prayer."

That same night I walked two miles to preach. The results were that one more was convinced and the following Sunday I baptized her.

Last Friday night I baptized Mr. A. T. Williams, then on Sunday blessed his child, and after attending four meetings, I went three miles and baptized Mr. James H. Kettle.

I hope the Saints will continue to send in their tithing to the Bishop so that the missionaries may be kept in the field of duty and that others may be sent, that the seeker for truth may be found.

R. B. HOWLETT.

REYNOLDS, Indiana, May 7.

Editors Herald: At this writing I am associated with Bro. C. E. Irwin, who has been here for some time holding forth, and urging me to come to his assistance; but being engaged and appointments ahead I could not come until now. I held forth in the hall last evening and to-night again if the Lord wills we think we will go to Knox, Indiana, as Bro. Irwin has been there and thinks work is needed there. We will try to find out the needs of the work and report to Bro. Cochran, district president. We have been busy and feel well and encouraged since General Conference, and I believe the missionary force will be much encouraged by reason of the unity prevailing during conference. I trust Bro. I. M. Smith may come to his mission field soon and accomplish much good during his labor of love among us.

I take it for granted this district is well suited with General Conference appointment.

The Saints of Clear Lake are usually well and doing well spiritually and financially. I expect to get towards home the latter part of next or the fore part of week after, to help some in making garden and planting, then to district conference, then on again. We only lost one appointment on account of General Conference.

G. A. SMITH.

SPRINGERTON, Illinois, May 5.

Editors Herald: This finds me busy in my new field of labor, preaching every night. Spoke three times last Sunday and taught a class and helped other ways in the Sunday-school. Am having excellent crowds; a fine interest; some ready for baptism, others investigating, and prospects fine here for the work to make advancement. I am alone at present, holding services in the Saints' church-building, in the village of Springerton. My address for a time will be Springerton, Illinois.

F. L. SAWLEY.

PORT BRUCE, Ontario, May 4.

Dear Herald Readers: I am glad to tell you I baptized four precious souls yesterday Bro. Robert Fishley, wife, and son, and daughter, and blessed three of his children. One son was away from home. The whole family is rejoicing. I have had quite a time at this place for about three months with the preacher and the people. I am still holding two preaching meetings weekly, and twice on Sunday. The other evenings we have pray-meetings. Pray for me.

T. A. PHILLIPS.

NEBRASKA CITY, Nebraska, May 9.

Editors Herald: I came to this place on the 5th inst. and will remain over during the district conference, which convenes here on the 10th and 11th. I found Brn. Forscutt, Waldsmith, Self, and others of the ministry and Saints feeling quite well, both physically and spiritually. The weather is fine and everything bids fair for a good time during conference. The Sunday-school association of the district held a successful entertainment at the church on last evening, and I am sure that such efforts on the part of the Sunday-school will prove very beneficial to the Saints, educationally and spiritually.

I feel that this will be a prosperous year for the church; and while I feel that such will be the case, I also feel that God will lay judgment to the line, and righteousness to the plummet, and

that both among the ministry and members must be recognized that undeviating fidelity to the cause of our Savior, as commanded in his word, or judgments from earth and heaven will quickly follow. Dear Saints, God will not be mocked; Zion can not, never will be redeemed except by the principles of righteousness. Therefore let us wear the garments of virtue, and true holiness, that we may indeed be recognized by our good fruits.

Another monster, whose head is plainly seen among the Saints in some places and is impeding the progress of the work materially, is that of pride. Saints may dress well and look well; but oh I am sure that the angels retreat with feelings of sadness when they behold the Saints permitting that monster of evil crushing out the spirit of true saintlike sociability from among them. I have before now extended my hand to convey my heartfelt fellowship in Christ, presuming that the brother or sister Saint felt reciprocal in spirit as I, when I would receive one of those cold, formal, tip-of-the-finger handshakes that would make my blood almost settle in my heels. I feel certain, dear Saints, that when your earthly pilgrimage has closed, and you are made to see the dark river you must cross, you will not desire that our elder Brother will use any formality then; but instead you will want to feel your hand in his hand, to receive a welcome that the Saints who possess the Spirit of true saintism will know. May we all grow more holy, is my prayer.

Saints of the Southern Nebraska District, please give your missionary in charge all the information you may possess in regard to new openings, sending such information to my address, Holden, Johnson County, Missouri, and when the missionary comes in your midst give him every assistance possible to enable him to make an effectual opening, that the labor be not spent in vain.

To the Saints in Iowa who for the past twelve years have been so kind to me in my ministerial work, I extend my feelings of deep, heartfelt thanks.

May Zion's cause prosper.

J. R. SUTTON.

CORDELL, Oklahoma, May 9.

Dear Herald: Your weekly welcome visits are very refreshing; indeed your instructions from pen of our beloved editor, your contributors of articles, letters, and all, are much like the spiritual social service of instruction, prayer and testimony, and serve much to keep up the isolated ones and faint hearts. So I do not wonder much that we as a people believe in and are anxiously awaiting the gathering; for what is so sweet as holy communion of Saints, especially to those who are for long seasons derived such communion and are out battling with the adversary of truth alone; yet not at all alone, when God's holy Spirit breaks forth, warms the breast, sharpens the intellect, and gives us words before unthought with which to ward off the cunning and twisting of language which is contrary to the spirit of Christian fellowship.

I find one difference here from what I am used to, and that is that most of the preachers in these little towns have another avocation for a living, and only gain a portion of their living from the ministry. Where I have inquired the reason have been told it was because of the poverty of the flock.

I am endeavoring to spread the gospel, but am often surprised to see those I have the most hopes of spurn it and cry, False teacher. As a matter of course I have many arguments and all manner of specious reasonings presented by those to whom I present the work. I have quite a number reading the various church publications, and am always attempting to increase the number. Have been largely enabled to do this through the kindness of Saints forwarding bundles of HERALDS, *Ensigns*, etc., as a result of my application to Bro. Epperson for the same.

Have recently met and presented our work to three Methodist ministers, one Presbyterian, one Brethren, and one or two ministers of other denominations. I have given these parties our

literature; but usually they say they are already well posted. Have had many conversations with an Elder Hays who is a very active minister for the "True Followers." He says Bro. Hinkle had greatly misquoted them and that their authority is apostolic, and he can trace their work back eighty years himself. I now have him reading Bro. Scott's "Deception's Reign."

I have recently preached for the Adventists at their church six miles in the country. Tried to show them that while they were zealous for the schoolmaster's Sabbath, they were not teaching the doctrine of Christ.

I opened a series of meetings here in the court-house, first explaining the Utah departure. Had a good turnout, for two evenings, then bad weather broke them up for balance of week. Advertised to continue another week, and was again defeated by room being used for political meeting, church supper, and a Methodist rally in a tent only a block away. So now they must hear the gospel on the streets.

Saints, let us all be faithful, encouraging one another by precept and deed, so that all accusations against us will be false; then only will it be for Christ's sake and our everlasting joy. This year I have had my first opportunity to go out into the open field of labor; yet our families must be cared for, and not having presented myself for conference appointment at an acceptable time, I can still work for the Master, and trust his care to provide me with local employment and means, that in the future I may lay my all at the feet of the Master, saying, Here am I, Lord, send me. Saints, pray for me, for I am very weak. When I would do good, evil is present to such an extent as to nearly overcome. May our heavenly Father hold us in the hollow of his hand, is my prayer.

A. L. LIGHTFOOT.

SPRINGFIELD, Missouri, May 9.

Saints Herald: Leaving wife and boy nicely located in our cozy little home in Independence, Missouri, May 2, I took "Frisco" for Springfield, Missouri. Began meeting Sunday at eleven o'clock in the forenoon, and have continued all the week with increasing crowds. Bro. Sparling came in from Eldorado Springs debate and he has assisted me in the meetings. The Saints are anxious to build up the work here. Bro. Sparling expects to begin tent work shortly, and Bro. Sidney Gray is going to fit up a gospel wagon for the streets. May the Lord abundantly bless their efforts to build up the work in this city.

The demand for preaching seems to be good in every place. The Saints want me to spend my entire time here. By permission I was to assist them some of my time, but will soon go from here to Piedmont, Missouri, to see what I can do in that part of the country. The demand is so great now for preaching the gospel we must depend on the Lord to direct us by his Spirit where best to labor.

J. D. ERWIN.

The Louisiana Purchase and the Rise of the United States.

The international effects of the Louisiana Purchase were even more significant than its political effect. From it dates the end of the struggle for the possession of the Mississippi Valley and the beginning of the transfer of the ascendancy in both Americas to the United States. Even the English veterans of the Napoleonic battles were unable to wrest New Orleans from Andrew Jackson in the War of 1812. The acquisition of Florida, Texas, California, and the possessions won by the United States in the recent Spanish-American War are in a sense the corollaries of this great event. France, England, and Spain, removed from the strategic points on our border, were prevented from occupying the controlling position in determining the destiny of the American provinces which so soon revolted from the empire of Spain. The Monroe Doctrine would not have been possible except for the Louisiana Purchase. It was the logical outcome of that acquisition. Having taken her decisive stride across the Mississippi, the United States enlarged the horizon of her views and marched steadily forward to the possession of the Pacific Ocean. From this event dates the rise of the United States into the position of a world power.—*American Review of Reviews* for May.

Miscellaneous Department.

Convention Minutes.

Northeastern Missouri.—Convention met at Higbee, February 13, 1903; William C. Chapman, assistant superintendent in charge; J. L. Williams, secretary pro tem. Schools reporting: Bevier, Higbee, Salt River. Treasurer reported: On hand last report, \$10.42; receipts, \$3.19; on hand, \$13.61. A resolution of respect in memory of our deceased district superintendent, Thomas A. Tanner, was drafted and adopted. The following officers were elected: William C. Chapman, superintendent; Maggie L. Richards, assistant superintendent; George A. Tryon, secretary; Sr. L. M. Lilly, treasurer; Sr. Mary A. Richards, librarian. Time and place of next district convention was left in hands of district officers.

Alabama.—Association met in mass-meeting with the Flat Rock Branch April 11, 1903, at 3.30 p. m.; Superintendent Joseph S. Wiggins being absent Bertha D. Harper was chosen chairman; E. N. McCall secretary pro tem. Schools reporting: Pleasant Hill, Lone Star. Pleasant Hill report was referred back for correction. E. N. McCall was elected superintendent, Bertha D. Harper assistant superintendent, L. G. Sellers treasurer, O. M. Sellers secretary. Adjourned to meet with the Lone Star Branch Friday at 3 p. m. before next quarterly conference.

Pastoral.

To the Ministry and Saints of Michigan, Indiana, Northern Illinois, and Wisconsin, Greeting: Having been associated with you for another year, and required to take the oversight of the work, I desire to secure the coöperation of all who love the latter-day work. To the end that the work may be better cared for and represented, it is necessary that some should be placed in charge of the different divisions as may seem convenient, not that any greater honor is thus bestowed, but that the organization of our forces may be better provided for. I will therefore request that Bro. J. Arthur Davies, rural delivery number 4, Pittsburg, Kansas, take the oversight of the Kewanee District; Bro. F. M. Cooper, of Plano, Illinois, of Wisconsin and the Northeastern Illinois District except Chicago; Bro. M. H. Bond in the city of Chicago; Bro. John J. Cornish, of Reed City, Michigan, of the Northern and Eastern Michigan Districts; Bro. Isaac M. Smith, of 1217 West Walnut Street, Independence, Missouri, of Southern Michigan and Northern Indiana District; Bro. George Jenkins, of Plainville, Indiana, of the Southern Indiana District.

I trust that all laborers will respect and sustain these men, as well as rendering them all the assistance that it is possible to do.

Anything necessary to be brought before the president of the mission can safely be intrusted to these brethren for transmission. It is not intended by this to bar any colaborer from addressing the general missionary in charge and making any suggestions that they may desire to make; but it would not be proper or respectful to ignore the several missionaries in charge in the field; hence anything of an official character should be presented through them.

The missionaries who labor in this territory doubtless understand the rules of reporting promptly on the first days of July, October, January, and March. Please do not neglect this, nor delay for a single day if it can be avoided, that your reports may be in the hands of the field missionary in time to report to the general missionary on the tenth of these months. It is essential that we act promptly that order and system may be preserved.

I wish here to congratulate those who labored in this field the past year on their work. With but very few exceptions you have been diligent, faithful, and careful in your conduct and in your ministerial work, which has had its effect in establishing confidence in the church, and with others with whom you have come in contact. I trust that the coming year will bring to us great success and additional light and peace.

I desire to visit every part of this vast field sometime during the year; but can not at present safely lay out any plan or program. I would like to attend all the conferences possible, also reunions, and do such other labor as I may have opportunity to do; but the conferences all being held about the same season of the year makes this difficult.

Trusting that the bond of union existing among us may be strengthened, our confidence in each other be made strong, and that our service and conduct may secure the favor of the Master, I am,

Your brother and colaborer for Christ,

HEMAN C. SMITH,

Arizona, California, and Nevada Mission: Having been appointed to represent the interests of Graceland College, and travel extensively over the entire field of the United States and Canada, it will be impracticable for me to personally superintend the work in the above-named mission constantly throughout the year. I will therefore endeavor to do the work of directing by correspondence when absent, but will reach the field and labor in it as soon and as long as practicable.

Arizona will be in charge of J. C. Clapp, who will give it all the attention his health will allow. Southern California will be in charge of W. E. Peak; Central California will be in charge of F. C. Smith, and Northern California and Nevada, except Oakland and San Francisco, will be in charge of R. J. Parker. J. M. Terry will care for Oakland and San Francisco.

Will those placed in charge please publish their addresses as soon as convenient, so that reports from their fellow workers may be made regularly, as per rule, to them? Let all remember that the last quarterly report (March 1) should contain the items covering the work of entire year.

My address will be 1038 West Electric Street, Independence, Missouri, and all mail will be forwarded promptly from thence to me.

Let us with single eye and cheerful hearts carry nobly the honor of ambassadors for Christ and diligently apply our energies toward the spread of his government. There is no honor or privilege to be compared with this. Let the purity of our lives and the faithfulness of our ministry convey the impress of our appreciation of this to the characters of all whom we affect by our labors. Your brother and coworker,

INDEPENDENCE, MISSOURI, May 5. JOSEPH LUFF.

To the Missionaries and Saints of the Des Moines District, Iowa: May the blessings of God be unto you all. Another year has brought about conditions that privileges us to labor together in this part of the Lord's vineyard, and I, as the one appointed missionary in charge of this mission, by this means invite your hearty cooperation, spiritually and socially, praying that the loving Father may make the pathway of duty, however trying, a pleasure by reason of his presence and support. This mission is a very important one in location, and is one in which has been, and will have to be met, much opposition, which will for a time hinder our progress, apparently; but by patiently toiling on God will crown our labors with success. Be not discouraged, but be watchful, and seek every opportunity to thwart the enemy of souls, and make your calling and election sure.

The following counties are included in this mission. Winnebago, Worth, Mitchell, Hancock, Cerro Gordo, Floyd, Wright, Franklin, Butler, Hamilton, Hardin, Grundy, Boone, Story, Marshall, Tama, Dallas, Polk, Jasper, Powsheik, Madison, Warren, Marion, Mahaska, Keokuk, and Washington, and any Saints or friends living in these counties who may desire the labor of the ministry will please correspond with me, stating the needs and conditions of the work, and opportunities for labor.

I have associated with me Elders H. A. McCoy, T. F. Jones, S. K. Sorensen, C. J. Peters, and S. F. Cushman, and wherever these brethren may labor, I bespeak for them the support and hospitality of Saints and friends, trusting that in all our ministrations we may do you good, and be the means of bringing some of your friends out of spiritual darkness into God's marvelous work; and thus when the year shall close we may rejoice together because of the good accomplished. We invite the hearty support of all financially and by distributing, in getting literature into the hands of all, such as will counteract the effect of the misrepresentations so generally made by the distribution of literature now so widely scattered by others having for their special object the overthrow of the faith of the Lord Jesus Christ, restored through the prophet, Joseph Smith, and the falsifying of the claims of Book of Mormon, which so clearly sustains the principle that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

The position of the Reorganized Church, as the true successor of the church organized in 1830, upon the God-ordained ordinance of marriage, and the corrupt doctrines of adultery and polygamy, will be kept before the people both by tongue and pen.

With confidence in the final success of the work of God we represent, I am, Your brother in the true faith,
J. F. MINTUN, Box 384, Woodbine, Iowa.

To the Officers and Members of the Several Branches of the Church in the Clinton District, Missouri, Dear Brethren and Sisters in the Lord: Having been placed in charge of the membership in this, the Clinton District, I ask your hearty cooperation that we may make this a successful year in this field. It is my desire to visit each branch and hold a series of meetings as

often as I possibly can this year. Let me hear from each branch in regard to your wishes as to the best time to hold a meeting at your place. Let us make a united effort to advance along all lines. Our district conference will convene the sixth of June at the Veve Chapel. I will be pleased to meet as many of the officers and members there as can possibly get there. If there are men in the branches who desire to do missionary work, please apply to T. R. White, Lowry City, Missouri, otherwise you will be under my direction. Permanent address, 435 Holden, Missouri.

Yours in bonds of the gospel,
JAMES MOLER.

Belated Report.

From far away Australia comes the report of Bishop George Lewis too late to include it with the quorum summary. He has to his credit 7 sermons, and attended, and had charge of many services, 1 baptism, 6 confirmations, 4 ordinations, 26 administrations. Bishop for Australia, and held court once. Branch president, local laborer, and Sunday-school officer.

ROBT. M. ELVIN, Secretary.

Release from Appointment.

By reason of a change of circumstances occurring since appointment by conference which prevents Bro. F. M. Weld, of Lamoni, from taking the field to which he was assigned he has asked of the Presidency and missionary in charge that he be released. This request has been duly received and Bro. Weld is hereby released from the mission assigned.

JOSEPH SMITH,
FRED'K M. SMITH, } Of the Presidency.

Notices.

To the Saints of Southern California: I wish to notify you that Bro. A. Carmichael, C. W. Earle, and A. E. Jones were appointed as a committee to raise means, provide for, and equip a tent to be used by the missionaries during this summer. Inasmuch as this is an order of the conference, you will recognize the necessity of responding to their call for help.

The reunion of Southern California will convene on the German Methodist camp ground near Orange, the latter part of August. Owing to the lateness of the reunion the district conference will be held on November 7 and 8 at San Bernardino. The Religio and Sunday-school will convene at same place on Friday, the 6th.

The missionary force is limited, and it will therefore be necessary for the local force to buckle on the armor. The brethren should keep an itemized account of all labor done according to headings in my address to the priesthood in *Ensign* of March 26; those laboring as branch officers reporting to the branch president the first of July, October, January, and April; those not laboring as branch officers direct to district president. Branch presidents will submit a summary of reports together with status of branch to district president by the tenth of each month named above.

All reports to be sent to the undersigned until further notice.

T. W. WILLIAMS, District President.

2802 South Grand Avenue, LOS ANGELES, Cal., April 28.

To the Fifth Quorum of Elders: The quorum secretary needs the permanent address of the following-named elders: J. A. Blackmore, W. I. Fligg, E. A. Goodwin, J. T. Hackett, Jay Hoffman, W. G. Pert, W. N. Robinson, N. Rumel, C. I. Shall-better, and G. W. Walters. Will the above-named brethren please write me at once giving full address, street number, post-office box, or R. F. D. number. Your reports were not received for last year and we are not sure of your present address.

C. I. CARPENTER, Secretary.

LAMONI, Iowa, May 6, 1903.

To the Saints of the Northeastern Kansas District: By resolution of district conference it was voted last year to purchase a new top for the tent. As the missionary force was insufficient to operate it, the funds to purchase were not collected. This year the force will be sufficient and the tent will be needed both for reunion and missionary work. In order that it may be in operation as soon as possible we would ask the Saints in branches to hand in your subscriptions to your branch president or deacon, that they may be forwarded to C. E. Tillinghast, North Topeka, Kansas, by June 1. Those not in branches are requested to send in your dollars, more or less, to Bro. Tillinghast direct, or bring them to the district conference at Centralia, June 5 to 7. And may the Lord prosper you spiritually and temporally.

Your coworker,
M. F. GOWELL, Submissionary in Charge.

Conference Notices.

The conference of the Nodaway District, Missouri, will convene with the Platt Branch, at Guilford, Missouri, June 6, at 10 a. m. Sunday-school convention on June 5, at 2 p. m. E. S. Fannon, district president, Sunday-school superintendent, etc.

Nauvoo District conference will convene at Farmington, Iowa, Saturday and Sunday, June 6 and 7, 1903. Let all reports, both ministerial and statistical, be sent to the district clerk at least ten days prior to conference. M. H. Seigfreid, clerk.

Conference of the Southern Indiana District will convene with the Byrneville Branch, June 20, 10.30 a. m. M. R. Scott, Jr., district president.

Pottawattamie District conference will meet with the church in Carson, Iowa, at 10 a. m., Saturday, May 30, 1903. All reports should be forwarded to the secretary by May 23, so that he may have the business ready to lay before the conference without loss of time. J. Charles Jensen, secretary of Pottawattamie District.

The reunion and conference of the Minnesota District will be held at Clitherall, Ottertail County, Minnesota, commencing June 19, 1903, and holding over two Sundays. The Patriarch of the church, A. H. Smith, will be present, and it is expected that Bishop G. H. Hilliard and all the missionaries will be present. Those desiring board will write to Elder L. Whiting. Those desiring stabling write to Alonzo Whiting or Arthur Whiting. All moneys to be paid to L. Whiting or T. J. Martin. Clitherall is on the Fergus Falls branch of the Northern Pacific Railroad. Come and make this reunion a success. L. Whiting, president; T. J. Martin, secretary.

The Northeastern Illinois District conference will convene at Mission, Illinois, Saturday, June 6, at 10 a. m. Sheridan and Seneca are the nearest railway stations. Those attending should notify Elder John Midgorden, Marseilles, Illinois, R. F. D. 58, and they will be met at the station. All the elders of the district are required to report at this conference; also priests, who are not branch officers. Presidents of branches should report on the blank forms furnished. We trust there will be as full an attendance as practicable. Come and bring the good Spirit with you. F. G. Pitt, district president, 3810 Langley Avenue, Chicago, Illinois.

The conference of the Southern Michigan and Northern Indiana District will be held with the Coldwater Branch, June 6 and 7, at their chapel east of the city. Bro. I. M. Smith, missionary in charge, will probably be present. A. S. Cochran, district president.

The Kewanee District conference will convene at Joy Branch, on June 6, 1903, at 10.30 a. m. All interested are requested to attend or report to Joseph Terry, Millersburg, Mercer County, Illinois, on time. Come all who can. John S. Patterson, president.

Conference of the Northeastern Missouri District will convene at Bevier, Missouri, June 13, 1903, at 10 a. m. Election of officers will take place at this conference. Send all reports to William Chapman, Higbee, Missouri. J. A. Tanner, president; William Chapman, secretary.

The Lamoni Stake conference will meet in Cleveland, Iowa, on Saturday, June 6, 1903, at 10 a. m. A good attendance is desired.

Conference of Northwestern Kansas District will be held June 6 and 7, 1903, at Bro. Milton Bonner's place, about three miles northeast of Scandia, Republic County, Kansas. Please send all reports to district secretary, E. M. Landers, Concordia, Kansas.

Convention Notices.

The Des Moines District Sunday-school association will convene at Boone, Iowa, on June 12, 1903. We trust all interested in Sunday-school work will make a special effort to attend. Elsie E. Russell, district secretary, 503 High Street, Grinnell, Iowa.

The Northeastern Missouri District Sunday-school association will meet in convention at Bevier, Missouri, June 12, 1903, at 10 a. m. Morning session business; afternoon session, reading of papers and discussion; evening session devoted to a program by school. Send all reports to George A. Tryon, Huntsville, Missouri. William Chapman, superintendent; George A. Tryon, secretary.

The convention of the Northeastern Illinois District Sunday-school association will be held at Mission, Illinois, Friday, June

5, 1903, at 2 o'clock p. m. There will be an entertainment in the evening at 8 o'clock. All are invited to attend. Mamie C. Williamson, district secretary.

Died.

FENDER.—Sr. Bertha Norena Fender departed this life at 10 a. m., April 10, 1903; was born in Montgomery County, Iowa, June 9, 1875; baptized November 22, 1889; married Bro. Ed Fender January 10, 1897. She leaves a husband and four children to mourn, one a babe two months old. She was a faithful Saint and proved the virtue of the gospel in her righteous life. She was loved and respected by all who knew her, and her faith never shrunk in the gospel but patiently watched and waited for an elder to come and administer. Funeral sermon by Elder Samuel Twombly.

ELDRIDGE.—Elder Nathan C. Eldredge, of Dennisport, Massachusetts, very suddenly of heart failure, April 26, 1903. Everything that kind hands could do was done. A true Saint, a noble man has passed on to his rest. He was born August 22, 1831, at Harwich, Massachusetts; baptized June 24, 1868, at Dennisport, Massachusetts, by Elder W. Cottane. He leaves two daughters and his companion to mourn. Funeral at their home, where many friends and Saints assembled to pay their last tribute of love and respect to his memory. Services by Elder R. Bullard.

FOUTS.—Inez Miller Fouts, daughter of Bro. David and Sr. Jane Miller, was born July 31, 1865; married to George Fouts, September 30, 1885; died at Denison, Iowa, March 19, 1903. She left four children one of which is an infant. Funeral from the Saints church in Dow City and interment in the Dow City cemetery conducted by Elder D. M. Rudd. She did not belong to any church but her faith was in the angel's message of the latter days. During her last illness she told her mother she would be baptized as soon as she was able.

SCHULZ.—At her home in San Francisco, California, Miss Emily Schulz passed away May 4, 1903, at the age of 21 years and 11 months after a lingering sickness. She was buried from Brown's undertaking parlors in Oakland, California, on May 7. Sermon by Elder J. M. Terry; prayer by Elder R. Ferris.

Profitable and Safe Investment.

Our company owns two good zinc and one lead properties, developed ready for mills. Also a fine lot of excellent white oak timber.

We have machinery bought for a one hundred-ton concentrating plant, also a complete sawmill. Both mills are now being built at Graceland Camp, and will be running in full blast by July 1, 1903.

We are selling shares in the treasury stock, for development purposes only, and we pay the necessary traveling expenses for investors, who will subscribe six hundred dollars or more for stock. We do not ask you to pay one dollar on your stock, until you come and investigate the Company and inspect our properties. If it is not as good as we represent it, the bank will return your money, and we will pay your transportation to the properties and back to your home.

Bro. E. Etzenhouser, of Kansas City, Missouri, was the first one to take advantage of our offer of free transportation. Since then Bro. I. McCord, of Stewartville, Missouri, George Juergens, of Glidden, Iowa, W. A. Carroll, of Auburn, Iowa, have taken advantage of the offer of free transportation; and since my last report, Bro. Henry Kaestner, of 826 Ash Street, Burlington, Iowa, also visited us. These brethren all made a thorough investigation, were well pleased, and are now enthusiastic stockholders in the Company, and made reports on the properties.

We expect to declare the first dividend by November 1, 1903. Write me, and I will cheerfully give you any information you desire concerning the Company, and will send you a copy of these reports.

JOSEPH WARD, Secretary,
White River Mining and Development Co.

"Platonic Friendship" Never Entered Plato's Head.

The name "Platonic" is not very accurately used when it is employed to discuss the friendship of a man and a woman into which there enters no trace of amatory sentiment. Plato, in various treatises, especially the "Timæus" and the "Symposium," speaks indeed of a love which is free from sensuousness,—being the love of soul for soul; but Plato, whose spirit was tinged with asceticism, was not treating of woman at all,

and in general, what he says upon this theme refers wholly to the affection of man for man, of the binding force of high character and honor. He goes so far as to say that the true lover is to be compared with the true philosopher, rising from the contemplation of the many who are beautiful to the contemplation and love of the beauty that is abstract and absolute. In fact, when he discusses "beauty" he uses the word almost as the equivalent of "goodness,"—that is, in an ethical rather than in a physical sense. Therefore, "Platonic friendship," in its modern conventional meaning, is something which never entered Plato's mind.—From May *Cosmopolitan*.

The Value of Human Life.

A broad view of our present human existence reveals an entirely different condition from that shown by the spirit of pessimism—a spirit which exerts so potent an influence upon our contemporaries. The existence of the facts which pessimism sets forth in support of its views is not questioned: they remain, and deserve consideration. In reality, however, they constitute but one side of human life, which is fraught with a deeper meaning and involves far more at present than many of us become conscious of. The fact that this deeper meaning is too frequently relegated to the background and that the possibilities of the spiritual life are not sufficiently developed may be explained from the general state of modern culture. Great revolutions have been effected in the last centuries; life is directed into new channels; old doctrines are beginning to totter; and new ideas demand recognition. An equilibrium, however, has not yet been established. The law of compensation has not yet exercised its power to the fullest extent. Above all, there is still an absence of that energetic concentration which should convert man into a complete and harmonious organic entity, as opposed to the variety and multiplicity without—an entity capable of sifting, combining and clarifying all the innumerable impressions presented by the heterogeneous influence of the external world. An intellectual activity capable of rising superior to all the blows of fate is also lacking. It may, therefore, be said that the centrifugal forces are greater than the centripetal. Labor, with its enormous ramifications, is more powerful than the spiritual force within ourselves. Herein we must seek the answer to the question whether life contains more reason than meaningless complexity and whether true happiness can exist. Life, as conferred upon us, is not invested with a fixed and unchangeable value. It depends upon ourselves what value we are willing to give it. The more man seeks to concentrate his life, the more he seeks to develop a victorious intellectual activity productive of ever higher spiritual strength, the greater will be his ability to confront the complex phenomena of life with cheerfulness and courage. He will then readily understand the words of Vauvenargues: "Le monde est, ce qu'il doit être pour un être actif, plein d'obstacles" (The world is, what it ought to be to an active being, full of obstacles). In our day also happiness and confidence in the rational purpose of nature may be obtained by zealously and mightily developing the intellectual life, so that man may face all the multifarious phenomena of life as a unite endowed with strength of character and the power of conviction. Never were there greater possibilities in this direction than to-day; and it devolves upon man to avail himself of them, to the end that he may find good cheer and courage within himself and power to become victorious over the petty and depressing impressions which a first view of prevailing conditions produces. He will then tread the upward path ever sought by powerful and youthful natures, be they nations or individuals.—By Professor Rudolf Eucken in the April-June *Forum*.

Country Life in America.

The May number of that inspiring and practical magazine *Country Life in America* tells "How to Spend a Vacation." It is almost a double number in size, and its large pages are full of beautiful pictures and helpful suggestions for people of moderate means. "A Walking Vacation" shows just what a man needs to wear and carry on a mountain climbing trip of a few days or weeks. "How I Built my Vacation Home" is the story of a teacher who has made an eight-room house with his own hands at a cost of \$400. "Vacation in a mountain Wagon" details a nine days driving trip of 315 miles which cost \$75 for three persons. "A Camping Vacation" tells how three women camped for a

month at a cost less than \$11 for each person. "A House-boat Vacation" explains what it costs to buy and maintain a house-boat for people of moderate means. "Vacation Camps for Boys" shows how these model institutions are conducted. Other features of this vacation symposium include aquatic sports, canoeing, cruising, fishing, riding, and wheeling.

"The Collapse of Freak Farming" is a vigorous article by Professor L. H. Bailey which will be worth many dollars to people who contemplate raising ginseng, mushrooms, Angora goats, basket willows, skunks or other side issues of agriculture. It hits the "fancy farmer" hard. "How We Built the Grange" is the story of a suburban house that turned out exactly as it was planned. All the changes which the owners now care to make would not cost more than \$50. The article explains the only way to avoid the terrible "extras" which are usually the sorest trials of home-building. "The All-Round Riding Horse" explains the points of a good one, tells what to pay and how to buy, how to manage a saddle-horse and gives suggestions to lady riders. "The Making of a Hedge" is extremely practical and the pictures are the best of the kind ever published in America. "Trout Culture as a Business" discusses a profitable new industry created by the sportsman's clubs which are restocking our streams, tells how to raise trout and shows by pictures the complete life-history of the gamiest of all fish. "The Poacher" is a magnificent double-page picture of an Indian spearing fish at night—a very strong and bold feature and a perfect miracle of photography. "Annuals and How to Grow Them" by Professor L. H. Bailey, the leading horticulturist of the country, tells how to grow sweet peas, pansies, China asters and like. "Strawberry Culture for Profit" is a series of personal stories of success in many parts of the country by people who have made net profits of \$200 to \$1,000 per acre.

The World's Work for May.

The Louisiana Purchase—its rapid progress and solid importance—by Charles M. Harvey, seems to be the leading and most timely article in the *World's Work* for May. Next to this, the editors have given emphasis to the building up of cities and suburban towns. Such articles as Transporting New York's Millions by W. W. Wheatley, which explains the difficulties of the rapid transit problem in the great metropolis, the intimate characterization by Arthur Goodrich of Mr. William Barclay Parsons, the man who is solving the problem, and an article on Building Towns to Order—the story of the rapid manufacture of suburban villages—by H. H. Lewis are full of practical and human interest. Another illustrated article—and all the foregoing are accompanied with handsome pictures—is Hutchins Hapgood's study of workers in the poorer districts of a great city entitled "The Earnestness that Wins Wealth." Among other important features are George Iles's explanation of how Canadians are being taught practical agriculture, an investigation of the work of "business engineers"—men who from the outside regulate the details of a business—by Raymond Stevens, Doctor Friedrich Hirth's article about American Opportunities in China, and a tribute paid to Yankee invention, full of striking facts about recent patents and their making, by Charles D. Davis. There are a number of short articles also, including one comparing the Naval Strength of the Powers by Captain Albert Gleaves, another by M. C. Miller about how Low Freight Rates are Made and an investigation by Grace L. Phillips of the kind of books read by children in the Ghetto of New York. Besides these are the monthly financial article—this time answering the question "Are the Basis of our Prosperity Secure?" a short appreciation of "J. P. M.'s" remarkable career by his friend, Edgar Mayhew Bacon, and the usual departments of editorial interpretation of events and of industrial progress.

The May *Cosmopolitan*.

Nineteen stories and articles and one hundred twelve illustrations form the contents of the May *Cosmopolitan*. J. Henniker Heaton, M. P., contributes an article on the British Parcel Post—particularly timely, in view of the plan, about which the entire mercantile world is showing so wide an interest, to introduce into this country the system of carrying parcels in the mail. Ella Adelia Fletcher is the author of an essay on "The Power and Beauty of Woman's Eyes." The wonderful possibilities of Scientific corn-culture are explained in an instructive paper, by

The Saints' Herald.

ESTABLISHED 1860.

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

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

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

A. D. Shamel, of the Illinois Experiment Station, entitled "The Marvels of Corn Culture," illustrated with a series of exemplifying photographs. Sir Edwin Arnold has an essay on a strange subject for him to treat—the tying of knots, with many practical illustrations. A contribution which will be widely read is "Platonic Friendship," by Rafford Pyke. Mr. John Brisben Walker, offer "A Method of Equitable Taxation." Three interesting characters—Gustavus, Franklin Swift, Clement Acton Griscom, and George Gould—are sketched as "Captains of Industry." Among other features of the magazine appear "Romances of the World's Great Mines," by Samuel E. Moffett; "Teaching: its Hardships and Rewards," by Reverend James C. Mackenzie, Ph. D.; "The Food Laboratory"—an article on How to Administer the Kitchen—by John Brisben Walker; "Society's Amateur Circus," by Helmet Stag Archer; and a philosophical essay by H. G. Wells on "Accepted Institutions as Educational Agencies." The May *Cosmopolitan* is remarkably strong in fiction. Among the contributors are Henry Seton Merriman, Olivier Henry, Frank R. Robinson, Julia Valentine Bond, and Tom Masson.

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The dedication of the St. Louis world's fair is the occasion of a brilliant series of articles in the May *Review of Reviews* on the Louisiana Purchase and its results, the exposition in forecast, and the city of St. Louis. The same number has an outline of the plans formed for the municipal exposition to be held at Dresden this summer, and the noteworthy features of several other European fairs and congresses are summarized in an article on the great gatherings of the summer and autumn at home and abroad. The character sketch of the month is by Mr. W. T. Stead, his subject being the Right Honorable George Wyndham, whose name has been immortalized by its connection with the Irish land bill introduced last month in the British Parliament. An illustrated article by Mr. F. N. Stacy describes the great ships for the Pacific trade being built at New London, Connecticut, for Mr. James J. Hill. There are several pages of illustrated notes on the spring fiction and other new books, and "The Progress of the World," "Cartoon Comments," and other editorial departments are marked by a distinctive freshness and timeliness.

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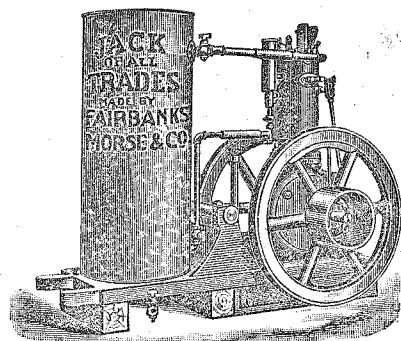
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, May 20, 1903

Number 20

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

Editorial.

TO AVOID BAD RESULTS FROM TRIALS IN THE
 CHURCH COURTS.

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THE following additional appointments of George H. Hilliard, of the Bishopric, are made for Lamoni Stake and Des Moines District: Sunday, May 31, Norwood, Iowa; Tuesday and Wednesday, June 2 and 3, Centerville, Iowa; Tuesday and Wednesday, June 9 and 10, Allendale, Missouri; Thursday and Friday, June 11 and 12, Ellston, Iowa; Sunday, June 14, Des Moines, Iowa.

SOME of the Saints are responding quite promptly to Bro. T. J. Sheldon's call for funds to purchase a bicycle to help him in his work in the great city of London. Those desirous of assisting should send their contributions to Bishop E. L. Kelley at once.

1. By upright conversation and correct personal conduct, make accusation and trial entirely unnecessary. This is the safest and best rule.

2. If at any time one is led into speech or action that is objected to and is so far obnoxious, as to be the subject of labor by any one offended, it is a safe rule to admit at once what one has said or done, and if the person aggrieved insists that he is hurt or injured, ask pardon and let the matter drop. If reconciliation is not practicable in this way and a charge is filed with the proper officer and a court of elders is appointed, honestly state to this court what was said or done, just as it occurred, without any attempt at palliation or justification, and let the elders decide as to the extent of the wrong-doing; then accept the verdict of the court in good faith and do what is enjoined by it.

A Chinese proverb has it that "he that goes to law sells a cow to win a cat." This is often exemplified in every-day life among so-called Christians.

If any one is accused wrongfully it is often better to let the accusation fall than to give it continuous life by an incautious and fruitless defense against it.

A lie may "travel from Maine to Georgia before truth can pull on her boots," but when truth pulls in at the end of the route she will usually find the lie to be in a sadly shrunken and disreputable condition and unworthy of any notice.

3. While no man can be infallible, it is hardly safe for one to be too sure of his own wisdom and accuracy in all that he may say or do. So when one has done or said anything of which complaint is made, it is well that the one accused shall keep good natured and let an examination be made as to the facts and the wrong-doing said to be involved, before denying too vehemently what is alleged.

4. No one should proceed against another by private information to other than the one alleged to be an offender. Accusations of wrong-doing should be made to proper officers to secure attention and action. No officer can feel justified in proceeding against any one charged with wrong-doing unless the evidence relied on to establish the charge is made known to him, and is available to his demand if he proceeds upon the information given him. So, every man

should feel safe if he knows himself to be innocent, though rumor may have ugly things afloat concerning him, but of which proper officers have no knowledge.

5. A good way also to avoid the bad results of elders' courts is to deal honestly and frankly with every other body, and in case of misunderstanding between brethren, or even outside persons, seek an opportunity to secure a proper understanding of any difference that may have occurred between the persons interested. In almost every instance an understanding may be reached, if both keep their tempers under control. By all means if one becomes excited and angry the other should be steady and calm in speech and conduct.

6. A final safe rule is for one never to say or do anything against another's interest and good will that will justly subject one's self to reproach, complaint, accusation, or trial.

JOSEPH THE SEER IN CONSIDERATION.

The following taken from the *Standard*, of Ogden, Utah, for May 4, 1903, may possibly show the trend of popular opinion in Utah toward the reinstatement of the Prophet Joseph Smith in the esteem of the people.

There may be nothing in this casual newspaper jotting; but if there is it is certainly not amiss. President Brigham Young was a long time before the people of Utah, and with good reason for it; as he was to them an able leader in material things, success in which finally made the state of Utah possible.

It may be that a proper monument in memory of the Seer, put in a convenient and sightly spot may help the people so long unable to see him behind the shadow of President Young, may incite a more earnest inquiry into the grander, more spiritual teaching of that neglected Seer, and help to loosen the bands so deftly woven about those who so eagerly suffered themselves to become entangled in the sophistries of the doctrines of sealing and plural marriages, and dogmas kindred thereto.

It is a little striking, however, that this building of a monument to the memory of Joseph Smith should have been put off until it is through the effort of a Smith that it is done. It would have been far more graceful if it had been done in the time when the Youngs were in power:

IN HONOR OF PROPHET.

A few words dropped by President Joseph F. Smith shortly before his departure for St. Louis have started a buzz of expectancy in the higher circles of the Mormon church. The words, it is believed, foreshadow an undertaking that will add immensely to the architectural beauty of Salt Lake City and place fresh laurels upon the brows of Mormon architects.

The exact words of the church president have not been preserved, but their substance was that the Latter-day Saints, in their devotion to the memory of Brigham Young, had failed in

the deference due to their leader and prophet, the original Joseph Smith. While the name of Young is glorified with two colleges, a memorial hall at the Latter-day Saint university, and a bronze statue of heroic size at the corner of Temple square, there is not a single monument to recall the life, virtues or name of the father of Mormonism.

To do tardy justice to the memory of the prophet and revelator, President Smith suggests that the corner occupied by the old *Deseret News* building be set apart as a site for a monument worthy of his memory, which should bear his name.

MINISTERS IN THEIR FIELDS OF WORK.

It is not expected that the elders sent out into the "harvest fields of the Lord," will attempt to perform impossibilities, or do what is manifestly out of their power to accomplish. While this is true, as above stated, it is expected that when the elders, or other officers permit their names to go before the quorum of appointing officers, and receive appointments, which appointments are ratified by indorsement in open conference, all those thus appointed will use all diligence to get into their respective fields and to give their whole time and exclusive attention to labor in those fields, subject to such changes only as may be made by the missionaries in charge, or such as may result from the interference of sickness or death, the unavoidable accidents to which all men are liable.

That there may be now and then an interference in a field by a call from some other "Come over and help us," will be conceded; but in every such case, as a rule, such call should be made either through the one in charge, or be submitted to his consideration and judgment. Order is said to be "heaven's first law," and we can not reasonably expect others to "be in order" if we are ourselves not in order. This is as true of the powers of heaven as it can possibly be of the "powers that be in the church" which are "ordained of God." (Romans 13: 1.)

It is decidedly unseemly for any one, high or low in an organized body, to assume to himself the right to disregard or throw off the restraints resulting from association with and fellowship in that body, to become a law unto himself.

The elder who has an ambition to be of use to the general cause and to obtain a good repute among his coworkers, can secure this end more quickly and surely by a close and persistent minding of his own business in his own calling and within his own appointed sphere of action, than he possibly can in any other way. Besides this the elder who leaves his own field for that of another, except upon the most urgent and justifiable reasons, will subject himself to severe criticism from his associates, and may lose the ground he seeks to gain by the prestige of appointment. Then stick to your fields, brethren. Let others do as they may; their remissness of duty can not serve you as an excuse justifiable either here or hereafter. "Bro. Joseph did it," will shield no one from the rod in the Master's hand. To his Mas-

ter he must stand or fall; and so must you, both answering to the same Redeemer, the "Lord of life and glory."

Do not leave your appointed field, for any cause, nor for any period of time, without at once notifying the one having charge and give the reason for going, and, if not leaving the field because of a sudden call, or the occurrence of unforeseen contingency, secure the attention of the one in charge and go with his knowledge and consent. If going into another's field notify him of your intention and the fact of occupying within his field. This will insure the observance of the admonition, "Let all things be done decently and in order."

We should all remember that while we are all laboring for Christ, we are not collaborators with him, unless our labor is performed in honesty of intention and in fact. Just as those who worship should do so "in spirit and in truth," so should those who labor in the field, the "harvest-field of the Lord," do so in honest good faith with the Lord and the church.

We have seriously considered the question what the Savior meant when he said:

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.—Matthew 10: 37.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.—Luke 14: 26.

"Or in other words, is afraid to lay down their life for my sake, can not be my disciple."—Holy Scriptures, Luke 14: 26.

What we understand by it, is in substance this; that whoever enters into relation with Jesus Christ by the adoption provided in the gospel economy accepts the call to the priesthood and enters into the work of the ministry, and thereafter places father, mother, brothers, sisters, wife, children, houses or lands before his duty to Christ is not worthy to be his disciple.

This may appear hard, but we are not responsible for it. We do not like the word "hate" occurring in the text from Luke, but it is in both versions, and must have a meaning in agreement with other sayings of the same Master, such as "love your enemies;" "But he that hateth his brother is in darkness;" "Whosoever hateth his brother is a murderer;" "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "If a man say I love God, and hateth his brother, he is a liar."

Therefore, we believe that the true intent of the text is that the word "hate" should be understood in the comparative sense; that is, that love and duty to God should be first, love for other things secondary. The man who can not do this, is not in the truest sense a disciple.

Another thing it is essential to notice. The active ministerial force is made up of men who are "poor in

this world's goods." This is the rule with hardly an exception. The Lord sends this ministry out to preach the gospel, and to prove the world. It is a standard test established by the Lord; "By this shall ye know my disciples; they will feed you and clothe you and give you money." This test is intended to apply to both classes of disciples (learners), those who bear the glad tidings to the world, and those both in and out of the church who give (consecrate) of their good things that the minister may rejoice in his ministry. The test applied (nothing like applied Christianity) in this way. The man who gives does so out of a good heart with upright intention to help the good gospel work. He gives to the missionary with trustful confidence that his donation to the cause has been worthily bestowed and will not be misunderstood, nor be misapplied. From his understanding of the preaching he has heard he has a right to expect that the preacher is not a spendthrift, and careless in what he does with what is cheerfully bestowed. The giver will also expect that the missionary will pay proper heed to the rules of the church in regard to reporting to the Bishop what assistance he receives as he travels in his field. If the missionary receives more than his needs as a minister in the field requires, the rule provides that what is over should be sent to his family, if he has one, or to the Bishop for the general fund, if he has no family; so that he too may be a consistent helper in the Lord's work.

The test as applied to the disciples in the church measures very accurately the willingness, readiness, and power to do, of all. Those out of the church who now and again help the missionary, do not expect ever to make inquiry as to how, or where what they have given has been paid away by him who received it, they leave that matter with the servant and the Master to settle. If, however, it comes to their knowledge that the one they have helped has proved himself to have been unworthy, it closes their breasts of charity to others of the recreant minister's associate laborers and tends to throw suspicion upon all. On the contrary those in the church, who give of their substance that the gospel work may be carried on, do expect that the manner in which their means bestowed for the work of the ministry is used, may be inquired into, and that there shall be no unnecessary waste of temporal things gathered for the work. Their consecrations, of whatever sort they may be, are intended to be used for the care and support of the families of their brethren in the missionary field, and who are not permitted by their calling and obligation to remain at home to prosecute their personal affairs. Missionaries who forget, or purposely ignore the principle involved in their appointment—that of labor in the field to which they have been appointed—and who linger at their homes, either in idleness, or on personal business outside of their appointments,

and without previous understanding with those in charge and the Bishop, subject themselves to reproof and possible censure, for a serious neglect of duty. If he who works for another in the affairs of this world, is justly expected to meet his obligation to labor in accord with agreement; why should not he who works with God as a colaborer with Christ, be expected by his associates and his colaborers to keep the terms of his agreement.

Sooner or later the lines will necessarily be more strictly drawn, and the principle "the idler in Zion shall not eat of the bread of the industrious," will be applied.

"He that hath an ear, let him hear what the spirit saith unto the churches."—Revelation 2: 29; 3: 22.

MASSACRE OF RUSSIAN JEWS.

The papers of the day are teeming with news from the Russian town of Kischineff of a massacre of Jews accompanied by atrocities of inhuman treatment bordering on the unbelievable. Murder and rapine in their most horrid forms ran riot; neither age, sex nor condition availing to receive mercy.

Below are some statements concerning it:

NEW YORK, May 17.—More details of the atrocities perpetrated in the massacre of the Jews at Kischineff have been received in letters to relatives in this city. One of these came from Shaie David Chaimowitch, and was addressed to his cousin, Joseph Samuel. It says that after the rioting ceased the bodies of eight Jews were found hanging in a slaughter-house. The letter is dated April 18, old style (May 1 new style) and is as follows:

"In my last letter I have already related to you the terrible outrages committed against our brethren in Kischineff. It originated by a group of small boys throwing stones into Jewish houses. These boys were encouraged by the police. Later a band of ruffians dressed in red shirts arrived on the scene. They looked as if they were organized by the police, being followed by them without molestation. They commenced by assaulting little girls in the streets and torturing them to death. The hands and feet of one carpenter were sawed off. Of other Jews the lips were cut off, the tongues were torn out—as I have written to you in my last letter.

"The lieutenant colonel of the garrison in Kischineff, a Christian, but a very humane man, went to the governor for instructions. The latter told him not to interfere. He protested and went to telegraph to St. Petersburg, but his message was not accepted by the telegraph authorities. He then went to Bender, a neighboring town, and telegraphed to St. Petersburg. After twenty-four hours a reply came to the governor to suppress the riots and use force if need be. It took but a few minutes to restore order.

"M. Poushkin, governor general, is here now and is conducting the investigation of the affair. While I am closing this I find that the butchers who went to the slaughter-house for the first time since the massacre have returned with eight Jewish corpses they found hanging there."

Another letter received from L. Greenberg from his brother in Kischineff brings the following tale of woe:

"The massacre here is much the same as there used to be in Spain. Old Jews are taken daily and the beards flayed from their faces. Many of my friends have been found nailed, hands, feet, and ears, to walls or trees. Two little children of one of

my neighbors were torn limb from limb and the fragments thrown to the dogs. Before my eyes this morning a little girl was seized and her eyes gouged from their sockets. Many boys and young men were mutilated in the most horrible manner. The rioters take fiendish delight in cutting the breasts from nursing mothers and in throwing their victims from the roofs of houses into the streets. The soldiers are few and the affair becomes daily more horrible. May the great God help us!"

Leading minds among the Jews outside of Russia, are of the opinion that the only permanent relief from the intolerable persecution to which the Jews are being subjected, is to be found in the Zionistic movement and the establishment of the Jews in a state by themselves. Palestine is mentioned as possibly the most available place in view at present, with Cyprus as a secondary choice.

From an editorial in the *Record-Herald* for May 18, from which paper we also clip the items above we insert a reference to this movement:

Critics of this ambitious design point to the great practical difficulties in its way, which include both the difficulty of securing the desired state from any existing power and the difficulty of getting the Jews themselves to settle upon some single and satisfactory plan. The territory most commonly suggested for colonization is Palestine, and as a matter of fact numerous small Jewish colonies have been established there which seem to be doing fairly well. Certainly there must be some inducement to keep them there, for the growth of the Jewish population during the last twenty-five years has been remarkable. There were, it is calculated, about fourteen thousand Jews in the country at the beginning of the period, whereas now there are some sixty thousand. Probably half or nearly half of that number are living in Jerusalem, but many of the immigrants have taken to tilling the soil, and it is claimed that the results of their labors give promise of permanent success.

The world is in such a turmoil that there seems hardly a chance for a settlement of the Jewish question, as a race problem, in so satisfactory a way as this Zionistic idea would be. But the prophecies regarding the Jew may be fulfilled by the enforcement resulting from the cruel and persistent persecution of the nation so sorely tried in the crucible.

The friends of the Jew may hope that the issue so long pending may have been at last decided and God will bring about their emancipation, though it may be by "man's inhumanity to man."

EXTRACTS FROM LETTERS.

W. E. La Rue recently sent a contribution to Bishop Kelley to apply on the Graceland debt, and wrote: "I have long felt it my duty to contribute something to assist this most worthy institution. Surely this church can and ought to heartily sustain one college, even though it requires some sacrifice to do it."

A. L. Piper wrote from Milford, Michigan, May 11: "If any of the elders are passing by tell them to call and rest. The latch-string is always on the outside. Mother White is eighty-six and is extremely well preserved. She joined the church in an early day under Elder Serin's preaching."

Original Articles.

THE SALVATION OF THE LORD.

SERMON BY ELDER HEMAN C. SMITH, DELIVERED AT
INDEPENDENCE, MISSOURI, APRIL 12, 1903.

Reported by Elder Russell Archibald.

Permit me to invite your attention this afternoon to the reading of a few verses found in Lamentations:

It is of the Lord's mercy that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast him off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not.

Thus reads the third chapter of Lamentations, beginning with the twenty-second verse and reading to the conclusion of the thirty-sixth.

I desire to invite special attention this afternoon to the twenty-sixth verse of this chapter: "It is good that a man should both hope and quietly wait for the salvation of the Lord."

There are several propositions in this statement, a part of which I desire to examine as briefly as I can, to make it plain. The first statement you will at once accept, I have no doubt. It needs no argument to convince one that it is good to hope. It is good for us to hope, even though we never obtain the objects of our hope; that is, if the thing hoped for is good, if it be pure, if it be holy, if it be elevating; whether we ever gain that hope or not the effort that we make in endeavoring to gain it will bring its reward and we shall obtain something for the effort, whether we reach the ultimatum of our hope or not. This is so apparent to every one who has ever thought along these lines that it is not necessary for me to introduce any argument or evidence to convince you that the first proposition made in this text is true. It is good to hope. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

Now I want to say a few words in regard to this statement that we must *quietly* wait. I want to invite your attention, in connection with this thought, to the fact that the most potent forces in the universe are silent. It is not those things that cause the most friction and make the most noise that are the most powerful. We are sometimes much impressed with them, when the agencies that are around us are at work; when there is the disturbance of elements which cause the earthquake, which shake the very

foundations upon which we stand; when the powerful cyclone passes through the land and lays destruction in its track, we think it a powerful demonstration. But there is not so much power, there is not so much potency in them as there are in the quiet influences that pervade this world of ours. The force of gravitation that holds not only our world and all things within it, but all worlds, seen and unseen, in equilibrium, does its work silently and quietly. The mighty, potent forces of light and heat that cause the generation of the seed, the budding, the flowering and the fruitage, are silent in their operations, but their results are tremendous. These silent forces of nature are the most potent in the universe; and those forces in the character of the human being that do their work unobtrusively and quietly, are the greatest and most powerful influences for good that we know anything about.

We sometimes think the man who makes a great show of himself, the man who is prominent in everything, the man whose voice is always heard, no matter what the occasion may be, and the public is attracted to him, is the most powerful man, the wisest man, the best man, the ablest man. A greater mistake could not be made than this. It is not the noise we make that makes us of influence and usefulness in this world, but it is the spirit of a quiet influence that pervades the mind, that sheds its influence upon the minds that are around it, that has the greatest power in this world. It is not he who in the heat of passion makes his physical powers to be felt, or makes his presence felt, that has the most powerful influence among men, but those who move quietly along in their avocations and duties, wielding an influence all the time for good.

We have been wrongly educated in regard to this question. We have been taught to believe that men were greatest who made the greatest demonstrations in this world. We were taught when we were but children in school that some characters who lived in the world in generations gone by were great, and we have associated the word *great* with their names. We talk of Alexander the Great, and of others to whom we attach this word, but they were not great; no, far from it. The world lay in subjection at the feet of Alexander, and in a measure at the feet of others; empires trembled at his approach; men's hearts failed them when he spoke and they did his bidding; but he was not great. Far from it. His greatness consisted in that which is of no practical use to men; he spread death and carnage and destruction around him, but there was no influence, or but little practical influence for good, and there was one man in the world that Alexander never brought under subjection. Others did his bidding, but this one man conquered him, and that was Alexander. He died a poor, drunken, besotted wretch, because he could not govern himself. The very place where a man ought

to begin, Alexander failed, and there hundreds and thousands of others have fallen because they could not control themselves and bring themselves under subjection. Because they were slaves to their appetites, or slaves to their passions, they went down, we might say, if not disgraced in the eyes of the world they ought to have been, and are in the minds of those who think deeply and truly.

The passions that govern the human breast, those that have the greatest influence do their work with but little demonstration. Anger causes us to make more demonstration than love, but it is not so powerful, so potent. It is the influence of love shed from the human heart that makes man better himself, lifts his very soul up, and makes him a power for good among men.

There have been thousands, no doubt, who have gone down in silence to the dust, forgotten, whose names have never been known to history, whose names no earthly lips repeat to-day, whose names will never be known again in this life (notwithstanding they will be written upon the records of eternity at the last day), who are grander, better, greater than Alexander, greater than the men who have posed before this world as strong men,—men and women who have moved quietly along in their sphere, perhaps their names not known outside of the immediate community in which they lived, not known possibly outside of their family circle, have done their work in the home, at the fireside, and have shed an influence there that has been felt in the hearts of those of their fellows in touch with them. And this influence has gone on and on, transmitted from generation to generation, like the waves that are disturbed by some foreign substance, going outward and outward until their effect will not be known until they lash the further shores of eternity. These individuals have not been known, they may never be known to the world till the final reckoning day; but when some men whom we call great shall be weighed in the balance and found wanting, we will be awakened to the fact that great men have lived, that great women have lived, whom we have never known and never heard of, whose influence has been exercised where it could do the most good.

I speak of these things in connection with this statement, that "it is good that a man should both hope and quietly wait for the salvation of the Lord," to show you that it is not necessary to make a demonstration. It may be, at times, necessary to assert ourselves, but we are not to judge of the character of men and of their usefulness by the noise they make, by their bringing themselves into prominence, by their attracting the attention of the world. There is a better side to man, there is something that we can never weigh—as I said here upon a former occasion,—man can not weigh this character of his fellow man. It is impossible for us to judge. It will take a better

mind, a purer mind, a stronger mind than ours to weigh the men that we see passing before us day by day—those who will be known there, but will never be known till that time. No man can judge that, and I am glad that there a time coming when men will be judged according to their works. Not according to what we see upon the surface, not according to what we see this man or that man doing to-day or to-morrow, but judged as a whole; all of the silent forces of his nature, as well as the things that come into prominence, taken into the account, and the man will be weighed for just what he is.

"It is good," says this writer, "that a man should both hope and quietly wait for the salvation of the Lord." I have noticed, too, that the man who controls himself the best, that keeps silent—sometimes anyway—and acts in self-possession, is more liable to act wisely than he who is always placing himself prominently before the public. We are safer to act deliberately than we are to act rashly. But the text says that we are to "hope and quietly wait for the salvation of the Lord." Are we not now in possession of that salvation? Have we not already obtained it? If so, why is it good now to hope and quietly wait? In one sense I believe we have received it; in another sense I do not believe that we have received the salvation of the Lord. I look upon the salvation of the Lord as being a very broad thing to think of; it is grand, it is far-reaching in its consequences and in its possibilities.

We have been saved from some things, and inasmuch as the Lord has saved us we have received the salvation of the Lord. If there are dangers yet confronting us (and there are); if there are still before us pit-falls in which we are liable to step; if there are yet things around us that are liable to estrange us from our faith and lead us from the path of right and righteousness, we have not been saved from them. When a danger threatens me and I pass safely by that danger, whether it be a danger to the physical man or the spiritual, or the mental; if I have a trial and I overcome, I am saved—saved from that mistake. I have overcome, but until the last battle shall be fought, until the final victory shall be won, I have not been fully saved. And I am admonished here in this text that it is good that I "both hope and quietly wait for the salvation of the Lord." I should then be upon the alert; I should be carefully examining things as they appear before me, upon this side or that, be upon my guard and soliciting the aid of the influences that God has promised to exercise. I should be careful lest I am not always saved as I have been in the past.

I do not know what it is to be saved from the consequences of what some of my brethren term the mistakes of the sectarian world; I do not know anything about it, I never was in danger of them. I am, what little there is of me a product of this latter-day

work, and it seems to me sometimes that it would have the same effect upon me were I plucked from it, as it would if the plant there were plucked from the soil in which it grows. I know nothing else, I am nothing else, and would not know where to go; and yet I realize that there are dangers within, as well as dangers without. And though I have not been subject to the risk in the whirlpool of sectarianism, I am in danger of being beset by sins and by temptations within that will cause my overthrow. I have been saved from some things, but not from all. It is our duty to hope and quietly wait until the last battle shall be fought and we shall be fully saved.

I am thankful for the conviction that has come to my mind through the experiences of the past, through the years that I have been engaged in striving to serve God. That experience has taught me that the soul attuned to God, the spirit that is lifted up into the purer and better atmosphere, can commune with the higher powers; it can be blessed and can feel the influences of a force and power not its own; it can receive that which no mortal man can bestow. I am thankful for the developments of science to-day (though some of us did not need them) which confirm our experiences and prove these things to be true. I have been told, and I presume it is true, that if two musical instruments are exactly in accord, so that there is not a particle of difference in their tone, if they are in perfect harmony, when the notes are struck upon one the other feels the vibrations; and this fact is being demonstrated in late discoveries.

I am thankful for the success of wireless telegraphy, for it has demonstrated the fact that man, by his own ingenuity, by the exercise of his own brain, can form two instruments in such exact harmony and accord that the vibrations of one may be felt by the other upon the other side of the globe, and communications may pass from one to the other because of their perfect harmony. If the mind of man can construct, by its ingenuity, a machine that can do that, how much greater the possibilities of minds attuned to each other, in harmony with each other. If the machine can do it certainly the mind can. I am more than ever convinced of the truth of that principle, which has been demonstrated in your lives no doubt, as well as mine, when we have felt by the silent touch of unseen power the thoughts that were passing through the mind of a loved one. We have felt their sorrows and their joys when we have been far away and no means of communication but the silent influences that pervaded the heart and enlivened the soul could be heard or felt. And if this be true, is it not true that the higher a man rises and the better he is, the grander and purer his thoughts, the more he is in touch with God. And if the influences from the divine mind control his mind, they bring to him that which no earthly power can bestow, raise him higher

than the influences of this world can raise him, higher than his thoughts can teach him to soar, and he can commune with God.

We listen to the forces of nature around us and they speak in tones louder than thunder, that the hope we have is well founded. We have, in our simplicity, been praying, Christians have been praying and the world has been worshiping for centuries that are gone, and have felt that somewhere in the universe there was a Being who heard them. If they were asked to explain how God could hear the voices that are offering petitions to him, how he could take cognizance of the heart and the impulses of the soul, they could not explain; they were unable to demonstrate, in reason, how this could be, but they felt it was so. Now further developments which come to our understanding tell us that it is true in nature, as well as true in fact, in revelation, that minds in accord with each other commune; and the higher a man rises into the atmosphere where God moves the more perfect the communion. And yet I would not have you think (I can not believe myself) that revelation as it has come to the world, to-day or in past ages, fully represents God in his greatness, in his goodness, in his love. Oh no, we have not risen to the heights, we have not comprehended the depths of his love; we have not been able to see God as he is and understand him as he is willing to be revealed. We have caught the whisperings of his Spirit, we have heard the voice of God, either audibly or silently, in our souls; it has brought to us what we were prepared to receive, it has brought to us just what our development demanded.

But there is something higher than that. No doubt much of the knowledge of God and the revelations that have come to us, the inspiration that has wrought upon the world and lifted it to the heights where it now stands, represents man. A revelation represents the condition of man; it represents just what man has been attuned to receive, that much and no more. The prophet that speaks in the name of the Lord reveals his standing before God; he does not reveal God. He reveals just how near he is to God; and the character of his revelation, if we were able to measure it, would measure the standing of the man. It does not measure the heights of exaltation of the divine one, though it may be true. And what is true of one is true of all others. That which we feel, that which we know, that which we realize, measures our capacity, measures our standing; it measures the heights unto which we have climbed in the grace and favor of God.

We are not yet fully saved then, and let me say further in regard to this communion with God, the man (as I remarked here upon a former occasion, I believe a few weeks ago), that thinks he never makes a mistake in a spiritual sense, that he never misunderstands spiritual phenomena, that he knows clearly

everything that comes to him, has not had much experience with spiritual things. Our education is too limited to weigh all these spiritual influences and we make mistakes sometimes,—not that the spirit of truth makes mistakes, but our impression of the thing that comes to us is not perfect and we are liable to believe that we have received testimony of things sometimes that is not true.

We find that in this effort to serve God and rise to higher ground than this, we must do as I would do physically, if I fall; get up, try again. If my way seems slippery and my feet will not remain where I desire to place them, and because of these conditions they sometimes bring me down, my only salvation is to get up and go on again and again, hoping that by and by I shall ascend the heights and realize the goal of my ambition. What is true then in regard to the physical way is true also in a spiritual way. If sometimes we think our way dark and we know not what to do and we are sinking, we must go to work with our might; and if we find ourselves disappointed and we fall, we can make nothing by lying there. Our only salvation is to go on. And if the atmosphere is not clear where we are, that caused us to slip and fall, climb upward until the clouds shall disappear beneath our feet, and the sunshine shall come in upon our souls, and we may know as we are known and see as we are seen. For that blessed promise is held out to us in the word of God, and I believe in my soul that we can realize it if we will. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

To be fully saved is to be in a condition where we have passed every obstacle that stands in the way of our progress, overcome every influence that would injure us, and curbed every passion that would bring us low, cultivated those graces that will inspire the mind and raise the soul, until we are able to stand in the presence of God, and realize more than we have ever thought; for we have not been able to penetrate, I am satisfied, the privileges that are ours.

"The salvation of the Lord." We look forward sometimes to that day when we shall stand in the streets of the holy city, when we shall walk upon streets paved with gold, when we shall see God and Christ upon the throne, when angels and arch-angels, cherubim and seraphim shall chant his praises, but we must not lose sight of the fact that we must be saved every day from things that threaten our peace and purity; from things that would destroy our souls, darken our intellect, and besmirch our characters. Salvation is something we must enjoy all the time, and when threatened here we must so live that we may be saved from that threatened danger, so that when threatened upon the other side we may also live that we may be saved from danger there; and so long as there are conditions around us that would destroy us, we must live

in possession of that power which will save us. Do all that we may and trust for the power that will help us when and where we can not help ourselves.

We hear sometimes of people being defeated. They say a man was right but he lost; he was upon the right side of the question but the wrong prevailed. No, there is no such thing as that. There may be apparent defeat where right is in the balance with wrong; it may look to us as though all hope was gone; it may look to us as though the forces arrayed upon the side of right were going down in the conflict; but right and victory are too closely associated to ever be separated,—they can not be separated. There may be clouds that pass before those who view them, between the one and the other, that obscure the vision; but as certainly as God lives, as certainly as truth is truth and right is right, victory and truth are one and will never part company; they must overcome, they must be successful, there is no possibility of it being otherwise.

We gain much sometimes through what seems to be defeat. The man who knows how to accept what the world calls defeat, the man who knows how to meet disappointment, the man who can meet it bravely and truly and keep possession of himself, act wisely and discreetly and with judgment in the hour when he seems to be crushed, is gaining strength, is gaining power and influence in the right. He is gaining standing and acceptance with God that will count in the final time when the last battle is to be fought and the decisive victory is to be gained. There is much more sometimes in this schooling, more that tends to a man's development in what seems to be defeat to him, than there is in victory. Victory is not always glorious; shallow at times it may be. It has come sometimes upon a man to make him forget himself, and the means by which he obtained his success; he loses sight of the principles by which he gained what he has; loses control and falls to rise no more. But the man who schools himself in adversity and makes the best of it, keeps himself in possession; it is liable to humble him and make him better than he otherwise could be. He can never fail.

The Apostle Paul says he is persuaded that all things work together for good to them that serve the Lord and who are the called according to his purpose. He did not say, however, that everything would be pleasant. We may come to the conclusion that when he said *all* things shall work together for good, he meant to say that every time we make an effort we shall succeed in doing what we wanted to do; but he did not say that. He did not say *everything* shall work to your good, or apparent good, but *all* things shall work together for good. The defeat of to-day coupled with the victory of to-morrow; the sorrow of yesterday with the joy of to-day; the trials of the past with the successes of the future, all together, each bringing to us its lesson, each bringing to us, in

effect, its development, will work together for good to them that love God. There is no experience of life that we can not gather something out of that will do us good, and make us better for that experience, if we but receive the lessons that come to us; but if we get discouraged, if we cease to hope, then we are lost indeed. "We are saved," says the Apostle, "by hope," and I believe it. It should not discourage us when other things lie in the way of duty, but we should hope; without hope we can never be saved, because we would give up the effort, cease the struggle, lay down the arms and cease to fight for victory. Hope will bear us upward and onward amidst the scowls and frowns of the world; amidst apparent defeat. Crushed to the earth we may rise again. It is said by the poet that "Truth crushed to earth will rise again," and he that is in possession of the truth, though crushed to the earth, will rise again, for so long as the truth is in him it will bring him up victorious in the end.

We have no reason to fear. All other things may pass away but truth will triumph, and by and by, if these characters of ours are patterned and formed by the influence of truth upon our souls, wherever we may find it, they will live and shine amid the wreck of worlds and the crush of matter; when everything else shall pass away we shall live, and live gloriously in victory, over everything that stands in the way of progress.

"It is good that a man should both hope and quietly wait for the salvation of the Lord."



QUOTATIONS REGARDING FLOWERS AND MUSIC.

"Soul, perceive thy perfect hour!
Let thy life burst into flower;
Heaven is opening to bestow
More than thou canst think or know:
Now to thy true height arise,
Enter now thou paradise.
In to-day to-morrow see,—
Now is immortality!"

How this reminds us of lost opportunities. So many times we can not see our chances to make us happier, and better, also help our associates.

"There's not a single happy hour,—
An hour that's ever worth the living,—
But holds the truth within its power,
That happiness is God's own giving;

"That He in whom all fullness dwells,
Who gives to each of his good pleasure,
Reserves a bliss that far excels
The compass of our finite measure.

"My pleasant draught but makes me bold
To taste a drop of Heaven's sweetness,
And find the tiniest flower doth hold
An atom of the Lord's completeness."

Do we realize the wonderful works of God? When you see the beautiful flowers, do they remind you of the Creator? And when at night you gaze on the

grandeur of the star-spangled heavens, do you utter a prayer of thankfulness that you are permitted to live in this wonderful world?

"Sound, sound the clarion, shrill the fife,
To all the sensual world proclaim,
One crowded hour of glorious life
Is worth an age without a name."

Do we contrast a true Christian's life with those who live in sin or those who are pretending to be Christians and yet are holding on to many things of the world? Some things we do now we may not call them sins; but he that soweth to the wind shall of the whirlwind reap destruction.

"It was only a seed that fell,
A downy and tiny seed;
And few that saw it could tell
What an evil and pestilent weed
Would spring from that little sphere,
With power to spread at the root
Till it choked out all blossoms of cheer,
And cut off all promise of fruit."

Do we ever neglect Sunday-school or prayer-meeting, because we seemingly can not make the effort to attend? We are more intensely interested in our position or something pertaining to the world. Are we willing to make sacrifices for the work in order that it may prosper?

"If only we give him his royal seat,
The earthly music will take its place,
And tremble around its feet,—
Sweeter than ever, because to our hearts
The Master is still more sweet."

"The lives which seem so poor and low,
The hearts which are so cramped, so dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo
They blossom to the beautiful!"

Have you ever noticed the change in a person who has led a sinful life, and then becomes truly converted, that is, accepts the gospel in its fullness and strives to make every advancement? How different the expression, how much nicer appearance they make, and they are so good, that we can not help but love them.

"Glory to God, on earth good will and peace:
The song endures, the singers pass away,
To sing it haply in a fairer day
Where never discords come, nor concords cease.

"We sing it, too, with hearts that keep the key
Though voices falter,—listening evermore
For far, sweet echoes from that golden shore
Where we, too, hope one day in peace to be.

"Something there is in death not all unkind,
He hath a gentler aspect looking back;
For flowers may bloom in the dread thunder's track,
And even the cloud that struck with light was lined."

Do we realize that all clouds are silver-lined? So many times they may appear so dark that we can not catch a glimpse of the silver lining, but it is there nevertheless. If we would only look up instead of

down, we could pierce the darkness, and realize that the hand of the Father is over us.

"O fields that know no sorrow!
O state that knows no strife!
O princely bowers! O land of flowers!
O realm and home of life!"

ALICE C. SCHWARTZ.

April 17, 1903.



AUTHORITATIVE INTREPRETATION.

I would ask the attention of Protestants and Catholics to a consideration of some good solid reasons which have influenced many honest, thoughtful, intelligent and sensible people to become members of the Reorganized Church of Jesus Christ of Latter Day Saints, in spite of the sacrifice which it involved. Catholics claim a succession of authority from Jesus Christ to Leo XIII, and the right to interpret scripture for all mankind.

Protestants protest against that and claim the right of private interpretation of the Bible. This brings the present condition in the so-called Christian world—babel.

Protestants assume that the Bible is the only foundation on which the Christian religion must rest for its teachings—not only that it is the word of God, from Genesis to Revelation, but that nothing else is the word of God. Catholics agree with Protestants in the point that the Bible is the only inspired book amongst men, though Catholics recognize a few more books in their Bible than do the Protestants.

I know of no reason why some of the books included in the Apocrypha should not be recognized the same as, or better than, the gospel of Mark, or the Book of Kings, Chronicles, and other books which might be compared.

Thus far there is a degree of unity amongst Protestants, Catholics, and Latter Day Saints. However, there are and have been recently men on earth who have written scripture with as much authority as any of the holy prophets possessed since the world began.

On June 25, 1833, the Presidency wrote, "Respecting the Apocrypha, the Lord said to us that there are many things in it which were true, and there were many things in it that were not true; and to those who desire it, it should be given by the Spirit to know true from the false. We have received some revelations, within a short time back, which you will obtain in due time."—Church History, Volume 1, pages 298, 299.

This is evidence that the Lord is ready and willing to help us to a correct interpretation of his word, if we place ourselves in the proper position to receive it.

Behold Christendom divided! Why? Because Protestantism on the one hand believes that the Bible is the only foundation, and assumes individual inter-

pretation, and the Roman Catholic Church on the other hand assumes to interpret the Bible without direct inspiration or present revelation from heaven.

Belief in the Bible alone is an unreasonable position. Adam taught the gospel of repentance to his children. Abel made an acceptable offering to God. Adam had no Bible wherewith to reason. He was taught by angel ministrations and direct revelation. Enoch and his people were righteous before God. They had no Bible to guide them. Noah did not have the Pentateuch. Peter did not have the New Testament on the day of Pentecost.

These citations prove that the work of God, the plan of redemption, the gospel of Jesus Christ, does not depend on any book or books for its propagation or continuance. If all the Bibles and inspired writings in the world were destroyed this minute, the gospel would still be preached with authority and men could have their sins remitted through the priesthood which has been restored to men by the angel of Revelation 14: 6.

While the apostles and elders of the primitive church used the Old Testament to confirm their preaching, in much the same way that Latter Day Saints use the whole Bible to-day, the burden of their preaching was their own personal testimony of the truth of the great revelation which had been committed to their care. So, likewise Latter Day Saints do now. "That which we have seen and heard declare we unto you."—1 John 1: 3.

And it was on their personal testimony, supported by the power of the Holy Ghost which bore evidence that they spoke the simple truth, that their converts accepted Christ as their Savior. It was not necessary for them to read the Bible; the Spirit of God gave them light, though some searched the Scriptures to see if these things be true.

The four gospels were written to put in permanent form the principal events of our Lord's life and death, to give an authentic record of it for posterity. But these gospels were necessarily incomplete accounts of the great matter of which they treated.

Luke tells us, The Lord appeared to them for "forty days, and speaking of the things pertaining to the kingdom of God." The records are very incomplete concerning the miracles and instructions which our Savior gave during that time. It is evident, then, that the first apostles did not depend on the New Testament as the ground of their instructions. Though the Old Testament was used, and the gospels were appealed to with increasing frequency as time rolled on.

But it is a fact that the primitive saints carried on the work of Christ during the first century, at least, with comparatively little reference to the Bible, either old or new. This makes it clear that the Bible was not the only foundation of the early church. Therefore it can not be to-day. That the text of the Bible

is *not* clear and conclusive on many points of doctrine on which it does treat, is sufficiently proven by the very discordances of those who attempt to deduce doctrine from it without any other than human aid; that it is not complete is equally manifest. As has been said, there are great gaps in its account, notably its almost entire silence on the instructions given by our Lord during the time of his risen life on earth. He taught things that were not recorded in the Bible, which he has revealed in the Book of Mormon, and Book of Doctrine and Covenants, as published by the Reorganized Church of Jesus Christ of Latter Day Saints.

In candor, we must acknowledge that the Bible is but a fragmentary account of the Christian faith as practiced during the first century. Simply scraps of truth handed down to us. We can get the whole truth only by and through the same process which the early saints and writers of the Bible obtained it—the Holy Spirit. God has reestablished the means whereby the work he started amongst men may be perpetuated in its fullness. If the Father had told us that all of his design concerning the human race was contained in the Bible, or if Christ himself had written the book to be used as a text-book of his religion, we could accept it more readily as the only source of information. But “There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”—John 21: 25.

Christ did not design that his religion should depend on books for its propagation. If he had so intended he would have written one himself. He was able to do so. No, the Lord said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”—John 14: 16, 17.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

“Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”—John 16: 13.

We have the same Spirit of truth to comfort, instruct, and guide us to-day that the primitive church had. Will you place yourselves in a position to partake of that Spirit?

So it is a weakness to attempt to defend the Bible as the only foundation of the Christian religion. Recently, while in attendance at the Bible class of one of our popular religious institutions, Galatians

1: 11, 12 was under discussion, Paul is speaking: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” I asked the question, “Where did Paul get his information and authority?” The teacher answered, “It was revealed from heaven.” I then asked, “Where do the ministers of the various churches get their authority and information?” The answer was, “From the Bible.” I remarked, “It seems God has changed his plan of operating.” The fact is, true Latter Day Saints believe in obtaining information and authority in the same manner that the prophets and apostles of old did. This plan protects us from change in the original teachings, also prevents the introduction of false doctrines or heresy, and God gives us evidence of our acceptance with him by comparing the gifts mentioned in 1 Corinthians 12 and the signs do follow us, mentioned in Mark 16: 15, 20. The Lord evidently intended that there should be an authoritative institution amongst men for the correct interpretation of scripture. This necessity is provided for in the revelations pertaining to the “School of the Prophets” received by the church since its restoration. This institution should have access to the same source, whence the ancient Scriptures originated, namely, God. The mouthpiece of the institution would then be able to interpret the word of God which we now have, according to the will of God. And he would also be able by the same power to write new scripture, that is inspired sacred writing, on old subjects, likewise on new subjects and points of doctrine which have not been previously made clear and distinct to the human mind. For this purpose it is necessary to have individual inspiration and direct present revelation from the throne of Grace in heaven. In times past when an individual received revelations or inspiration from heaven he became, to that degree, a prophet of God.

Now in order to have an authoritative source of information and instruction, there must, as in times past be a prophet of God, through whom his will may be repeated to the present generation. Since God is unchangeable all new revelations from him to men would be in harmony with those he has given in times past. Therefore anything not in harmony with that which is known to have been given by him would not be accepted as divine, by thoughtful, honest people.

The Pope or Bishop of Rome does not claim divine inspiration in the settlement of disputed doctrinal or dogmatic teachings, and when the college of cardinals is called together in council, to discuss a new proposition, they rely on erudition, history, tradition, the accepted canon of scripture, and the decrees of former councils, solely for their guide to an understanding.

In times past the people of God would ask the

prophet to inquire of the Lord, to give them information, and it is recorded in many instances, that, "the Lord heard and answered," "the Holy Ghost spake and said," "the angel answered and said," "the voice of the Lord spake," "the word of the Lord came unto me," "the angel of the Lord declared," "I beheld a vision," and "holy men of old spake as they were moved by the Holy Ghost."

The Roman Church, by claiming that there is no more direct revelation or inspiration, and by saying that the canon of scripture is full, separates herself from the only means whereby the will of God may be learned concerning the correct interpretation of scripture or whereby new light may be had concerning the conduct of the children of men toward each other and their Creator.

As God inspired men to write scripture, so he can inspire men to interpret the same, by the power of the Holy Ghost, and tell every nation in their vernacular tongue what he wants them to do.

These facts may be verified with an experimental knowledge, by any honest-hearted individual who will diligently seek and obediently yield to the precepts of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOHN C. GRAINGER.

2124 East Street, KANSAS CITY, Mo., March 30, 1903.



AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 26.

BY EDMUND C. BRIGGS.

Bro. Adams takes great exceptions to the second number of the HERALD, because it sets forth the faith of the Reorganization as an established fact that no one can be the successor of the Martyr except one of his sons. He believes that the church in conference assembled can select any high priest, ordain him president, and sustain him by their faith; may be chosen, and God would endow him with all the gifts pertaining to the office in agreement with the law, which says: "Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—Doctrine and Covenants 104: 11. He does not see the word "appoint" refers to a previous call or revelation from God appointing the presidency is necessary before his selection by the body. But when I pointed this out to him, his argument is, if a conference should select any man to that office, God is bound to indorse him, and appoint him to the office. I had but little talk with him this evening. I see his cherished theory is in his way. His ambition to lead a people is not favored by us, and he feels a little discomfited. I am fearful the power of darkness will so distract his mind that he will never enlist in the Reorganization;

but I love the man, and he has an interesting family, though I guess they are after things of this life more than the things of the kingdom.

Monday, March 5, 1860. Early this morning visited and took breakfast with Bro. Phineas Cadwell and his excellent wife. He is all interested with us in faith, and has been telling me how he first heard my my eldest brother, Silas H. Briggs years ago preach the gospel in Wisconsin, and it had always remained with him until this day. But no opportunity had offered him the chance to obey, until he met Elder Adams in this place: but in the apostasy he did not know where to look for the church organization. And while he thinks much of Bro. Adams, yet he can see he is in error with reference to the true successor to the presidency of the church. When I was here a short time since I invited Sr. Cadwell to write an article for our HERALD and she halted me this morning with the remark, "If you think it worthy of a place in your HERALD, you may send it to the editor."

It is such an excellent article, and glowing with eloquence in the expression of God's love for the race and affection, that should ever dwell in the hearts of the Saints, I preserved it as one of the helps to guide my acts in all my ministerial life, to save my fellow men; and is word-painting such as I believe will be a help to those who are permitted to read them. They reveal the fact that one of God's children not yet in the church is certainly inspired with the central thought of our holy religion, and should be an incentive to prompt us to be faithful workers in the vineyard of the Lord, to gather all such precious souls into the sheepfold with Christ. It is as follows:

CHARITY.

Brother Sheen: A highly esteemed friend and Christian brother, one who is also a zealous, self-denying laborer in the work of endeavoring to bring light out of darkness, and separate truth from error, called on us a few days since, and invited me to send a few lines for your paper. In compliance with his wishes, I submit a few disconnected thoughts on charity.

Those who are truly worthy of the name of Latter Day Saints, will readily admit this to be not only one of the choicest, but one of the rarest and most difficult to practice of all the Christian virtues. The religion which we profess to love, and which our Savior laid down his life to establish, is largely composed of that divine combination of love, benevolence and good will, which we call charity. Saint Paul must certainly have been inspired when he painted that beautiful picture in its praise. And truly, what other of the Christian graces, or of all the amiable traits which fallen man may possess, can fill its place in the purifying, elevating or ennobling influence it exerts on our life and character.

True charity is a jewel, the possession of which, though it may not elevate to fame or worldly honor, does enrich its possessor in those heavenly treasures which we are wisely counseled to lay up for ourselves in that celestial kingdom, where moth or rust are not permitted to corrupt, nor thieves to break through and steal. True charity is a bond of union to congenial spirits in this life, and a source of perpetual sunshine to every heart where it is encouraged to dwell, diffusing joy and scattering blessings as far as its influence can reach. But perhaps we can better illumine our ideas in relation to the sweet influence of charity by contrasting it with its opposite quality, which is

malice or hate, and who has not been made aware by observation, of the evil, demoniacal tendency of the exercise of this passion which poisons not only the peace and quiet of those who cherish it, but like a malarious atmosphere infuses itself more or less into the life-blood of every being within range of its circumference.

It is this baneful spirit of hate, this evil genius from the pit of vice, that destroys the peace and harmony of so many domestic family circles—that breathes its venom into the vitals of the slanderer, and by its insidious arts undermines the moral purity of many who were valued and beloved members of society. The human heart—the supposed habitation of all the passions and emotions of the soul, is often compared very appropriately to a garden where the evil weeds of envy, malice, discontent, avarice, and kindred vices are of spontaneous growth, and, unhappily, thrive, if not carefully rooted out and narrowly watched. But the choice plants of love, kindness, purity of thought and motion, universal good will, and kindred virtues of heavenly birth, must be planted in youth, carefully cultured and nursed with maternal vigilance, protected from fierce storms and sultry heat, and watered often with the tear of sympathy and affection, and even then how often does the labor seem almost in vain, so cold and barren is the soil we attempt to subdue. How very essential then, not only to our own enjoyment and usefulness in this life, but to the happiness of all with whom we are intimately or remotely associated, either in the business or domestic relations of life, that we devote a large space in the chamber of the heart to be occupied by this rare jewel. Let this beautiful fabric compose a large share of the garments with which we clothe our thoughts in our social intercourse with others, and then we may be sure we shall not have lived entirely in vain. Charity is the guiding-star of the philanthropist, the beacon-light that calls the wanderer from virtue's path back to the hearthstone of domestic bliss. And were kindly influence more universally diffused, its genial warmth more lavishly bestowed, there would be far less aching hearts and unhappy households. Our benevolent lunatic asylums would have less unfortunate inmates; our jails and prisons would be more thinly populated, and our home circles would reveal more happy hearts and joyous faces. As charity is the strongest link in the chain of human affections, so are its largest possessors most nearly allied to our divine leader, and best adapted to accomplish much in the great field where our Savior has commanded us to toil.

Let us then in our demeanor towards our brethren who are pleased to differ from us in regard to present duty, and future promise of the great work to which we have committed ourselves, exercise this excellent virtue; they may be as honest, as conscientious as we, but for some wise reason the rays of light we have received have not yet reached them; but lest I weary you beyond endurance, I will close by quoting that beautiful and significant passage by Saint Paul: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Yours for the spread of truth,

HARRIET F. CADWELL.

Bro. Cadwell is very anxious that his talented wife should join the church, but I feel it would be wisest for him not to urge his wishes in this matter, and again I advised him to refrain making urgent expression of his wish to her. Solomon expresses the thought, "There is a time to speak, and a time to keep silent." O that God may bless dear Bro. and Sr. Cadwell, is my earnest prayer.

This afternoon I came to Bro. William Vanausdall's of Gallands Grove; he has stood firm in the faith of the gospel during all the cloudy days of the apostasy. He is an old veteran of the cross of Christ; an hon-

orable man, loved by all of his neighbors for his integrity and veracity. He was well acquainted with the choice Seer, and bears witness of his many virtues as one of the noble men of the church; a man of God. Hyrum, his brother, he thinks was the most perfect man on earth. A model worthy of imitation by all Christians who follow Christ as an object lesson who ever reflected Christ's character in his life.

Tuesday, March 6, 1860. Visited Bro. J. A. McIntosh, who is now a zealous worker in the ministry, appreciated and respected as an example in the church; and his experience in the days of the choice Seer is a wonderful help to him and the Saints in Western Iowa.

I find Elder Leland here, and he has an appointment for this evening. He, too, was well acquainted with Joseph and the Saints in Illinois, and is a willing laborer in the church. He has a letter from Elder W. W. Blair received some time since, soliciting the branches of Western Iowa to send delegates to the General Conference. He gave us an excellent sermon on the first principles of the gospel this evening.

Wednesday, March 7, 1860. The Gallands Grove Branch met at ten o'clock this forenoon to perfect arrangements to appoint a delegate to the Amboy, Illinois, conference to be held 6th of April. Just previous to our assembling, Elders McIntosh and McCord asked me if I expected to attend the General Conference. I replied, No, sir, I have given it up. They wished me to be their delegate. The assembly was called to order by Elder Uriah Roundy, and by motion Elder William Vanausdall was chosen chairman, who requested me to open meeting by prayer. While bowed in supplication the spirit of prophecy filled the room and said, "It is my will that my servant shall attend the conference and declare my word to the assembly of my people." At the same time I saw my own name before me.

The president then stated the object of the meeting, and many others made remarks, all favoring the appointment of a delegate. I then moved that Elder Andrew Jackson be appointed delegate. This was seconded by Elder McIntosh, and Bro. Jackson was declared by unanimous vote our representative to the General Conference. The question of defraying the expenses was then introduced, and Elder Jackson said, "I will bear my own expenses. I have the money and I am willing to do it."

After the meeting closed Brn. McCord and McIntosh asked me again, "Are you going to attend the Amboy conference?" I replied that I was and had received evidence while opening the meeting that I should go. They both said, "I think you should go," and Bro. McCord gave me two and one half dollars and McIntosh a one-dollar gold piece to bear expenses.

Thursday and Friday evenings following, I held meetings in the schoolhouse, and had large audi-

ences. Quite a number of the people not of the church attended. Saints are in the best of spirits and hope.

Lelands Grove, Saturday, March 10, 1860. I came home with Bro. Leland fifteen miles from Gallands Grove. It is beautiful weather. I have never experienced a milder winter. There has been but little wind and few cold days. It almost seems providence to me, as I have been very actively engaged all winter. When not in public meetings, from house to house, visiting both members and nonmembers of the church, and my whole conversation has been upon the gospel of Christ, and prophesying of the coming of Joseph, and the ultimate triumph of the latter-day work. Yesterday I received evidence again by the Holy Spirit that I should attend the April conference, and I am now on my journey, hoping to reach the Amboy conference, though my raiment is badly worn, almost threadbare, with only three dollars and fifty cents to supply needed apparel and expenses. But in the language of the poet,

“Though troubles assail us, and dangers affright;
Though friends should all fail us, and foes all unite;
Yet one thing secures us, whatever betide;
The Scriptures assure us, the Lord will provide.”

That expresses the sentiment impressed upon my mind by the Holy Spirit, but I can not see how it is possible for me to go. It is too late now to take the long journey afoot. Surely the Lord must open up the way for me, and provide the means, or I can not attend the conference. I have labored all winter hard; and yet not one penny has been handed me to defray expenses, except three dollars and fifty cents just a few days since. But I am assured by the Spirit of God I must dismiss the whole matter from my mind, for the Lord will certainly open up the way before me so I can attend the General Conference at Amboy.

Union Grove, Sunday, March 11, 1860. Elder Leland accompanied me to this place. The Saints here and at Gallands Grove, have set apart this day for fasting and prayer to our heavenly Father, that his special blessing and direction may be given to the General Conference and that God will direct all things to his name's glory and that the reorganization of his church may be more thoroughly established. I also joined with the dear Saints in their fast in faith and we had a good spiritual meeting. All took part in the prayer and fellowship service. Their testimonies were very encouraging to me. All seemed so pure-minded in the faith of the gospel of Christ. Surely the Lord has laid the foundation of a great work in Western Iowa for the Reorganization to build on. At seven o'clock this evening I discoursed on the first principles and duties of the Saints. A goodly portion of the Spirit was with us to comfort every heart.

Elder Jones resigned and Bro. Thomas Sellers chosen in his place to preside over the branch by

unanimous voice of the Saints. Elders Jones, Leland, and Wallace Wood assisted me in ordaining Bro. Thomas Sellers an elder in the Church of Jesus Christ of Latter Day Saints, and Bro. Wilson Sellers, a priest, was elected a delegate to attend the General Conference. The blessed Spirit was our comforter to-day in all our services and the dear Saints are all revived in the latter-day work.

Council Bluffs, Monday, March 12, 1860. I came to my brother Edwin's. Wife and daughter, Lerona, are well, and I find eight letters from correspondents; most of them being good news of the latter-day work, and the revival of the Saints in the Reorganization. In one from Bro. Z. H. Gurley, in answer to one I wrote him on the words *new organization*, he says: “I do not think it makes much difference. It was an oversight of Bro. Sheen and can be easily corrected. . . . I do not think you better come to the General Conference; it will take you from your field of labor, and incur considerable expense and loss of time.” Bro. Samuel Powers of Beloit, Wisconsin, wrote a very affectionate and encouraging letter of the work with him. Also Bro. W. W. Blair writes a nice letter of the work where he has labored in Illinois. His wife, Sr. Elizabeth Blair, in her excellent and encouraging letter to me, says: “Elder Blair has been gone from home much of the time this winter, but we have been having some very excellent meetings in our branch, and recently we received a manifestation of the Spirit in which it was said Joseph will be at our conference the 6th of April, and brother Ed, I believe it.”

I can not say that this item of Sr. Blair's struck me with very much force. It seemed too good news to have it fulfilled so soon. In fact, it had been the theme of my fondest hope for nearly sixteen years that the Martyr's oldest son would be his successor in the prophetic office and I had received so many divine evidences by the Spirit of God that he would be called to fill that important office. But to have it come to pass now so soon as our April conference, I could not believe it and the thought soon passed from my mind, so it did not impress me very forcibly.

As this forms such an important place in my autobiography, I will add a letter I have just received from Sr. Blair. She lives with her daughter, Sr. Minnie Nicholson, our nearest neighbor; they are both excellent members of the church. They were very ill in health when I first visited them in the year 1856, at Paw Paw, Illinois, and were healed in a miraculous manner by the blessing of God while I was there.

Her letter of to-day reads as follows:

LAMONI, Iowa, March 28, 1903.

Bro. E. C. Briggs: I think it was in the latter part of February, 1860, that Bro. Reuben Newkirk, then on a mission to the Eastern States, stopped at our home in Amboy, Illinois, for a few days visit. During his stay we had a prayer-meeting at our home. All the members of the branch were there in

attendance. At that time we were few in numbers, but very earnest and faithful in our service. All took part in some way, singing, praying, or testifying to the goodness of God unto them; and under the influence of the Spirit Bro. Newkirk arose and sang in tongues. I had the interpretation of one verse, and sang it with him. After he sat down I arose and said: "The Lord is well pleased with his people; and in answer to their prayers, Joseph shall indeed come as his father's successor to lead my people and be at the coming conference in April; verily, thus saith the Lord." It had been the burden of all our prayers that the time might soon come when Bro. Joseph would take his place, for we had not a doubt that he would come; but as there had been no word from him, the prediction was a surprise to us that he would be at the conference, and we rejoiced greatly.

My heart goes out to God this day in thankfulness for the many blessings and mercies I have received at the hands of my heavenly Father. May I ever prove faithful to the end, is my daily prayer.

Your sister in gospel bonds,

ELIZABETH BLAIR.

Bro. Isaac Sheen's letter is encouraging; he is getting letters from many of the scattered Saints attesting their love for this latter-day work and acknowledges receipt of money I have sent him.

Tuesday, March 13, 1860. My brother Edwin gave me three dollars, and I purchased a pair of boots for six dollars and fifty cents. Visited Mr. Follet and family. His daughter is improving in health; general health is better than it has been for years.

Farm Creek, Wednesday, March 14, 1860. Arrived at Bro. Beebe's at eight o'clock in the evening. It has been a very tedious day to me, and I am so tired and weary physically, but my mind has been lit up and strengthened all day. A retrospective view of my whole life and experience in the latter-day work has passed before me; the sure evidence I have received of the divinity of the Bible, Book of Mormon, and Doctrine and Covenants and the choice Seer's wonderful work to bless the human family, all gave me comfort of heart, and tended to prompt my love for all my fellow men, and filled me with a great desire to do all I can during my life to make this world better because I am in it. But this evening with the light of day all gone, chilly and weary after a long ride in the saddle, I was surprised as I stood for Bro. Beebe to open his door for me, that instead of his usual salutation of welcome, he said, "O Bro. Briggs, you are on the way to conference, and I have the money to bear your expenses;" and I answered, "You are going with me." He replied, "I think not, but I have the money to send you."

O yes, this is wonderful. I can now understand why I must dismiss this whole matter of expense from my mind, "for the Lord will certainly open up the way before you so you can attend the General Conference at Amboy." Truly, no one but God's Holy Spirit could have moved upon Bro. Beebe to have made me such a liberal offer to bear my expenses to the conference, upon the impulse of the moment as soon as he saw me this evening. I feel to-night as if I could always rely on the words of Jesus to his ministers when he said: "Therefore

take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. . . . Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matthew 6:31, 34.

I had almost forgotten the matter of expense since I had received the blessed assurance that the Lord would provide the means necessary to supply my wants. Here is indeed a case in point to illustrate how easy it is for the Lord to provide for his truly appointed ministers without their worrying beforehand over the matter of real necessities.

Yes, my dear fellow workmen in the vineyard of the Lord, a minister who knows he is called of God to preach the gospel of Christ, has a thousand times more to encourage him than all the ministers of the Protestant popular churches of the world who know they never had a revelation or an angel from God acknowledging them as his ministers or their churches as his own. Why, even one of the great-granddaughter churches of the old apostate mother bases their call to preach the gospel upon the doubtful little word of two letters, "if we have authority to preach we have authority to baptize," and so their church was born upon an "if." So unlike anything our loving heavenly Father ever did when he called men into his vineyard, as attests the inspired prophet when he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets."—Amos 3:7.



AFFLICTION AND THE BENEFITS.

An elementary principle of Christian faith is that God is infinitely wise and just; too wise to err, too good to be unkind. He makes no mistakes; he does nothing wrong; he does not afflict willingly. When discipline is needed to bring character to perfection, he knows the kind and degree to administer; and though the subject may chafe and complain beneath the chastening rod, it is nevertheless to be received in faith, nothing doubting.

Many of the ills of life mankind brings upon himself; and of all the forms of human misery there is none like that arising from voluntary and conscious sin. Such sin leaves no doubt as to our accountability. Our own personality lies at its core and no question can arise as to the justice of the pain, whatever may be inflicted upon us. Our suffering is the result of our own action. We can find no relief in side issues, no comfort in blaming others. When our sins find us out, we must face them and own them as the creatures of our own making. After all abatements and palliations have been pleaded, an aroused conscience will go straight to its work and cry out, "Thou art the man;" for such afflictions the good Being can

not be held responsible. To ascertain where human responsibility ceases and where the divine hand may be recognized, is not always easy.

Some are ready to say that God has nothing to do with the little affairs of men. He has set the universe in motion, established certain laws, and left the race to work out its own earthly salvation. To this it is sufficient to answer that there is no law, human or divine, that can execute itself. Wherever there is a law there is a lawgiver, and wherever law is seen in execution there is an executor behind it. We may say that our hearts beat according to law, that our lungs inhale and exhale according to law. Nevertheless, back of the law which governs these vital exercises, there is a great Executor of law, and that fact justifies the saying that in God we live and move and have our being. The great laws of the universe and of human life would instantly become dead but for the infinite will controlling and governing all.

Moreover, how shall the facts of life be disposed of here? If a man is born blind is he responsible for such a calamity? He is born with the germs of disease in his nature which tend to blindness and at length do result in closing his eyes to earthly objects for ever. The poor fellow lives as well as he knows how, caring for himself, bemoaning his impending fate; but in spite of all, goes into the darkness. Is he responsible? Here is a man accidentally crippled for life, it may be by a falling tree in the forest, by a machine with which he is gathering his crops, by the breaking of the vehicle on the public highway, by a team, by a train of cars, by a boiler explosion, or any of the frequent accidents of life. Is God's hand in this? Disease lays hold of a strong man and runs him down to the brink of the grave, and allows only partial recovery,—lung difficulties, throat affections, deafness, or other things clinging to the individual for life. Who is to be held accountable?

Those questions may not be answered. "We walk by faith, not by sight." It is our duty to believe that all things work together for the good of those who love God. We are to do our part diligently. We are to exercise all possible wisdom, forethought, prudence, energy, and care, and then make the best of what comes.

It is an old maxim that the diseases of the body are to be prevented by temperance, cured by medicine, or rendered tolerable by patience; and we might add, made beneficial by the contemplation of divine goodness. This is the Christian theory and a good one. But, oh, the practice! Let blindness once come upon a human being and the theory be thus tested. Only by wondrous grace can the stricken soul measure up to the standard. Let deafness come and as the voices of loved ones die away and the sounds of the great world are shut out for ever: The struggling heart

grapples with the theory and finds it hard to put in practice. Human nature rebels under the strokes of the rod. Some may submit at the first coming of misfortune, but most wrestle for years or even for life. Happy, indeed, the soul that can look up under inevitable calamity and say, "Thy will, O Lord, be done." There is no richer or better lesson to be learned in this life than that of submission to the will of God. Indeed, this is the very purpose of our probation.

All Christians should study to show themselves willing learners in the great school of affliction. The Psalmist quickly perceived the divine purpose in his own chastisement. "Before I was afflicted I went astray but now have I kept thy word." Strength and efficiency come from severe afflictions. The body may indeed be wasted and worn by disease, or shattered and weakened by calamity, but the soul will be strong. This the poet knew when he wrote, "Learn to suffer and be strong." A person unacquainted with affliction is easily unnerved in its presence. Sudden illness in others terrifies him. He knows not what to do. He has never been in the grasp of disease himself, and knows nothing of its pains or the means of relief. He sees the victim in agony, but can only wring his hands and walk the floor uttering ejaculations of sympathy. Let one be there who has passed through the fires and hung in the border-land between two worlds; he is calm and collected; he takes the sufferer by the hand; raises his fainting head and pillows it upon his breast. He speaks comforting words; encourages the stricken one to expect relief, cheers him by his ready wit and skillful aid and administers such cordials and tonics as tend to his restoration. His own experience has given him strength and efficiency for this trying hour.

So in religion, Joseph's severe trials in the early part of the restoration of the gospel only strengthened him for the sterner storms that followed. He became so used to opposition and persecution that nothing daunted him. As iron tempered by heat becomes tougher and stronger, so a soul under affliction grows firmer and more capable of enduring.

A. WHITEHEAD.

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Mothers' Home Column.

EDITED BY FRANCES.

"The deepest quietness has often proved to be inspiration for the highest action."

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to thee
Who art the love of love, the eternal light of light.

—R. W. Gilder.

Dear Home Column: This is a foggy morning. I am in bed, where I have been for weeks, but can work if I can not walk, or sit on a chair but a few minutes in a day. As I read again of the Flower Mission my thoughts went back to my beautiful flower garden near the Five Corners, or Sturdivant, as it is now called, in Crawford County, Pennsylvania. What a lovely sight it was! From my dahlias I have plucked one hundred blossoms with no two alike. They were among some of God's choicest gifts to me then with so many other flowers. As I looked upon all of them my mind always went out to that great wall of heaven. Spring in all of its beauty is not to be compared to it. I came so near dying that I was permitted to see that great wall and one of the great gates of pearl, and the loveliest flowers were carved on that gate. The flowers are tokens of God's love. How I love them! They were my greatest comfort after being brought back to still live. I say brought back. Yes, so I was. Ten or twelve were walking on the river of life, coming to me, and were part way across, walking two and two. The two first were mamma and sister Julia. I was so happy looking at them. I never saw who the rest were, but they said that was the great wall of heaven (for mamma had told us she was going there before she left us, and asked us to meet her there). She had always taught us the plan of salvation as taught by the Saints, though she never heard this gospel preached.

As I was looking at them my husband came and took me by the hand and said, "My God, Mary, you are dying. Oh my God, what shall I do?" How hard I tried to speak and tell him to let me go, I was so happy. It was the happiest moment of my life, but no, I was not permitted to go. He opened my mouth and breathed his breath in and drew it out four or five times. Each time it was like a pint of hot lead poured in and drawn out. They wavered on the water as if some one had stopped them and then they turned as if they were called from the gate. All became so dark again as it had been before I saw that great wall, and the sound of the moving of a heavy building both times. Then as it became light again I could breathe and see my husband. When I was brought back was the saddest time of my life. My grief was unutterable, compared to the joy of that short time.

The flowers are my only solace for they portray God's love. When we look at them we realize how great his love must be. One morning in my grief I was out looking at them when a personage came right before me and said, "Weep not, but tell to the world what you have seen, and if faithful to the end you shall be with me in glory," and vanished as soon as he came. I thought it was Jesus, and was comforted. It always has been a solace to me. I have loved my flowers better ever since. The picture that looks the most like him is the one that used to be on the *Hope*.

When I read the request to know if we would be taught after the world was purified, I thought, does not the Bible plainly teach perfection, and if not taught, how will we become perfect?

Would one of our elders in the western part of Pennsylvania or Eastern Ohio please go and see the lady who is or was Elsie Thompson, at McClellon Corners, Erie County, Pennsylvania, if

she still lives. She lay dead in the fall of 1874 five days and nights and then came back to earth. We would like her testimony as she went to heaven and was taught there by our Savior but is to live here until Jesus sends for her. Thousands of people went to see her after she came back. Did any of the Saints go? If so who will tell us of it? Mine is only brief now as Bro. Joseph has it and in his own due time he will publish it, I trust.

Allow me to tell Sr. Emma their voyage is not yet complete as I tried to describe to her, although a part has come to pass. A. H. Smith had a little of it. Be of good cheer, Sr. Emma.

A SISTER.

Mothers' Home Column.

Shall we not respond to the editor's wish for more contributions for our column? The selected articles are helpful, but among our people must be many who, from their own experience and from their knowledge of our needs as Saints, could give much help to those of us who have been but a short time in the church. I wish I might hear from more of them. But let us all, young and old alike, do the best we can and do it *now*, not waiting till we think we can write some great thing. Unless we are willing to do the best we can with the ability God has already given us he is not likely to give us more.

I have been wondering if all who have the care of little ones give heed to the commandment to so teach them the gospel that they will be prepared for baptism at eight years of age. I recently heard of a little girl five years old who could talk Latter Day Saint doctrine and who believed in God with all her heart, and it seemed to me unusual, but perhaps it is not. How easy it is for children to have faith in God and how they enjoy hearing Bible stories. Since the first things learned are the longest remembered how careful we should be to fill the pure little minds with good things. Do not be afraid of beginning too young to teach them the gospel. A few years ago I had for a pupil a girl of beautiful Christian character. As there was a lack of religious influences in her home I once asked her how she came to care so much for such things, and she replied that it was from her mother's teachings. She was only four years old when her mother died but the lessons previously learned have never been forgotten. She has since passed through such suffering as comes to few and has taught her friends many lessons by her patience and trust in her heavenly Father. If that mother had decided to wait till her little daughter was older before teaching her what a loss many might have had.

In thinking of this friend the thought comes that if one can attain to so much through obedience to a fragment of the gospel, how much purer, stronger, and more Christlike should we be, having the gospel in its fullness. Are we? If not, why? Are we realizing as we ought the responsibility resting upon those who claim to be God's special people? What will the world think of such a claim if our lives are not in harmony? The work and sacrifice of the elders will avail little if we members fail in our part. We shall tear down faster than they can build up if we are careless and indifferent. Oh, my sisters, let us strive with all our hearts to "come up higher," to lay aside every weight that keeps us down. We must not let the cares and pleasures of this life fill our minds to the exclusion of that which is of vital importance. I fear we often spend too much thought, time, and money on that which is not necessary while the work suffers for lack of what we could otherwise give.

Having, since coming into the church, passed through a period of discouragement myself, I wish, in closing, to say a few words to those who, because of the redoubled efforts Satan makes when he sees one in earnest, may be losing heart. Never do that. Satan has great power, but greater is our Savior's power, and he will keep us if we give him the chance—even though he allows us to be sorely tested and tried. My heart is filled with grati-

tude when I think what he has done for us, what he will do, even causing our mistakes and failures to work for our good when we bring them to him with humble, contrite hearts. Oh, how we should serve and love such a Master. May we each so live that we shall never dishonor him in thought, word, or deed is my prayer.

SISTER MARY.

THERE is in this letter a thought which ought to waken the attention of those who read it and if the attention be awakened then surely a response would not fail to come. It is this: the absolute need which exists for literature suited to us as a people. We absolutely know that the talent is not wanting. There are many, very many mothers and sisters among us capable of supplying this need if only they would use for the benefit of the many the talent which God has intrusted to them. Is it not better to occupy now, sisters, than to say in the day of reckoning, "I knew thee that thou wast a hard Master"?—ED.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Buds of Promise.

(Continued.)

11. A class recitation by young seniors or advanced intermediates.

THE GOSPEL LADDER.

(Make of lath or other suitable material a ladder four feet high and about twenty inches wide at the bottom and fifteen wide at the top. Cover it nicely with evergreen, or tissue paper, or sheet wadding, both sides and rungs. Prepare cardboards and with letters cut from gilt paper make on them the words *belief*, *faith*, *repentance*, *baptism*, *laying on of hands*, large enough to be read from the rear of the room. Let the one having on it the word *belief* be larger than the others as it is to form the foundation for the ladder. Let the child carry the card appropriate to the stanza he is to recite. And when done reciting, place his card in the appropriate place on the ladder. Let the first one, "Belief," stand on the floor. Those following on the little nails in the sides of the ladder. The top rungs, "Resurrection," and "Eternal Judgment," be previously placed on the ladder. The idea being that the other parts which are in our control lead up to that which is beyond our reach while here.

Each scholar should be provided with a Bible and keep it lying open on his lap during the class exercise.)

First speaker:

"Men and brethren, what shall we do?"—Acts 2: 37.

"Is there no work we can perform while here,
Or must we float like sticks upon a stream;
Or like the leaves when falling pale and sear,
Change with each gale like specters in a dream;
Or steadfast stand like oaks upon a hill,
Having in life a purpose and a plan?
Thus while we search for God, find out his will,
And what his purpose is concerning man;
We look among the words God has declared
Unto his servants in the days of old;
The principles and proverbs there prepared
Shine brilliantly, like gems when set in gold.
Therefore it is among these words I seek,
And of those duties take a hasty view."

Second speaker:

"BELIEVER."

"Believe in the Lord your God, so shall you be established; believe his prophets, so shall ye prosper."—2 Chronicles 20: 20.

This word was to the Jew,
But will apply to us as well, you know,
So from these words I gather this idea,
That we in God must exercise belief.
This principle concerns us much while here,
And of our duties is the first and chief.

Third speaker:

"FAITH."

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

"We do not see God, yet by reason's light
We feel there is one, and by his great word
We hope. 'We walk by faith' and 'not by sight.'
'Faith cometh by hearing,' we have heard,
And so believe. That God is good we know
Through blessings showered on us day by day,
More than we do deserve. His works all show
That he is powerful and wise. He knows
Our past, for he is from eternity;
Our present, for its very working shows
That he upholds it; and our future he
Shall give us. By this we surely find
That he is worthy of our faith."

Fourth speaker:

"REPENTANCE."

"He is a God of right,
Who in the end will make the crooked straight,
And rectify the wrong. We now have faith, let us
repent.

Looking at all our acts and finding there
The evil, cast it out, ere we have spent
Our little all of life, and thus prepare
For things to come. Our God desires
That we should earn the blessings we enjoy,
And thus be worthy when the time expires.

Fifth speaker:

"BAPTISM."

Yes Peter said, "Repent and be baptized every one of you."—Acts 2: 38.

John has recorded what his Master said
Of this, "Except a man be born again
He can not see the kingdom,"
Baptism then a birth doth represent
As we are laid beneath the liquid wave.
It also doth a burial represent,
Christ's entry in and exit from the grave.

Thus was the great Redeemer plunged
In Jordan's swelling flood,
Thus was the pattern given by Christ
That leads from sin to God.
Thus was his sacred body laid
Beneath the yielding wave;
Thus was his sacred body raised
Out of the liquid grave.

Sixth Speaker:

"LAYING ON OF HANDS."

Then it was John and Peter laid their hands on them,
and they
Received the Holy Ghost, and Simon saw
That through the apostles hands it came;
So do we also see this holy law,
And with the Holy Ghost the gifts appear
That Christ hath promised all who believe,
While unto God by this means we draw near
And knowledge for ourselves of him we do receive.

—From "An Offering" by David Smith.

Seventh Speaker:

Our blest Redeemer, ere he breathed
His tender, last farewell,
A guide, a Comforter bequeathed,
With us on earth to dwell.

He came in tongues of living flame,
To teach, convince, subdue;
All powerful as the wind he came
The ministry t' endure.

He came, sweet influence to impart,
A gracious, willing Guest,
While he can find one willing heart
Wherein to fix his rest.

And his that gentle voice to hear,
Soft as the breath of even,
That checks each fault, calms ev'ry fear,
And whispers us of heaven.

And ev'ry virtue we possess,
And ev'ry virtue won,
And ev'ry thought of holiness,
In his and his alone.

Spirit of purity and grace!
Our weakness pitying see;
Oh, make our hearts thy dwelling-place,
Purer and worthier thee!

—No. 592 Saints' Harp.

Eighth Speaker:

"Now I have entered in the fold,
The blessed fold of Christ the Lord,
Through faith, repentance and baptismal wave,
And laying on of hands; and he will save according to
his word.

I now behold
The other duties that I would fulfill,
To keep my soul in paths of wisdom still.
My second life is now just in its youth,
So in my heart I needs must speak the truth;
My hatred in a narrow compass bind
To hate the wrong that in myself I find:
Supply my brain with wisdom's sweet supplies,
With open eyes to see my way aright,
And keep these principles of worth in sight;
To train my tongue to choose a proper bent,
And only in the truth be eloquent.
As no great excellence is found in me,
My heart must truly meek and humble be:
Right willing hands to do my daily task,
Earning the precious portion that I ask;
A body very chaste and very pure,
The spirits visit that I may secure;
Knees pliable to bend and give God praise,
And steadfast feet to walk in sober ways."

From "An Offering," by David Smith.

Song number 4, Winnowed Songs, to be sung by the class,
the school joining in the chorus if desired.

12. A companion recitation.

(For two intermediates, a boy and a girl. Let them come
upon the rostrum together and remain till both have done
speaking.)

Girl:

THE LAMBS OF THE FLOCK.

Tenderly care for the lambs of the flock,
Gather them into the fold;
None are too young for a blessing so sweet
As was given the children of old.

"Feed my lambs" is the Savior's command,
'Tis a sacred charge he has given;
And he said, "Let the little ones come unto me,
For of such is the kingdom of heaven."

Then faithfully watch o'er the lambs of the flock,
There is much to lead them astray.
And the people of God in the future, must be
The children we're training to-day.

Then help and encourage the lambs of the flock,
With sympathy tender and true;
Be patient, though often they stumble and fall,
For God has been patient with you.

—Mrs. M. C. Aayward, in the *International Evangel*.

Boy:

THE SHEEP OF THE FOLD.

We hear the plea for trying to keep
"The Lambs of the Flock" in the fold,
And well we may; but what of the sheep?
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told,
A grown-up sheep that had gone far astray,
From ninety and nine in the fold.

Out in the wilderness, out in the cold,
'Twas a sheep the good shepherd sought,
And back to the flock, safe into the fold,
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs astray.

For the lambs will follow the sheep you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs to-day,
If the lambs are lost, what terrible cost
Some sheep may have to pay.

—C. D. Meigs, in the *International Evangel*.

(One stanza of the song "The Ninety and nine" will nicely
follow this number. To be found in "Gospel Hymns.")

13. Closing address. (By a child.)

Kind Friends: You have listened to our songs, our praise and
our hopes, and as "Buds of Promise" we thank you. As buds
of future manhood and womanhood, if fed with words of wisdom,
watered with the milk of human kindness, clothed with the
power of good example, and warmed by the love of your pure
hearts, we promise to mature wholesome fruit.

"Messenger" Stories.

Stories, illustrations and anecdotes are perhaps the main fea-
tures of attractions in the *Northern Messenger*. But the stories
are so carefully chosen that they exercise a sweet influence in
the lives of old and young. Then there are special departments
devoted to Temperance, the Sunday-school, the Little People
and the Home. The paper is so popular that a vast number of
Sunday-schools in Canada and the United States are using it to
great advantage, insuring a more regular attendance, besides
extending their influence for good in the homes of their scholars.
The *Northern Messenger* is probably read every week by well on
to a quarter of a million people, and for that reason the price is
extremely low.

Twelve to sixteen pages weekly 30c a year. S. S. Clubs at 20c
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Letter Department.

RAVENWOOD, Missouri, May 10.

Editors Herald: I read in HERALD for May 6, the understanding of quite a number of our leading men who held a joint council at Lamoni May 1, on the subject of finances. Their understanding of the law of tithing is my understanding; but when they speak of surplus as is given in the revelation of 1838, my thoughts vary from theirs. The question that is asked of the Lord, I think, was to settle the understanding of the elders on the subject of tithing. Then he says: I require all your surplus property, and this surplus shall be the beginning of your tithing. I like the definition the council has given on tithing, one-tenth of all over our indebtedness. If the Lord had said this surplus was the beginning of your tenths we would understand him just the same, for tenths is the definition of tithing. He says those who have thus been tithed should pay one tenth of their interest annually. The annual payment is to my mind just as much surplus as the first payment, but not so great. Now my understanding of the word *surplus* is all over our indebtedness and we are tithed of that. The second paragraph of this revelation you quote a part of, and you can not put any other meaning than that you are tithed of your surplus property. Now when I am tithed of anything a tenth is taken out. We may differ in what we call a surplus, or the amount; but we see by the second paragraph of the revelation whatever it is it is tithed, for the Lord says plainly that those that gather up to Zion shall be tithed of their surplus property or they shall not be found worthy to abide among you; and as we have said when a tenth is taken out of our surplus it is tithed. I hope you do not want me to bear testimony to your understanding till I am converted, and in this I am satisfied you do not.

JOHN HAWLEY.

P. S.—We see eye to eye upon enough of the gospel to establish us for ever upon the eternal foundation. I think in the millennium we will not differ so much in understanding. J. H.

ESTELLENE, Texas, April 20.

Dear Saints: I have belonged to the church for nearly two years. There are no Saints in this county excepting my husband and me, and I have not heard a sermon preached by a Saint since that time. The people are very prejudiced here, and the Saints are looked down on. I desire the prayers of the Saints that I may hold out faithful. We have six children, the youngest sixteen years old, and none of them belongs to the Saints' Church. I also desire your prayers for them that they may be Saints. We take the HERALD and I enjoy reading it very much. I hope that I may hold out faithful and pay my tithing and have part in the first resurrection.

Your sister,

M. A. EWING.

KALAMAZOO, Michigan, May 7.

Editors Herald: An Irishman asked me whether I believed that Joseph Smith tried to walk on the water. I said to him, "Was not Peter your first pope?" "Yes," he answered "and he was a holy man of God."

"And did he not try to walk on the water, and sink?" The Irishman would say no more.

I know Joseph Smith was a man called of God. While I was sitting in prayer-meeting praying for wisdom, all at once I was raised to my feet, my eyes being closed, the spirit of prophecy came upon me and then I was compelled to say that Joseph Smith was called of God. I could not help saying what I did say. Men might say it was a phantom of the brain; but it was a reality by which I was to know the truth, as truth is one of the mighty weapons that will stand in eternity to blast all the faithless ones who deny revelation. It was the same spirit that told man to seek for the faith that was once delivered to the Saints, and

as I was contending for the faith and wisdom to know the truth there it was revealed to me. It gave me great satisfaction to know that same God that lived then lives now, and the original faith still lives with God and is ready to reveal his will to fallen man when he comes in the way that he has heretofore marked out. When man steps aside he is a proselytizer of the original faith and that is the reason that they who do such things receive no answer from God, and as it is said in Hebrews 11: 6, "Without faith it is impossible to please him." Now if I wanted to please a friend why should I ask him to break his laws to suit my conditions? And as God is my friend it would be impossible with his immutable and unchangeable law for me to drive God by my own faith to suit my finite conditions and to lower his character to my conditions. I would be the loser and not the gainer.

Yours in bonds of love,

B. S. SHAUS.

MELVIN, Iowa, May 11.

Editors Herald: It does me good to read of the progress the church is making. The address to the Saints in HERALD for May 6, ought to be read by all Latter Day Saints with interest. I am a firm believer in prayer, but I also believe there is something more than prayer required of us. We as a people believe and teach that by our works we stand or fall. So we all agree there is something for us to do. Let us put our faith and works together, furnish means to spread this glorious work, and by so doing lay up for ourselves treasures in heaven. We profess to believe the sacred words that were written for our good and instruction; so let us be honest with God and ourselves and give of our substance to the church for its support, that our prayers may be answered, the cause of Christ may be forwarded, and the poor of the church may be clothed and fed.

The law of tithing and offerings is grand. If we have nothing of this world's goods there is nothing required. So there is no excuse for us, for if we have little there is but little required, and if we have much there is much required. There is nothing asked of us that is unjust or unfair. It lies with the Saints whether you shall be redeemed in the near future or not. Let us all take hold on the financial part of the church work, that a few may not have the load to carry, but that we all may share the support of the church. It gives me joy to see the church moving along so nicely, and my earnest desire is to move along with the church that I may keep myself in line, and be found worthy to be numbered with God's people.

We would be pleased to have some of the elders call on us, as we are alone in this place.

JAMES O. SHELDON.

COALGATE, Indian Territory, April 24.

Editors Herald: I have been a member of the Latter Day Saint Church nearly three years, but I am very weak in the knowledge of the gospel. I have experienced great things in this work, proving that it is of the Lord, and I have never regretted the step made when I embraced this work. When I first became a member I realized that there was something else to do, and that was that Saints of the Lord should not be idle. So I asked the Lord in secret prayer what he desired of me. It was made known unto me that I should hold prayer every night with the family. So as I was very young and my father and mother and two sisters who were older than I were members of the church also, it was a very difficult task for me, but I realized that it was requested by the Lord and would not reject it.

Saints, remember me in your prayers.

ELIC RUSH.

CONTRIBUTIONS for the Sunday-school song-book are beginning to come in. Have you sent yours? Do it right now. Send to Herald Publishing House.

Miscellaneous Department.

Convention Minutes.

Northwestern Kansas.—Sunday-school convention was held at Gaylord, Smith County, Kansas, March 13, 1903. Theodosia Cook presiding. Schools reporting: Mount Hope and Rural Dale. Delegates to General Convention: Brn. John Teeter, Samuel Twombly, F. S. Ward; Srs. C. Sears, Jay Hofman. Officers elected: Bro. John Teeter, superintendent; Sr. Theodosia Cook, assistant superintendent; Myrtle Coop, secretary; Sr. Myrtle Curtis, assistant secretary; Bro. James Teeter, treasurer; Bro. Samuel Twombly, librarian. Adjourned.

Pastoral.

To those Interested in the Central and Northern Nebraska Districts: I have begun operation as one of the missionaries; and as I have been put in charge of the above-mentioned districts I invite the hearty coöperation of all the missionaries and locals, as we are all anxious to see as great results as our limited numbers will admit of. The brethren who are appointed to labor in these districts are better acquainted with the territory than your humble servant. We do not need to have some one tell us what to do nor how to do it, as we have all had experience along missionary lines. All there is for us to do is to be prayerful and energetic, and all see how much we can do. Would like to have any one (official or otherwise) keep me posted as to openings for preaching in their communities.

I will try to make it a point to attend the quarterly conferences of the two districts. The conference of the Northern District convenes at Blair, Nebraska, the last Friday in May, in the evening. Have not been advised when the Central will convene, but will know further on.

My advice to the ministry would be to read and reread Bro. F. A. Smith's pastoral, and give heed to the counsel there given. We expect to have the assistance of the local brethren, especially in tent work, which we expect to begin as soon after conference as is practicable.

My home address is Dow City, Iowa. Any mail sent there will be forwarded. Your brother and coworker,

ROMANAN WIGHT.

To the Saints and Missionaries of the Southwestern Mission, Greeting: This is the fourth year of my ministry as missionary in charge of this field, and I trust that the past may be a prophecy of that which is to come so far as the harmony that has existed between us as collaborators in the Master's cause. Our missionary force is smaller this year than last, but I trust that the deficiency in that regard may be more than made up by the increase in zeal and earnestness of the laborers who remain, and that the local force may also awaken to renewed energy.

I have appointed as my assistants in charge, Bro. W. S. Macrae in charge of Texas, and Bro. Hubert Case in charge of Oklahoma and Indian Territory. I would be very much pleased to see more interest taken in reporting the work done. There has not been a full report of the mission since I took charge; but some have failed every time to report, so marring the record of the work done. It is easy to remember that reports are due on the first of July, October, January, and March, and it is just as easy to report the first as the tenth. Brethren, let us have an improvement along this line as well as every other this coming year. The men appointed to the State and Territories named above will report to the men in charge of those fields. Those laboring in Arkansas and Louisiana will report to me, my home address being 711 South Fuller Avenue, Independence, Missouri.

The instructions hitherto given by me in regard to debates is still in force, and yet I would not have it understood in such a way as to tie the hands of a missionary for immediate action where such is required. But in all cases where such immediate action is not required let all such things be done through the missionaries in charge.

Organized effort is being made against us and it should be met by organized effort.

One of the reasons why the missionary force was diminished this year was lack of means to support the men in the fields. The only remedy for this lies with the Saints. And where they do not know their duty in the matter of tithes and offerings, they should be taught by the ministry; and where they know and do not they should be exhorted earnestly to comply with that which is as certainly a part of the gospel law as any other part of God's commands. Our duty along this line is plain; let all take heed and be not found wanting.

The Word of Wisdom is also an essential part of the gospel

law, as that law is perfect, and I can not see how any one can disregard it and expect to become perfect. Almost everywhere I go I find the people poor, and it is very difficult to get traveling expenses. In fact my expenses for traveling, clothes, etc., have not more than half been met by voluntary contributions since I have been in the southern field, but I have been obliged to go to the Bishop or his agents for money to meet these necessary expenses; and yet hundreds of dollars are spent every year for tobacco, coffee, tea, and those things which God has said are not good for man. In conversing with one brother who used these things I asked him if ten dollars per person per year would be a conservative estimate of what those things cost the Saints in Texas. He said "Yes," and he was satisfied that it really cost more than that. What is spent that way would amount to something near two thousand dollars. Two families were without the HERALD and church books and said they were too poor and badly in debt to take them. On inquiry I found that they spent twenty-five cents a week for coffee alone. I asked them if they would not like to try to do without those things and save the money and take the papers and buy the books. They consented to this and now rejoice that they are emancipated from an injurious habit and have the church literature in their homes. Much of the failure to comply with the law comes from an ignorance of its requirements, hence we as His representatives who was the embodiment of purity should teach the whole law, and to teach it one must practice it. Let the ministry then be examples in all things. I hope that if there are any among the ministry who are violating this law they will from this time free themselves from this bondage and become free through the truth. I would also exhort the brethren to hold each other's reputation sacred and to speak not lightly one condemning word.

Let those missionaries who may visit the branches refrain from trying to adjust difficulties or take sides in controversies that may occur between members. If disgruntled ones persist in telling their troubles, insist that they be put in writing and properly signed, and then placed in the hands of the proper authorities whose duty it is to regulate such things.

Much friction and difficulty may be avoided by each learning his duty and working therein.

I can be reached at any time through my home address, and would be pleased to come in touch with all the Saints and ministry and learn of the needs of the work either by visiting the various parts of the mission or by correspondence. To direct the forces successfully one must be acquainted with the field and its needs. Hoping to be able to report a goodly degree of improvement at the end of the year, I am,

Yours in bonds,

HYRUM O. SMITH, Missionary in Charge.

711 South Fuller Avenue, INDEPENDENCE, Mo., May 9.

To the Saints in Southern California, Greeting: Having been appointed to labor in your district, and believing that the Lord rules in the appointments of the missionaries, or accepts such appointments when properly made, I feel anxious to begin my labors with you. I am favorably impressed with the mission and hope to have a pleasant and profitable time during our labors together.

It will be well for all to remember the following: "The twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible."—Doctrine and Covenants 122:7. Missionaries should devote their entire time, so far as possible, to missionary work and leave the local work to those chosen and ordained to do it.

While missionary work may be needed in branches and districts and this is to be done under the direction of the missionary in charge by the missionaries, care should be taken that one class of officers does not interfere with the work of the other. The duties of the missionaries and the local officers are clearly defined, and if each can keep within the prescribed limits of the law, harmony, love, and success will follow. "The seventy are to act in the name of the Lord, under the direction of the Twelve, or traveling high council, in building up the church and regulating all the affairs of the same in all nations."—Doctrine and Covenants 104:13.

If difficulties arise in a branch they should be referred to the local officers and the missionaries should pay as little attention to them as possible; but if in their judgment the situation is becoming serious, they should call the attention of the missionary in charge to it, but they should not become entangled in it themselves. Many a good missionary has lessened his influence and failed to accomplish his work by making a mistake of this kind.

The one in charge "may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty."—Doctrine and Covenants 120: 7.

I expect to be in my field the fore part of June and my mission address, till further notice, will be 936 Eleventh Street, San Bernardino, California, in care George H. Wixom. Home address, Independence, Missouri.

To the Saints in Michigan I wish to express my heartfelt thanks for their kind and considerate treatment for the three years I have labored with them. I have enjoyed myself in their district and have been benefited by their association. The life of a seventy is one of activity and change. We can not settle in a community and build us a home and an influence and enjoy them as others do. We move out into the world as laborers in the great vineyard of the Lord to form acquaintances and attachments only to teach mankind the way of life as presented by our Master. If my sojourn among you has had an influence for good, I shall feel that my efforts have not been in vain. As I now go among strangers I shall always remember my experiences in Michigan, and I wish you success in life and celestial glory in the resurrection morning.

Yours for truth and righteousness,

GALIEN, Michigan, May 15, 1903. W. E. PEAK.

To All Who Love the Angel's Message in the Gallands Grove District: It is with deep gratitude in my heart to my heavenly Father that I address you. Fourteen years ago as a new missionary I entered this field and labored as best I could with my Master's assistance. For twelve years I have been in other fields and now return to behold the change. The change is a pleasing one to me, for now there is presented to my view a field much more widely opened, and the many new names I hear tells me that a goodly degree of progress has been made during that time. But what concerns us most now is the present. The past is gone—its labor is done. The present is before us, its work to perform. How well will we perform it? The work is for every one of us—missionaries, local officials, and members—none are exempt. "All are called according to the gifts of God unto them; . . . let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8. Our missionary force is small, but I believe every man is a diligent and faithful laborer in our Master's cause. We need the hearty coöperation of all to achieve the greatest success. Notify the missionary in charge of any openings you would like to have made or of the needs of missionary labor that you are aware of so that we may direct our labors where the most good can be accomplished. Let the local brethren of the ministry labor in the regions round about your homes and if you find you need missionary help, and will let us know, we will render all the assistance possible. Let us all labor faithfully for the advancement of the work "intrusted to all."

DOW CITY, Iowa.

DAVID M. RUDD,

Missionary in Charge.

Church Secretary's Notice.

CONTRACTS TO RETURN CLERGY CREDENTIALS.

Owing to the large number of former missionaries released by the General Conference of 1903, and who held clergy credentials under appointment of the General Conference of 1902, or other general appointment, attention is called to the terms of the "contract" signed by those who obtain clergy credentials, under which they obligate themselves to return said credentials "whenever the holder is required to do so, or when he ceases to be wholly engaged in ministerial or other duties account of which it is issued, or removes from prescribed territory."

Our present good standing with the railroad systems has resulted from careful compliance with their rules, by which large sums have been saved to the church through reduced rates to its ministry, also to the membership in reduced rates to general gatherings. All, we trust, will recognize the duty and importance of being particular and prompt to observe fully the terms of the contracts referred to.

Whenever persons are released from general appointment and continue to do local mission work covering part or all of the year, by arrangement through the missionary in charge, credentials may be retained to cover the periods of actual service, by arrangement with the missionary in charge, who will notify railroad authorities as in other local appointments.

Missionaries in general charge are requested to give the foregoing such supervisory care in their fields as will conduce to the general interests of the cause and of all concerned.

Respectfully,

R. S. SALYARDS, Secretary.

LAMONI, Iowa, May 15, 1903.

Special Agent.

To the Saints of the New York District, New York: It is with sorrow and regret that we announce the loss by death of Bro. Thomas Lester, the Bishop's agent for the district of New York, of the Reorganized Church of Jesus Christ of Latter Day Saints.

Bro. Lester was a good, faithful steward of the work intrusted to his care, and will be rewarded by the Master whom he served. We are left, however, to continue the work committed, and each must perform his or her duty in order to receive a worthy commendation when we are also called upon to render an account to the just and all-wise Judge. Let us then not slacken our efforts in the least in the work intrusted to us, but bend our energies to the accomplishment of what it is possible for us to do.

Until further notice, or the meeting of the district conference of New York, Bro. Frank N. Lester will act as agent of the Bishopric for said district, discharging the duties belonging to that office, issuing receipts to all who may aid in the work.

In behalf of the Bishopric of the Reorganized Church, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, May 16, 1903.

Have You a Friend in the Northwest?

I desire the name and address of every isolated Saint in the Northwest, comprising Oregon, Washington, and British Columbia, together with the name of any friend to the cause. If any of the Saints have friends whom they desire us to call upon, please write me.

As there are some prospects that efforts will be made to open up the work in the larger cities and towns, we desire the name of every possible member or friend who might prove of assistance in the following places: Portland, Astoria, Albion, Salem, Eugene City, Canon City, Corvallis, Baker City, Dallas, Oregon City, in Oregon, and Seattle, Tacoma, Spokane, Olympia, Walla Walla, Port Townsend, and Ellensburg, in Washington. Please write me at once.

T. W. WILLIAMS.

2802 South Grand Avenue, LOS ANGELES, California.

Southern California Reunion.

The Southern California reunion will convene at Orange on Friday, July 17, continuing ten days. Am informed the grounds are cozy and convenient. Plenty of room for tenting, etc. Tents and appurtenances supplied when previously ordered. For full information as to cost of tents, etc., write the secretary of the reunion committee, Sr. Maggie Pankey, Santa Ana, California. We expect a large attendance from all parts of the district. Brn. Joseph Luff, W. E. Peak, A. Carmichael, A. E. Jones, William Gibson, and C. W. Earle, and possibly Robert Parker and J. C. Clapp, of the general ministry, with N. Van Fleet, evangelist, and others of the local priesthood, will be present. There will be several auxiliary sessions of Sunday-school and Religio. Come, let us have a mental and spiritual feast. A crucifixion of the flesh for ten days will be timely and beneficial. T. W. Williams, district president, 2802 South Grand Avenue, Los Angeles, California.

Notice to the Second Quorum of Seventy.

Dear Brethren: Will all who have changed their addresses since the issuance of the last circular letter please inform me of their present addresses at once, so as to be inserted in the new circular letter which we desire to get out just as soon as possible. Also, will each member of the Quorum please send me the items of his birth and baptism. Address me at 803 Hurlburt Street, Peoria, Illinois. H. E. Moler, secretary.

Correction.

In HERALD for May 6, page 415, the article entitled, "Mummy of unknown race found in New Mexico cave," should have been credited to *St Louis Republic*, March 15, 1903.

Notices.

To the Saints in Southeastern Missouri, Greeting: I will be in my field soon. All who desire preaching or know of openings please write me. My home address is 202 South Willis Avenue, Independence, Missouri. My field address for the present will be Piedmont, Missouri. Let me hear from you.

J. D. ERWIN.

Conference Notices.

Northern Wisconsin District will convene with the Evergreen Branch, at Valley Junction, Wisconsin, June 6, 1903. Prayer service at 9 a. m., business-meeting 10.30 a. m. Dedication of Valley Junction church at this conference. Our secretary being absent, please send ministry and branch reports to W. P. Robinson in time for conference at Valley Junction, in care of J. W. Thompson. W. P. Robinson, district president.

The conference of the Fremont District will convene with the Shenandoah Branch, June 6, at 10 a. m. Send all reports and communications to Eber Wilcox, Shenandoah, Iowa. A. Badham, president.

The Central Illinois District conference and Sunday-school convention will have sessions at Beardstown, Illinois, June 6 and 7, and representatives from scattered parts of the district are desired to be present or report by mail the outlook for future work. M. R. Shoemaker, president.

Conference of the London District will convene with the Waterford Branch, Ontario, on June 6 and 7. As this is not a business conference no reports will be required; but we earnestly urge all who can to come and make it one of the most spiritual seasons we have ever enjoyed. Be sure to get delegate certificate from station agent. Maggie MacGregor, secretary.

The conference of the Des Moines, Iowa, District, will meet in the Saints' church at Boone, June 13 and 14, 1903. A. A. Reams, district secretary, box 761, Des Moines, Iowa.

By consent of the branches, the conference of the Northeastern Kansas District will convene at Centralia, June 13, instead of June 6, as previously announced. This change is made so that Apostle I. N. White may be present, and would necessarily date the Sunday-school convention June 12. Those coming from the west will be met at Centralia; those from the east at Corning. M. F. Gowell.

Upon consultation of the district officers and several of the branch officers it has been decided to change the date of the Clinton District conference from June 13 to June 6, 1903, 9 a. m. Therefore Clinton District conference will convene at Veve chapel, June 6, 1903, at 9 a. m. A. C. Silvers, secretary, Walker, Missouri.

Eastern Michigan conference will convene in the Guards' Armory Hall, Port Huron, June 13, 1903. All reports may be sent to J. W. Davis, 1130 Pearl Street, Port Huron. William Davis, district president.

Convention Notices.

The Nauvoo District Sunday-school association will meet on Friday, June 5, at Farmington, Iowa; Bro. George P. Lambert in charge. We hope to have a large attendance. Everybody, come! Madge M. Craig, secretary.

Sunday-school convention of the Clinton District will be held at Veve Chapel June 5, 1903. Prayer-meeting 9 a. m. Sunday-schools that have not sent in their reports are urgently requested to send in reports at once. May we have a goodly attendance, and may the Spirit of peace be with us. Iva Keck, secretary.

The Northwestern Kansas Sunday-school convention will convene near Scandia, Republic County, Kansas, June 5, 1903, at 2 p. m. All reports should be sent in by the last of May. Myrtle Coop, secretary, Downs, Kansas.

The London District, Sunday-school association will convene at Waterford, Ontario, June 5, 10 a. m. George Buschlen, superintendent, Floralice Miller, secretary.

Died.

MEE.—May 9, 1903, at Peoria, Illinois, of consumption, after a long and lingering illness of two years, Sr. Jane Mee; born August 13, 1863; aged 39 years, 8 months and nine days. Baptized into the church by Elder E. E. Wheeler, November 26, 1890. She leaves an aged husband and six little children to mourn her departure. Funeral services in the Presbyterian church at Pottstown, by Elder H. E. Moler.

MESSER.—Miss Sarah A. Messer was born April 17, 1883; died May 8, 1903. Funeral sermon preached by Elder J. C. Crabb, to a full house of sympathizing friends and sorrow-stricken father, mother, brothers, sisters, and other near relatives.

SMITH.—At Quincy, Michigan, May 27, 1903, of a tumor, Sr. Louisa M. Smith, aged 51 years, 1 month, 5 days; was married to Chauncey J. Smith, June 10, 1875. To them were born three children, two sons and one daughter, the latter dying in infancy. She was baptized in 1875 by Elder Samuel V. Bailey. Funeral services by Elder S. W. L. Scott. Interment in Lakeview.

The Saints' Herald.

ESTABLISHED 1860.

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The dedication of the St. Louis world's fair is the occasion of a brilliant series of articles in the May *Review of Reviews* on the Louisiana Purchase and its results, the exposition in forecast, and the city of St. Louis. The same number has an outline of the plans formed for the municipal exposition to be held at Dresden this summer, and the noteworthy features of several other European fairs and congresses are summarized in an article on the great gatherings of the summer and autumn at home and abroad. The character sketch of the month is by Mr. W. T. Stead, his subject being the Right Honorable George Wyndham, whose name has been immortalized by its connection with the Irish land bill introduced last month in the British Parliament. An illustrated article by Mr. F. N. Stacy describes the great ships for the Pacific trade being built at New London, Connecticut, for Mr. James J. Hill. There are several pages of illustrated notes on the spring fiction and other new books, and "The Progress of the World," "Cartoon Comments," and other editorial departments are marked by a distinctive freshness and timeliness.

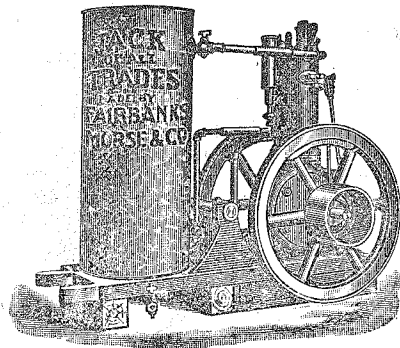
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, May 27, 1903

Number 21

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }

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NOTED LAWYER DEAD.

William McLennan, with whom President Joseph Smith studied law at Nauvoo, Illinois, before entering the office of Honorable William Kellogg, Canton, Illinois, for many years a leading citizen, lawyer, and politician at Nebraska City, Nebraska, died at his home, May 17, from the effects of a fall down the stairway of a fellow attorney's office at Hamburg, Iowa, May 7, while on business at that city. Mr. McLennan was an able lawyer, a shrewd politician, and successful business man. He was born in Ohio, December 19, 1821, and was therefore an old man at his death. President Joseph Smith remembers well his kindness as an instructor.

"FREE-LANCE WARFARE."

The following clipping from the *Herald and Presbyter* for March 18 has been sent us:

Our Campbellist friends have always strenuously advocated "Christian union," and manifest their interest in it as they have opportunity. A church news item in the *Octographic Review* says in regard to a certain meeting: "Three came out on the Lord's side (2 Corinthians 6: 17, 18), two from the Baptists, and one from the M. E.'s." The Scripture passage, it will be noted, enjoins: "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Believing this passage to be applicable to the Baptists and Methodists, it is no wonder that the writer, with pious unction, says of the three that they "came out on the Lord's side." In the light of such unchristian applications of Scripture it is plain what these "Disciples" mean by "Christian union." It simply means a free-lance warfare on the other churches in order to the building up of their own denomination. That such a theory and practice can obtain in this enlightened day is a grief and a pity.

The following letter was sent us by Bro. C. P. Faul, and explains itself:

PAPEETE, Tahiti, April 7.

C. P. FAUL, Stewartsville, Missouri.

Dear Brother: Your very kind letter of sympathy and condolence containing the resolutions of sympathy of the Saints of the Far West District in conference assembled in St. Joseph was received by me on Sunday last, and read to the Saints after sacrament-meeting, and will be translated and written for them. They were very grateful for the expressions of sympathy from their brethren in America, and they were all pleased to hear the name "Mareto," as they called Bro. M. H. Forscutt. Please express our gratitude and thanks to the kind Saints of your district for the words of comfort and sympathy conveyed through us to the Saints here in their hour of grief and sorrow.

Respectfully, your brother in Christ,

JOSEPH F. BURTON,

PRESIDENT JOSEPH SMITH left Lamoni, on Saturday May 23, bound for Texas, to be present at a conference at San Antonio. He expects to be in Lamoni again by June 6, and soon thereafter will start on his trip to England. Bro. R. C. Evans will join him at London, Ontario,

INTEMPERANCE DECREASING.

From the *Ledger* published at Lucas, Iowa, we clip the following, which will be good reading and food for thought.

NOT ON THE INCREASE.

It is a fact proved by drinking statistics that America is becoming more temperate, but the best authorities do not attribute the improvement to the effects of legal penalties. Hard drinkers are no longer countenanced by desirable society. This is one reformatory force, and a stronger one yet is the increasing demand in many lines of business for men who are always sober and reliable.

Among these are the railroads of the land. Confirming with new evidence the frequent reports of rules and regulations demanding sober men to run their trains, thereby doing more practical temperance work than any other agency or organization—perhaps than all other agencies or organizations—in it, comes the report that the Lake Shore Road has informed the town of Collingwood, Ohio, that one million dollars will be spent there in enlarging the machine-shops if the town “goes dry” at the approaching election, and that the money will be taken elsewhere if the town “goes wet.” The reason given for assuming this position involves no judgment on the morality, or even on the propriety of drinking, either in moderation or in excess; the railway officials simply state that indulgence in intoxicants decreases the skill of workmen and prevents getting a desired and possible return for wages paid. That is an argument which can not be met except by a denial of its truth—and nobody denies it. Collingwood may or may not “go dry,” but if it does the prosperity of all its business men not engaged in the liquor traffic will obviously be advanced, and if it does not they will know exactly why they are not to have a lot of new customers and a larger population among whom to share the burden of taxation. Most towns like machine-shops, and those that have them like to see the shops made bigger and employing more machinists. No doubt Collingwood is in this class and it will be interesting to see what effect the effort of the Lake Shore to influence its electors on the temperance question will have.

It is almost needless to add that Collingwood voted against permitting the sale of liquors within its boundaries. Because of the result of the election the Lake Shore Railroad will spend one million dollars in new shops, additional to extensive buildings already erected there.

Had the village voted for the sale of liquor the railroad officials stated that this extra sum of money would have been withheld.

It is significant that what the lecturers and the clergy of the different denominational churches have failed to do by lurid picturing of the awful results of the liquor traffic and the wickedness of the saloon-keepers, the business men of the country are likely to accomplish by the application of plain common sense in business methods.

It may be that the decrease in the drink habit referred to, which we believe is correct, is largely to be attributed to this very sensible conclusion that men addicted to the habit of taking intoxicants are not to be trusted in any position of responsibility requiring the exercise of coolheadedness and quick decision of judgment. So, what appeals to the moral and religious element in man has largely failed to bring about, may be wrought by an appeal to the mercenary side of human nature. What man will not do for principle he may do for profitable employ-

ment or money. Ah, well! if Paul could rejoice in that the gospel was preached though it might be “by contention,” so we may welcome the decrease of the drink habit, though it may come from the influence of “the love of the root of evil.”

ITEMS OF LONDON.

The following items regarding the city of London, England, will be appreciated as general information concerning the great city:

The *Mail* says that a report recently published by the London County Council gives all that is known about the world's metropolis to the end of March, 1902. It shows that in the administrative county of London there are 571,768 inhabited houses, which shelter 4,536,541 persons, or an average of 7.93 as compared with 7.74 ten years before. Industrial workers aggregate 1,013,177, less than three fourths of whom are males. The mortality in London during that year was greater than that of Amsterdam, Brussels, Copenhagen, Stockholm, and Berlin, but less than that of Paris, St. Petersburg, Vienna, and New York. By 1904 London—i. e., the county council—will own 108½ miles of tramways and light railways. In 1901 the gross profit on those then in operation was £148,797. In the last ten years there has been a general decrease in offenses against the law, save drunkenness and arrests, for these have increased from 537 per 100,000 population to 846, or over 50 per cent. The ratable value of the city increased from £19,963,285 in 1891 to £39,769,069 in 1901.

QUESTIONS AND ANSWERS.

In Doctrine and Covenants 17:10, the priest's duty is to “preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.”

Does the word *but* imply that the priest can not administer the sacrament, or ordain other priests, teachers, and deacons when there is an elder present?

Not necessarily. Where a priest is the presiding officer of a branch he may do any and all of these acts referred to *ex officio*, and at his own discretion. When an elder is presiding, then the priest may perform the acts referred to under the direction and with the knowledge and consent of the one presiding.

In an assembly of Saints in a locality where no organization has been affected, the highest in authority is to preside and take the lead of meetings, and perform the acts referred to.

What would constitute sufficient occasion for the priest to assist the elder, when the elder is present?

The temporary absence of the presiding elder from a regular or regularly called meeting in which the acts referred to were to be performed. The fact that the aid of the priest was needed by reason of the

circumstances of the occasion; the request of the branch presiding elder, or the request, or order of the branch requiring it.

The presiding officer may call on the priest, or a priest to assist him in doing any of the acts named in the law, and the priest so called upon is authorized to act with the elder.

A BROTHER writing from a busy city in the East says:

I am quite busy all the time; have not had a day off duty since last August. Then my duties as president of the branch keep me plenty of work for all spare time. I felt to write you this, that it may help encourage you to see that the Lord works with his people and stands by them when they live their religion. I have nothing to boast of, nor to take credit to myself, but I give God the praise for whatever success may come through my efforts to advance his cause, and defend his truth and his chosen servants against the attacks of modern Pharisees. My desire is, not only so to live myself, but to help the flock over which I preside so to live that their lives may be a stinging rebuke to the falsehoods of religious bigotry and intolerance with which we so often come in contact. May God bless and sustain you is my prayer.

It is truly encouraging to us to know that men of the faith have the confidence in the man, Christ Jesus, to the defense of the cause wherever they are.

EARNEST QUERIES.

Now and then we have questions presented to us for answer in which there seems to be much simplicity and yet are difficult to reply to satisfactorily to the querist. Here is a sample.

Must I have hands laid on me in order to be saved?

The laying on of hands is an ordinance of the gospel, as the same is taught in the New Testament; and yet no text occurs to the mind that states in so many words, "ye must have hands laid on you, or ye can not be saved."

The text in Acts 8: 15-17 clearly shows that at the time Philip was preaching at Samaria, and Peter and John came to him following up his work the laying on of hands was an act of an official character by which the Holy Ghost was conferred upon those who believed and were baptized.

It would seem that it was at the time fully understood that this act was an essential part of the initial ceremony by which men were received into and became a part of the church, or the kingdom of God. (See Acts 2: 46, 47.) Whether necessary unto salvation then and now the believer in Christ ought not to hesitate to believe.

I have heard the elders say that all those who were honest and lived up to the best light they had would be saved anyhow. If true, why the need of restoring the gospel?

The salvation referred to by the elders whom this inquirer has heard say this must have been that salvation stated by Jude as the "common salvation,"

and could not have been the one known to these elders as the celestial salvation, the result of an obedience to the commandments of God and the requirements of the gospel. The words, "if true," show that there is a chance for a doubt; and this doubt arises because of the fact that the statement is not true, in the sense implied in the question.

If I should live strictly to the New Testament gospel, and belong to some other church, why could I not be saved?

No other church that we know of other than the one organized April 6, 1830, under the teaching of the restored gospel, and the various different bands of believers therein, teach the New Testament philosophy; hence we should answer that none other offer the salvation referred to.

Is the simple fact of authority a just reason to keep one out of the kingdom of God?

Yes. Any one to be fully saved must be administered to by one having authority, or the administration is without avail.

If the gospel as taught by the Latter Day Saints is to be preached to every kindred, nation, tongue, and people before the second appearing of Christ, and according to all the signs of the times is so near at hand, how can this arduous task be accomplished by the small force you have?

Whether the time be long or short, the statements of Jesus in Matthew 24: 14, and Revelation 14: 6, will not be fulfilled until this is done.

THE following editorial taken from a late copy of the *Daily News* of St. Paul, Minnesota, is well worthy a careful reading. There is by far too loose an observance of the laws instituted of God for the government of man, as designed from the beginning, and of which we as a people can not plead ignorance because we have been told in revelation what the law was.

DIVORCE AND POLYGAMY.

The clergy of the Episcopal, Presbyterian, and Methodist churches in this country, through a joint committee representing the various churches, are to meet in Los Angeles, California, May 20, to recommend some uniform attitude for ministers to take regarding the remarrying of divorced persons.

It is quite certain that as a result the lines will be more closely drawn.

Popular interest in the question of divorces was never greater than it is now. All classes of people in all sections of the country are coming to regard divorce and remarriage as the great national social evil.

The Detroit conference of the national congress of mothers gave the question prominent place in its discussions. These estimable women took a narrow view of the matter, however, and contented themselves with demanding uniform laws, without defining the law as it ought to be, and with denouncing polygamy in Utah.

Uniformity of divorce law is certainly to be desired, provided the uniform law is good. But if, to secure uniformity, there must be such concessions all around as to result in looseness, the result might be even worse than it is at present.

It is to be regretted that the mothers were not more definite in their demands. Denunciations of polygamy in Utah, where

legal polygamy no longer exists, is hardly to the point. Denunciation of the consecutive polygamy which legally exists in every State in the Union outside of Utah would have been more timely and effective.

Statistics have shown that more than three fourths of the divorces in the United States are procured for immediate remarriage to another person already selected. What condition could be imagined with a stronger and more steady tendency to undermine the home and cause to be held lightly the ties that should be held as the most sacred on earth! Courtship and engagement of persons already married is a crime and a scandal to which the law should no longer be an accessory. The mothers of the land need to worry less over polygamy in Utah than over this open, legalized consecutive polygamy that is going on in every State.

Mothers may well look with dread upon the future of their daughters while a polygamy so widespread and morally so lax prevails outside Utah and is finding its victims in annually increasing thousands in every plane of society.

Until there is a divorce law in every State forbidding remarriage of divorced persons except under certain strictly prescribed conditions, polygamy will continue to flourish throughout the country.

EXTRACTS FROM LETTERS.

Bro. I. N. White, writing under date of May 16, says of his field: "Things are moving along very nicely in the mission. I was to have been at Downs, Kansas, this morning to assist in dedicating a Union church house to-morrow, at Cheyenne, but was notified in the 'nick of time,' not to come, as the dedication had been postponed, and it was almost impossible for me to get to the place on account of the high water. Will, however, attend the Northwestern Kansas District Conference at Scandia, for June 6 and 7; then the Northeastern Kansas Conference at Centralia, for 13th and 14th, it having been changed from 6th and 7th in order to secure my presence. I believe things are going to work well in the 'Stake.' Good feeling is prevailing. About all of the men are at work, and prospects are quite good for a good campaign during the summer."

EDITORIAL ITEMS.

Bro. A. S. Cochran writes that he baptized three at Lawton, Michigan, on Sunday, May 17.

Bro. George H. Graves, of 2458 State Street, Chicago, Illinois, writes that he will start for his field in Kentucky about June 10.

Bro. Amos M. Chase, of the ministerial force in the Rocky Mountain Mission has in the *Ogden Standard* for May 4 a challenge to the Utah church for a discussion of issues.

The number of appointees to labor this conference year, as per notes of the secretary of the church, are as follows: Quorum of Twelve, 12; high priests, 52; evangelists, 7; First Seventy, 55; Second Seventy, 52; elders, 154; priests, 23; total, 355.

Original Articles.

THE NECESSITY OF SEPARATING THE CHAFF FROM THE WHEAT.

Luke in speaking of the Bereans, says: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11. Paul exhorted the Thessalonians to "prove all things; hold fast that which is good."—1 Thessalonians 5:21. He did not want them to accept blindly that which was delivered unto them. He knew that a blind adherence, even to a truth, was not likely to bring that joy and satisfaction that results from an intelligent obedience, nor could they be able to give a reason for the hope that is in them. One of the great errors of the present day, so far as spiritual things are concerned, is in accepting whatever is uttered from the pulpit, or published by the religious press, without proper examination and just comparison with the written word of God. While the Bereans readily received the word, it was because they found it was in perfect harmony with that which had been written by the prophets.

Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." He knew that by comparing his testimony and his works by the Scriptures they would know that he was all that he claimed to be, that he was the one of whom the prophets had spoken.

Every preacher of the gospel should use all diligence to know the gospel of Christ, and see to it that neither from his lips or pen should anything fall that is not in perfect harmony therewith. But unfortunately the wisest of us sometimes allow our minds to be carried away with mere fanciful speculation, and permit the results to dribble through as though it was the word of the Lord, when it is only the imagination of our hearts, or the whispering of false spirits; hence the necessity of the divine injunction, "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."—Doctrine and Covenants 42:5.

The writer's experience and observation have taught him the necessity of examining and testing by the triune standard, not only the teaching of others, but everything that is presented to his own mind, from whatever source it may come. He has learned,—and the lesson has been deeply impressed upon his mind,—that he is only human and needs a greater portion of the Holy Spirit to quicken his perception, enlarge his understanding, and enable him to judge righteous judgment. The warnings

given by Christ respecting false christs and false apostles, and false spirits, and their subtle work shows how cunningly the evil one weaves his net to entrap our feet; and when he can not use the avowed enemies of truth successfully, he will seek to work through some of the household of faith. The past affords abundant evidence of this. And even to-day, after all the examples of satanic cunning and human weakness we find ourselves liable to be lured from the foundations of truth.

Sometimes sermons bearing many excellencies are marred by flighty imagination, and chaff comes dribbling through with the wheat, and unless we are prepared to discern between truth and error and to separate the one from the other we are apt to receive the chaff and in our turn hand it out unwittingly to the detriment of the cause we love, as well as injuring ourselves by feeding upon that which has no nutriment. I once heard an eloquent sermon on the second advent of Christ, in which the speaker brought forth abundant proof that Christ would come in person again to earth; but he endeavored to show that although it was written, "But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only,"—that while they did not *then* know, it did not follow that no one would know in the dispensation when that event should take place, but that it was quite probable some would know the day and the hour. Upon this point Jesus has been very explicit and emphatic; for, in addition to the above statement and that which follows in Matthew 24: 44, 47, I. T. He says, "And what I say unto one I say unto all men; Watch, therefore, for you know not at what hour your Lord doth come" (verse 49), and again in the fifty-first verse he says, "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." In fact, the latter part of that chapter from verse 42 to the end is intended to show that the day or hour will not be known.

The foregoing instruction was evidently intended for his people who should live in the generation when that event should take place, while it should also act as a spur to the generation which would intervene that they might also be found in the path of duty. In Matthew 25: 12 Christ repeats the warning, "Watch therefore; for you know neither the day nor the hour wherein the Son of Man cometh." The same injunction is found in Mark 13: 47, 55. In Luke 12: 38-43, he emphasizes the necessity of watching continually. And in verse 44 we read, "And now, verily I say these things unto you, that ye may know this that the coming of the Lord is as a thief in the night."

Peter testifies, "But the day of the Lord will come as a thief in the night.—2 Peter 3: 10. Malachi says, "The Lord whom ye seek, shall suddenly come to his temple." And the Lord speaking directly to his

church in these last days, says, "Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not."—Doctrine and Covenants 61: 6. Again, "Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour."—Doctrine and Covenants 108: 3, 4. In section 49: 2, we are told Christ "will reign [in the heavens] till he descends on the earth to put all enemies under his feet; which time is nigh at hand: I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes."

With these testimonies before us we need not be deceived by those who claim to know the exact time of his coming. The prophet Moses said, "The secret things belong unto the Lord our God."—Deuteronomy 29: 29.

CHARLES DERRY.



THE ORDER OF ENOCH.

"Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, that every man may have an equal privilege."—Doctrine and Covenants 85: 37.

This language refers to the "School of the Prophets." We quote it as justification for writing upon the above named subject in the columns of the HERALD. Primarily, the statement has no reference to the HERALD; yet, if we rightly understand the policy of our official church paper, in the absence of the "School of the Prophets," it may be made to supply fairly well the need for which that institution was established in the original organization of the church.

This can be accomplished by exercising the same courtesy toward each other and manifesting the same degree of wisdom that we would be expected and required to do, if occupying the floor of the "School of the Prophets." Like the latter, the HERALD guarantees "that every man have an equal privilege." If, happily, we do not abuse this privilege, may not any important subject be presented, many write, and all HERALD readers be edified? Upon this hypothesis, we proceed with confidence.

The present period is distinguished by the number and variety of its organizations. Many of these are conferring benefits, to a greater or lesser extent, upon mankind. Some of them are indispensable; as, for illustration, the civil governments of the world. We do not feel at liberty to write disparagingly of any organization which has been instituted for good and is accomplishing that object. Yet none of these should displace the Church of Christ in our affection and esteem. Neither should they turn us from the allegiance we owe to God to "seek first to build up the kingdom of God and establish his righteousness."

Of the various financial organizations which have been attempted outside the church to aid the poor or benefit the masses we need not write. That they were created by the wisdom of this world is admitted by all. Hence they are devoid of interest to us now. Not so with combinations of capital or financial organizations contemplated within the church. These are of intense interest to every Latter Day Saint.

I desire to confine this brief essay to an examination of some features of one such organization,—one that is provided for by revelation,—the “Order of Enoch.”

I trust others also will write respecting this organization. In my judgment, it should not be overlooked. Sufficient reason for this conclusion is found in the word of God to us, as follows: “It must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion . . . for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven.”—Doctrine and Covenants 77:1. “The order which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come,” etc. (Doctrine and Covenants 101:1). “It is my purpose to provide for my Saints . . . but it must needs be done in mine own way.”—Paragraph 2.

The Lord’s “way” to provide temporarily for his saints, according to these revelations, is through the establishment of “an united and everlasting order” which he revealed to Enoch; and, in our day, to Joseph Smith, “for the benefit of my church and for the salvation of men.”

Such an institution as this is certainly worthy of our best consideration. If this article shall develop thought and incite study respecting this important order, the purpose in writing it will have been subserved.

We distinguish between inheritances, either under the law of consecration or in the Order of Enoch, and stewardships in the latter.

Inheritances are homes and the occupants own them. “Let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and the church . . . ; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.”—Doctrine and Covenants 51:1.

Stewardships represent property which an indi-

vidual manages or controls for the benefit of the church, but which he does not own. “And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.”—Doctrine and Covenants 101:10.

Neither should any man among these business managers claim the profits accruing from the business he controls. The profits are all put in a common treasury and used for the good of the church. “And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things . . . shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it.”—Doctrine and Covenants 101:12.

This order thus affords its members an opportunity of consecrating their entire business capacity to the cause of Christ. Under it they may present their bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. (Romans 12:1.)

The Order of Enoch is not designed to restrain business ability, but to develop it. It aims to supply its members with all the capital each can wisely use. As evidence of this important fact, please read: “And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifested before the council of the order plainly, that he is an unfaithful and an unwise steward.”—Doctrine and Covenants 101:12.

Equality of ability in business or other matters will not be reached by us in this world, nor in the world to come, nor sameness of gifts. We use the word *reached* rather than *attained*; for, should such a condition obtain, it would not be an attainment. It would be a monotony to be dreaded, a calamity to be feared. “Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he

that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."—Romans 12: 6-8. And this concerning the faithful when Christ returns: "He commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities."—Luke 19: 15-19.

These men had gained different amounts by trading, according to their differing ability. Both were commended of the Lord and the difference of their talent still recognized by placing one over ten cities, the other over five.

Here it is interesting to inquire: "How did these men obtain possession of the pound they had been trading with?" The answer is: "Then he commanded these servants to be called unto him, to whom he [Christ] had given the money."—Luke 19: 15.

Men come into possession of stewardships in the Order of Enoch in the same manner. They are appointed unto them by the Lord. (Doctrine and Covenants 101: 10.) After thus securing a stewardship, they may receive help by "the voice and common consent of the order." (Doctrine and Covenants 101: 12.)

Of course, every man in the order has a stewardship. As the stewardships are appointed by the Lord, it follows that membership in the order is also designated by revelation. This view is confirmed by the following: "Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order."—Doctrine and Covenants 89: 1. Again: "Verily I say unto you, it is wisdom, and expedient in me, that my servant Zombre, . . . should become a member of the order."—Doctrine and Covenants 93: 2.

Priesthood and its various offices are conferred upon men by revelation. We endeavor to instill into the minds of men who obey the gospel the necessity of preparing themselves for usefulness in the ministry, that the Lord may choose them for such work. But the opportunities and inducements to "build up the kingdom of God," are not confined to the ministry. They are open to all. The Lord said: "All are called . . . and . . . let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

Has it occurred to us that the sphere of the usefulness in the church occupied by the men of business and of work is as important and as sacred as that of the ministry? Are they not equally devoted to the kingdom of God and as anxious for its upbuilding? Why, then, should they be discriminated against; why circumscribed; why hampered; why denied the inestimable privilege of consecrating their entire ability and energy to the cause of Christ?

The Order of Enoch is a part of the plan of salvation. Its establishment would remove these barriers and permit every member of it to consecrate all his talent to the Lord. Why, then, has not this organization been established among us?

For many years the Reorganization was deprived of the benefit of a full quorum of apostles. Trial and qualification of the men had to precede their designation to the apostleship. "I have still other men of my church who shall be designated in their time if they still continue faithful unto me, and in the work whereunto they are now called."—Doctrine and Covenants 119: 1.

What, then, shall we say of the Order of Enoch? Will the Lord call men to membership in it and appoint them stewardships, until they prepare themselves for such work?

Do you infer the Lord will give this order to the church in its time, the same as he has many other helps; such as the patriarchate, stake organizations, etc.? Granted; but may not the time be hastened by wise thought and action on our part? (Doctrine and Covenants 119: 4.) May it not be hindered if we are unwise? (Doctrine and Covenants 122: 13.)

Upon what arm of the church will the Order of Enoch largely devolve? Its work pertains to temporalities. So does that of the Bishopric.

Have we not men in the Bishopric now who are prepared to assume the responsibilities and discharge the duties which membership in the Order of Enoch implies? Have not those who preside over the temporal affairs of the church been tested for years; have they not proven themselves men of honor and integrity; has not their record and have not the Saints sustained them as such during years of service; have not the heavens also declared to some that they are men who can be trusted absolutely to do God's work; and that they will do it!

As a people, are we prepared for the organization of the Order of Enoch among us? Have we given the matter very serious consideration? Or have we treated the revelations referring to it lightly? (Doctrine and Covenants 83: 8.)

We can not evade the issue. The fiat of Jehovah has gone forth. He has revealed this as his way to provide for his saints. It was his way in Enoch's time. It is still his way; "an everlasting order for the benefit of my church until I come."

We are all intensely desirous of obtaining the

results which the establishment of this order would bring. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed were his own. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts 4: 32-33. "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise, the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

The Order of Enoch came into existence originally by revelation in answer to petition of those holding the high priesthood, respecting "that which they had presented before the Lord," concerning temporalities.—Doctrine and Covenants 71: 1.

The way is open to us. It could be reinstated in a similar manner. Is the present time opportune?

"And it shall come to pass, that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints," etc.—*Times and Seasons*, vol. 5, p. 673.

Have we not already "the house of God set in order;"—reorganized quite thoroughly? Of the work of the one mighty and strong what remains, then, but to arrange by lot the inheritances of the saints? Will not this part of the prophecy be fulfilled also? Must not we be actors in its fulfillment?

Before inheritances can be arranged by lot the land of promise must be purchased. What an impetus the introduction of the Order of Enoch would give for the accomplishment of this work! The amount of money it would bring into the treasury of the church in a legitimate way would be unimportant when compared with the endowment of grace, spirituality and power which would accompany its establishment?

May the loving Lord make us willing and obedient that we may be acquitted and approved in the day of his power.

W. S. PENDER.



ASTRONOMY.

I wish to furnish your readers with an account of the wonderful new star in the constellation of Perseus; called by the astronomers, *Nova Persæ*, one of the most singular and inexplicable objects in the northern heavens, and which has so puzzled even most learned and erudite students of astro-physical phenomena, as to draw from Sir William Huggins, the learned president of the Royal Astronomical Society in London, England, the remarkable observation concerning it, "A sign in the heavens!"

Devout Latter Day Saints at least will not be slow to recognize in this startling phenomena a fulfillment of one, at least, of the things named in our blessed Lord's prediction in Matthew 24: 26-30.

When such a cautious man, and withal such a profound astronomer and mathematician as Sir William Huggins speaks of a "sign" in the heavens and a mystery to his comprehension, we may well take it for granted that it is decidedly a new phenomenon.

There have been other stars almost equal in magnitude to *Nova Persæ*, which have arisen upon the horizon of learned and practiced astronomical observers, both in Europe and in America, which have bursted, as it were, in sudden, startling, and unexpected effulgence; and even attained the dimensions of a star of the first or second magnitude, but have almost invariably, after the lapse of three or four weeks at most, subsided into greyish, leaden-looking and insignificant bodies, indistinguishable to the naked eye; and finally becoming lost to sight in all but the very best and most expensive telescopes. But not so with *Nova Persæ*! This star burst forth with strange and startling effulgence, gradually became dimmer and dimmer for about three months, seven days, sixteen hours, then bursted forth into renewed incandescence (to use the astro-physical term). It blazed up for two months or more, and again sank to the fifth magnitude; when, of course, like the other "new stars" of the same category, it was given up for lost.

To the surprise of Professor R. Pickering of the great Lick Observatory, Mount Hamilton, California, and others who had been closely watching it, it again exhibited signs of recrudescence, increased day after day in splendor and brilliancy till at last it rivaled the celebrated double or rather triple star of the first magnitude, Aldebaran.

It so remained for, I believe, seventeen weeks and five days; when it again began to diminish in magnitude and splendor and is now, I believe in a condition of comparative quiescence.

Nova Persæ was first observed in the early part of February, 1901; and the remarkable alternations and changes I have described have taken place in the order I have stated; so far, at least, as my memory serves me, for I have not at hand a historical account giving the exact dates and times of this star's alternations in power and magnitude.

But most strange and startling of all is the wonderful mystery conveyed to our finite senses by the stupendous spectacle of the wonderful events. Professor R. S. Ball, the astronomer Royal for Ireland, says: "Let us look closely into the cause or causes of this enigmatic and marvelous phenomenon, and gaze with awe and silence upon the solemn spectacle unfolded to our view" (or words to that effect).

Imagine two vast bodies, such, for instance, as our own sun, to be traveling through interstellar space of

eternal unfathomable depths, and at a speed of say thirty miles per second of time, (many of the so-called fixed stars have an even higher velocity than this I have supposed: viz, eighteen hundred miles per minute, or one hundred eight thousand miles an hour, perpetually), imagine, therefore, two such bodies at such a speed, coming into direct and violent collision from two opposite directions. The speed of both stars added together makes the initial velocity at the moment of impact no less than sixty miles per second or three thousand six hundred miles per minute, i. e., two hundred sixteen thousand miles per hour.

The collision of two such bodies flying through space at the speed indicated would,—no matter how vast their size, or how great their specific density,—be amply sufficient to develop such a heat as would reduce the two vast enormous bodies to a blazing mass of the temperature of incandescent hydrogen; a heat that is simply indescribable in our finite language. The two bodies, melted into vapor by the tremendous heat evolved by their collision, would partake no longer of the character of solid bodies; but would simply constitute one vast tremendous mass of incandescent vapor, of such a temperature that the hottest and fiercest blast-furnace fades into insignificance by comparison!

Yet it must be self-evident—in the words of Sir William Huggins—that even such a mass of incandescent molten vapor must in time cool down and partake of the lower temperature of the atmospheric air (or rather ether) in its immediate vicinity, such as other “new” stars (so-called) have done. The hypothesis, then, of collision has come to be the inexcusably accepted explanation of the new stars in Orion, in Auriga, in the constellation of Coronæ (or the Crown), and also the constellation of Cetus. But what of *Nova Persæ*, this star I have been describing at large? This incandescent, blazing mass of hydrogen vapor which blazes and subsides again; blazes and subsides again. There, it is evident, is the scene of a catastrophe, or rather of a series of catastrophes, such as the mind of man, even in the highest intellectual ranges of thought and philosophy, positively staggers at, and well-nigh refuses to grasp! Two vast central suns in dreadful collision! And other worlds, nay, other suns and their planets with them, drawn by the tremendous power of gravitation into the one awful center of blazing ruin and destruction.

Such, says Professor Pickering, of Mount Hamilton's great observatory, is the awful explanation of the blazing and subsidence, blazing and subsidence again, of *Nova Persæ*! the intense and increased magnitude of the incandescence caused by other immense suns or bodies falling into the original conflagration and ruin; which would be the resultant effect of the overwhelming power of suction

(or gravitation) produced by the two vast bodies in the original collision!

Worlds upon worlds,—suns upon suns, destroyed at once and for ever! Awful as is the thought involved in this conclusion, and tremendous as is the issue conveyed to our human minds, it is possible the one and only solution of the mystery!

Let my readers endeavor to portray the effect of a conflagration visible fifty miles, forty miles; nay thirty miles! It would attract universal attention, and I had almost said all but universal consternation. But what of a conflagration visible right across the Atlantic Ocean from shore to shore, a distance of say three thousand miles. It would spread terror and alarm from pole to pole; from sea to sea; and from continent to continent; and persons of all ranks and climes would believe the end of all things at hand.

With this solemn thought, then, in the minds of my readers, let me appeal once more to the ascertained facts of astronomical research, and ask in all seriousness and solemnity, what must be the size of a conflagration visible to our little earth from a distance among the eternal regions of ether, amounting to no less than sixty-nine trillions of miles! Nothing short of the conflagration of suns upon suns; worlds upon worlds, would, as Doctor Pritchard remarked, be visible at even a thousandth part of this vast distance separating our earth from the new star in the constellation of Perseus, even using the largest telescope ever built by man.

Our spiritual “pastors and masters” of the olden school, twenty-five or thirty years ago, used to tell us that in six days God made the heavens and the earth, and that the six days there alluded to meant only twenty-four hours each day, and that from that hour of cessation there never was any more creation, and never will be; but the prophetic Spirit speaking through the mouth of the unlearned and untrained youth of Nauvoo, distinctly and unequivocally asserts that so far from God having made the earth and created everything in six days of twenty-four hours duration only; God is continually creating; and that to either his works or his worlds there is no end! (See Doctrine and Covenants, 22:8.) From the same prophetic writings we learn (and science is for ever unconsciously demonstrating the verity of the fact), that not only is the Creator continually creating, but also by the exercise of the same Almighty powers, he is continually destroying. Else, what is the awful and solemn announcement contained in Doctrine and Covenants (section 22, page 56) to intimate to our inquiring minds? These all passed away by the word of his power. Peter uses the same expression to portray the destruction of the “world that then was” by the word of his power. Only the destructive agent then was water, whereas now and hereafter it is fire (2 Peter 3:5 to 11). The beautiful and dignified lines of Doctor Watts seem

just now to recur to my mind with a new meaning, and with added significance:

Before Jehovah's awful throne
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create and he destroy.

His sovereign power without our aid
Made us of clay and formed us men;
And when like wand'ring sheep we strayed,
He brought us to his fold again.

True science, in contrast with "science falsely so-called" (1 Timothy 6:20), permits us to accept nothing as fact until it has passed the intensely careful scrutiny of actual and physical demonstration; and that demonstration must be repeated again and again; again and again; and nothing is recognized as a fact until it comes out triumphantly from the fire of the most withering and destructive critical analysis. In this crucible prophetic utterances of the Prophet Joseph Smith have been put, and after fifty years of testing have emerged and are still emerging, clear, spotless, and unscathed. We to-day see a world of scientific agnostics, a world of absolute unbelievers in the prophet's mission and message, actually proclaiming, both from pen and rostrum, the very truths that the once-despised prophet enunciated nearly seventy years ago.

In every field of the astro-physical and even in the natural sciences, men are observing and proclaiming the great truth that death and life, creation and destruction, the passing out of the old and passing in of the new are for ever but silently at work. At last, in the light of the Prophet's teachings illustrated everywhere by the grand and ever-present facts of natural history and human experience, men are slowly but surely beginning to recognize the vast world of meaning in St. Paul's dictum, "Now that which decayeth and waxeth old, is ready to vanish away."—Hebrews 8:13. And again, he "taketh away the first that he may establish the second."—Hebrews 10:9. The destructive powers of volcanic eruption, and of lurid and vivid lightnings, all proclaim as with a loud, unerring, and unmistakable tongue. Death is never absent from life; and life is never far from death.

My readers may ask, "How is it known that the light of the star *Nova Persæ* is really that of incandescent hydrogen and not incandescent nitrogen, oxygen, carbon, or other element? Our own atmosphere is composed of oxygen, hydrogen, nitrogen, etc., with an infinitesimal admixture of argon; and surely it might be any one of the other four constituent gases apart from hydrogen."

Every metal or mineral heated to incandescence (or the highest heating point of glowing vapor) emits a kind of flame different to that emitted by any other metal or burning substance, though the difference of flame is one that is not visible always to the naked

eye. To meet this want, a small and extremely delicate implement has been invented, called a spectroscope. This little instrument receives the light from the burning metal, or gas, or substance to be tested; splits the white, or apparently white, flame up into its component parts (or elements as they are called), much after the manner of a triangular prism, and thus by the diversified colors, or rather diversified arrangement of the colors (the flame of no two metals being exactly alike) the experimenter knows what is the composition of the light received into the spectroscope, that is, what is the exact kind of burning gas or incandescent metal, for instance, which is throwing off the light, the peculiar bands and colors of which he sees passing through the spectroscope. The decomposed ray of light, broken up into its original parts or colors, is now plainly visible, and this is called the spectrum.

The spectroscope is in astronomical observatories fitted to the eyepiece of a specially constructed telescope, so built that by means of close fitting, hermetically sealed iron shutters at the other end of the telescope, all light is rigidly shut out. The telescope is then turned by elaborate machinery, to the star, or comet, or other celestial object they wish to examine. The iron shutters, being tightly sealed will admit absolutely no light, except just the one small beam or ray, from the star that the telescope is directed towards. This ray or beam falls directly upon the spectroscope at the other end, which, as I before stated, instantly splits up the beam of light into its component elements. Near a similar spectroscope, in the same room or laboratory, an assistant is burning various minerals of metals, such as iron, platinum, rubidium, nitrogen, zinc, carbon, oxygen, etc., and each spectrum from these substances is carefully compared with the spectrum obtained from the light of the star they are examining; and only when a similar spectrum is obtained from one or another of the elements tried, is the question set at rest; for it is obvious that the only gas of burning mineral or metal which will give the same spectrum as the star, is the one which will show what exact element is burning in that great and far distant conflagration of worlds on worlds.

In this way the light of *Nova Persæ* was received and examined; and then compared with the light obtained from many and various vapors (or gases) and minerals; such as helium, sodium, vanadium, rubidium, iron, aluminum, antimony, zinc, cerendrum, nitrous oxide, nitrogen, iron-peroxide, selenium, barium; and all failed till hydrogen was tried alone, and hydrogen in a condition of fiery incandescence of over one thousand four hundred ninety degrees Fahrenheit, gave the exact spectrum of *Nova Persæ*. Thus after an intricate series of patient, painstaking, and most minutely careful experiments conducted at Greenwich, Dublin, Kiel,

Prague, Harvard, Mount Hamilton, and St. Petersburg, and the same result was reached.

I have seen investigations and chemical experiments with my own eyes conducted with instruments of the highest value, and of such extreme nicety and accuracy that the weight of a fly's wing will turn the scale.

There is an instrument at Greenwich Observatory, in London, England, called a seismograph, set to measure the vibrations of the earth; and that wonderful instrument will unerringly record the vibrations caused by the little children in Greenwich Park jumping and playing at skipping rope.

I now bid my readers farewell, thanking them for their cordial interest in the little walk I have been permitted to lead them into, of those pathless fields of nature's truth and God's wonderful handiwork, which a far, far, higher intellect than mine could never unfold to them, only by a glimpse hereafter of the vast beyond.

F. R. TUBB.

December 4, 1902.



PRESSING OPPORTUNITIES.

Do you wish to do good? The time may never again come to the present generation wherein golden opportunities are open to each and every one, as they are to-day. The Saints nor the world when they stand before the Judge of all the earth to render an account of the deeds done and work accomplished, will hardly be able to plead the excuse for having no treasures laid up to their account, that they did not have an opportunity. The injunction of the apostle to the Galatian saints was, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10. Are we individually and collectively carrying out this instruction in our lives? If we are, then we will be rewarded and blessed; if not, loss and condemnation must certainly be the legacy.

In the experiences of life there can be but few sadder moments than those which bring to the mind the thoughts of neglected duties; failure for want of proper effort to perform true and worthy service; lost opportunities. It is not as the loss of a few dollars, or of a dear friend whom we hope to meet and greet again on other shores; but it is the careless bartering away of a birthright; the failure of a life; the loss of the time of the earthly probation, which signifies an eternity of regret. Can we for a moment afford to occupy such a position?

One of the generations of ancient Israel failed to perform the work required of it, being unmindful of the duties and obligations belonging to those who are privileged to occupy, if they will. The apostle later reverts feelingly to their unnecessary loss, saying: "And truly, if they had been mindful of that country from whence they came out, they might have

had opportunity to have returned."—Hebrews 11:15. However, having through lack of faith and energy failed once, they were not entitled to another opportunity.

Israel to-day is face to face with the *pressing opportunities* for Zion's weal; the prophetic time of the world is open to us if we will occupy; our fathers and Israel's watchers of the distant past have sought and prayed for the time of this golden dawn. Now, what will we do?

1. The gospel message must be sent to the world, and men, women, and means are required to perform this work; an opportunity is offered to each one. Will you help?

2. The Saints' Home, builded for the protection and comfort of the aged and needy, is over-crowded; many worthy Saints are being turned away for want of room. We must have an addition built at once. Will you help?

3. There must be office-rooms builded for the transaction of the general business of the church, and a library-room, and proper vault-room builded to preserve the property of the church. Will you help?

4. Graceland College, an educational institution of the church, must receive aid in its important work of fitting and training the youth in an educational and practical way for life's great struggle. Will you help?

5. Lands are to be purchased, stewardships allowed, inheritances arranged, and the waste places of Zion redeemed. Will you help?

6. Foreign missions must yet be opened up and prosecuted in the benighted parts of the earth, so that others may be led to glorify the name of God, and it requires a sacrifice and means to perform this work. Will you help?

7. A temple is to be built, the bride, the church, purged from evil and preparation duly made to receive our Lord and King when he shall come. Will you help?

Pressing opportunities are thus open to each and every one. We are not asked to do more than we can in improving upon these, but we are asked, to do all that we can.

There are two ways in which to fulfill these, but whichever way one may choose to comply with, he must do all that he reasonably can.

(a) Follow the course of fulfilling the law, discharging all surplus for the use of the work of God that the Lord may have his own, as outlined in the work of the late joint council of the Presidency, Twelve, and Bishopric of the church.

(b) Those not thus fully complying with the law requiring that all things be laid before the Bishop in Zion, let them make as full and complete offering consecration, tithe or gift for those proper objects as it is in their power to do and in no sense be found

laggards in their efforts for good, and thus improve upon the opportunities offered, not forgetting to sacrifice for the upbuilding of the work of the Lord; for if we sacrifice and endure with him we shall reign with him.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing."
—Mark 13: 56, 57, Inspired Translation.

Whoever has place and a stewardship in the house of God must answer to him for his work; such a one is the ruler, the responsible party over this stewardship, and should act in due season or he must fail to receive commendation when the Lord shall come.

E. L. KELLEY.

LAMONI, Iowa, May 25, 1903.

Selected Articles.

RUINED AZTEC SHRINES.

If any one supposes it an easy task to explore among the buried cities of Central America he will do well to remove his misapprehension by reading the report of Teobert Maler, describing the happenings and results of three years of traveling and excavating in the interest of the Peabody Museum of Harvard University down in the great rubber country of Mexico.

Not that the German-American explorer has undertaken to write at length of hardships encountered; he is too much absorbed in his subject for that. The discoveries made by Doctor Maler in the Usumatsintla Valley, and especially about the hitherto unknown city of Yaxchilan, have added a fascinating chapter to the story of what is probably the most interesting branch of modern archæology, and the explorer's enthusiasm has expended itself rather in glowing, if technical, descriptions of the new finds than in narratives of adventure.

Still there are now and then in his story little references to the difficulties of getting along in that land of tangle and swamps, alive with brilliant-hued snakes and turtles, with gorgeous purple-black blossoms of climbing plants—a land where one sleeps by night and works by day under mosquito-netting and where the evening dews are so like copious rains that men and photographic instruments have to be kept under a sheathing of oilskin.

The scene of Doctor Maler's explorations was the valley of the Usumatsintla, in the southern part of the Yucatan country, in the border-land between Mexico and Guatemala. The region is thickly tangled with tropical growths which have almost buried the ruins of a dozen great cities of the ancient Maya civilization—Yaxchilan, "the city of Green Stones;" Budzilha, or "Smoking Water," which has received its name from a nearby waterfall;

El Cayo, the "place where the banks are strewn with stones;" Anaite, renowned for the white lilies that hide the surface of the river in front of the town, and El Chiczapete, which takes its name from a tree producing a well-known Mexican chewing-gum.

These and several smaller places, once popular settlements of the people whose civilization Cortez destroyed almost five centuries ago, have given up to Doctor Maler's camera and pencil all manner of data regarding the life and art of untold centuries.

But with what difficulty these records were obtained at least may be learned from the explorer's matter of fact statements of what he has gone through. At times, for instance, the traveling on the Usumatsintla was one protracted struggle against the swift current. Thus the short passage of only a few miles from Anaite to Yaxchilan was made in a time of high water, when the poles by which the cayuco, or native dugout canoe, is ordinarily propelled up stream, would not reach bottom, even close up to the high banks.

At such times the native ties a forked stick to the end of his boat pole and draws the cayuco painfully up stream by hooking to branches of trees or shrubbery. And not only the man with the pole, but also the other occupants of the boat, are supposed to lay hold of anything protruding from the banks and to pull with all their might.

Often the craft has to be tugged by main force through hundreds of yards of thick foliage, half submerged by the flood, and then, again, passages are encountered where the waters run so swiftly that the voyagers are whirled sharply around by them and swept down stream. Sometimes Doctor Maler found it necessary to make three or four attempts before a rapid could be surmounted.

"While we rested at night," he continues, we fastened our cayuco to the branches of a great chimon and protected ourselves and our baggage as well as we could with oiled-cloths against the heavy night rains. It was not possible to go on shore, as everything was flooded. At noon of the second day we finally arrived at the ruined city, the location of which one of my men recognized by certain signs. The 'cuyo' on the low shore which generally serves to mark the spot had entirely vanished under the water. We now breathed more freely, and, glad of having thus far surmounted all difficulties, we fastened our cayuco to a tree. My men admired one another as heroes, and each asserted that had it not been for him we never could have come up the river.

"In the meantime we sought shelter in the neighboring 'shore temple.' But as the entire stone structure was soaked with rain and all the ceiling dripped with moisture, my men constructed for themselves a palm leaf hut, while I, after discovering the 'labyrinth,' settled myself within its walls with my most important baggage, for the ceilings were dry, and the great stone benches were very convenient for sleep-

ing purposes or for spreading my things upon them.

"It was rather dangerous to spend the nights alone in that solitary ruin, on account of the tigers, but fortunately we escaped all collision with these beasts, which are always to be greatly feared. We were so fortunate as to have a month of glorious weather, which greatly lessened the difficulties of my work among the ruins. It generally rained by night and hardly ever by day. Even the Usumatsintla soon sank again to a less dangerous level, but we had another trouble to contend against. Our stock of provisions had run very low, because the men, when living at some one else's expense, eat enormously and know no moderation."

A little later the explorer succeeded in getting provisions, and put in three months of vigorous work excavating the details of a rank, overgrown city, of which no one before had ever discovered the general plan, but which finally resolved itself as a series of terraces—not streets—rising one above another from the water front. This city is Yaxchilian, one of the greatest thus far examined in this region.

It is interesting to note that if Mr. Maler's explorations had not been made at this time many of the most important buried treasures of the ancient Maya civilization would within a few years have been lost almost irretrievably, for the Usumatsintla River is slowly eating away the site of the ancient city.

Every now and then an ancient slab or tombstone, or perhaps the whole front of a palace, plunges into the stream. Mr. Maler came, therefore, in good season for preserving at least a photographic record of them. Nor was this such an easy task. Most of the ruins proved to be so overgrown with dense vegetation that they could not be photographed as a whole, and even pictures of details were necessarily taken at special moments when the sun forced its way down through the thick foliage.

Some idea of the entanglement in the midst of which the archæologists have to work may be gained from the illustrations of temple fronts in the Peabody Museum report.

All manner of richly decorated structures appear in this great terraced town of Yaxchilan—such as the substructure of a water-tower standing in mid-stream; shrines and fences scattered almost everywhere, and around the temples numerous stone stelae, or great upright slabs of stone, carved on either side, one side usually representing the ancient god Ketsalkoatl, the special deity of the city, and the other side the figure of some human hero.

Some of these stelae were found to be in a very fair state of preservation, in spite of centuries of weathering; others have suffered greatly from the climate and one of the most interesting from the work of a band of wood-cutters who while camping among these ruins thirty years ago felled a huge caobo-tree that struck the monument, knocking off a

corner and forcing the entire slab into a leaning position, from which it is liable at any moment to fall. And when it does fall it will inevitably strike a beautiful circular altar in front of it, to the ruin of both objects.

The sculptured lintels photographed by Mr. Maler show immense wealth of carvings, mostly in low relief. One of these in particular may be regarded as typical of Maya art at its best. It shows a woman of rank presenting a tiger's head prepared as a helmet, to the sacrificial priest.

The woman wears something that may be accepted as shoes, her cuffs are of Maya scale work, her long dress shows a kind of pattern, her head-dress indicates that small bonnets adorned with flowers were at that time fashionable in Mayaland, the ear ornaments are very distinct, and so large that they must have been uncomfortable to wear in a warm clime, and a line of small dots borders her cheeks, terminating in a scroll.

Below the surface is a necklace of stone beads, with a medallion in front. The head-dress of the priest, rich with handsomely-carved flowers, bears a grotesque face on the top, while from the knot at the back falls a plume of feathers. He carries a sacrificial knife in his right hand and his left lies against the front of the tiger's head. Sculptured thus and set up in a prominent place, this scene must have been very effective in prompting other Maya women to give offerings to other priests.

The image of the god Ketsalkoatl occurs repeatedly among the ruins of the city. A gigantic figure representing him was discovered by Mr. Maler, in which the God is shown sitting with his legs crossed, otherwise, so tall is he, his head would have gone through the ceiling. Indeed, he looks not unlike some of the Eastern representations of the seated Hindoo Buddha. The eyes are oblique, like a Chinaman's.

It is interesting to learn that the ancient religious rites of the god may not altogether have disappeared from the face of the earth, for the wood-cutters in these forests all assert that at a certain season of the year bands of strange Indians, of whom certain wandering tribes still exist in Yucatan, visit Yaxchilan and offer sacrifices to this very image of Ketsalkoatl, burning incense in vessels adorned with feathers and performing strange dances, one of which goes by the name of the "Dance of the Toucan," because the performers all wear the stuffed skin of this tropical bird as a head-dress.—*New York Herald*, April 26.

THERE is no diversity of opinion as to the necessity of obedience to a child's well-being, but in the methods whereby obedience is secured there is a wide difference in the practices, at least of parents. In a paper in the June *Delimitator* Mrs. Theodore W. Birney gives some eminently sane advice on obedience and punishment. Mrs. Birney is not partial to the rod, and she holds that incorrigibility in children is more often due to a "lack of self-control and knowledge of temperament and child nature" in the parent than to any abnormality in the child. There is, doubtless, an element of truth in that, though some may disagree. However, there are other points in the article that many parents will do well to take to heart. The author shows a wide knowledge of the nature and needs of children.

Original Poetry.

A Wonderful Story.

Let me tell you a wonderful story,
A story both strange and as true,
How an angel from realms of glory
To the earth with a message flew.

'Twas a message of weight and of power,
To be preached to each kindred tongue,
"To fear God and give him great glory,"
"The hour of his judgment had come."

For darkness had reigned o'er the nations,
"Man's precepts" for truth had been taught,
"Blind guides" led "the sheep" into byways,
And the true way never was sought.

He came to the lad at the "plough-tail,"
A lad both unlearned and poor;
For the wise men's widow must perish,
And the way-faring man's grow more.

He gladly received the great message,
And went forth the truth to teach,
As God's loyal, humble servant,
Honest-hearted and faithful to reach.

There were many hailed him with gladness,
And many the gospel obeyed,
And received a proof of the doctrine
And testified undismayed.

And visions, and tongues, and healing,
Accompanied the message sent,
God's wonderful power revealing,
Wherever his servant thus went.

But hatred and malice followed
And dogged his footsteps so brave;
For "priestcraft" now feared great danger—
Men and devils began to rave.

In spite of all, two hundred thousand
Brave souls had decided for right,
And the truth had shed over all lands
Its grand and glorious light.

But "the powers of darkness" prevailing,
"The Saints" were driven and tossed,
Neither courage nor prayer availing,
Homes destroyed and many lives lost.

And at last a howling mob painted
Shot this revered "prophet of God,"
But he became a martyr sainted
As his blood ran out on the sod.

Stained is the State where he dead fell,
Yes! Illinois, stained is thy name,
For the blood of God's martyred prophet
Cries out of the ground to thy shame.

But enshrined in the hearts of his brethren,
Will he dwell ever supreme;
As God's leal, true-hearted servant,
Worthy of love and esteem.

ARCHIBALD T. BRADSHAW.

August, 1902.

Addresses.

C. J. Spurlock, Zenith, Illinois.

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Mothers' Home Column.

EDITED BY FRANCES.

"Hold them closely in thy keeping,
All the dear ones that I love,
Keep them safe, awake or sleeping,
Lord of earth and heaven above!
Guard them, oh, most tenderly,
They are safe if kept by Thee."

An Open Letter to a Friend.

My Dear Sister: I wrote to you sometime ago but received no answer. I thought strange, as you are always so punctual, until I heard the request for prayer in your behalf. If this sickness is not sent of God to help your purification and bring you closer in his love, then it must be to harrass and if possible to drag you down, and make you distrust God. But I trust that God's hand is in it for your good, and that his name will be magnified in the prayers of his saints for your recovery. I have prayed earnestly for you, not only before, but since learning of your sickness. For near six months, I, too, have been isolated, not hearing a sermon or attending a social meeting of ours until I came to this conference. You may know I appreciate it, even as you would. There is one drawback I am all the time wishing my friends were here to enjoy it, too, eight hundred last Sunday morning at Sunday-school. The large pipe organ pealing forth its anthems of praise, with eight musical instruments, and a small organ, mingled with the voices of that large audience, you can imagine how sweet the sound in the ears of our loving Father, and how acceptable to him the praise and adoration of his people assembled in the land of Zion. At the first song, "Take time to be holy," I broke down and wept freely under the influence of the Spirit. How oft I had sung that in the privacy of my own room at home, longing for a holiness that would make me more like my Master. I had copied and pinned it on my window casing where I could read over and sing it while sitting at my work, or as an inspiration to me while writing. Yes, "Take time to be holy," for "without holiness no man shall see the Lord."

How much we all need to do that. It is not enough to obey the first principles, attend meetings and give a passive assent to it all, but we want a grand, a great and noble underlying principle deep down in our hearts, that shall make us crave all that God has for us, that shall keep us watchful, prayerful, and humble, that will make us not only willing, but glad to make sacrifices for the one we love above all others. And if sickness be sent for a good purpose, when it has fulfilled its mission, it will be taken away. Whatever be your condition, I beg you in all things to say, "Thy will be done." It is very hard sometimes to do this, and we wonder why God deals with us as he does. But he aims to lead us to trust his perfect will; for he is far seeing, and knows better what is for our real good than we ourselves.

Have been so busy going to meetings, and resting between times, that your letter has been neglected. Am to-day with a sick sister. Have swept the room, given her a sponge bath, changed her bed, and she says she feels better. Her husband has been sick for six weeks, is up and just able to get around the house, and an eleven-year old boy their sole dependence to cook and care for them. Hard lines, that!

I trust you are better situated. When we think our lot is hard, it helps us to meet with those who are worse off.

I have so much to thank God for. At times, during this conference, he has given me of his spirit insomuch that I could not have been under its influence all the time to that extent without much weakness of the body in consequence.

One thousand seventeen in Sunday-school last Sunday, and it was judged that there were fifteen or sixteen hundred at morning

preaching, Bro. Joseph Smith being the speaker, and also the basement full with an overflow meeting. As I looked on that vast audience, it came to me as never before that the balance of my life should be spent in doing good and helping others. How can we be bound up in self when Christ has said "Follow me;" and his whole life was spent for others. No wonder the command was given us, "Love your neighbor as yourself." The last day when the seventies, apostles, and High Council were before us, and Bro. Pitt sang that grand song, "I will go where you want me to go, dear Lord," I saw strong men weeping. When I thought of the sacrifice they were making, all for love of the cause, leaving home and friends, to bear the scorn and insult heaped upon them, it was a solemn hour to me. Dear sister, be patient, and, with Paul, look forward to the joy hereafter, and God will send his angels to comfort you even here. This is the prayer of, Your sister,
M. J. PHIPPS.

Dear Home Column: Sr. Walker has often asked us to come in and chat. I do wish more of the sisters would step in. Home is, or should be, the dearest spot on earth, even if we live in an old log cabin it is home, and a very dear home, too, if we choose to make it such. We should keep everything about the house neat and orderly, children and self too. Never mind if it is only one calico dress and we have to go without while we wash and iron it. If we make the very best of the situation I know we can be happy and have a happy home under just such trying circumstances if we wish it. There may be times when trouble will arise and we may feel much discouraged, but there are times in the old log cabin or even in the old dugout when every heart is happy and everything in the old home is as bright and clean as hands can make it. Sitting in the armchair which is made of an old box is papa reading his newspaper while mamma is singing "Away, dull care, away," and altogether it is a happy home. Come in, sisters, and tell us what you think of it.

In my little old log cabin I'm at home,
I am happy, I am gay, cheerful all the livelong day,
Sing and drive dull care away here at home,
In my little old log cabin I'm at home.

I envy not the wealthy while they roam,
They may travel far away 'mid splendor rich and gay;
Yet am I content to stay here at home,
In my little old log cabin I'm at home.

Here is a good receipt for frying bacon:

When frying fat bacon, mix a batter of flour and water about the consistency of cream. Dip each slice in the batter, covering both sides; have the frying-pan greased and hot, into which put the slices of bacon and fry steadily until quite done and a nice light brown.
RIVER DELL.

CUMBERLAND HILL, Rhode Island.

Dear Column: Your pages are so dear to me, and have been such a comfort and strength in lonely hours that I often wish that every Saint could have them to read. No one ought to be without the HERALD. It also shows us our faults and how to overcome them. It has been my preacher for years past and I shall need it for years to come if it pleases the Lord to let me remain here so long. I know I am slow to learn, but I often wish I could learn to keep all his holy laws, and know all of them. I well know that to accept the first principles of the gospel and have our name enrolled with the church is a very small part of God's service; just the beginning.

And the Word of Wisdom; how grand to think the Lord would take pains to tell us what to eat to keep us healthy; and then if we do disobey and get sick, he has provided a way for us to be healed; what unbounded love!

But this question arises: Do we as Saints believe it? Do we exercise faith in this direction? If not, why not? He tells us to live by every word that proceedeth forth from his mouth. We

may not always be healed, but it may be beneficial to us in some way. He may raise us up, give us strength according to our needs, stay the hand of disease, forgive our sins, and help us to bear the pain. There are various ways in which we may be benefited by obeying God's commands. At any rate there is nothing lost thereby. I speak from experience for I know it is by the gospel I have lived for years, and by the gospel I keep on my feet and perform the labor of the day. And when I think of the goodness of God to one so unworthy as I am, I only wonder how it can be, and think what would he not do for a truly loyal Saint.

May we all learn to keep his laws and by so doing come up higher. Oh for the light of gospel truth!

RUTH A. BURLINGAME.

O Savior, Blessed Savior.

O Savior, blessed Savior, my faith looks up to thee.
You know the intent of my heart, dear Lamb of Calvary.
Though I am weak and sinful and oft have disobeyed
Thy kind and loving counsel, yet still I ask thine aid.

Thou didst not call the righteous, but sinners to repent,
And thus I humbly bow to thee with purely good intent.
Lord fill my heart with kindness and dry the falling tear,
The path of life is gladness, if thy presence bide to cheer.

RIVER DELL.

Prayer Union.

Bro. S. A. Rogers, of Holden, Missouri, asks prayers for himself and family. His wife especially needs prayers because of physical sufferings.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Sunday-School Convention.

FIRST ASSISTANT SUPERINTENDENT'S REPORT.

LAMONI, Iowa, March 21.

To the General Convention, Greeting: My report as First Assistant Superintendent is quite limited in the amount of work accomplished. From convention time till June my work at HERALD Office and at home did not admit of much active work in this office. The latter part of June in company with General Superintendent, and Sr. Hougas, I attended the International Sunday-school Convention at Denver, Colorado, and had a pleasant and profitable season. Returning home my labors were confined to Lamoni Stake, being a general missionary in that field. I was chosen superintendent of the Stake Association in October and have been permitted to hold said office till the present. Have tried to occupy as best I could in these capacities. About all the general work performed outside the above has been in connection with our publishing interests assisting in getting out Home Department literature and such like.

I feel encouraged in the work, and desire to labor for its advancement, in any capacity deemed wise and desirable by the body. The Lord's kind hand has been over us for good, and he will continually lead us along right paths into larger fields, according to our faithfulness in the fields already occupied.

Ever praying for the success of the cause, and desiring to labor to that end, I remain your colaborer,

J. A. GUNSOLLEY.

SECOND ASSISTANT SUPERINTENDENT'S REPORT.

To the General Sunday-school in Convention Assembled, Greeting: The year is passed, and the record made whether for weal or woe, time and eternity can only tell.

As your second assistant superintendent, I have tried to put the great work of the Sunday-school on a higher plane on the Pacific Coast, where my work has been confined.

Have endeavored to spend most of my time along the line of instructing teachers, as competent teachers is the crying need of our Sunday-school work. All else sinks into comparative insignificance; methods, devices, apparatus—all are but means unto an end and that end is to place the teacher and the scholar in the best possible relationship for the imparting of knowledge and what is still more important, the education of the pupil in the broadest sense of the term. Given the competent instructor and the work will be accomplished, irrespective of the tools employed.

Believing this, and my time being limited, I spent very little time in discussing methods, etc.

Am fully convinced of the fact that every teacher should know the great principles underlying his profession and thus "Attune themselves unto their work."

Feel confident of the lasting good being done by a band of noble Sunday-school workers.

That the Master's spirit may characterize all our labors, is the prayer of your servant,
A. CARMICHAEL.

GENERAL SECRETARY'S REPORT.

As secretary for the year now closing I wish to report a steady advancement. While the figures show a decrease in membership of 220, this is due to the estimate placed on the membership in the South Sea Islands. The report of last year showed a membership of 2,300 while the present reports only show 1,000, making a difference of 1,300, deducting therefrom our loss as above would show a net gain of 1,080.

In connection with the superintendency I have provided new report blanks for districts and schools, with the arrangement that schools report to the district every three months, and the districts to the General Association annually for the calendar year. The necessity for a change in method is occasioned by the fact, as you have doubtless observed, that reports heretofore have been irregular and cover various periods of time.

To assist the district secretary I have written to as many of the secretaries of schools where I was aware a school existed and requested them to be prompt in sending in their reports. This will add to the work of the General Secretary and your new secretary whom you are to select to-day will have more work than there has been in the past.

The work of the year, according to reports received, show an increase in two districts, Western Maine and Alabama, and making a total membership of 18,122.

Treasurer's report showed total receipt, \$5,934.61; expenditures, \$4,225.88; balance, \$1,708.73.

Report of General Librarian, Sr. Lucina Etzenhouser: Number of schools, 359; number of libraries, 56; library books, 3,168.

GENERAL LIBRARIAN'S REPORT.

To the Members of the General Sunday-School Association in Convention Assembled: Owing to a protracted absence from home, after my election to the office of librarian, in April of last year, I was unable to take up the work systematically until the first of July. However, I have endeavored, by energetic application, to make up what I lost in time.

I have sought to familiarize myself with the work by corresponding with the district librarians, and in districts having no librarian I have written to the superintendent, urging the necessity for a district librarian and the vigorous prosecution of the library work, with good results, I think.

In July I sent report blanks, with a request that they be filled out and returned to me. About one third have complied with the request, which I consider a very good beginning. These reports contain a number of important questions which, if properly answered, will give the General Librarian an idea of the condition of the work in each district, so that when appealed to for instruction he can advise intelligently.

The book catalogue, for which there is a very urgent need, is slowly materializing. More than six hundred volumes have been recommended. This catalogue is a matter of vital importance, for upon it, to a great extent, hinges the success of the library work and should therefore be done in a thorough and systematic manner. It would be a stupendous undertaking for one individual, we therefore recommend that a number of competent persons be appointed, who, by reason of access to good libraries, could review and recommend suitable books, giving a summary of each. When we take into consideration the multiplied thousands of books representing all grades of literature that are precipitated upon the public in a decade, if you think this an exaggeration, examine the leading periodicals of the day and note the dozens of pages devoted to the advertising of (so-called) latest and best books, is it any wonder that it requires the greatest care to make the proper selections.

I here append the statistical report which is according to the best information I was able to obtain, but which, I am sure is not absolutely correct: Number of schools, 329; number of libraries, 56; number of library books, 3,168; average number of books in each library, 56; average number of schools to each library 5 $\frac{7}{8}$.

There are also circulating libraries, three of which have been established within the last year. The difference between three hundred twenty-nine, the number of schools, and fifty-six, the number of libraries represents the work that can and should be accomplished in the near future; for there should be a library in every school belonging to the Association. The chief difficulty is the lack of funds, to overcome which, we would recommend the setting aside of one Sunday's collection in each month for a library fund. The plan has been adopted and is in successful operation in one district and is contemplated in two others.

For the successful operation of the library work in each district, we believe four things are absolutely necessary: First, a district librarian; second, a library fund; third, a book purchasing committee, which should be composed of the district librarian and two others, and last, but not least, the hearty cooperation of the officers of the local school.

And now one little plea for a more universal recognition of the practicability and utility of the library work and I have done. The primary object of the Sunday-school is the study of the word of God, and next in importance and so closely connected as to make them almost inseparable, is the study of good books, thus making the library the natural ally of the Sunday-school.

The library work is in its infancy, but under the nurturing care of the Sunday-school, its legitimate home, it can be made of incalculable value to the Sunday-school cause and if permitted to develop, will one day occupy, as it richly deserves, a first place among auxiliaries of the church.

For development,

LUCINA ETZENHOUSER.

Letter Department.

COOK'S POINT, Texas, May 18.

Editors Herald: I have been at home seven days since in March. I see the necessity of pushing the work. We see the necessity of opening up new places as well as attending to the branches and districts. I know it is not as pleasant to push out and open up new fields as it is to go from branch to branch and from district to district, but we must have new ground broken this year in Texas. We want to hear from every scattered member in Central Texas as to the chances to get an opening to preach the gospel. Do everything you can to arrange for preaching and let me hear from you. Let us all do our best this year to advance the good cause in Texas. Bro. John Harp has arrived and is now ready to go to work in Central Texas.

I feel well in the work, and thank God for his mercy and blessings to me.
E. W. NUNLEY.

CURTIS, Oklahoma, May 18.

Editors Herald: I am moving on to my mission field, where I will soon be doing battle for the cause. On my way I stopped here a few days, and by request of Bro. Pickering I assisted in a two-day grove meeting near where my relatives live. After a short stay with my relatives, by the urgent request of the Saints at Seiling, I spent a few days there to good advantage, I believe. The audiences during the evenings of the week were not large, but the interest was good. Sunday I preached three times to good, interested audiences. I felt well in the presentation of the truth.

To say I was well pleased with the country and Saints is putting it mildly. I was well-treated by the Saints and the only fault I found with the country is that it was too wet.

J. M. STUBBART.

KNOBNOSTER, Missouri, May 19.

Editors Herald: I have located my family here, so this will be my home address. This is where I obeyed the gospel fifteen years ago, and where I lived when I was sent to Australia eleven years ago. Knobnoster is in the east end of the Independence Stake and some of the Saints are gathering in here. Four families moved here of late and others intend coming in the future. We have a fourth class city nicely located, good city school, state normal only twelve miles away, at Warrensburg, the county seat of this (Johnson) county. We have nice rolling land, good soil, also timbered land, with good coal and plenty of good water. Broken timbered land can be bought as low as ten dollars per acre; improved land from thirty to sixty dollars—many came here this spring from Iowa and the east and bought lands, hence prices are advancing. If Saint's do not use wisdom they will yet learn that "the children of this world are wiser than the children of light," and in years to come may have to pay far more for good Missouri lands. Many of the Saints have located in the west end of this county and I would like to see some more locate here in the east end, for the branch here needs strengthening and a small family can do well on four or five acres with a couple of cows and plenty of poultry, as we have good markets for eggs and poultry, and four-roomed houses with four to five acres can be purchase for from five hundred to six hundred dollars. Those wishing to move to these parts ought to honor the law of God and first write the Bishop and get his advice and counsel and remember to come as the Lord says in Doctrine and Covenants, "having all things prepared before" them, so they will not be a burden after arriving in the land of Zion, but be self-supporting and a pillar of strength to this glorious work; and labor faithfully for the redemption of Zion and final triumph of the greatest and best work ever committed to man by the great God of heaven.

Bro. I. N. White has placed me in charge of the missionary work in the Northeastern Missouri District, and I desire all who know of openings for preaching the word to write me at any time during the year and Bro. A. White and I will do our best to look after the needs of the work. May the wisdom of the Lord direct all the Israel of God.

JOHN KALER.

HOLDENVILLE, Indian Territory, May 15.

Editors Herald: This finds me well and blowing the gospel trumpet about five miles east of Holdenville in a country school-house. From fifty to one hundred came every night for seven nights to hear about this marvelous work and a wonder. Two ministers, a Baptist and a Christian attended two services. When I was through with my sermon they handed me the following questions: "You say an angel delivered the gospel to your people, and the Bible says (Galatians, first chapter), 'though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'" "How do you people get patriarchs in your church?" "Where do you get priests in your church? Revela-

tion 22: 18-19 says, 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.'"

I read the questions to the congregation and said I would answer them on the next evening.

Next evening the house was full to hear me explain those questions. I had grand liberty, and the Master stood by me while I explained the word of God to the people.

We have made many friends in this place. At the close of my meetings many came to me and wished me God-speed. One man in bidding me good-bye put two dollars in my hand, and said, When can you come again? I promised to return before long or send some other elder. Let the traveling ministry not neglect Holdenville, Indian Territory.

My colaborer, H. R. Harder, and myself opened up the work here in the month of March. F. N. Perkins lives here. He is an elder, and has helped a great deal in opening up the work. There are six members of our church here.

Let all the Saints in the Northeastern Texas and Choctaw District write me about labor being done in your towns and I will try and visit you as soon as possible. The harvest is great the laborers are few; but if we are united we can do all things.

PETER ADAMSON.

Box 46, WILBURTON, Indian Territory.

FULTON, Kentucky, May 17.

Editors Herald: I love to read the many letters from the Saints, and am many times wonderfully strengthened. I want to do all the good I can to push this work on, because I know there is something in it. I know that there is a power behind it, and it is the power of the Lord.

I have not been in the work long; I was baptized July 25 last by Elder W. R. Smith. I have never regretted the step I made.

At this place there are only a few Saints, but we are trying so to live and let our lights shine that we may be instrumental in bringing others to an understanding of the everlasting gospel. There are but a few who will come to hear our elders; but that does not discourage us; all we can do is to pray for them. We have prayer-meeting every Wednesday night, and feel that the Lord is pleased with the efforts we have put forth. We have the privilege of enjoying his holy Spirit, for which we are so thankful. We know the Lord will bless us if we will only do his will. I ask an interest in the prayers of the Saints, that I may be faithful, and have a home in Zion.

Your sister,

GERTIE McCLAIN.

PEORIA, Illinois, May 16.

Editors Herald: The writer arrived in this city—a part of our field of labor—on the 8th inst., since which time we have been endeavoring to do what we can to assist in the work here. We find our people here very few in number, and in many ways handicapped because of circumstances and environments; but it seems that the few are interested in the advancement of the cause, and are anxious to do what they can to that end.

We preached the funeral of Sr. Jane Mee on the 11th inst., in the Presbyterian church building at Pottstown.

On the night of the 14th we attended a lecture by a Miss Higgins, from Utah, at the Second Presbyterian Church, upon the subject of "Mormonism." Her attack was mainly against Utah Mormonism, and she made a distinction between the Brighamites and the Josephites; but like nearly all of such lecturers, she seemed to view the teachings and character of Joseph the Seer by and through the teaching and practice of the Brighamites. There is a woeful and inexcusable ignorance relative to the teaching of the early Latter Day Saints, and it is becoming more and more apparent that such ignorance is willful. It is

evident that they do not desire to know anything about the pure and the true side of "Mormonism." We had a talk with the young lady, at the close of her lecture, and corrected her on some things; but she said that she was "only dealing with the people in Utah," and that we were "unfortunate in that we bore the same name, Latter Day Saints." We replied that it might be considered a misfortune, but for this we were not responsible; and that she was misrepresenting Joseph Smith and his teachings, by accepting as facts the claims of the Utah church relative to Joseph Smith being a polygamist. It is strange that these would-be-Mormon missionaries will accuse the Brighamites of duplicity, fraud, and deceit in so many respects, and then accept as a truth their claims that Joseph Smith gave the revelation on polygamy; and this, too, in the face of the decision of a judge of a United States Circuit Court, to the contrary, who heard all the evidence that could possibly be produced on the subject. Why do they do this? Because it suits their purpose best. And their purpose, it seems, is to blind the eyes and the minds of the people to the grandeur and purity of the restored gospel of Jesus Christ.

We remain in Peoria until the 20th, when we go to Canton to remain over the following Sunday, as we will be expected to divide our time between the two places.

Hopefully in the conflict,

803 Hurlburt Street.

H. E. MOLER.

GLASGOW, Scotland, May 6.

Dear Readers of the Herald: I desire to correct the mistake in my last letter to the HERALD where it reads, "But if God is with us what need we care if all the hosts of heaven and hell be arrayed against us." It should read "earth and hell be arrayed against us." I have it so in my manuscript, and how I came to get it heaven when I rewrote it, is more than I can tell. It would be terrible for the Saints if the powers of heaven were against them.

While I am writing, I wish to thank Bro. John Siddal, of Attleboro, Massachusetts, for sending us *Hopes* for our school. If he could see how delighted the children are to get them, I am sure he would feel rewarded for sending them. We were just out of them; Sr. Anderson, of Lamoni, Iowa, Bro. J. P. Anderson's sister, gave me a nice package before I left; and they with what I had myself have lasted until now. Yes, Bro. Siddal, if you wish to send me HERALDS and *Ensigns* I will be glad to distribute them. I can put in all my spare time distributing tracts and papers. I have already distributed seventy tracts, for which I desire to express my thanks and gratitude to Sr. E. L. Pringle, of McIvor, Michigan, who has sent me four pounds of tracts. Also the Lamoni Religio gave me tracts. May God reward them both and all who have so kindly assisted the work in this far-off land. I was very much pleased to hear that the conventions and conference passed off so quietly and peacefully.

We were indeed glad when we heard that Bro. Joseph and R. C. were coming to the British Isles this summer. I wish a few more would come along with them. And more than all was I surprised when I read the missions to see that G. W. Thorburn was the only one for Scotland. Why Scotland is so neglected is more than I can tell. If Bro. Rushton could stay with us we would be satisfied; but he is traveling in England and Wales so much of the time that we see him only between times. And now that Bro. Arber is going to leave the field the first of June, will leave my husband entirely alone in this great city, and not only this city, but there are Hamilton, Kelty, and a host of other places to open the work. If I could preach like I can distribute tracts, I might help in this direction; but alas, no authority was given to woman to preach, so will have to be satisfied with distributing tracts.

Am very sorry to say we have had to part with Bro. William Plunkett, who sailed for Philadelphia on April 30 to look for work. One is missed so much where there are so few as here.

It is time for street preaching now, but it rains nearly every day, and is so cold and disagreeable that I would love to see a warm sunshiny day like we get in good old America, the home of the "free and the brave." However, we will do the very best we can under the circumstances and leave the result with the Master who doeth all things well. I trust that God will bless and prosper the work here as he has in the land of Zion, that righteousness may adorn every soul in this land and peace reign supreme in every heart so that when the message of peace is presented by the servants of God, having been delegated with power and authority direct from heaven, they may lift up their heads and rejoice, and with open arms receive the message and obey it; that they, too, may bask in the divine presence of the Master, rejoicing in the marvelous work and a wonder of the latter days. With glad hearts may we all prepare ourselves for the thousand-year reign with our dearly beloved Master and all the ransomed hosts of heaven. MRS. ALLIE THORBURN.

25 Avenue Road, Springburn.

BIRCH HARBOR, Maine, May 13.

Editors Herald: In company with H. D. Simpson of Washburn, Aroostook County, I came here last night from the conference at Stonington, where I have been laboring since January. The Saints there have, among their things, been making a commendable effort to get their church finished inside, which is now about accomplished save the seating, in a style which may possibly be better than the settee. So it looked very bright and nice for the visitors and all seemed pleased and happy. Sometime in the future they will have it dedicated, when it will be convenient for Elder Greene, who was specially instrumental in causing the building to be erected, to be present. The conference was a good one and well attended both by the laity and priesthood. Ralph Farrel, recently appointed to the mission field, hopeful and energetic; S. O. Foss and C. H. Rich, just from General Conference, brim full of enthusiasm and information; E. D. Brann a new elder and a coming man; J. N. Ames and J. J. Billings full of age and good council, together with others made a good working force. There seems to be a good feeling existing in the district and a determination on the part of a good many to keep the good work moving on. The Bishop's agent's report showed life and earnestness along financial lines.

I have been well sustained by the officers and others in my efforts to forward the cause. I should like to mention some names but the list would be long and uninteresting to those not acquainted. I will mention an item, however, to show the standing of the Saints socially in Stonington. They held a supper for the finishing fund and over ninety families cooked for it, including the Congregational minister's wife—not a third of them Saints. There is no persecution here, and we are not unpopular on account of our faith.

I have not been writing much for the church paper of late but have been trying to keep busy. I see plenty to do ahead—which is the way I want it.

Hoping that we may be able to accomplish something worthy of commendation, I am as ever,

Your colaborer,

H. J. DAVISON.

OGDEN, Utah, May 19.

Editors Herald: I am now doing what I can for the Master's cause in this part of the vineyard. I arrived here Saturday and attended Sunday-school and preached twice Sunday to a small congregation of Saints, the weather being stormy. I intend leaving here for Idaho in a couple of days, where I intend to carry the good work on.

My address will be Malad, Idaho. Hoping for the best, I remain,

In the gospel covenant,

J. E. VANDERWOOD.

Dedication at Bonesteel South Dakota.

Messrs. Editors: As I came here at the request of the local minister in charge, Bro. W. W. Whiting, said request being indorsed by our missionary in charge, Bro. F. A. Smith, and as the house of worship we came to dedicate is said to be the first and therefore the only one builded by the Reorganized Church in this State, I thought the desire of our missionary that I write you about it a reasonable one, and comply.

Bonesteel is the terminus of the Chicago and Northwestern road (formerly the Fremont and Elkhorn Valley), to the Rosebud Country. It is in Gregory County, and about two miles from the Rosebud Agency, about two hundred thirty-nine miles northwest from Omaha.

Leaving home on Friday 15 for Omaha, I spent that night with Bro. Fry at the pleasant home of Bro. J. Frank Weston, and on Saturday morning was joined at the union depot by our beloved missionary in charge, Bro. F. A. Smith, with whom I journeyed to this place. At Norfolk, Bro. Levi Gamet also joined us. Met at terminus by our genial Bro. Whiting. After caring temporarily for our satchels, he conducted us to the new edifice we had come to dedicate, and in which the evidence of his zeal and devotion is sufficiently manifest to justify his statement, "Brethren, I am proud of our church, and am grateful to all who have helped us in its erection." He then so lengthily and in detail spoke so warmly of whatever had been done or given, naming the doers or givers with such evident gratitude that had they been present, they would have discovered his readiness to speak of others' good deeds rather than of his own continuous labors and sacrifices of which others told us.

On Sunday morning, May 17, the school occupied at ten o'clock. Present, by count, Bible class twenty, young peoples' class eleven, childrens' sixteen, visitors twelve. At eleven o'clock the clear, ringing tones of the new bell both attracted attention and gave pleasure, while it announced that the hour for the dedication of the new church edifice had come. When the congregation had been seated there was around the alcove and on "the stand," one minister of the Baptist Church, one of the Seventh-day Adventists, and five of our own, namely, Elders F. A. Smith, L. Gamet, W. W. Whiting, D. W. Palmer, and the writer. On their left on the choir's elevated platform the organist and nine singers who discoursed the sweet music of one voluntary and three hymns. Elder Gamet offered prayer, one of David's inspired psalms was read, and then, taking for his text John 4: 23, 24, Bro. F. A. Smith gave us an excellent discourse, full of practical good sense and wise counsel. Especially strong were his supports of the Saints' doctrine that is fast becoming an aphorism, "We contend for an open Bible and a free pulpit." His elucidation of this called from the ministers present such hearty "amens" as witnessed their strong indorsement of this doctrine.

The building is ample in size for the place, being twenty-six by thirty-eight. But in addition to this for the body of the church, there is a vestibule and the belfry in front, and a neat pulpit alcove at the back. This alcove has a window on either side which can be raised or lowered as desired, so that the officiating minister who in sultry weather needs the coolest place, will not be compelled to occupy the hottest one, as is the case where he has nothing but the solid wall behind him.

According to the committee's report the cost is as follows: lot and deed, \$201; building material, \$697.48; labor, \$187.75; furniture, \$87.84; bell, 700 pounds, \$45.30; total, \$1219.37. "The original owner of lot and real estate firm donated one hundred dollars of price on lot. There has also been a large amount of labor contributed, and the kindness shown us in our work of church-building by those not of our faith has been far beyond our expectations, and is highly appreciated by us."

This report, signed by Bro. Whiting in behalf of the committee, was read very distinctly by Bro. F. A. Smith, his own eulogy was made and his testimony of gratitude in behalf of the

church. The dedicatory prayer was then offered by Bro. Mark H. Forscutt, and the building transferred to the care of God's heritage here.

In the afternoon the sermon was by Bro. Levi Gamet, an excellent effort, and the evening sermon by the writer. Services are to be continued over next Sabbath, both here and at Fairfax if house shall be secured there.

Yours in the one faith,
M. H. FORSCUTT.

From Over the Border.

Editors Herald: Three baptisms last Sunday was the gratifying result of my series in Clinton of seventeen sermons. I canvassed the town with tracts on each of which I had a written notice of my meetings. The editors treated me with commendable courtesy. They published several notices of the services and before I left one took considerable pains to inform himself with reference to our church polity, the secession of Brigham Young, and he offered to publish an article for me explanatory of our work, our purposes so long as it would not partake of a nature that would provoke a reply. It seems to me to be an important feature of success to seize every opportunity to get before the public by means of the secular press, and especially when it can be done without any cash cost. I know I watch like a hungry tigress and devour every opportunity that comes before me and then yawn for more. And I have at times wondered if it would not be better to withhold more of our money from the insatiable greed of railway companies—at least where we have to pay full fare like here in Canada—and use some of it to represent ourselves in the leading journals. Here in Canada the clergy rates have been withdrawn, and during last year and this all the parsons without known exception have to pay as much as other men.

Two of the three baptized, ladies, were of the Christian Scientist philosophy—not members, but readers of their literature. They had been praying unitedly for some time for God to send some one, to send a servant to build up his kingdom there. Dreams and manifestations were received satisfying their minds to some extent, but a cloud obscured their true meaning till they had listened for some time to the angel-message. Now they look back and say, "It was all pointing to this." How thankful! how rejoiced!

When I am at my happiest is probably when I am in the midst of an interesting series in a new place, preaching nightly, calling on fifty or sixty houses with tracts during the day, and studying between times. The presence of the Spirit, the calmness, the serenity it produces is a double compensation to the true man of God for all he endures.

How blessed the service of God? How nice to be in close communion with him. How much easier to learn, to talk, to work, to do all duties, temporal or spiritual. Spirit, sweet Spirit, come. Make thy home in our moving, wandering houses. Take up thy habitation in the pavilion of our hearts; cast out all foreigners and aliens and remain for evermore. What a thought! how enrapturing—the Spirit of God! That same Spirit which caused the bones of Moses, of Joseph Smith to quake, that brings us to a common level, that makes us alike, makes us like, makes us one. Wonderful! From where does it come? What is its extent? Where is it not? Is it in the air? Yes. Is it in the ocean? Yes. Is it in the earth? Yes. It is ever watchful, listens, looks, tastes, smells, takes cognizance of all, all that is. It is the eye of the Infinite from the notice of which nothing can be hidden. With it mountains are grains of sand, men are specks, elephants are animalcules, and planets are insignificant atoms. It sits on the convex of the moon and watches the movements of our earth with delight. Suns and planets are its playthings. With the stroke of the hand it shapes a universe, appoints its destiny with a lesser stroke, and

with a mere finger snap it hurls through ether's lawless wilds the stars which give it light.

Buds do bloom and flowers blush;
It kisses every one.
It sees the beasts, it knows their toils,
It helps them all along.
O do not go, O Spirit kind!
You are my faithful friend;
My wants supply, my tears to dry,
A helping hand to lend.
But if you go, come back again,
You'll always find me here;
A welcome guest you'll always be,
A friend so true, so near.

ALVIN KNISLEY.

LEADBURY, Ontario, May 21.

SIoux CITY, Iowa, May 21.

Editors Herald: I am in my field of labor. My post-office address in 116 Bluff Street, Sioux City. I have been busy since arriving on May 9. I went to Sloan last Saturday by urgent request to do some baptizing. On Sunday I baptized two; did some preaching, and on Tuesday returned to the city. Bro. Oscar Case came in from a trip in South Dakota, where he baptized some, and is to baptize some more next Sunday, just over the line only four or five miles from the city. If it will not be considered trespassing I presume that we will as best we can look after those who may come in as they are intending to become members of this branch. They have already attended meetings here.

I request those who have friends or relatives living in this city, upon whom they would like to have me call, give me their names and addresses and I will look them up.

I hope the Lord will bless us all in our labors of love, and that this may be a prosperous year for the church in every department. I hope the Saints will remember us in this city. Their is but a few of us, with little means. We realize that without God's help we will fail; so pray for us.

J. M. BAKER.

Miscellaneous Department.

Pastoral.

To the Brethren Appointed to the Eastern Mission for this Conference year, Greeting: We enter upon another year as collaborators in life's great harvest-field. There are encouraging conditions in many parts of the field, and we trust that every man will energetically prosecute the work assigned him. Let all enter upon duty without unnecessary delay. Remain in your special fields as courageously as you can. We advise you to consult with those in charge when or before you leave your fields, so that system and order may prevail.

So far as possible the districts have been provided with high priests to assist local officers in caring for the necessities of the branches. Unless receiving an especial assignment to local work, the seventies, elders, and priests appointed as missionaries will be expected to heed the divine admonition and prosecute "the work of preaching with a warning voice, baptizing, organizing, and setting in order, then pushing their ministry into other fields, . . . leaving the burden of care in organized districts to the standing ministry."

We especially request the brethren to be prompt in reporting to those in subcharge of their respective fields, on July 1, October 1, January 1, March 1, and on the last date one covering the entire year's work. See that reports give conditions and prospects more fully. You are advised to consult with the one in charge before entering public debates; avoid wasting time traveling from place to place, but on making a new opening remain until satisfied that all have had sufficient opportunity of obeying the gospel.

We trust the isolated Saints will assist the ministry by securing openings, then notifying the submissionary of help needed. The following assignments have been made to the various fields:

Nova Scotia, S. O. Foss; Maine, H. J. Davison and C. H. Rich; Massachusetts, R. Bullard and A. B. Phillips; New

York, A. H. Parsons, New York District in charge; Western New York, J. B. Lentz in charge, F. S. Brackenbury assisting; Philadelphia, W. E. LaRue; Pittsburg District and Western Pennsylvania, F. J. Ebeling, Conneautville, Pennsylvania, in charge, R. Baldwin, L. D. Ullum, J. D. Porter, J. A. Becker, assisting; R. M. Elvin, Pittsburg and vicinity.

Virginia, H. R. Harder and James Craig; West Virginia, J. L. Goodrich, Byer, Ohio, in charge, D. L. Shinn, E. H. Durand and J. F. Williams assisting. The burden of the districts and branches will rest upon Bro. G. H. Godby, high priest.

Ohio District, R. Etzenhouser, 304 South Fuller Avenue, Independence, Missouri, in charge, T. J. Beatty, E. E. Long, William H. Kelley, assisting, S. J. Jeffries, high priest, caring for the branches.

Kirtland District, O. B. Thomas, 69 Auburndale Street, Cleveland, Ohio, in charge, E. P. Schmidt, S. W. L. Scott, J. R. Beckley, J. E. Kelley, and James Carlisle, assisting; L. R. Devore in charge of Kirtland Temple; V. M. Goodrich, high priest, caring for the branches.

E. C. Briggs has been appointed evangelical minister to Ohio, and expects to enter the mission soon.

We expect to tract systematically as large a portion of the mission as possible, and shall expect the hearty coöperation of every Saint in this laudable effort to set us right before the people.

Ever praying God's richest blessings to attend you all, we remain,

Your coworkers in the vineyard of the Lord,

F. M. SHEEHY,

U. W. GREENE,

Ministers in Charge.

To the Ministry and Saints of the British Isles, Greeting: Inasmuch as the church in General Conference at Independence, Missouri, held during April, 1903, has been pleased to appoint the undersigned as missionary in charge of the above mission, I herewith solicit your hearty coöperation and sympathy. I feel very incompetent of my own strength and ability to succeed the able brethren who have preceded me in this work. My experience is not only of a very limited nature, but also in a state of incipency, being conscious therefore of my defects and knowing the predilection of all men to contrast one with another I ask you to extend your sympathy toward me and sustain me in faith and prayer before God. I believe the work generally is in a fair condition, but yet leaves much to be desired, we have been successful in making a good number of converts, but I discovered with great sorrow that our weakness lies in not being able to sustain and nourish the Saints in our branch and local organizations. I do therefore urge the necessity of branch and district officers acquiring an intelligent understanding of their duties and privileges and faithfully discharging the same. One of the most grievous neglects in this respect I have found to be the visitation of members by the branch priest. I suggest that if the branch officers would meet once a month or once in three months for counsel and report it would prove of great benefit to the officers and ultimately the branch. Let the ministry uphold the dignity of their calling, ever remembering the unspeakable favor God has bestowed upon us in calling us to be fellow laborers with him. In some places I have found a spirit of criticizing which is carried to an uncharitable length and has degenerated into faultfinding and some have excused themselves of doing what they concede is their duty because of the faults they find in others. This disposition is contrary to the Spirit of Christ and will stultify spiritual development wherever it is encouraged.

I do earnestly plead with you that we endeavor this coming year to develop individually the characteristics of Jesus Christ, as every organism acquires its shape, color, and peculiar characteristics by the particles of which the organism is composed becoming possessed of these characteristics themselves, so in the church at large the character, color, and aspect is built up and attained by the acquisition of that character by the units. So for Christ to be manifest in the church, he must be manifest in the individual.

The following brethren have been appointed to labor in the following localities: William Lewis, Evan Morgan, Thomas Jones, and J. G. Jenkins, in Wales, Bro. Lewis in subcharge; George W. Thorburn, in Scotland; Thomas J. Sheldon, in London District; William H. Greenwood, in Sheffield District; Thomas Taylor and Frank J. Pierce, in the Leeds District; William Newton and E. J. Trapp, in South of England; John Davis, in the Birmingham District.

The above-named brethren will please report to me every month so that I receive the report of the month's work on the first or second of following month.

I trust that unity and peace may obtain, and that the efforts

of the missionary ministry will be supplemented by the local brethren.

To the Saints I would point out that so large a force of laborers will entail considerable expense, and will mean much sacrifice, not only to the missionaries but to all, every member should share in this responsibility. Let all, therefore, as God shall bless and prosper you, remember the bishopric in this country. I join with the bishopric in congratulating you because of your splendid efforts in the past, and also because of the helps so generously and ungrudgingly given to the missionary brethren privately.

May God richly bless all throughout this coming conference year and the fruits of the Spirit be manifested more and more in us as individuals, is my prayer.

I have received word from Bro. Griffiths that (D. V.) our esteemed president, Bro. Joseph Smith, is intending visiting this country during this year. I know all will be delighted to meet with our brother. We expect Bro. Joseph will be with us at our conference in Leeds, to be held in August, and very probably he will visit various branches in the mission; so I suggest we begin in time to prepare for his visiting that his presence with us will prove a lasting success to the work.

With love and best wishes to all, I remain,

Your servant for Christ's sake,

JOHN W. RUSHTON.

Brandon St., HAMILTON, Scotland, May 12, 1903.

To the Saints in Southern Michigan and Northern Indiana District, Greeting: From the pastoral address of our missionary in charge, Bro. Heman C. Smith, I learn that I am placed in charge of the missionary work in this district. I am now in my field of labor, and shall strive to the best of my ability to advance the cause of my Master during the year; but I am only one, and I shall need and expect the hearty coöperation of all who are interested in the advancement of the work. To the missionary force of the district I wish to say: Be men of God, in word, in thought, and in deed. Be sure that your example at all times is worthy of imitation. The time for labor is short, judging from the signs of the times, and men who go out to represent the lowly Nazarene should be wholly consecrated to the work. We may not have gold, silver, houses, nor land, to consecrate to the Master for the good of his cause, but we can consecrate ourselves; give our hearts, our time, and our talent to him. And if we unreservedly consecrate our lives to God, be ever so weak, ever so small, he will not despise the offering. Much depends upon our example, brethren, and hence there is great responsibility resting upon us. Let us then, as men of God, plead for one another at the throne of grace. The fervent prayer of a righteous man, we are told, availeth much; and by living righteous lives and praying fervent prayers we may do much towards upholding one another in this warfare. Of course no minister who has the love of the work at heart will allow his tongue to speak evil of a fellow laborer. We are all one, brethren, and are all laborers together with Christ for the salvation of the world; and when I say anything that will injure or weaken your influence for good, while you are representing this work, I hurt the cause we all love just to the extent I hurt you and weaken your influence. If any become transgressors, the law must be executed; but there is no excuse for men of God indulging in tattling and backbiting, nor in helping to circulate second-hand reports. Guard your brother's reputation as sacredly as you would guard your own, and seek his good as zealously as you would seek your own good; but never uphold dishonesty nor wrong-doing in any one.

I trust, if the Lord will, to meet you all at the district conference, in June. Let us come together in the fear of the Lord, and in the spirit of humility and meekness; and let us come praying, too.

My field address is Fremont, Steuben County, Indiana. And for the present you may address me in care of M. R. Clark, or in care of box 279.

In gospel bonds,

ISAAC M. SMITH.

To the Ministry and Membership of the Far West District, Missouri, Greeting: Having been placed in charge of the missionary work and membership and branches of this the Far West District, Missouri, (except St. Joseph) we are glad to be able to say that there is a fine outlook for both departments of the work, if all will take the proper care to represent the Master, as well by a righteous walk as by precept.

We take this means of inviting your prayerful coöperation in the work intrusted to our care of preaching the gospel to the world and caring for the flock.

This mission is a very important one, both in point of location, being one of the "waste places of Zion," and in membership,

there being something near twelve hundred Saints within its boundaries. The following counties are included in this district: Caldwell, Ray, Clay, Platte, Buchanan, Clinton, DeKalb, Daviess, Livingston, and Grundy. Any Saints or friends living in these counties, who desire the labors of the missionaries in their neighborhoods, will please correspond with Walter W. Smith, 2505 Wabash Avenue, Kansas City, Missouri (permanent address), stating the opportunities and needs for labor. Those in the branches will please correspond with T. T. Hinderks, R. F. D. No. 1, Stewartville, Missouri, stating the needs of your branch and the best time to hold meetings in your neighborhood. I have associated with me in the missionary work, William E. Summerfield and Benjamin J. Dice, also William E. Haden, till the close of the tent season. We bespeak for these men the support, spiritually and temporally, of the Saints and friends among whom they labor.

Our missionary force is small, and we will be obliged to look for some of our work to the local men who can give part of their time to the spread of the truth, and shall expect the missionaries when laboring in the branches or their vicinity, to do all they can to encourage and build up the work, and thus go hand in hand to advance the work of God.

Let all the local men in the field, who can assist some in the missionary work, report to submissionary in charge.

In hope of the final triumph of the work, we are,

Your brethren and collaborators,

WALTER W. SMITH, Submissionary in Charge.

T. T. HINDERKS, District President,

in charge of membership and branches.

To the Saints and friends in Oregon and Washington: Bro. David Smith and myself having been appointed by the late general conference to the above mission, but more especially for the present to Western Oregon to do tent work, we shall be pleased to hear from those who think an opening may be had for tent work in their vicinity, or any who want preaching without the tent. We are anxious to use the tent before the heavy rains set in. I expect to be in the field by the time or before this is printed; Bro. Smith as soon as he can. I shall be pleased to meet old friends again, and to coöperate with them again, as in the past, in teaching the people "our gospel." May we all so labor that when the work of the year is ended we may feel a consciousness of God's approval. Please write us at Bandon, Oregon.

In the gospel work,

SAN BENITO, California, May 14.

HIRAM L. HOLT.

To the Saints of Northern California District: We your servants want a few words with you. It has certainly occurred to you that we are the most highly favored people on earth, having in possession the very best type of Christianity. This is the "pearl of great price." How much do we love it? How much are we sacrificing for it? Why not make this incoming conference year the best in the history of the district? Not disparaging the past, we can do better in the future because of additional experience and knowledge. The few can not do this; what is needed is a concert of action, which means each one do something, in the spirit of harmony.

VISITING.

We, by your vote at the last conference having been placed in charge of the district wish to visit every part, especially where work is most needed. We wish not to take pleasure jaunts, but go out on working tours. The work is so great we need help, not only of the priesthood but of the membership. There is work for each and all.

SUNDAY-SCHOOL.

We are deeply interested in the Sunday-school, and shall give it special attention. If we are not officers, we are workers with just as much love and earnestness. Let us make the Sunday-school shine in the district.

RELIGIO.

As not a whit behind in importance comes the Religio, which forms a splendid field for work for the youth, the child, the adults. All can be edified here, as also in the Sunday-school.

REUNION.

The committee is working to perfect arrangements to make the coming reunion, September 4 to 13 a great success. Features are under contemplation that will make it interesting and edifying. The Sunday-school and Religio work will be emphasized. Let the workers begin to prepare for this event.

CONFERENCE.

The district conference will convene at the reunion grounds, Oakland, on September 7, at 10 o'clock; the Sunday-school con-

vention on Tuesday, the Religio on Wednesday. The work will be interspersed through the reunion as circumstances and time permits.

Come now, let us make this a year of earnest work for the Master. We want to be in close touch with the work. Let us know your wants and opportunities and we will serve you as best we can in keeping with our special work as missionaries.

Your brethren and servants,

J. M. TERRY, President of District.

1219 Chestnut Street, Oakland, California.

E. KEELER, Associate President.

1654½ West seventh Street, Oakland, California.

As it has pleased the Lord and the appointing powers to place me in charge of the Colorado Mission, I trust that all the Saints in said mission will help as best they can to advance the Master's cause.

All who desire labor done in their respective neighborhoods will help greatly in the work by letting me know of their needs.

All ministers who are so situated as to labor a part or all of the time in mission work, please let me hear from you. I desire, as per the rule of the church, that all missionary work be reported to me July 1, October 1, January 1, and March 1.

My home address is Lamoni, Iowa. Send communications there for the present.

Trusting that this may be a prosperous year to the mission, and that God's spirit will greatly assist in the work, I am,

Yours for the good of the cause,

J. M. STUBBART.

Appointment of Bishop's Agent.

Let those whom this may interest take notice that Bro. Frank J. Updyke, of Greenwood, New York, has been appointed Bishop's agent to receive and receipt for church funds in behalf of the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints, in and for the western part of the state of New York. Saints and friends may safely give or deposit their offerings to aid gospel work, with Bro. Updyke. Let every one perform his duty, if but to the amount of the widow's mite, so that the law may be fulfilled and the Lord's work benefited.

Witness my hand this 21st day of May, 1903, A. D., at Lamoni, Iowa.

In behalf of the Bishopric,

E. L. KELLEY.

Special Appointment in the Interest of Graceland College.

To the Saints and Friends of Graceland College: Please take notice that Doctor Joseph Luff, of Independence, Missouri, has been by consent of the Presidency of the Reorganized Church, and arrangement with the Bishopric of said Church and the Board of Trustees of Graceland College, appointed to travel and work in the interest of the College for the present year, and to present its work and place among the educational institutions of the country to the people, and to collect and receipt for funds and donations in its interest, both on account of the general running expenses of the College and the College debt. We therefore commend the brother and his work to all lovers of learning and benefactors and helpers in the work of establishing the truth, and bespeak for him a candid hearing, and cheerful help. Witness: Daniel Anderson, chairman; I. W. Allender, secretary, Board of Trustees. Fred'k M. Smith, for the Presidency. E. L. Kelley, for the Bishopric.

Notices.

The Saints who expect to attend the reunion at Clitherall, Minnesota, commencing June 19, will please write to L. Whiting, one of the committee on arrangements. Board and lodging can be obtained at \$3 per week. Barn room and hay at twenty cents per day for full team. Every effort will be made on the part of committee to make all as comfortable as possible. So do not fail to write how you want accommodations. L. Whiting.

To the Clerks of the Branches in the British Isles Mission: Will the clerks of the various branches in England, Scotland, and Wales please take notice. Some time ago the secretary of the mission was appointed local historian. This was indorsed by action of mission conference. The local historian, Bro. W. R. Armstrong, sent word to the various branches asking for historical items of the branches from date of organization up to present date. So far this has been neglected. Please let us urge you to attend to this important duty at once. John W. Rushton, President of Mission. Wm. R. Armstrong, secretary of mission and local historian.

10 Rye Street, C-on-M, Manchester.

Reunion Notices.

The Massachusetts District Reunion will convene at Silver Lake, August 1 to 10. Full particulars will be printed later. O. L. Newcomb.

The annual reunion of the Dakota District will be held at Bottineau, June 26 to July 2, 1903. A large tent is being purchased, and ample arrangements being made for hay, stabling, and pasture for teams. Bottineau is situated on a branch of the Great Northern Railroad, and those coming on the Northern Pacific from the south or southeast change at Casselton. The Minnesota Reunion is one week previous, and we have invited the same force of speakers. Bottineau is pleasantly situated at the foot of the Turtle Mountains, sixteen miles from the International Boundary and easily accessible to Saints from the southern part of Northwest Territory who desire to drive. Railway convenience is not good from Canadian side, Deloraine on the Canadian Pacific Railway being thirty-five miles distant. We shall be glad to welcome all. The following brethren, associate members of the committee, are authorized to receipt for subscription to tent fund: William Oaks, F. G. Spalding, George W. Day, and J. E. Gordon. William Sparling, chairman.

Conference Notices.

Northern Michigan District conference will convene at Whittemore, Iosco County, June 27. Prayer service at 9 a. m.; business session at 10.30. We trust there may be full and complete reports from all the branches and local ministry. J. A. Grant, president.

The Gallands Grove District conference convenes at Dow City, Iowa, June 13, at 9 a. m. J. M. Baker, president.

The Southeastern Illinois District conference will convene with the Brush Creek Branch, Saturday, at 10 o'clock, June 13, 1903. All the branches are requested to report. I. A. Morris, president.

Conference of the Chatham District will convene in Blenheim, June 20, 21, 1903. A. Leverton, president, Richard Coburn, secretary.

Special conference will be held in Saints' chapel at Beals, Maine, June 6, 7, 1903. Ernest W. Wilson, clerk.

Convention Notices.

Religians of Little Sioux District, Iowa, will convene at Pisgah, June 4, 1903, at 8.30 p. m. Locals please mail reports to secretary not later than June 1. Nellie E. Ballantyne, secretary, Moorhead, Iowa.

The next convention of Kewanee District Sunday-school association will be held at Joy, Illinois, June 5, 1903. Come prepared to help make the convention a success spiritually. Mrs. Ed Lamb, secretary.

There will be a convention of the Fremont District Sunday-school association at Shenandoah, Iowa, beginning 8 p. m., Thursday, June 4, 1903, closing Friday night. Everybody needed. Mrs. T. A. Hougas, superintendent.

Addresses.

Charles Fry, 3309 Spaulding Street, Omaha Nebraska.
J. M. Terry, 1219 Chestnut Steet, Oakland, California.

A certain leading Divine of Ontario, when criticising the newspapers of Toronto, complained that during the late fight in that Province about the "Referendum," the majority of them had nothing positive at all to say on the matter, which had led him to the conclusion that the ordinary "daily" no longer has any opinions on subjects of public interest, but, like telephones and telegraph wires, are mere transmitters. There is a certain amount of truth in this statement. Not only is this the case, but in many instances the matter is ever worse. Some papers only have opinions when paid to express them. If a sufficient amount of the "filthy lucre" is brought forward, they can be induced to have very decided and very strong opinions upon almost any subject. There is one paper, however, we are glad to say, which "none of these things can move." It has its opinions upon every public question and upon all occasions it is ready to utter them with a fearfulness and a candor which must commend it to right-thinking men. This newspaper is the Montreal Daily Witness, published by John Dougall & Son. The Witness makes for righteousness and truth regardless of cost and consequences. It stands four square to every wind that blows. It has principles

The Saints' Herald.

ESTABLISHED 1860.

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

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If not changed within a month after payment is made, notify us.

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

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(which is a somewhat rare thing for a newspaper to have in these days) and by these principles it is prepared to stand or fall. Personally, I value the *Witness* for many things. I like it because of the reliability of its news. I am also partial to the *Witness* because of its educative influence. Every subject of interest is there discussed in strong, vigorous, fearless editorials, and better still, all are dealt with from a Christian standpoint. These editorials bear the stamp of a high order of literary merit, and almost a painful conscientiousness. It is indeed a refreshing thing in these days, when men talk of the "almighty dollar" as if it were almighty, to find a newspaper whose principles go right down through the pocket, and whose owners are willing to sacrifice for conscience sake. There are papers that publish religious things because these may secure for the paper an entrance into the homes from which they would otherwise be excluded. But the religion of the *Witness* permeates the whole paper. Long may it live, abundantly may it prosper, and long may it be spared to inform, educate, inspire and uplift humanity.

Yours very sincerely,

(Signed) REVEREND W. D. REID, B. D., B. A.

[Reverend Mr. Reid is pastor of one of the largest Presbyterian churches in the metropolis.—ED.]

"The Montreal Daily *Witness* is the only metropolitan paper in America that dares to be a consistent outspoken enemy of the drink traffic."—*The New Voice*, N. Y.

Country Life in America with its sumptuous illustrations and wealth of practical information covers an astonishing range of subjects in its June number. "A Plant-Hunting Vacation," shows some wonderful orchids and rare wild flowers which have never been so beautifully pictured before. "First Principles of Poultry Raising" has some wise caution and good common sense that beginners should heed. "Discovering a Country Home" is a breezy story by a man and wife who abandoned a city flat, tried a rented house in the suburbs and found happiness in the real country. "How to Grow Cherries" and "Bee-keeping for Pleasure and Profit" are good practical articles. "How to Build a House-boat" and "A House-boat for Two Thousand Dollars" are suggestive and valuable for people of moderate means. "The Pacific Salmon" gives the life history of the quinnat salmon in a series of pictures. The double page illustration is a picture of the cut-throat trout, the gamest fish of western North America. "Personal Experiences in Gardening" is a series of eight short articles describing new and ingenious practical devices and profitable results. "Our Friend the Pig" tells how to take care of a pig and is illustrated by amusing pictures. Two other striking pictorial features are "Casting a Net for Mullet" and "How an Insect Sheds its Skin," the latter a series of ten pictures of the seventeen-year locust. As a whole the June number is a brilliant one and shows that *Country Life* is not only able to maintain its wonderful pictorial standard but actually to improve it every month. Each number is a fresh revelation.

The June *World's Work* is the annual "World at Play," number with many vigorous and practical articles on timely vacation topics and with perhaps the most remarkable illustrations this magazine has ever published. Outside of the recreation idea, are such important and interesting articles as Mr. Carnegie's, "The Secret of Business," Guy Morrison Walker's thoughtful "Railroad Mileage and Wealth," and a resumé of the report of Moseley Commission of English workmen who visited America in the winter, showing the difference between English and American working conditions. The portion of the magazine

given over to the vacation idea includes Lawrence Perry's "The Business of Vacations," an interesting account of the practical business side of the modern vacation, and articles by Franklin Matthews describing the increased "Vacations for the Workers" and by Doctor A. T. Bristow on "The Most Healthful Vacation" from a doctor's point of view, both presenting practical facts and interesting suggestions. John R. Spears writes about "The Cup Racers," showing that the sport of yacht racing is one of the most practical of possible experiments in naval architecture. Distinctly open air and refreshing are Edwin Sandy's delightful fishing reminiscences, Dan Beard's practical article on "The Art of Camping," Ralph D. Paine's "To the Arctic in an Automobile." Frank M. Chapman's story of the sport to be had from "Hunting With a Camera," and Henry D. Sedgwick, Jr.'s brilliant word picture of a trip "On Horseback Through the Yellowstone National Park." M. G. Cunniff contributes an interesting article about "The Comforts of Railroad Travel," and Raymond Stevens writes about "The Appalachian Club and Mountain Climbing," while Grace Gallatin Seton and Walter Camp tell some of the exciting and memorable summer experiences that they have had. The magazine is rounded out by a book review that will be found of use in selecting "Fiction for Summer Reading," the editor's March of Events," and the little articles written "Among the World's Workers."

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Christian Scientists'

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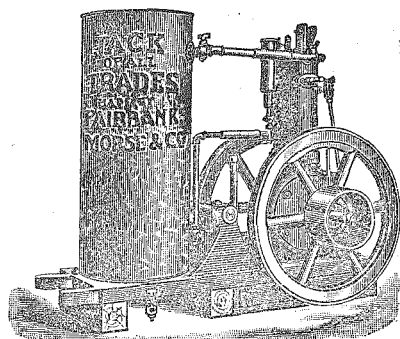
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"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
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Volume 50

Lamoni, Iowa, June 3, 1903

Number 22

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

Editorial.

A GOOD DEFENSE.

Reverend Bailey, of the Presbyterian form of Christian belief, attacked Mormonism, "*the menace of the age*," at Wheeling, West Virginia, May 6, in a lecture delivered in the Third Presbyterian church in that city.

To the assumptions and animus of the lecture Bro. O. J. Tary, our faithful brother in charge of the flock in that town of iron and steel, took exceptions, and replied to Reverend Bailey's strictures, so far as these affected the general faith of the church, as the same was held in the church from 1830 to 1844, and is now held by the Reorganized Church. His points are well made, as reading the reply made in the *Wheeling Telegraph*, for May 16, 1903, will show:

EDITOR TELEGRAPH.

Sir: In a recent issue of your paper, your readers were regaled by the Reverend Bailey's exposition of "Mormonism as it is To-day," given in his lecture at the Third Presbyterian Church on the sixth of May. That his lecture fairly represents the peculiar doctrinal teachings of the dominant church of Utah, I readily admit. But that it does great injustice to a people who are not only innocent of the evils declaimed against, but always uncompromisingly opposed to them, I am just as positive. For this reason I ask space in your columns to present some facts that have a very important bearing upon the subject under discussion. So far as the lecture relates to the existence of evil teachings and practices of Brigham Young and his followers, I have no word of defense to offer. I have neither time nor inclination to defend any guilty parties. Had the reverend gentleman traced the evils of which he complained to their true source, and not laid the blame of them on innocent people, there would have been no occasion for this article. He started out on the premise that, "A tree should be judged by its fruit," and proposed to examine Mormonism in that way, then proceeded to contrast the doctrines of Brigham Young with the New Testament, after having referred to Joseph Smith as the founder of Mormonism. Let your readers note these facts. The Church of Jesus Christ of Latter Day Saints was organized in 1830. In June, 1844, Joseph Smith and his brother were shot to death by a mob, who, after a fruitless effort to fasten on him any crime or violation of law, said: "If the law can not reach him, powder and ball can." For the space of fourteen years he occupied the foremost position in the church. His writings, his publications and utterances are on record. If he or the church with which he was associated is to be tried by the rule which Reverend Bailey laid down, then his official acts and writings, together with the accepted doctrinal tenets of the church up to his death must be made the basis upon which the test shall be applied. Why did not Rev. Bailey introduce these if he proposed to make Joseph Smith and the church he represented responsible for the present conditions in Utah? There can be but one answer—they would not serve the purpose. Did he not quote from the books of the

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THE Church Library is an institution which should be remembered by all the members of the church. Its needs at present are many, and efforts should be made to place it on such a working basis that all can be proud of it. Remember it, Saints, and let us make such an effort in its behalf that it will make a good showing by the time it is placed in its new quarters. We have spoken of its needs many times, and we trust the Saints will remember the Library liberally. Donations of books and money are always acceptable. Works on "Mormonism," archæology, and history are especially desired.



THE second number of Paul Hanson's "Notes from New Zealand," in the June number of the *Autumn Leaves*, deals mostly with the laws and customs of the country.

Mormons, giving name and citing the page? And is not this authoritative, the reader may ask? He quoted copiously from Brigham Young and his successors, which is authority on the position of the apostate church of Utah; but is it consistent with reason or common sense to hold that up as the teaching of a man that was dead before such pernicious doctrines were introduced? Why did he not say these were introduced by Brigham Young and maintained by his successors? Posing as he did, as the exponent of the gospel of "mercy," he holds up to view the apostate doctrines of one man, and denounces the system of religion that never did and never can accept such preposterous innovations. The position of the church during the life of Joseph Smith, on the marriage question, on loyalty to the laws of the land, in fact on every question that effects good citizenship are matters of public record, but not one of them was introduced. Every quotation was from Brighamite authors.

At this juncture the point will doubtless be raised that Brigham Young succeeded Joseph Smith and continued the same system of religion that Mr. Smith taught, hence, his teachings must be those of Mr. Smith. To have people believe this seems to be the object of most lecturers on this subject. If this position could be upheld by facts, no blame could be attached to them for it. Here I may be told that I should not question the sincerity or veracity of such learned and able men, for they certainly know what they are talking about. Very well; let us look into the evidence at this point.

The only evidence supporting this position is that obtained from the people in Utah. This is held up to the people by such men as Reverend Bailey as absolute proof that Joseph Smith was responsible for the evils of Utah Mormonism. If their testimony is good on this point it must be good on other subjects, for the same fountain will not put forth sweet water and bitter. Does the Reverend Bailey accept without impeachment their declaration that they have abandoned polygamy, and that their agreement to do so was sincere? Is their sincerity on any religious question taken at par by him? If not, then be consistent and reject their evidence on the origin of polygamy and other evil doctrines. Brigham Young led a part of the church to Utah, and there led them entirely away from the church of which they had been members, first by rebaptizing them, then by the introduction of many false and wicked doctrines. Those who refused to follow him were reorganized in 1856, and since 1860 have had as their president the son of Joseph Smith, who resides in Iowa, and who for many years has been editor of the official church paper of the Reorganized Church. This church from the highest official to the humblest layman has at all times and in all places taken a decided stand against the innovations of the Utah church. Its claim to successorship of the original church organized in 1830 is supported by the decision of Honorable L. S. Sherman, judge of the Lake County, Ohio, court in 1880. Also by the decision of Judge Phillips, of the United States Court for the Western district of Missouri, handed down March 3, 1894.

Space forbids giving the text of these decisions, but suffice to say that they clear the true Latter Day Saints of the odium that attaches to the dominant church of Utah. They brand Brigham Young as an usurper, and the one who introduced the order to "obey counsel," and established secret oaths and secret societies contrary to the original church. In the face of these facts, the man—I care not from whence he comes or how many titles he may have attached to his name—who will denounce Joseph Smith and the system of religion he taught as the tree from which the evils of Utah Mormonism grew, strikes hands with the guilty cohorts of Brigham Young in their dastardly efforts to fasten their crimes on innocent people, and becomes *particeps criminis* with them in refusing to acquiesce in the authority of the courts. "By their fruits ye shall know them," applies as a criterion with equal force to all. By this the true Latter Day Saints' Church is willing to be tested. But bringing fruit from

a foreign tree and using that as a test on one which does not produce it, can not be reconciled with any principle enunciated by Him who is our only safe guide to follow. Let truth shed her effulgent rays throughout the land, and justice be meted out to all.

O. J. TARY.

WHEELING, West Virginia.

THE JEWS AS JEWS, IN RUSSIA.

Writers upon the late disturbances in Bessarabia in which some half a hundred Jews were killed outright and three or four hundred hurt and wounded by abuse and maltreatment, some of whom died and some others will die, differ quite materially as to the originating cause of the dislike of the Russian against the Jew.

Baron Emil G. Hirsch expresses the opinion that the primary cause is, First, the fact that the Jew is a cleaner, more intelligent, thrifty, and energetic citizen than the average Russian. That as an agriculturist, laborer, workman, artist, and business man he is superior, wins his way and thus excites the envy of his less prosperous neighbor, the Russian.

Second, the laws and edicts of the Russian government have been and are of that character that the Jew is discriminated against, forced into the larger cities because forbidden to live in the smaller villages in any number, in some instances not more than one family, and thus compelled to depend on their business wits rather than on agriculture.

Mr. Hirsch admits that the Jews differ from the Russians, and are necessarily forced to be clannish, and to live by themselves, i. e., withdrawn from close social intimacy with their Russian neighbors by reason that they will not lower themselves to live as these neighbors do.

Rabbi Hirsch, referring to the policy of the Russian government, writes:

The Russian Government is moved to this policy partly by religious fanaticism, partly by the desire to make the Jew a counterirritant to the dissatisfaction naturally spreading among the non-Jewish subjects. The Jew is the scapegoat. Having reduced him to as low a level as fiendish cruelty could, the Russian now points to the Jew and exclaims: "Look at him: is he desirable?"

. . . The Jew will not sink into the mire, no matter what the indignities are that are intended to accomplish his moral ruin. Hence, the auger of the impotent minions of cruelty.

The Rabbi affirms that the outbreak at Kischineff was due to the raising the fanatical cry that the Jews used Christian blood in their passover ceremonies. This was the old cry against the Christians under the Roman rule; but served to inflame the passions of the ignorant and superstitious Russian rabble, peasants, rowdies, and loafers. The Rabbi continues:

Lazy, shiftless the Bessarabian saw the Jew thrifty, and economical, and frugal. This aroused his envy. The blood accusation furnished ready pretext for reprisals, and, once feeling that the authorities were only too eager to let him have his fun, he was not slow to avail himself of the opportunity. His lust and his desire for loot certainly found their reckoning in

this innocent sport of killing and robbing and outraging Jews.—*Chicago Tribune*, May 19, 1903.

The Russian consul in Chicago, Baron von Schlippenbach, admits that the report of the American consul at Odessa, that 45 Jews were killed, over 400 wounded, 700 houses robbed, and 600 shops plundered is correct. He admits beating and killing, but denies gouging out of eyes and cutting women open.

He gives as some of the causes for the riot; that the Jews have monopolized many of the trades; that they dominate in the mechanical branches; that they control the corn and wheat trades; that they at one time had the dramshops, but the government took this privilege from them, as it was said they were cheating the people and were considered responsible for drunkenness. This last Baron Hirsch denies.

Consul Schlippenbach states:

The Jew, controlling most of the business, is notorious for the sharp bargains that he drives. He thinks of nothing but overcoming the peasants. He is thrifty at their expense. It was resented.

You who have never been in Russia can not realize how clanish these Jews are. They keep together in this country, but much more do they isolate themselves in Russia in their social life. Their customs, both in religion and daily life, are widely different from those of the same class of peasants who are not of their race. Incredible as it may seem, all this is resented.

The Jews avoid military service. That is the reason so many of them come to this country—to avoid serving in the army. This is also held against them. It is true that there are Jews in the army, and they make good soldiers, with a strong sense of duty, and some of them are brave, but they generally avoid service if they can.

I deny that the Jews are persecuted on account of their religion. There is much religious freedom in Russia.

The condition of the average Russian peasant is worse than that of the Jew peasant in the same locality. The Jews are more prosperous, more careful of what they eat, and there is comparatively no drunkenness among them.—*Chicago Tribune* for May 19, 1903.

As if to accentuate the estimate of Baron Schlippenbach, Count Cassini, the Russian ambassador at Washington, gives as a reason for the feeling against the Jews in Russia, that the Jews will not work in the field or engage in agriculture. They prefer to be money-lenders.

The Jew is a money-lender. As such he takes advantage of the Russian peasant and soon has him in his power to his financial ruin, discouragement, and discomfiture. The patience of the peasant is exhausted, and then trouble ensues. The Jews are in the minority, and, of course, when rioting begins he fares badly at the hands of an infuriated mob.

From these various statements it may pretty fairly be inferred that whether the Czar's paternal care discriminates against the Jews in favor of his Russian subjects, or not, the chief cause of complaint is that the Jew is a Jew and not a Russian, differing in nationality and characteristics, customs, religion, and practically all that constitutes him a Jew.

The laws of Russia regulating banking are such that the Jewish money-lender can not indulge in

usurious practices, under severe penalties if violating the law. But the fact remains that the careful Jew becomes prosperous and in time emerges from poverty and has money to lend to his neighbors. Of course he stipulates for security and all the interest the law will permit, and this in Russia, as everywhere else, is followed by the entailed results, failure in the ability of the borrower to pay, through the improvidence of the debtor, or nature's withholding her earthly bounty, so when pay-day comes the Jew is an extortioner, a threat, a menace, a destroyer—anything by which to characterize the grasp of the money-lender upon his victim. One does not have to go to Russia to obtain instances to illustrate the sentiment and the situation.

How natural, then, for the ignorant and superstitious Russian, strongly entrenched in his creed, to raise the red flag of danger from the Jews, and in a whirlwind of passion glut his flame of rage upon the hated Jew, inadequately protected as he is in Bes-sarabia.

It is to be hoped that out of the agitation which has occurred by the massacre at Kischineff, there may arise better conditions of treatment for the oppressed, as sympathy for the victims of murder, rapine, and robbery calls out the latent good and love for humanity existing in the different governments of the world.

“TRACES OF EARLY RACE ON SAN BERNARDINO RANGE.”

The following clipping from the *Press*, of Riverside, California, issue for May 23, was sent us by Bro. T. S. Brown. We give it space because of its interest to students of archæology.

Los Angeles Times: Frank W. Bennett, a capitalist of Boston, who has spent the winter in Southern California, has made some interesting archæological researches in the San Bernardino mountains, and has unearthed and shipped to his eastern home numerous antiquities which he believes go to prove the existence long ago of a higher and much better civilization than the California Indian ever knew.

Mr. Bennett has recently sent his treasures to Boston, where he will bring them to the notice of the archæological experts as soon as he reaches home, about the middle of June.

Interviewed in Los Angeles a few days ago Mr. Bennett said: “About fifteen miles to the southeast of Fredalba, near Grayback, I came upon a number of half-buried earthenware relics which convince me that a fine ancient civilization flourished there. I spent almost the entire months of March and April investigating in the mountain country, and I have collected a varied group of specimens.

“I have no idea what people or peoples made and used the implements and utensils I have found, but I know that some of them are works of art. I have one dish, embossed with ancient figures which have no meaning at all for modern eye, which is certainly a marvel of the potter's craft. It is about three feet in depth and is eleven inches across the top, heavily glazed without and within, and as perfectly and symmetrically turned as though it had come from the finest kilns of Europe. But little decoration is attempted, and in fact all there is consists of merely a string of strange characters about the vase, probably forming a phrase or sentence. In work the characters somewhat resemble

ancient Chaldean, but as I am not an expert on Assyrian language I will have to be excused from translating.

"These relics which I discovered were not in a mound, nor was there evidence of any artificial construction of earth or masonry or other material. By the appearance of the strata I think an earthquake had shaken up the side of the hill very vigorously, perhaps within the last hundred years and had opened this fissure. The rains of the ages have worn a deep gully, and this year the fragments were washed out.

"In addition I found fragments of bows and arrows and some sort of war instrument resembling a huge slingshot, but which I can't exactly classify. The battle-axes, of which I have two rather mutilated specimens, are antique freaks, and although I have inspected many museums, I never saw anything quite like them. The bows and arrows, though, I believe, belong to a later day, possibly some of the earlier Indian tribes having used them.

"There were no evidences of a town or city, and except in this one particular gully on an unclassifiable hillside, there were no relics of any sort. All around the country is primeval in its wildness, and it seems as though from the birth of time nothing has existed there of any moment. Of course, one picks up here as in other places a few Indian fragments, such as arrowheads and the like, but they have no connection with this particular find of mine.

"My theory is that at a remote age a people and a nation existed in this western part of the United States at once powerful and intelligent. Certainly what I found leads me to believe that their craftsmen excelled in fine arts, for no Greek ever turned out a more perfect specimen than is this vase I describe. It has yet to be renovated and cleansed before all its perfect lines will become apparent, and I propose to have this done at once on my arrival in the East. Then I will either forward it to the Anthropological Department of the Smithsonian Institute at Washington or present it to some of our eastern museums.

"I have not finished my investigating in Southern California. I haven't anything better to do, and so I am coming back next year for a thorough exploration, and I believe that before I am through I shall dig up some marvelous ancient history."

GENEROUS CONTRIBUTION.

The following letter was recently received by Bishop William Anderson, in acknowledgment of moneys sent for relief of the Scandinavians:

HONORABLE WILLIAM ANDERSON, Bishop of Lamoni Stake, Church of Latter Day Saints, Lamoni, Iowa.

Dear Bishop: I am in receipt of your letter of the 13th inst. inclosing draft for \$62.83, being the amount of collections from members of the Latter Day Saints' church in Lamoni and adjoining towns in behalf of the famine sufferers in Sweden, Norway, and Finland. I deem this a very generous contribution and appreciate fully the sacrifice made by the bestowers.

Hoping for you and yours all that God in his infinite wisdom has planned for you, I am,

Yours very truly,
J. B. HARSH, Commissioner.

KIRTLAND TEMPLE STRUCK.

By letter from U. W. Greene, dated May 24, we learn that on the night of May 23 Kirtland was visited by a very destructive rain and hail-storm. About nine o'clock, Bro. Greene states, the Temple was struck by lightning. The northwest corner of the tower was split as far down as the roof, and considerable damage was done to the roof, and the plastering was broken off in several places in some of the upper

rooms. Bro. Greene estimates the damage to the Temple to be from twenty-five to fifty dollars. Both auditoriums are intact. Bro. Greene writes: "Growing crops were damaged by the hail. About ten o'clock this morning Sr. Currie gathered enough hail-stones to freeze ice-cream. It seems as though the prince and power of the air would destroy this building if he could."

We are glad to know that the historical building was not damaged to any greater extent than it was, and trust that after the repairs have been made it will be as good as ever. No doubt many of the Saints are looking forward with much pleasure to the convening of the next General Conference in the old building. Long may she stand.

EXTRACTS FROM LETTERS.

Margaret Reed wrote from Myrtle Point, Oregon, May 19: "My heart is made very sad by the departure of Bro. and Sr. Crumley from Myrtle Point. I had learned to love them dearly. Every one here seems to think well of them, and they were loved by the Saints."

EDITORIAL ITEMS.

H. O. Powell, of Cayucas, California, wrote on May 21 that he wishes some of the elders would call, and promises a hearty reception.

Under date of May 28 Bro. J. B. Lentz wrote that he was holding meetings at Niagara Falls, New York, "with some interest manifest."

Sr. Annie Mizell writes from Hulda, Mississippi, that they have a lively little branch there. They expect to hold a Sunday-school picnic on July 4, and hope to have Bro. Roberts with them by that time. They are glad Bro. Roberts has been returned to that mission.

In Iowa, Missouri, Kansas, and neighboring States the recent heavy and continued rains have caused a serious condition of affairs to ensue. The streams have become swollen until past records for high water have been broken, and thousands of families have been driven from their homes, and many lives have been lost in the floods. At Topeka, Kansas, fire added to the horror, many of the buildings burning as they floated from their foundations. Des Moines, Iowa, has met even a worse fate than it did last year. Hundreds are homeless, and much property destroyed. Throughout the farming districts fears are entertained that the cold and the continued wet have destroyed large portions of the crops. Train service through Iowa and Missouri has been greatly hindered, many schedules being abandoned for the time being. Mails are being retarded, and in Lamoni recent newspapers are at a premium.

Original Articles.

THE BOOK OF MORMON.

In the year 1827, Joseph Smith surprised and startled the world by the announcement that he had been visited by an angel from heaven, who told him of an ancient record, written on plates of gold, that was deposited in a certain hill in Ontario County, New York, containing the history of a fallen people, and the word of the Lord to them from time to time, prior to their fall. These people were the aborigines of America. This announcement was met with the rankest opposition by those professing to be followers of Christ; and often the vilest misrepresentations were resorted to in order to oppose the claims of this man.

The unpopularity of such a claim was due to the fact that the people commonly believed that the day of ministration of angels, and of direct revelation from God were things of the past; that the Bible contained all the revelations God ever gave to man, or ever would give, and hence, contained all that was needful for the benefit and enlightenment of mankind. Therefore they seemed to think that any man who should come making the claim that God had spoken to him, or that he had seen an angel who told him that there was another record, other than the Bible, that contained the word of God, should be denounced as an impostor.

We propose, in this treatise, to enter into an examination of the subject of the Book of Mormon and learn what it purports to be, and see if the Lord, through his prophets, has had anything to say concerning the coming forth of just such a work. And if we shall find that it comes forth in direct fulfillment of prophecy, we should accept that as grand evidence of its divinity.

First, we desire to see whether or not it was probable that the Lord had a people on this continent previous to its discovery by Columbus. We will now turn to Acts 17: 26, 27:

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

From the foregoing it will be observed that all nations of men are of one blood, designed to dwell upon the face of all the earth, and that God has determined the bounds of their habitation; further, that it is the privilege of every one to seek the Lord, (no matter where they may dwell,) and the promise is that they shall find him, because God is not far from any of us, whether we dwell in Asia Minor, America, or the isles of the sea. In fact, we find that earthly location is no barrier to the reception of God's favor and blessing.

When Columbus discovered this land, he found it

already inhabited by a people who had long dwelt here; a people who seemed to have Hebraic rites and customs. Their language, also, seemed to indicate that they were of Israelitish descent. The question has often been asked, "Who were the ancestors of this people?" "From whence came they, and how came they to this land?" Various ideas have been entertained, speculations and theories indulged in, but no positive information regarding their origin has ever been given until the coming forth of the Book of Mormon.

This book tells us that a colony of people, who were descendants of Joseph, left Jerusalem about six hundred years before Christ,—or in the first year of the reign of Zedekiah, king of Judah—being instructed and directed of the Lord to go into a land of promise; a land that was choice above all other lands. After traveling for eight years in the wilderness, they crossed the great waters and landed somewhere on the western coast of South America. This colony consisted of two families; those of Lehi, and Ishmael. Their principal leader was Nephi, who was the son of Lehi. Nephi's elder brethren were, Laman, Lemuel, and Sam. Two sons were born to Lehi during his sojourn in the wilderness, viz., Jacob and Joseph. After their arrival in the promised land, they began to till the soil, raise crops and herds and engage in the various industries of civilization and it was the endeavor of Nephi to have his people observe and do the commandments of the Lord. But Laman and Lemuel, it seems, were not disposed to follow that which was right, nor to keep God's commandments as taught by Nephi, and soon there arose a rebellion in the colony which resulted in Nephi, and all who believed the word of the Lord, separating from the rest and going into another part of the land where they established a kingdom, and began to be an industrious and thriving people. Thus they were formed into two separate bodies, and finally became two great nations.

While the Nephites were a righteous and industrious people, tilling the soil, building cities and houses of worship, the Lamanites (as those who refused to follow Nephi, but followed Laman, were called) became an idle and filthy people. They delighted in all manner of bloodshed and wickedness, and would eat raw meat and drink the blood of animals. Because of their wickedness the Lord cursed them, and caused a skin of blackness to come upon them, whereas they had been white and exceedingly fair. This was done that they might not be enticing to the people of Nephi. The book gives a history of the growth and development of the two nations, and of their wars and contentions which arose on account of the warlike and love of bloodshed nature of the Lamanites, who were constantly attacking and harrassing the Nephites with the avowed intention of exterminating them. The Lord

had said, to their first leaders, that the Lamanites should be a scourge to the Nephites to stir them up in remembrance of their God, and that if the Nephites should go into wickedness they would scourge them even to their destruction, which was eventually fulfilled; for the Nephites having turned away from the Lord, and gone into great wickedness, about four hundred years after Christ, fell into the hands of the Lamanites and were nearly all destroyed.

The Lamanites (now called Indians) remained in the land and were found here by Columbus and other early European explorers. This book gives the only true solution of the origin of the American Indian.

In March, 1820, Joseph Smith, then a mere lad, attended a religious revival which resulted in his seeking the Lord for light relative to his duty. In answer to prayer he saw a vision. The Lord appeared to him and told him to join none of the churches, "for they were all wrong." On September 21, 1823, he was visited by an angel named Moroni, who told him that the last dispensation was about to be ushered in, and that if faithful he would be chosen as an instrument in the hands of God in bringing his work forth. The angel also told about the plates, known as the Book of Mormon, which contained a history of the Nephites and Lamanites. The next day, at the direction of the angel, Joseph was permitted to see the plates, and on September 22, 1827, he obtained the plates. Early in 1828 he began the work of translating the plates by means of the power of God, and the Urim and Thummim which were found deposited with the plates for this purpose. The translation was completed in 1829, Emma Smith, Joseph's wife, and Oliver Cowdery having done most of the writing for him.

The plates were shown to three witnesses by an angel who told them that they were translated by the gift and power of God. We give their published testimony verbatim as it appears in the fore part of the Book of Mormon:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our gar-

ments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

These plates were also shown unto eight other witnesses who saw and handled them. The following is their testimony as published and found in the fore part of the Book of Mormon:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER, HIRAM PAGE,
JACOB WHITMER, JOSEPH SMITH, Sr.,
PETER WHITMER, Jr., HYRUM SMITH,
JOHN WHITMER, SAMUEL H. SMITH.

The testimony of eleven men who declare that they have seen and heard, should receive careful and serious consideration. Each of those witnesses remained true to his testimony till the day of his death, although some of them were not all the time connected with the work.

WHY CALLED THE BOOK OF MORMON.

This is a question often asked, and one that many do not understand. Some imagine that the name in itself is a great evil; others think that the word *Mormon* is a synonym of all that is bad. But before we form our opinion, or pass judgment upon this work, let us give it fair and careful examination. Solomon says: "He that answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs 18: 13.

Paul said: "Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

Remember there is never anything lost by an earnest, careful investigation. There are many who have condemned and ridiculed the Book of Mormon who, if they had only acquainted themselves with the facts in the case, would have found it far different from what they had thought it was. The Book of Mormon takes its name from its compiler, Mormon; this was a man's name. The Book of Mormon is composed of the writings of various men, as the book of Nephi, book of Jacob, book of Alma, book of Mosiah, book of Helaman, etc. Mormon abridged from the writings of these writers, and many others, and compiled them into one book, and hence the name, Book of Mormon.

WHAT THE BIBLE SAYS ABOUT THE BOOK.

The Bible plainly predicts that just such a work was to come forth; and when these predictions are carefully examined, we can not see how any one can doubt the divinity of the Book of Mormon and at the same time believe all of the Bible. Yet if the Bible were entirely silent on the subject, it would not necessarily invalidate the claims of the book, so long as its teachings do not conflict with the teachings of the Bible. But between the two there is perfect harmony.

We call attention of the reader to the twenty-ninth chapter of Isaiah. The chapter begins with the pronouncement of certain "Woe to Ariel, to Ariel the city where David dwelt!" that there should be heaviness and sorrow, that there would be a siege laid against her, that she should be brought low, and whisper out of the dust, etc. This, no doubt, referred to God's judgment upon Jerusalem which was exercised by the king of Babylon. We find by reading the chapter that the people were to merge into a drunken, slumbering, and staggering condition, as see verses 9 and 10. The people were to be without prophets or seers.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."—Verses 11, 22.

It will be remembered that this Nephite colony left Jerusalem about six hundred years before Christ, just before this woe came upon "Ariel." And Ariel, or the people of Ariel, were to speak "out of the ground," and "whisper out of the dust." How could they speak after they were dead? Only by their records or writings. Hence the prophet says: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee."

A part of the book which Joseph Smith found was sealed: and he was commanded to translate only the unsealed part. After he had begun the work of translation, he made a transcript of the characters, "words of the book," and sent them by the hand of Martin Harris to Professor Anthon, professor of languages in Cambria College, New York, with the request that he should read them. We give the statement of Mr. Harris:

Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr.

Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed and that I was forbidden to bring them. He replied: "I can not read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."—*Times and Seasons*, volume 3, page 773.

It will be seen that the foregoing literally fulfills the prophecy of Isaiah; the learned man could not read a sealed book.

The book (not the words only) was delivered to him that is not learned, "Saying, read this I pray thee: and he saith, I am not learned." This was fulfilled when the book was delivered to Joseph Smith. He was without education, and realized his lack of learning. It is said, even by the enemies of Mr. Smith, that he was very illiterate. We have been told by those who were acquainted with him that his knowledge at the time of the translation of the Book of Mormon, did not extend sufficiently to enable him to know that Jerusalem was a walled city.

Turning again to Isaiah's prophecy, we find that the Lord says: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29: 13, 14.

From the foregoing we observe that God would not trust his work to the wise and prudent of the world, but would take the work in his own hand, and by using the unlearned as instruments in his hand, would do such a marvelous and wonderful work as to cause the boasted wisdom and prudence of men to sink into insignificance. In this we see that God acted like himself in all former ages. When he had a great work to be accomplished, he did not call upon the worldly-wise, nor the educated; but he chose weak, humble instruments, that the glory might belong to him. Paul says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty."—1 Corinthians 1: 26, 27.

WHEN THE SEALED BOOK WAS TO COME FORTH.

Answer: Just a little while before Lebanon, or Palestine, should become a fruitful field. Isaiah presents the following as an event to take place

shortly after the book comes forth, and the "marvelous work and wonder" has begun: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"—Isaiah 29: 17.

That Lebanon, or Palestine, after the dispersion of the Jews, became a barren land and unfruitful, we presume none will deny. This took place in fulfillment of a prophecy of Moses which he spake to the children of Israel, telling them what would befall them in the event of their turning away from the Lord. (See Deuteronomy 29: 22-25.) Jesus said to the Jews that their house should be left unto them desolate.

Again he said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."—Luke 21: 24.

This prophecy was literally fulfilled; the Jews were slain and scattered, and even their land was cursed and became unfruitful, and so remained for centuries. But in the year 1850, we are told, dew began to fall on the land of Palestine; this continued until the year 1853, when the former and latter rain was restored. Vegetation began to spring up, to the great surprise of the natives, and since that time the land has become very fruitful.

All this was to take place just a little while after the coming forth of the sealed book. The book came forth in 1827 to 1830; Lebanon was restored in 1850 to 1853, which was comparatively "a very little while" after the coming forth of the book.

Another event that was to take place shortly after the coming forth of the book, was a manifest change in the feelings and condition of the Israelites, Jacob's face was to lose its paleness.

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale."—Isaiah 29: 22.

As already shown, Israel was to be scattered and downtrodden. Nearly all the prophets of the Old Testament have referred to this condition, and all have supplemented their prophecies of Israel's downfall, by the promise that in latter times they should again enjoy the favor and blessing of God. Please notice, especially, Jeremiah 30: 18-29; 31: 31-34; 32: 40-44.

We observe that in the last sixty years the Jews have been favored by (we think) a divine Providence. They are fast regathering to Jerusalem and the Holy Land, and almost wherever we find them, it seems that wealth is flowing into their hands. Isaiah 60: 16, speaking of Israel, has well said: "Thou shalt also suck the milk of the Gentiles."

Israel's condition to-day should indicate to the careful student of Bible prophecy, that the time has

come, and is past, when this sealed book should come forth. If this prophecy (in Isaiah 29) does not refer to the coming forth of the Book of Mormon, we would like for some theologian to step forward and tell us definitely to what it does refer.

We next refer the reader to a prophecy in Ezekiel, as follows: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."—Ezekiel 37: 15-17.

In the time of Ezekiel the word of the Lord was written upon parchments and fastened upon sticks, and hence were called sticks or rolls; equivalent to books, or records. There are two sticks, or records, spoken of here by the prophet; one of these is the stick of Judah, and the other the stick of Joseph in the hand of Ephraim. It is at once apparent that the stick of Judah must have been the record of Judah, or of the Jews, or what is known to us as the Bible. But what is this stick of Ephraim? If the one meant a book, the other would also mean a book; if the one was sacred writing, the other would be similar. The stick of Joseph, or Ephraim, was a record that contained the word of the Lord and a history of a portion of the tribe of Joseph. The Book of Mormon is that "stick" or record. It tells us that Lehi was a descendant of Manasseh, who was a son of Joseph; that Lehi's posterity occupied the land known as America, and to them was the word of God given, of which word they made a record, and which record is found in the Book of Mormon.

Finally the two sticks, or records, were to run together and become one. You may ask, what about the stick being in the hand of Ephraim, if those who came to this continent where the descendants of Manasseh? For an answer let us turn to Genesis 48: 14, 20, where we find Jacob blessing the two sons of Joseph, Ephraim and Manasseh. It was customary in those days to pronounce the greatest blessing upon the firstborn; Joseph places his sons before his father in such a manner as to cause his right hand to be upon the head of Manasseh, and the left upon the head of Ephraim. But Jacob, although his eyes were dim, was directed otherwise, and crossing his hands, or arms, he placed his right hand upon the head of Ephraim, and the left upon the head of Manasseh, "guiding his hands wittingly." The thing displeased Joseph, and he held up his father's hand to remove it from the head of Ephraim to the head of Manasseh, telling his father that Manasseh was the firstborn. Jacob replied:

"I know it, my son, I know it; he also shall become a people, and he also shall become great: but truly

his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Verse 19.

Ephraim did indeed become a great nation, ten to one of Manasseh. (See Deuteronomy 33:17.) But we find, according to Hosea, that he became "joined to his idols," and "mixed himself with the people," notwithstanding his greatness. According to Bible history Ephraim became the greatest nation of the two. He was mixed with the nations—that is, scattered among all the nations of the earth, and we would, therefore, expect to find them in the land of America. According to the revelations and the intimations of God's Spirit to Joseph Smith, he, and those who with him were chosen of God to be instruments in bringing forth this ancient record to the people, *were descendants of Ephraim*. And thus the "stick of Joseph was in the hands of Ephraim; it was Ephraim's seed that has been instrumental in the hands of God in bringing forth this work.

We now desire to examine another prophecy, given in a blessing by Jacob upon the head of Joseph.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abide in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father hath prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."—Genesis 49: 22-26.

We learn from this prophecy, that Joseph was a fruitful bough. His branches, seed, was to "run over the wall," or, as we understand it to mean, over the sea; that is, his posterity was to cross over the sea and possess some land other than the land of Canaan. He was to be blessed with great blessings in the flesh, and also earthly blessings. His blessing was to prevail above the progenitors of Jacob. Who were Jacob's progenitors? Answer: Abraham and Isaac. What was the blessing that God promised to them? Answer: The land of Canaan. Then it is apparent that Joseph would receive a greater land; and the Book of Mormon teaches us that a branch of the house of Joseph did come to this land. America truly is a greater land than the land of Canaan. The blessing of Joseph was to extend "unto the utmost bound of the everlasting hills." Suppose we go where Jacob stood, when blessing Joseph, and from thence go to the utmost bound of the everlasting hills, the earth,—that is, just as far away as we could go, we would land somewhere on the continent of America. The "utmost bound of the everlasting hills," would be the farthest, or opposite, side of the globe. Thus we can approximately locate Joseph's land.

JOSEPH'S LAND.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelleth in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33: 13-17.

This prophecy is fully in harmony with the one cited in Genesis. Moses is simply repeating the prophecy of Jacob concerning Joseph, and giving it in different words, but meaning the same thing. He plainly mentions Joseph's land, and from the peculiar description he gives of it, no land can better fill that description than the land of America. This land was to be blessed with all the precious things put forth by the sun, moon, earth, dew, deep, etc. Surely this was to be a choice land. What land, on all the globe, is blessed with all the precious things mentioned in this prophecy as is the land of America? We answer, there is none. On this land abounds all the precious things put forth by the sun and dew; in it also are found all kinds of minerals that are put forth by the earth. Surely this is the land of Joseph.

The Lord told the seed of Joseph, that the nation or nations that inhabited this land must fear him and keep his commandments, or when they should become fully ripe in iniquity they should be destroyed. This was carried out after the Nephites had fully turned away from the Lord, some four hundred years after Christ. It will be observed that these prophecies all harmonize the one with the other.

FROM THE TOWER OF BABEL.

When the seed of Joseph came to this land, they found evidences and traces of a people having preceded them, but who had long since become extinct. These people had come from the Tower of Babel at the time of the confusion of tongues. They also found a record of this people, which, when translated by the gift and power of God, gave them a history of those most ancient inhabitants of this land. Moroni gives a synopsis or an abridgment of their history in the latter part of the Book of Mormon. Let us hear what the Bible says about the scattering of the people at the time of the confusion of languages at the Tower of Babel:

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from

thence upon the face of all the earth: and they left off to build the city.—Genesis 11: 5-8.

The reader will notice the statement that "The Lord scattered them abroad from thence upon the face of all the earth." This would certainly include the land of America, for it was then, as now, a part of the earth. And as they were scattered and came to this land there would be nothing unreasonable nor improbable in the thought that God would reveal himself to them, and that a record might be kept that at some future time might be brought forth for the benefit of other nations.

Concerning the dispersion referred to, Josephus gives the following:

"After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they lighted upon, and unto which God led them, so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the island.—Antiquity of the Jews, book 1, chap. 5, par. 1.

This statement of history agrees with the Bible account, and harmonizes with the claims of the Book of Mormon. Thus far we have seen that the claims of the Book of Mormon are in harmony with Bible history and prophecy.

"OTHER SHEEP."

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16.

Who were those other sheep? We could hardly say the Gentiles, for Jesus calls them dogs. (Matthew 15: 26.) A dog is an enemy to the sheep. Jesus said, "I am not sent but unto the lost sheep of the house of Israel." This would not admit of his going to the Gentiles, nor of their hearing his voice; consequently those other sheep must have been a people who were of the house of Israel. But where were they? Does the Bible tell us about Jesus going to any of the house of Israel save those of the land of Judea? No, but the Book of Mormon solves the problem by telling us that Jesus, after his crucifixion, came to this land and visited those people who were of the house of Joseph—of the house of Israel—and that they did hear his voice. (Book of Mormon, page 443.)

OUT OF THE EARTH.

Some have objected to the way and manner in which the Book of Mormon was preserved and finally came forth; that is, being concealed in, and coming forth out of the earth. Moroni, one of the last prophets of the Nephites, was directed of the Lord to hide in the earth the record of his people, who had become almost extinct by their warrings, and on the account of their great wickedness, that it might be

brought forth in future generations for the benefit of others. (See Book of Mormon, page 495.) This was done that it might be preserved from the hands of the Lamanites who overran the land and sought to destroy all records pertaining to the Nephites, and that it might be brought forth in latter times for the benefit of all people, and to bring to them a history of the former inhabitants of this land.

We believe that David prophesied of the coming forth of this work, and the manner of its coming forth as will be seen from the following: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."—Psalms 85: 10-12.

"Truth shall spring out of the earth." What is truth? Answer: "Thy [God's] word is truth."—John 17: 17. God's word is truth. Those plates of gold that were taken out of the earth contained the word of God. "Our land [land of Canaan] shall yield her increase." It did not, however, until after truth (Book of Mormon) sprang out of the earth.

ANTIQUARIAN EVIDENCE.

It would be impossible, in a treatise of this kind, to enter at any great length upon a research of American antiquities; but we will present a few statements made by some of the most eminent authors. At the time of the coming forth of the Book of Mormon comparatively little had been written or was known concerning the evidences of prehistoric races. But since the coming forth of this work various discoveries of antiquities have been made, all of it, or nearly all, substantiating the claims of the Book of Mormon. Relics abound in Mexico, Central America, Yucatan, Peru, etc., which prove that an enlightened and civilized race or races of people who were skilled in the arts and sciences inhabited these countries. The mounds and ruins of North America likewise indicate that a people, other than the American Indians, have occupied here.

Pidgeon says: "It can not be any longer doubted that there has been a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished."—Traditions of De-coo-dah and Antiquarian Researches, p. 5.

Baldwin says: "To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still farther south into Central America and some of the more southern states of Mexico. Here ruins of many ancient cities have been discovered. . . . The chief peculiarity of these ruins, that which especially invites attention, is the evidence they furnish that their builders had remarkable skill in architecture and architectural ornamentation. . . . The rooms and corridors in these edifices were finely and often

elaborately finished, plaster, stucco, and sculpture being used."—Ancient America, pp. 93, 99.

Bancroft says: "The resemblances in the different groups of ruins in Chiapas, Yucatan, and Honduras are more than sufficient to prove intimate connection between the builders and artists. The differences pointed out prove just as conclusively that the edifices were not all erected and decorated by the same people, under the same laws and religious control, at the same epoch."—Native Races of Pacific States, vol. 4, p. 359.

The Book of Mormon claims that two distinct and separate peoples occupied this land at different times. The first coming from the tower of Babel, and the second from Jerusalem.

Short says: "The Neolithic and Bronze ages preceded the Palæolithic at least in the Mississippi Basin—not that the last inhabitants deteriorated and lost the higher arts which are well known to have been cultivated upon the same soil occupied by them, but that they were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people with a capacity for progress, for the exercise of government, for the erection of magnificent architectural monuments, and possessed of a respectable knowledge of geometrical principles."—North Americans of Antiquity, page 27.

The foregoing agrees with the Book of Mormon account of the people from the tower of Babel having preceded the Nephite colony.

Quoting from Pidgeon again, we find the following: "From these facts, in connection with the traditions of De-coo-dah respecting the ancient inhabitants of those regions, as of various languages, customs, and color, we are led to the conclusion that at least two distinct races of men have occupied this territory at different eras, and that both became nationally extinct anterior to the occupation of the present Indian race."—Traditions of De-coo-dah and Antiquarian Researches, p. 176.

WRITING-LANGUAGE.

One of the Book of Mormon writers said: "If our plates had been sufficiently large we should have written in Hebrew."—Book of Mormon, page 500.

Thus we see that they had a system of writing that was shorter than the Hebrew; evidently a kind of phonetic system of writing. In harmony with this thought, Baldwin says: "The ruins show that they had the art of writing, and that, at the south, this art was more developed, more like a phonetic system of writing than that found in use among the Aztecs. . . . It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period."—Ancient America, p. 187.

Boudinot says: "There is a tradition related by an aged Indian of the Stockbridge tribe, that their fathers were once in possession of a Sacred Book,

which was handed down from generation to generation, and was at last hid in the earth, since which time they have been under the feet of their enemies." American Encyclopedia, Article, Boudinot. Compare with Book of Mormon pp. 95, 495.

That the Indians seemed to retain a tradition that white men once occupied this land in connection with their forefathers, may be seen from the following: "Near the summit of the mountain dividing the waters of Loup and Armstrong Creeks Fayette County, West Virginia, there is a remarkable stone wall. Paddy Huddleston was probable the first white man that settled in Fayette County. Captain W. N. Page, C. E., talked with him and although very old he remembered talking with the Indians; one of their legends was, that the Kanawha Valley had been occupied by a fierce race of white warriors, who successfully resisted the approach of the red man from the west for a long time; but finally succumbed and passed away in death. Indians claimed never to have occupied the valley except for hunting expeditions; that they found these relics old, when they first entered the valley. Their origin beyond his records."—History of the upper Ohio Valley, 1891, by John P. Hale, p. 184.

The evidence here presented is not a hundredth of what might be presented, but we hope that this will be sufficient to cause the seeker after truth to investigate and examine still farther. To all such we recommend the reading and study of "Baldwin's Ancient America," "North Americans of Antiquity," and "Native Races of Pacific States;" for a compilation of archæological evidences supporting the claims of the Book of Mormon, we recommend the reading of a little work entitled, "Book Unsealed," by Elder R. Etzenhouser.

DID SOLOMON SPALDING WRITE THE BOOK OF MORMON?

It has been claimed by many of the opposers of the Book of Mormon that a Reverend Solomon Spalding was its real author; that it was a plagiarism of a writing entitled the "Manuscript Found." For many years this notorious manuscript was lost sight of and could not be found in order that a comparison might be made with the Book of Mormon; but in 1885 it came to light in the hands of L. L. Rice of Honolulu, Hawaiian Islands. The original copy is now deposited in the library of Oberlin College, Oberlin, Ohio, and can be examined by those desirous of satisfying their curiosity. The Reorganized Church of Jesus Christ of Latter Day Saints have been furnished with a certified copy of the "Manuscript Found," and it is now published and on sale by the Board of Publication at Lamoni, Iowa. Many people have believed this foolish story, and accepted it as a fact that Solomon Spalding's Manuscript Found furnished the basis of the Book of Mormon. But to those who will be con-

siderate enough to make an examination of the subject and compare the Book of Mormon with the Spalding Story it will be apparent that the former could not have been copied or plagiarized from the latter.

In order to show to the reader how this notorious manuscript came to light we present herewith an article that was published in the *Bibliotheca Sacra*, and republished in many leading journals of the East and West, among them the *Herald*, of Grinnell, Iowa; *The Western Watchman*, Eureka, California; *The New York Observer*, and *Frank Leslie's Sunday Magazine*:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spalding, will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an antislavery editor in Ohio, and for many years State printer, Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable antislavery documents in his possession, which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian tribes, which occupied the territory now belonging to the states of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature, giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spalding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and indorsed in Mr. Rice's hand-writing, "A Manuscript Story."

There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required. Signed, JAMES H. FAIRCHILD.

The following letter was written in answer to the suggestion of President Joseph Smith that the Manuscript be sent for safe-keeping to some historical society in Chicago, Illinois:

HONOLULU, Sandwich Islands, March 28, 1835.

MR. JOSEPH SMITH:

The Spalding Manuscript in my possession came into my hands in this wise. In 1839-40 my partner and myself bought of E. D. Howe the *Painesville Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, etc., was accompanied with a large collection, of books, manuscripts, etc., this manuscript of Spalding among the rest. So, you see, it has been in my possession over forty years. But I never examined it, or knew the character of it, until some six or eight months since. The wrapper was marked, "Manuscript Story—Conneaut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.

It happened that President Fairchild was here on a visit, at

the time I discovered the contents of it, and it was examined by him and others with much curiosity. . . .

This Manuscript does not purport to be "a story of the Indians formerly occupying this continent;" but is a history of the wars between the Indians of Ohio and Kentucky, and their progress in civilization, etc. It is certain that this Manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them, is, in the manner in which each purports to have been found—one in a cave on Conneaut Creek—the other in a hill in Ontario County, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelation was written by the author of Don Quixote, as that the writer of this Manuscript was the author of the Book of Mormon. Deming says Spalding made three copies of "Manuscript Found," one of which Sidney Rigdon stole from a printing-office in Pittsburg. You can probably tell better than I can, what ground there is for such allegation.

As to this Manuscript, I can not see that it can be of any use to any body, except the Mormons, to show that it is not the original of the Mormon Bible. But that would not settle the claim that some other manuscript of Spalding was the original of it. I propose to hold it in my own hands for a while, to see if it can not be put to some good use. Deming and Howe inform me that its existence is exciting great interest in that region. I am under a tacit, but not a positive pledge to President Fairchild, to deposit it eventually in the library of Oberlin College. I shall be free from that pledge, when I see an opportunity to put it to better use.

Yours, etc.,

L. L. RICE.

P. S.—Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spalding was in any wise the author of the Book of Mormon. It is unlikely that any one who wrote so elaborate a work as the Mormon Bible, would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spalding was in any sense the author of the other, is a sheer fabrication. It was easy for anybody who may have seen this, or heard anything of its contents, to get up the story that they were identical.

L. L. R.

Here is another letter from Mr. Rice that will be read with interest by those who are inclined to investigate this matter:

HONOLULU, Sandwich Islands, May 14, 1835.

MR. JOSEPH SMITH;

Dear Sir: I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30 and May 2. As I am in no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spalding; and second, it is *not* the original of the Book of Mormon.

My opinion is, from all I have seen and learned, that this is the *only* writing of Spalding, and there is no foundation for the statement of Deming and others, that Spalding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing-office in Pittsburg, etc. Of course I can not be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

You may be at rest as to my putting the manuscript into the possession of any one who will mutilate it, or use it for a bad

purpose. I shall have it deposited in the library of Oberlin College, in Ohio, to be at the disposal for reading of any one who may wish to peruse it; but not to be removed from that depository. My friend, President Fairchild, may be relied on as security for the safe-keeping of it. It will be sent there in July, by a friend who is going there to "take to himself a wife." Meantime, I have made a literal copy of the entire document—errors of orthography, grammar, erasures, and all—which I shall keep in my possession, so that any attempt to mutilate it will be of easy detection and exposure. Oberlin is a central place, in the vicinity of Conneaut, where the manuscript was written.

I have had an idea, sometimes, that it is due to the Mormons to have a copy of it, if they took interest in it enough to publish it. As it is only of interest as showing that it is not the original of the Book of Mormon, no one else is likely to wish it for publication.

Miss Dickinson, whom you call a granddaughter of Solomon Spalding, represents herself to me as his grandniece: "My great-uncle, Rev. Solomon Spalding," she writes.

Rev. Dr. Hyde, President of the Institution, in this place, for training Native Missionaries for Micranesia, (a very prominent and successful institution), has written an elaborate account of this manuscript, and of Mormonism, and sent it for publication in the *Congregationalist*, of Boston. I presume it will be published, and you will be interested in reading it.

Very respectfully, yours,

L. L. RICE.

In a postscript Mr. Rice says he found the following indorsement on the Manuscript:

"The writings of Solomon Spalding proved by Aron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

(Signed) D. P. HURLBUT."

COPY OF MR. RICE'S LETTER TO PRESIDENT
FAIRCHILD.

HONOLULU, H. I., June 12, 1885.

PRESIDENT J. H. FAIRCHILD:

Herewith I send you the Solomon Spalding Manuscript, to be deposited in the library of Oberlin College, for reference by any one who may be desirous of seeing or examining it, as a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for safe-keeping, where any one interested in it, whether Mormon or anti-Mormon, may examine it. It has been in my possession forty-six years—from 1839 to 1885—and for forty-four years of that time no one examined it, and I was not aware of the character of its contents. I send it to you enclosed in the same paper wrapper, and tied with the same string that must have enclosed it for half a century—certainly during the forty-six years since it came into my possession. I have made and retained in my possession a correct literal copy of it, errors of orthography, of grammar, erasures and all. I may allow the Mormons of Utah to print it from this copy, which they are anxious to do; and a delegation is now in the Islands, awaiting my decision on this point. They claim that they are entitled to whatever benefit they may derive from its publication; and it seems to me there is some justice in that claim. Whether it will relieve them in any measure, from the imputation that Solomon Spalding was the author of the Book of Mormon, I do not attempt to decide. It devolves upon their opponents to show that there are or were other writings of Spalding—since it is evident that this writing is not the original of the Mormon Bible.

Truly, yours, etc.,

L. L. RICE.

The foregoing correspondence is taken from the preface of the Manuscript found as published by the Reorganized Church of Jesus Christ of Latter Day Saints.

Any one who will take the Manuscript Found (Spalding Story) and compare with the Book of Mormon will readily see that the one was never copied from the other. And so far as Mr. Spalding ever having written some other manuscript story which was stolen by Sidney Rigdon or any one else, is only a mere supposition; or at the most an assertion. No proof has as yet ever been put forth to verify the assertion. So the theory that Solomon Spalding wrote the Book of Mormon falls to the ground. In the efforts of opposers of this work to account for its coming forth some other way than by the direction of the Almighty, it seems very hard for them to agree. While some say that Spalding wrote the book, others say that it was Oliver Cowdery that really wrote it; still others say that Joseph Smith wrote the book himself, but he copied the sacred part of it from the Bible, and the historical part of it was taken from suggestions set forth in the writings of Boudinot, Caleb Atwater, and Ethan Smith. There is always confusion when men attempt to oppose the work of the Almighty. The only way in which the existence of the book can be explained is, that it is a divinely inspired record, and came forth by the direction of the Almighty.

We ask the reader to carefully consider the evidences we have thus adduced; weigh them in the balances of reason and justice, and then act accordingly.

The claims and teachings of the book are not unreasonable, as some assert, but is in direct harmony with the Bible. God is unchangeable and is no respecter of persons; and having a people on this land in the ages ago, it is both reasonable and probable that he would speak to them as he did to his people on the Eastern Hemisphere; and if he revealed himself to his people, it is very probable that they would make a record of that which he gave them.

All the researches in American Archæology that have been made only support the claims that are made in, and for the Book of Mormon.

It has withstood all manner of opposition for over seventy years, almost every available manner and form of opposition having been used against it in an endeavor to prove it a fraud, but yet thousands of good honest people believe that it contains the word of God to a people who lived on this continent anciently, and believe that the teachings contained therein will benefit all those who will accept them.

The Book of Mormon is true; and every effort made to try to prove otherwise will only make it the more apparent, in the end, that it does in reality contain the word of God.

H. E. MOLER.

THE BOOK OF MORMON MANUSCRIPT.

Joy filled our heart when we read the glad news that the historic Book of Mormon manuscript had been placed in the hands of the Reorganization, for we had patiently waited for it to be lodged there.

I present herewith all I have of a newspaper report of a visit of Orson Pratt and Joseph F. Smith, of Salt Lake City, Utah, who visited David Whitmer at his home Richmond, Missouri for the purpose of procuring the sacred treasure:

In 1879 two Mormon-apostles, Orson Pratt and Joseph F. Smith, a son of Hyrum Smith, who was killed with the prophet at Carthage, visited Richmond for the purpose of obtaining these time-worn sheets. Mr. Whitmer received them courteously, and Apostle Pratt said: "Father Whitmer, we desire to purchase the manuscript, and we are authorized to say to you that you may name your price, and be sure you put the price high enough, for the church has plenty of money in its treasury, you know."

Old Mr. Whitmer replied with quiet emphasis: "Elder Pratt, there isn't gold enough in the world to buy it."

It is asserted that Pratt in a conversation with another citizen of Richmond that day said the church would gladly have paid \$100,000 for the manuscript.

The above is of special interest at this time and emphasizes the true value Mr. Whitmer placed on a sacred trust put in his hands for safe-keeping. His grandson, George W. Schweich, who was intrusted with the manuscript at Mr. Whitmer's death, and who placed it in the hands of President Joseph Smith of Lamoni, Iowa, for the Reorganized Church, will certainly have an honored name in the sacred history of this church for his thoughtfulness and judgment in the matter.

C. J. HUNT.

DELOIT, Iowa.

Original Poetry.

One Hour With Jesus.

One hour with Jesus the shepherd of the fold,
I esteem of more value than silver or gold;
The peaceful communion sent down from above
Makes clear to my vision his mission of love.

The world and its folly—I bid them adieu,
I find there no comfort that's lasting and true;
One hour with Jesus, that noble true friend,
Brings peace to my soul that will never more end.

One hour with Jesus—a feast to my soul!
My burdens are light and my yoke easy borne;
Though hardships and trials I may have to meet,
The Spirit bears witness the end will be sweet.

One hour with Jesus the friend of the weak,
Is very consoling on land or the deep;
The path may be thorny or waves mountain high,
There is joy in the thought that my Savior is nigh.

One hour with Jesus the joy of my life,
Will cleanse from the heart all malice and strife,
And give me new courage to press my way on,
In sunshine or darkness, in calm or in storm.

WILLIAM LEWIS.

51 Byrn Road, Wales, England.

Mothers' Home Column.

EDITED BY FRANCES.

Program for June Meetings of Daughters of Zion.

Hymn 90, Saints' Harp. Prayer. Scripture reading, Galatians 6: 1-10. Reading from Home Column with discussion. Supplementary reading with discussion. Roll-call. Business. Hymn 675, Saint's Harp. Dismissal prayer.

Reading for June Meetings of Daughters of Zion.

PREPARED BY HORTENSE SELLON CRAMER.

(The principal part of this reading was taken from a paper in the "Kansas City Mothers' Union Bureau of Exchange," which paper was compiled by Mrs. Mary Harmon Weeks from the works of Edward Smith, W. O. Atwater, Edward Atkinson, Helen Campbell, and Sarah Rohrer, and from pamphlets printed for free distribution by the Experiment Station of the Agricultural Department at Washington, District of Columbia. The rest is from a pamphlet printed by the Illinois Congress of Mothers, by Mrs. H. M. Dunlap, chairman Domestic Science Committee.)

"I have come to the conclusion that more than half the disease which embitters the middle and latter part of life is due to avoidable errors in diet."—Sir Henry Thompson.

"I think the greatest charity of the day is to be accomplished in enabling men whose income is small, to know how to spend their earnings wisely, and this charity I can conceive to be one especially dependent for its success upon the efforts of individual women studying the subject, and applying the fruits of their study in individual homes."—Edward Atkinson.

"The food we eat, the air we breathe, the thoughts we think, are all factors in gaining health and happiness.

"With little thought and study every home can be supplied with good air, but it requires diligent application and earnest study on the part of every mother to give to her family a food ration, that will supply the growth of the child and the waste and repair of the adult."—Mrs. H. N. Dunlap.

The tendency is to economize—not in clothing, fuel, house rent, etc., but in food.

Lack of information about food and nutrition is the cause of waste.

There seems to be widespread prejudice against economy in diet. The remedy will come only with the spread of knowledge of the subject.

We are inclined to a one-sided diet. Either too much of the heat-producing foods, and not enough of the bone and muscle and brain foods are used, or the other extreme.

"First of all study the classification of foods, and select your daily bills of fare with the idea of feeding the body as well as gratifying the palate."

CLASSIFICATION OF FOODS.

Carbonaceous or heat or force-giving foods. Starches: Potato, macaroni, rice, sago, and white bread. Sugars: All sweets. Fats: Fat of meat, oils, cream, butter, and nuts.

Nitrogenous, or flesh-forming or muscle-making foods: Beef, mutton, poultry, eggs, milk, cheese, old and ripe peas, beans and lentils.

Inorganic food: Water and salt.

Fruits give us many of the acids necessary, and vegetables the minerals.

Our dietitians say, to-day, for the growing child, one fifth as much; to the adult, one fourth as much nitrogenous food as the carbonaceous gives about the proper food rations.

Nitrogenous foods, or proteids, then, are flesh foods, hydrocarbons or fats are heat foods, and the carbohydrates or sugar, starch, etc., are work foods.

Most of our flesh formers we get from the animal kingdom,—

though the elements are contained in both. Of the commoner foods, codfish contains the largest amount, cheese, peas, beans, and lentils next, all seeds and vegetable tissues and lean beef stands third. Fats are derived from both the animal and vegetable kingdoms. Work foods we get chiefly from vegetables.

Americans work faster than Europeans, and the climate is more exacting, so our workmen need more protein to supply the waste.

The most healthful food is that which is best adapted to the wants of the user. We must choose the foods that have in them the elements we need and in the most digestible form.

To secure the most appetizing result is one province of cooking. Flavor, or savoriness is an aid to digestion, but this means something very different from our American theory of black pepper over everything.

The use of sweet herbs is regarded as a foreign fashion, and the American who says, "Give me good plain cooking," has his portion of dyspepsia in large part because of the lack of intelligent use of these things—pleasure-giving things. The plainest simplest food, by their use, is made enjoyable.

Many labor under the the false impression that the costly food materials are somehow essential and economical. The maxim that "the best is the cheapest," does not apply to food. The "best" food, in the sense of that which is the finest in appearance and flavor, and is sold at the highest price, is rarely the most economical for people in good health. The food that is best fitted to the real wants of the user, may be of the very kind which supplies the most nutriment at the lowest cost.

Saddlerock oysters at fifty cents a quart, contain no more nutriment than a quart of milk at five. Salmon has no higher food value than mackerel. The plain substantial food materials, like the cheaper meats, and fish, milk, flour, corn-meal, oatmeal, beans and potatoes, are as digestible and nutritious, and as well fitted for the nourishment of people in good health as any of the costliest materials the markets afford.

The oatmeal and herring of the Scotchman are inexpensive, but give physical and mental vigor. Similarly the famous New England dishes of codfish and potatoes, pork and beans, and bread and milk.

Potatoes form a great deal of fuel material in the form of starch, but lack protein. The nutritious material of codfish contains little else. Add a small quantity of fat in the form of butter, and you have a well-balanced and nutritious food.

Beans are rich in protein, pork supplies the fat, so we have another inexpensive dish, chemically and rationally gratifying to the palate and highly nutritious.

If one feels an unsatisfied craving after having eaten a reasonable amount, it is because the proper proportion of the food principles have not been present.

Scientific cooking does not preclude variety and seasoning. By a little knowledge of which foods contain certain properties, we can combine those which will give the best results.

Pork and beans are sensible, but not beef and beans. Green peas and beans go with almost any other food as their principle constituent is water.

We must be careful not to use too much sugar, or foods whose starch will be converted into sugar, or the result will be indigestion or sour stomach. A full grown healthy adult should not consume more than two pounds of sugar a month. He should consume half a pound of butter a week, and the same of olive-oil. The green succulent vegetables, and fruits, supply the salts to our blood.

Pure sugar in the form of chocolate creams and lemon-dops is furnished to our soldiers, but their diet differs from ours so materially that they need this where we do not. The starches in our daily food furnish so much sugar, that too many sweetmeats are injurious.

Many favor a vegetable diet, but a purely vegetable diet is not economical, as either the best and most expensive cereals and

vegetables must be used, or the quantity taken must be so large that the digestive tract is disturbed. Some canned vegetables contain very little nutriment. "In trying one hundred pounds of canned string beans it was found that the consumer purchased ninety-five and eighty-three one hundredths parts of water, which in some instances is paid for at the rate of five dollars per pound for the actual dry material." One vegetable beside potatoes is enough to serve at dinner, and is as much as the system requires. Rice should be used with an animal food, not with potatoes.

The fruits that furnish the most nourishment are the banana, fig, prune, and grape. The best fruits to offset constipation are, fresh apples, figs, prunes, peaches, and berries.

Dates, figs, bananas or prunes with almost any cereal makes a good breakfast. With the dry foods, as malta vita or force, berries are very nice.

Some foods which go well together are, pork and beans; beef and potatoes; mutton and rice—chicken and rice; duck, macaroni and potatoes; beef, potatoes, (never fried), cabbage; mutton, rice, spinach or kale; duck, potatoes, turnips, macaroni; chicken, rice, celery, leeks; fish, potatoes, parsnips, cucumbers. Roast pork and potatoes supply four times as much carbon as is needed.

Soups of all kinds are usually enjoyed, and help to supply the necessary amount of liquid required by the system. The clear soups and vegetable soups are good, and the cream soups if properly prepared are delicious and nutritious. These can be prepared from corn, and peas, green or canned, tomatoes, fresh or canned, salsify, celery, squash, onions, and turnips.

Salads add a great deal to the enjoyment of the meal, and may be prepared very simple, with olive-oil, pepper, salt, and vinegar, or with a mayonnaise dressing. A cooked dressing, similar to the mayonnaise, in which butter is substituted for olive-oil, is acceptable.

For those who like salads there is much material to choose from. Celery and cabbage, cabbage orange and nuts, or apples, cabbage and nuts; lettuce, watercress, ripe tomatoes and cucumbers.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Sunday-School Convention.

(Continued.)

The General Superintendent announced auditing committee, R. O. Self, Nebraska; Hubert Case, Oklahoma; and S. W. Tomlinson, Canada.

Financial report of the General Superintendent showed receipts \$329.25, and expenses \$376.71. Financial statement, J. A. Gunsolley, First Assistant Superintendent receipts, \$69.34, and expenses \$66.64; balance, \$2.70.

Financial statement A. Carmichael, Second Assistant Superintendent's receipts and expenditures \$25. These three reports were referred to auditing committee, who reported them correct.

Editor of the *Gospel Quarterly* made the following report:

REPORT OF THE EDITOR OF "GOSPEL QUARTERLIES."

To the General Sunday-school Association in Convention Assembled: As I seat myself to write my annual report I am reminded of the valuable assistance rendered me in my work this year by the use of the typewriter furnished me by the kindness of the Association. I wish to express my appreciation of the machine and desk and can well do so after having used them a year and having realized how they lighten labor that at best is not easy.

I have to report to you that the *Quarterly* lessons are prepared

up to October and are now in the hands of the printers, the revising committee having kindly consented to do the extra amount of work that enabled the office to receive the copy three months ahead of the time when those lessons will be entered upon by the schools. In this respect we are in a little better condition than we have ever been before.

I have further to report to you that I see in the New Testament material for one year more, out of which to arrange lessons. We must then consider, if we do not now consider it, what text to use as the basis for the lessons for ensuing years.

Heretofore it has always been left with the editor to decide this question when it has arisen, but at this juncture, it would seem better that the Association should express its will in this matter.

In one year from now we will find ourselves at the close of the New Testament, and the question will at once arise in the mind of each one who thinks on the matter, "Shall we go forward and follow the course of history as it naturally leads us, inquiring into the apostasy of the Christian church, the work of the reformers, and the restoration of the gospel, or shall we turn back and review the ground we have already gone over?"

Without wishing to discuss the question here, I state my opinion that, if the new material referred to is taken up by any of our classes, it should be by advanced senior classes, and that the primary, intermediate, and first senior classes should continue to study Bible text.

It is, perhaps, apparent that this would necessitate the publication of an advanced senior quarterly. Should this in time be accomplished, our advanced intermediate work be further developed, and first primary lessons be added to what we now have, we shall then have six grades of work to meet the needs of our Sunday-school.

These six grades of lessons will then be in quarterly form, easily accessible when wisdom points out the necessity of change or opportunity for improvement.

I submit this question to you at this time in order that we may not be compelled to give it hurried examination and action at the close of another year, and because we are now considering a question closely allied to it, that of graded text-books.

I may be permitted to add that, should we decide to work toward the publication of six grades of lessons in the *Quarterlies*, prudence may dictate that the change be accomplished gradually and not so abruptly as to entail arduous toil.

I desire at this time to state that for the past eleven years I have furnished my own supplies of paper, books, etc., but, as typewriter supplies are now added to the expenses, I ask the Association to furnish paper and typewriter supplies, the expense of which is not legitimately mine. The books I may need from time to time I am willing to purchase.

Respectfully submitted,

CHRISTIANA SALYARDS.

REVISING COMMITTEE.

INDEPENDENCE, Missouri, April 3, 1903.

To the General Sunday-school Convention: We, your committee appointed a year ago to revise the *Quarterly* lessons, beg leave to report that we have performed the duty assigned us to the best of our ability. Our task was made a pleasure by reason of the small amount of correction needed, and even that little was mostly a matter of wording only. The lessons as they came into our hands gave evidence of painstaking care in their preparation, and carried with them a spiritual and devotional atmosphere. We pray that the inspiration of the Holy Spirit may attend the study of them, and that an increased degree of light to the youth of the church, upon the gospel economy, may be the result of it.

Your brethren and fellow laborers in the gospel work,

JOHN SMITH,
DUNCAN CAMPBELL,
Of the Committee.

REPORT OF "STUDY HOUR" COMMITTEE.

To the General Sunday-school Association in Convention Assembled: We, your committee, appointed at the last convention to prepare to edit the manuscript for the *Study Hour*, a help for primary teachers, beg leave to report as follows:

Soon after our appointment by the convention, we received word from the executive officers not to proceed with the work until further notice from them. We met with them in consultation, and afterwards waited many days for notice to proceed, which notice did not come until we asked expressly for their final decision in the matter.

We then, in limited time, and handicapped by Sr. Resseguie's illness, prepared the manuscript for the July, August, and September quarter, the work being done while Sr. Resseguie was confined to her bed. Nevertheless we feel that we were greatly blessed by divine aid and assistance. Often the way would seem to close up, hedged about by insurmountable difficulties, when the blessed light would burst upon us, clearing away the obstacles and difficulties. For these experiences we are grateful, and it was indeed a sacrifice to relinquish the work, which, to both was at once such pleasure and a source of much inspiration and development. But it became necessary to resign, Sr. Resseguie because of nervous prostration, and Sr. Anderson because of her health at the time. These resignations were handed to the executive officers, and it is because their published notices in *Herald* and *Study Hour* do not explain the necessity for our resignation, that we feel this explanation at this time and in this report to be due to us as well as the convention which intrusted us with the work. We do not wish it to appear that we inconsiderately or lightly threw aside or gave up this responsible work, which we have, on the contrary, felt honored in having had placed in our care and which was only relinquished with much reluctance. For those days of labor in the cause of "these little ones" were days of rare and peculiar experiences which are valuable to us both.

But the need of some such work is as great now as it ever was. The teachers of the very little ones need some provision of lesson and material. . . . Let us recognize the need and be prompt to supply it to the best of our ability and understanding.

LUCY LYONS RESSEGUIE,

AUDENTIA ANDERSON,

Committee.

Letter Department.

ZENITH, Illinois, May 21.

Editors Herald: Since arriving in my field of labor, April 24, I have preached twenty-one times and officiated in other duties. I am well pleased with my field of labor so far.

Bro. Slover, missionary in charge, and Elder Sawley, are also in the field and at work. We hope our effort this year will be crowned with success. My mission address is Zenith, Illinois.

C. J. SPURLOCK.

MONTE VISTA, Colorado, May 25.

Editors Herald: Having been called by telegram from Pueblo to this place to administer to Sr. Kennedy's boy Clyde I succeeded in getting the Christian church building to preach in. Held services for two weeks, baptized three, and left others almost persuaded who say they will be with us before long. I will return to Pueblo to-night to take charge of the tent work for the summer.

Clyde has improved some but is still in poor health.

We had a good prayer-meeting yesterday. I shall ever remember the kindness of Saints and friends extended to me while I was with them.

Your brother,

J. F. CURTIS.

FANSHAWE, Indian Territory, May 25.

Editors Herald: We are just through with a series of sermons by Elder E. A. Erwin, of Texas. Sinners were taught the great will of God, and the few Saints greatly edified. One and all speak in the highest praise of Bro. Erwin.

The gospel in its fullness has just been presented to us within the last few years, by Brn. Simmons, Harder, Anderson, and Erwin and they have been met by much opposition. Ere long we expect to see a branch at this place which will be self-supporting.

It has been but a short time since I was permitted to hear the truth; but I thank God I have heard the word of God, which has saved me from infidelity. I thank God for the great work accomplished by the latter-day prophet, Joseph Smith.

If an elder comes near us we would be glad to have him stop and preach. My family consists of my companion, who is a Saint, and three boys, all grown into full manhood, and are strong believers and ere long will all be in the church for which I am so glad. Pray for us. J. H. LEWIS.

INDIA, Tennessee, May 21.

Editors Herald: I have been quite busy since conference answering calls for preaching. I stopped at Holden and Knobnoster, Missouri, on my way from conference, looking for a location, for my family. I was well pleased with Knobnoster. It is a good location, and property is much cheaper than at Holden. Think I will locate there this fall or next spring.

The work is progressing in Kentucky and Tennessee but we are sadly in need of more missionaries. We had hoped that the conference would give us at least two more elders for this field. The harvest truly is great, but the laborers are few. There are scarcely enough men to hold the ground that has already been gained. But by the help of God we will do the best we can. The district has a nice tent thirty-five by forty-five feet that was purchased last fall. There has been several calls for the tent already, but unless Bro. Roberts helps us out in the district we will not be able to run the tent to much advantage. On the 28th of April I was called to go to Dyersburg fifty miles southwest of Fulton to baptize a brother. Bro. Cook accompanied me, and while there secured the use of the large union church at Finley six miles west of Dyersburg. No Latter Day Saint elders had ever been there. We began our meetings on Thursday night. Had good crowds, which increased each night; but Bro. Cook had to return home to preach a funeral at Highhill on Sunday, so I stayed and preached the three following evenings.

On Saturday night a Baptist preacher attended. I spoke on the apostasy of the church, with good liberty, and as usual extended liberty for queries, when the Baptist brother arose and began asking questions. I realized the Savior's language when he said, "it should be given us in that hour what we should say." The first question was, "What difference does it make if we do believe in and worship a God without body, parts, or passions?" Then other questions followed, the last one being, "Sir, do you take the position that the gospel ceased to be preached for twelve hundred sixty years?" I answered in the affirmative, stating that it was preached in word only after the apostasy, and since then it had been restored in its ancient form and was now being preached "not in word only but in power and in the Holy Ghost and much assurance." He accused me of being a "Mormon," but refused to prove his assertions. I asked him if he had ever investigated our position or read our history, and he said he had not. When I quoted, "He that answereth a matter before he heareth it, it is folly and shame unto him." The encounter made me friends. I believe much good will be done there if the work is followed up.

When I returned to Fulton I found that W. R. Smith had just arrived. He was on his way to Murray to join C. L. Snow, on their way to Eastern Tennessee, where they are to labor this year. We held forth at my place for a few days with increas-

ing interest, then having a call to go to Brandon to baptize, I carried Bro. Smith along. We arrived at Murray the 12th to find that Bro. Snow had gone to South Pittsburg, Tennessee. Bro. Smith decided not to start until he heard from Bro. Snow, so he went with me to Brandon, where we held forth until the 18th. The lady who was to be baptized decided to put it off a while, as her people objected and some of them made some very great threats. We came to this place to-day. Will hold forth here till over Sunday. Bro. Smith will either start south to-morrow or Monday. Ever praying for the advancement of the kingdom,

Yours in the conflict,

J. R. McCLAIN.

FULTON, Kentucky.

St. JOSEPH, Missouri, May 28.

Editors Herald: I hand you herewith clipping from the *Daily News*, of Monday, the 25th, noting the visit of Bro. Joseph to our city. The papers are disposed to treat us very fairly, announcing our Sunday services and otherwise giving us favorable mention from time to time.

With reference to the church work in this city, I am much encouraged over the outlook. Many good Saints are making their influence for good felt by those around them, and commanding their confidence and respect, which is as it should be. We have four places where we have regular Sunday preaching appointments, four Sunday-schools, three Religio-Literary Societies, three weekly prayer-meetings, one Sunday-school teachers' meeting, and one choir practice. You will see by this that the missionary has no lack of employment.

Four elders from Utah are holding forth on the streets and have attended services at the church a few times. Our energetic Bro. C. E. Guinand and some others have been holding them to the issues, notwithstanding they have done the usual amount of squirming and twisting.

We are always glad to see any of the Saints when in the city, and should any of the elders chance to be passing we can usually arrange to give them a hearing and are very glad to do so, if they will notify me a little in advance. My address is 510 North Twelfth Street.

In bonds,

J. A. GUNSOLLEY.

COLUMBIA, Missouri, May 22.

Editors Herald: I came here on the 18th instant from Boonville, where I have been trying to labor in the office of district president, looking after the scattered sheep who have not the privileges of branch service. There are at that place six noble souls who are sacrificing for the cause we all love so well, and are living consistent lives. Our object in coming here is the same that took me to Boonville. However, there is only half as many Saints here as at the former place,—Bro. Alfred Evans and wife, and Sr. Alice Sipple, the latter resides in St. Louis, but is here taking a three-year course in the University Hospital to be a trained nurse. From what we hear she is doing well and is highly spoken of. Bro. Evans and wife are devoted, earnest members, desirous of letting their light shine, and of getting others acquainted with the latter-day work.

This place seems to be the "Athens" of Missouri. They have the State University here, the Christian and Baptist colleges for females, and a high school; and, as if that were not enough, we witnessed to-day the laying of the corner stone of the Columbia Normal Academy, and heard Colonel Switzler (of fame as a Missouri historian) deliver an address upon the topic of "Doing things that become historic acts." His talk, while short, was good, and finished with an appeal to the audience to always assist in educational work. We think if it was convenient this would be a good place for about a month or six weeks solid tent work. There are so many visiting students, and transient residents, that if they could be induced to hear it would widely advertise our work. We hope to see the day when the gospel

will be put on a solid basis here; for at present we are only preaching it to a few in a private house. I expect to go from here to Huntsville, where a few families have been sacrificing to erect a church about three miles north of the town. An interest was worked up there two years ago by Brn. Walter W. Smith and Earl Corthell.

We started this year with the intention of doing a good year's work, but thus far have met with some disadvantages in a physical way, also some coming from the adversary of our soul. We hope, however, to surmount every obstacle that may be in our pathway, and press on toward the prize, laboring for the good of God's people and his work. May the peace and blessings of our Savior abide with us all, is the prayer of your brother and coworker in the gospel of Jesus Christ.

JOSEPH A. TANNER.

STANBERRY, Missouri, May 28.

Editors Herald: Bro. J. C. Vaughn and myself came to this place a week ago with tent. Have met with but little interest, if any. Last year an Evangelist came here with a big tent and the people "flocked" out by the hundreds, and with good music and funny stories the preacher converted the good people to pay him nine hundred dollars, so I am told. Bro. Vaughn and I have made ever reasonable effort that could be made to get the people out, but have failed. The gospel is no drawing card in this town. I have thought of what the Savior said, viz., "Shake off the dust of your feet against that place," but it would be hard to find the dust the last week, so much rain. We expect to go next week to Darlington and from there to Albany. Ever thankful for the gospel,

Your brother in Christ,

D. C. WHITE.

LOS ANGELES, California, May 18.

Editors Herald: I have been sick ever since I left General Conference, a recurrence of a nerve and stomach trouble of three years ago. Am slightly improved the past few days. One meal a day seems to be helping the difficulty. Was at San Bernardino over last Sunday. Bro. J. C. Clapp was also present, he having come on to the coast from Arizona. I spoke in the morning, he in the evening. Bro. Earle and wife are expected this week.

The vanguard of the Presbyterian Assembly is here. The Assembly proper opens Thursday morning. I attended one of the preliminary sessions last evening and listened to two able discourses from Reverend Doctor Robert F. Coyle, of Denver, Colorado, he being considered the most eloquent man in the Assembly, and prospective moderator for the coming year, and Doctor J. Wilbur Chapman, of New York. The addresses were of that character they could have been accepted in any church, even our own, so far as the general thought was concerned. They sounded the general feeling of the body, however, and, as Mr. Chapman indicated, the Presbyterian Church is on the eve of a crisis such as they never have passed through, and that the next six months will determine either the eventual perpetuity or final dissolution of the Presbyterian body. I gathered that there is every reason to believe that the various Presbyterian branches will be practically united before the end of the year, and it is very evident the Presbyterians, Methodists, Baptists, and some others are to confederate along general missionary lines, denominationalism continuing in name only.

The burden of these two addresses was an appeal to eschew formality and ostentation; to return to primitive Christianity and gospel methods. Rich churches, cushioned pews, fine choirs, and eloquent preachers were not essential to Christian expansion, but humble disciples, fervent self-sacrificing ministers, preaching and living the Galilean gospel, delivering the message on soap boxes, on the street corners, in the byways, were the only permanent instruments of Christian expansion and imperatively necessary at the present time. Admission was

made that the church was not reaching the masses, and the church was to blame. Doctor Chapman confessed that in his New York church a poor man could not attend, and asserted that this was the case in most places and showed up the inconsistency of such a condition. These men are learning that oblivion stares them in the face unless they come back to primitive methods. Will they do it? Let us wait and see.

The evening's lesson was taken from Acts first chapter, and special stress was placed upon the necessity of a recurrence of the experiences of Pentecost.

It is evident that a strong fight is to be made against the permanent seating of Reed Smoot from Utah. Strong anti-Mormon resolutions will obtain. I shall endeavor to furnish every delegate to the Assembly with some matter dealing on our attitude on polygamy.

If I am able will attend a number of the sessions and report any special legislation.

Expect to get into my mission some time during the summer, if health will permit.

T. W. WILLIAMS.

2802 South Grand Avenue.

WATERVALLEY, Kentucky, May.

Editors Herald: I have been feeling very well in regard to the work lately, and I can more fully realize the grandeur that there is in it. Dear Saints, I wish I could find words to express my feelings and thankfulness to God for what I have in this work. I thank him so much that he has permitted me to receive the light of this gospel. I have the pleasure very often of conversing with my neighbors and friends in regard to the doctrine of Christ, which strengthens me very much.

Dear Saints, it seems to me that some of us complain of persecution too much. I do not think we ought to care much for that, for Christ said what need we care if the whole world hate us, it first hated him. As for myself, I do not want to be popular, for the scripture says, "The friendship of this world, is enmity with God." I do not believe any true Latter Day Saint will seek for popularity.

Just about the time I made up my mind this was the true church of God I studied and bothered a great deal about my folks, and certain friends whom I thought would scorn me and be ashamed of me; but after I embraced the work and as I obtained the Spirit of God, that wore off, and I would think of the consoling and comforting passage where Christ says if we are not willing to forsake father, mother, sister, and brother, we are not worthy of him. All of my people are against me, and none of them hardly ever visit me; my father more especially. It is just a shame how he tried to influence me to turn from this work, but not a word could he say that would weigh anything at all with me. It makes me so sad at heart to think of them being ignorant of this restored gospel, but I am thankful above measure to think I have received light.

I ask the question why is it that some of you will still hold on to this unnecessary pride and style of the day? You all know that it is against the teachings of the scriptures, and then why is it so hard to give it up? I had quite a struggle on this line when I first came into the church, but thank God, I believe that is one of the faults I am now clear of. We are required to dress in modest apparel as becometh women, professing godliness. How can we feel meek and humble as would be pleasing to the Lord and use so much style and pride of the day? Of course, the principles of the doctrine of Christ are more essential to the salvation of our souls than the leaving off of pride, yet we also know that the Book of Mormon says that we must be stripped of pride before we are prepared to meet God, and we seem to have such an aversion to the sectarian practice of religion; so let us have an aversion to this *style* which we all know is the work of the evil one. We all know that it would set a good example to the world if we would all combine and dress in modesty. It seems to me that the Saints are seeking popularity just that

much or they would not use it. Do you suppose that it is pleasing to the meek and lowly Christ for us to walk stiff-necked and seem haughty. Let us truly live by every word that proceeds out of the mouth of God.

I hear some of the Saints condemning others for keeping the Utah elders. I had a sister ask me the other day what I thought about letting them stay around my home a day or two. I told her I would not feel it our duty to keep them more than one night. If they were to come along and ask to stay over night I would think it wrong to refuse, but next morning they must leave, and also while here not worry us in trying to prove that Joseph Smith taught polygamy. She disagreed with me and said she did not intend to allow one to stay one night at her home. She thought she was justified by the scripture: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed." At the time we were talking I did not know just what to do with that, but since I have thought about it I do not think we can apply that to those Utah elders at all, unless we apply it to the sectarian world in general, because there are none but us who have, as we understand, the true gospel, and if we are not to receive the Utah elders we must also refuse Methodist and all other denominations. Now this is my idea. Will some one please explain that passage? I would like to have some light on what it really means.

I will close asking the prayers of the Saints in behalf of my companion and children, and myself. Ever praying for the welfare of Zion, I am strong in the faith.

BOBBIE WILLIAMS.

DEER LODGE, Montana, May 22.

Editors Herald: I started on my mission from Independence, April 15, arriving at my destination, Bozeman, Montana, April 17. This is my first trip to the West; having heard and read a great deal about the wonderful things in the West, and being one among the curious, I would naturally be looking for something great to come in sight, as I was hurled along, that would meet my expectations. Boarding the train late in the afternoon and running over territory I had been over before, there was nothing out of the ordinary to excite my admiration. After an almost sleepless night, the light of another day found us in the sand hills of Nebraska. Sand hills, did I say? Yes, actually there is so much sand, in that country, it has been piled up; one might think to make room for all of it. Our train ran for miles and miles through that forsaken country. I say forsaken, because I could see but little signs of people living there, and I wondered why those who were there would remain when there is a goodly land not far away called Zion; back in Iowa and Missouri. It did not require any stretch of my imagination to understand why the Lord did not choose that country for his people to gather upon. As I passed through that country I remembered Bro. R. O. Self had been appointed a mission there and I wondered what he had done that the Twelve, would want to punish him, by sending him to that wilderness. I had lately got acquainted with Bro. Self, and really, I liked the man very much. I concluded the Twelve believed the Lord had some people in that region of country he wanted gathered out from among those sand hills.

After a long and wearisome ride across that barren country, it worried me because I was expecting a change of scenery, some of those wonders I had been hearing about, and I could see nothing but sand and sand. Oh my that sand! The Black Hills came in sight, and then I remembered they too were a part of Bro. Self's field of labor and it reminded me of Jeremiah's prophecy that the Lord would send his servants to hunt his people from the hills and the holes in the rocks, as well as the mountains. So I guess it is all right, Bro. Self; it is the Lord's work; the Lord must have had a hand in sending you there. It does not make so much difference where we labor, after all, if

the Lord sends us and gives us success in our labors. So may it be.

After leaving the Black Hills some distance in the rear, and looking ahead, I could see the Rocky Mountains with their snow-capped peaks reaching heavenward. Then I began to think who it was that had been sent to the mountains; and Jeremiah's prophecy came forcibly to my mind again; that some of God's people were there. When I had taken a good look at them I concluded rocks had been piled up as well as the sand; and I was going to have a difficult time finding some of them, but that it the Lord's doings.

We arrived in Bozeman without any accident, feeling well and hopeful in a strange land among strangers. We were soon acquainted with the Saints, in this place. I told them I was a missionary to the Rockies and as I arrived so soon after conference they had not heard of my appointment. I told them I was looking for something to do, and was ready for business. They took it for granted I meant what I said, and gave me a trial. I preached over two Sundays; did what I could to interest both Saint and sinner. I was very much pleased with the appearance of the Saints in Bozeman, and the very kind reception given me. Judging from their actions they were not as well pleased with my appearance in every respect, for I had not been there long till I saw the Saints had discovered that the Saints in Bozeman wore better clothes than their missionary. They were not willing it should be so, and they clothed me as they thought I should be. The Bozeman Saints have certainly treated me royally.

My next stop was Willow Creek, where I visited with the Saints and preached in the Methodist church over Sunday; then on to Jefferson Island where I spent nearly all one day, in climbing one of the highest mountains I could find. I did not find any one on the mountain, and do not believe Jeremiah intended for me to go up on top of that rough pile of rocks to hunt for the Lord's people. I stayed off the mountains the remainder of the time I was there. During the day I spent a good share of my time in fishing on the banks of the Jefferson River. Fished for men at night. Baptized one man in the Jefferson on Sunday; a good man of more than fifty years of age. During the seven days stop in this valley I preached eight discourses to good-sized interested audiences.

Next stop was Butte, a mining camp, the largest in the world, fifty thousand inhabitants. My stop there was short. Met Bro. Atkinson, Srs. Sunds, Shrader, Dempster, and her son Charley, who was elected to the Legislature last fall. By invitation and the kindness of Sr. Dempster, I was escorted through the "Columbia Gardens," on Arbor Day, where about seven thousand school children were having an outing. Preached once. Attended prayer service at Seventh-day Adventist church, arranged with them to use their church sometime in the future. Bade the Saints good-by, and moved on to Anaconda, where one of the mining company's big smelters are said to be the largest in the world. The Rothchilds, Rockefeller, W. A. Clark, mining millionaires, are smelting over four hundred thousand tons of ore every twenty-four hours; from that ore is taken seven hundred fifty tons of copper, daily, besides the silver and gold. The gold is supposed to pay all expenses of mining and smelting.

It commenced snowing soon after I arrived, and we had one of the worst snow-storms for years. However, I preached on Sunday, and on Monday I had all my teeth extracted—eleven in all—and left for Deer Lodge, where I am at present sharing the hospitable home of A. Christofferson, waiting for the weather to settle and my gums to get well. Will try to speak for them Sunday. Snow fell to the depth of forty-five inches not a great ways from here. How is that for an introduction to a tender-foot? Plenty of bear in the mountains close by; black, cinnamon, grizzly, deer, elk, mountain sheep, mountain lions, wild-cats, etc. If I do not get a shot at some of those fellows

when the game law comes right, I will be disappointed; "they will be afraid of me."

In conclusion I will say, wherever I have met the Saints in Montana they have been generous, kind, and good to me, and our association thus far has been the most congenial. If there are Saints in Montana who know of places for preaching, and will assist an elder by giving him a bed and a morsel to eat, while he preaches to the people, write me at Bozeman, care of Gomer T. Reese, and we will do the best we can for you.

In the field, J. D. STEAD.

EVERETT, Washington, May 8.

Dear Saints: I do not enjoy the blessings of the gospel like I used to do. Standing alone I have become weak. My faith and hope are as strong, but in a way I have backslidden until I can hardly pray. I feel so unworthy to be called a Saint. I have never met a single person of our belief since I have been in the State, and my husband is not a Christian, so you see I am indeed alone. I am a poor writer and can not express myself, but hope the dear Saints will remember me in their prayers that I may become strong in the faith again.

If you have any printed matter to distribute among the people I would be glad to hand it around here. I have never met any one here that ever knew there was such a church as the Reorganized Church of Jesus Christ of Latter Day Saints. If they have ever heard of the church they say it is the same as the Utah Mormons, so I fear there would be a great deal of prejudice; but perhaps some would read and be convinced. Oh, if there could only be a branch established here I feel that it would be such a blessing to the people. May God grant that the word may be heard here, is the prayer of an unworthy servant.

OLIVE TOLER.

WEYBURN, Assiniboia, May 13.

Editors Herald: We have now moved over the border and this is truly a lovely country, and financial prospects look bright. We have an intelligent, whole-hearted people here mostly, and as we attend their services our hearts are filled with pity that such an honest-hearted people has not yet been privileged to hear the gospel in its fullness, though my earnest prayer is that that time is in the near future. We think this a good place for an opening, as there are schoolhouses now available and the country is sufficiently settled to warrant good attendance. There are several Saints within twenty-five miles of us that we know of. I have met with Sr. Spurrier. She says there are five families of Saints in her vicinity, but scattered some ten miles, so it is difficult for them to organize a Sunday-school.

We hoped to have homesteaded there, but fate decreed otherwise. It is a great sacrifice for us to be deprived of the association and privilege of worshiping with those dear ones of the one faith. If any of the Saints know of services to be held in the neighborhood of Sr. Edith Spurrier, please let us know. Any elder coming near us will find a welcome at our house, and we believe much good could be done if our people could be privileged to deliver a few sermons. Being a Latter Day Saint myself I endeavor to explain the gospel of Jesus as best I can to all inquiring, and have given out some tracts, and already some seem interested. I do trust many may yet be called to accept the gospel in its purity.

We feel much encouraged by the favorable reports of conference. Surely we all as Latter Day Saints have an incentive to obey our Lord's great and good command "onward and upward."

Being associated for three years with Lamoni Stake Saints, we now feel lonely and miss the help and advantages of improvement in spiritual life that we are so greatly in need of. Although partially isolated we feel God is with us, and if God is for us who can be against us? If any Saints are within reach of us we will welcome a call from you as we apprehend more good

might be done if Saints knew of each others whereabouts. We love this latter-day cause and think a Sunday-school would be of much good if it were possible to organize one.

We hear that seven thousand people have come to Canada from the United States between the first of March and the first of May and they are still coming. The immigration is truly wonderful. Many foreigners have come also. Any one who cares to make our acquaintance with regard to gospel work or otherwise will find us by coming five miles due west of Weyburn and then four miles due south. As this country is filling up so very fast we would advise any contemplating locating here to come at their earliest possible convenience. There is a good opening for a good doctor and also for a dentist in Weyburn.

Saints, pray for us that we may be faithful to the truth until death.

FLORENCE TOOVEY.

INDEPENDENCE, Missouri, May 24.

Editors Herald: Since coming to Independence my family and I have had what is known as the measles. It is difficult to be afflicted. We came here the 24th day of April, 1903. A few days after arriving my companion took down with measles and pneumonia and is very sick with erysipelas. It has been quite a trying time with all of us since coming to Zion; but let the Lord's will, not ours, be done. The Lord will have a tried people, so we as Saints of the Most High should not get discouraged over nothing.

We have received great relief, but are not entirely blessed with perfect health. If we could always be blessed with perfect health we would never know what sickness was, but we can not always have everything in this world as we would like to have it. O, I do pray God that I may be able to bear all that is sent upon me. May God hear our prayers and give us health. I do feel so thankful to the good Saints of Independence for the kindness which they have shown toward us while we have been here. May God bless each one of them for their kindness toward us. I ask an interest in the prayers of the Saints.

W. R. RUSH.

NEWCASTLE, N. S. W., Australia, April 21.

Editors Herald: The gospel is slowly winning its way in this country. The work moves about the same here as elsewhere. Any one who has had general experience in America can easily judge as to how the cause advances here. With the exception of Independence, Lamoni, and some other leading places progress is not any better nor faster, on the average, there than here.

The reunion of the New South Wales District has just closed. It was a decided success. It included both the Sunday-school and Religio conventions. Both associations were well represented and the meetings were conducted with an interest and zeal worthy of such noble institutions.

The dear old HERALD is appreciated now as never before if possible. The principle, "Distance lends enchantment to the view," may be verified in more ways than one, "As cold water to a thirsty soul, so is good news from a far country."—Proverbs 25: 25. May blessings be upon the heads of whoever they were that invented the art of printing and the modern mail system.

In gospel bonds,

ALMA C. BARMORE.

New York Juvenile Asylum Graduates.

The management of the New York Juvenile Asylum desires to learn the present addresses of as many as possible of the graduates of this institution, both young and old. If this should come under the notice of any of them, or of their guardians, they will be much interested to learn of a new movement which the Asylum has under way, the particulars of which will be forwarded on receipt of a written request, mailed to the superintendent, Mr. Charles D. Hilles, at Amsterdam Avenue and One Hundred Seventy-sixth Street, New York City.

Miscellaneous Department.

Pastoral.

To the Saints of the Rocky Mountain Mission, Greeting: We are associated together again in another year's labor, and I trust the time may be passed as agreeably and pleasantly as was the last conference year, yet with more gratifying results. The demands are great and it will require diligence and zealous effort to meet them. We should occupy as opportunity offers. This is the only sure way of success, as we can not always control circumstances, more than others, if we would. We can trust in the Lord and persevere.

The work of the recent General Conference was conducted in wisdom, peace, and unity, gratifying to all in attendance. This is encouraging as well as being a good example. The mission field has assumed such a wide range and the demands are so great, that it was difficult to secure the proper working force for any one field, but the demands of each were provided for as best that could be done with the force at hand. Like those in other fields, we will have to get along and do the best work we can with the force assigned us, and wait patiently for the "Lord of the harvest" to send more laborers into the harvest. Hence it is urged that local officers of branches and districts, help the cause as best they can, and the membership as well. There is room and work for all. It is valiant soldiers who merit rewards.

In order to divide up responsibility and the better concentrate and direct our efforts, the following appointments are made to the "fields of labor" herein mentioned. Gomer Reese to Montana, S. D. Condit to Idaho and Western Wyoming, and A. M. Chase to the Utah District. These to take direct charge and oversight of the mission work in the "fields" mentioned. Those laboring in connection with the ones thus named will please report to them their labors, while they will be expected to report to the one in charge of the mission according to rule.

For the present W. S. Pender and J. E. Vanderwood will labor in Idaho; D. L. Allen and J. D. Stead in Montana; A. J. Layland and J. H. Condit in Idaho and West Wyoming. H. N. Hansen and Swen Swenson will labor in the Utah District and south, and will report to the missionary in charge direct when out of the fields of labor mentioned above.

Bro. Stead is now at work as assigned. Bro. Allen will follow soon. Others will arrive later, including the missionary in charge.

I hope to join the laborers as early as possible. May God be with each and all, make us equal to our respective tasks and crown our efforts with success. My mission address is Box 181, Salt Lake City, Utah. Home address, Lamoni, Iowa.

Fraternally, in the faith,
WM. H. KELLEY, Missionary in Charge.

LAMONI, Iowa, May 5, 1903.

[This was mislaid, and hence the delay in publication.—
EDITORS.]

Annual.

That is, once a year we have Graceland College commencement exercises, and they mark an important period in the history of the institution. We as a church have reason at the present juncture to feel proud of the work done in Graceland, and if you will carefully note the forthcoming catalogue and compare it with those of past years, it will be no hard task to discover the positive, healthy advancement made.

We have had a fine class of students, that have done excellent work, and this speaks well for the ability and faithfulness of the faculty.

And now for future work that demands our immediate attention.

The debt against Graceland has been considerably reduced, nevertheless there is a growing deficit in the running expenses, and this should be stopped by a hearty, liberal, united, and speedy contribution of the Saints and friends of the institution.

At once we need help to get out the annual catalogue for 1903-4, to pay the printer as soon as the work is done, and pay for postage stamps. No! not even for the benefit of our loved Graceland would dear old Uncle Sam change, or depart from his business rule of "cash or no trade." So we need immediate aid to publish and send out the catalogue, and there are other necessary expenses that have to be met, such as our janitor, the care, and improvement on the building and grounds incident to wear and tare of use, so that when the wheel of time rolls round we shall be fully and amply prepared to begin the college year of 1903-4.

As servants of the church to superintend this work of Graceland we have no other resource or people to go to for the all-needful, and therefore do not feel under any obligation to

apologize for seeking your financial assistance, or of informing you of the condition of the institution. Perhaps some may dislike this frequent parading of our wants; if so, permit me to say that the general church in conference assembled appointed severally the members of the Board of Trustees, but made no special or specific provision for the money to run the institution. In the absence of provision for such money, we consider it as our duty to raise the needed funds, and have employed such methods as seemed best to accomplish our work, which we fully realize can not be accomplished without your earnest and united assistance.

Some have advised and advocated the shutting down of the college, and allowing it to remain closed until the debt be paid. In my humble opinion such a policy or act would be suicidal to the church. I do not favor such surrender or backdown on our college enterprise.

If you do not wish to hear from me upon this topic, flood the mail with your contributions in favor of Graceland, so that I shall neither have time to think nor write upon the subject on account of being kept so busy sending out acknowledgments. Try this plan and see how happy we will all be.

If more convenient for you, hand or send to Bro. Joseph Luff, 1038 West Electric Street, Independence, Missouri, who was chosen by Bishop E. L. Kelley and the Board of Trustees to be a special missionary in behalf of Graceland College for the present conference year; or, if you so prefer, send direct to Bishop E. L. Kelley, Box 18, Lamoni, Iowa, the Treasurer of Graceland College. And likewise rest assured that I will faithfully receipt for all moneys sent me.

More anon,
ROBT. M. ELVIN.

Box 224, LAMONI, IOWA.

Church Secretary's Notice.

LICENSES TO MINISTRY.

A new and uniform series of licenses has been issued to the following-named officers of the church: The First Presidency, Presidents of Seventy, the Seventy ordained by order of the last conference, Presidency of High Priests' Quorum, Presiding Bishopric, Bishops and Counselors, Order of Evangelists, Standing High Council, Presidency of Stakes, Councilors of Stakes, and Presidents and Counselors of quorums of Elders, Priests, Teachers, or Deacons ordained by order of last General Conference. Said licenses were mailed to permanent addresses of parties to whom issued. Any failing to receive will please notify the undersigned.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, May 30, 1903.

Circular.

To the High Priest, Greeting: Have mailed to each member of the quorum, a copy of the new revised alphabetical list of names and addresses. Should any fail to receive their copy, and will inform me, another copy will be sent. Please notify me if you perceive any error or mistake.

Your servant,

Box 224, LAMONI, IOWA.

ROBT. M. ELVIN, Secretary.

Conference and Reunion Notice.

The Western Oklahoma reunion will be held in Hershey's Grove, one mile east of Guy, Dewey County, July 3 to 12, 1903. Nice grounds, good water, pasture, and fuel. Elder H. O. Smith, president Southwestern Mission, Elder T. A. Hougas, superintendent Sunday-school Association, and other good speakers are expected to be with us. Our district conference will convene at same place at 10 a. m., Thursday, July 9. Every man in the district holding the priesthood is expected to report, either in person or by writing. We hope to have full reports from all branches. All reports and business for the conference may be addressed to the secretary, H. F. Durfey, Seiling, Oklahoma. Saints, come and camp with us and help make this meeting a success. By order of the committee. W. P. Pickering, district president.

Reunion Notices.

To the Saints in the Southeastern Illinois District, Greeting: This is to notify all concerned that our next reunion will convene August 1, and will continue until the 10th. It will be held at Dryfork church, which is five miles west and one mile south of Jeffersonville, Illinois. Bro. I. N. White and other good speakers will be with us. All who desire tents should notify J. F. Simms at least ten days before the meeting begins. His address is Fairfield, Illinois. All those who desire to write me concern-

ing the needs of the work in this field should address me at Zenith, Illinois, and they will be answered promptly.

Yours in the faith,
F. M. SLOVER.

May 27.

Conference Notices.

The Little Sioux District conference will convene at Pisgah, Iowa, Saturday, June 6, at 10.30 a. m. James D. Stuart, district clerk.

The St. Louis District conference will convene at Belleville, Illinois, June 20 and 21, 1903. Will the secretaries of the various branches in the district please send in their reports not later than June 15, 1903. Charles J. Remington, district secretary, 2728 Rutger Street.

The conference of the Minnesota District will convene at Clitherall, Minnesota, June 20, 1903, commencing at 2.30 o'clock p. m. T. J. Martin, president. Alta S. Hawley, secretary.

Convention Notices.

The Zion's Religio Society of the Kewanee District will convene at Joy, Illinois, on Friday, June 5, at 7.30 p. m. Local secretaries send their reports to James Norris, 630 North Walnut Street, Kewanee, Illinois. Wm. R. Norris, president. James Norris, secretary.

The Sunday-school convention of the Little Sioux District will be held at Pisgah, Iowa, June 5, 1903, at 10.30 a. m. Annie Stuart, secretary.

The Des Moines District Religio convention will convene at Boone, Iowa, June 11, 1903. We hope that the district will be represented by those who are striving to move "Onward and Upward." Alice M. Kramer, district secretary, Box 46, Beacon, Iowa.

Notices.

Will Elders J. J. Christenson and James Bailey please send their addresses to F. C. Warnky, secretary of Second Quorum of Elders, 2422 Wabash Avenue, Kansas City, Missouri.

Died.

FAUNCE.—Sr. Sarah L. Faunce died at Nebraska City, Nebraska, March 12, 1903, aged 50 years, 2 months. Deceased was born at Elizabeth, Jo Daviess County, Illinois, January 12, 1853. Married F. Faunce May 2, 1869, and became the mother of eight children, five of whom survive her. She received the "angel's message," and was baptized August 31, 1890, by Elder R. M. Elvin, at Thurman, Iowa, to the truth of which she testified to the end. May comfort be given husband and children. Funeral sermon by Elder Mark H. Forscutt. Burial in Wyuka Cemetery.

ERVIN.—Bro. Jesse Ervin died at Nebraska City, April 3, 1903; born at Waynesfield, Ohio, June 23, 1839. He accepted the gospel and was baptized in December, 1872. His widow, formerly Miss Nancy Pell, and six children survive him. Firm in his convictions respecting the church of his choice, he enjoyed its spiritual manifestation in the gift of tongues. In meeting he said, "Some day I will pass away unexpectedly, and be found dead." He desired that his call might be unattended by a lingering sickness. In the morning, feeling poorly, his wife advised him to lie down. Shortly a letter was taken in to him, and he lay upon the bed a corpse. Funeral sermon on the 5th by Elder Mark H. Forscutt. Burial in Wyuka Cemetery.

TUCKER.—Fred'k L. Tucker born at Chardon, Ohio, on December 25, 1827, and dying at Nebraska City on April 30, 1903, he filled his allotted sphere, and with honor. Married Miss Melinda Fields on February 14, 1856. Fourteen children were given them, twelve of whom and the widow remain to mourn their loss; twenty-three grandchildren also. Baptized by Elder George Shute, May 19, 1873, he remained true to the end. Faithful, but not demonstrative, he wrought silently for God and humanity. Funeral sermon was by Elder M. H. Forscutt, and burial place, Wyuka Cemetery, Nebraska City, Nebraska.

LESTER.—Sr. Minnie M. Lester departed this life January 14, 1903, of heart-failure, at the home of her parents, Bro. Benjamin and Sr. Delariae Bates. She was born at Caseville, March 1, 1884; was baptized at Bay Port, June 10, 1894, by J. J. Cornish; was married to Bert Lester, October 28, 1900. She leaves a husband, a little girl eighteen months old, father, mother, one brother, and many friends to mourn. She was loved and respected by all who knew her. She was faithful to the end and passed away in peace to rest in paradise until the morn

of the first resurrection. Funeral service at Saints' church at Shabbona, Michigan, by F. C. Smith. Interment at Elkland Cemetery near Cass City.

WILLIAMS.—Sr. Maud A. Williams, of Cleveland, Iowa, passed from this earth life to the rest beyond, after a brief illness, at Denver, Colorado, May 8, 1903. She was the daughter of Bro. Robert D. and Sr. Ann Williams. Her remains were brought to the Saints' church at Lucas, Iowa, where services were held. The sermon was preached by Elder John Smith, assisted by Elder John R. Evans, on May 11. The Daughters of Rebecca, of which she was a member, were the pall-bearers, and held their service over the grave. A promising life quickly nipped, she being but 22 years, 8 months, 23 days old. Buried in Cleveland No. 3 Cemetery.

YOUNG.—At Bevier, Missouri, May 9, 1903, Sr. Mary M. Young; was born at Brookfield, Ohio; baptized March 30, 1885, at Bevier, Missouri, by Elder G. T. Griffiths; married to A. G. Young, January 26, 1896, at Peoria, Illinois. She lived a faithful life, and leaves to mourn a husband, two little girls, and two sisters. Funeral services conducted from Saint's Church, by Elder J. A. Tanner.

DAVIES.—April 17, 1903, of diphtheria, Alma Nephi, the only child of Mr. and Mrs. William and Caroline Davies, at Gilfach Goch, South Wales, aged two years, nine months. Funeral in charge of William Lewis.

RICHARDSON.—Bro. Thomas Richardson was born December 4, 1861, at Florence, Nebraska; died May 11, 1903, at Omaha, in his forty-second year, leaving a wife, six little children, an aged mother, two brothers, and two sisters. Funeral at Saints' chapel, Omaha, by Elder Charles Fry.

EATON.—At the home of her brother, Bro. Sylvester Rew, Lamoni, Iowa, May 14, 1903, Sr. Abbie M. Eaton, formerly Hogue, aged 69 years, 4 months, and 8 days. She was born in Rochester, New York. Was baptized near Lamoni in 1884 by Bro. Lewis Gaultier and tried to be faithful under many trials. Her last years were those of suffering. Funeral sermon at Bro. Rew's house by Bro. H. A. Stebbins.

SENSER.—Sr. Rosena, at Rosedale, Kansas, April 23, 1903, aged 65 years. She with her husband united with the church in Michigan in 1870, he having passed on before her fourteen years ago. She lived a holy and faithful life and died with full hope of a rest in the paradise of God. Five children are left to mourn. She was beloved by all who knew her, which was demonstrated by many kind acts while she was sick, and at the funeral. Sermon by F. C. Warnky, assisted by A. H. Parsons.

GILLESPIE.—At Kirtland, Ohio, Sunday, May 10, 1903, of spinal meningitis, Deacon John Gillespie, Sr. He was born August 9, 1841, at Worthington, Cumberland County, England; was baptized May 14, 1868, by Elder Edwin Hulmes, at Allegheny, Allegheny County, Pennsylvania; was ordained December 6, 1868, by Elder James Wagner. His wife, long suffering from blindness, and a large family survive to mourn their loss in his departure. It is to his credit here and hereafter that he was a faithful Saint, zealous to perform the duties of his office, and a model deacon.

DECATUR.—At San Francisco, California, May 18, 1903, Sr. Candace A. Decatur (better known as Mrs. F. G. Hoagland), aged 48 years, 1 month. She leaves a husband and two sons to mourn their loss. When a young woman was very zealous as a church worker. She died in the faith, a consistent and zealous Saint hoping for a glorious resurrection. Funeral from her late residence, 945 Sanchez Street, San Francisco, May 20. Sermon by C. A. Parkin.

LA RUE.—Isaac B. La Rue was born April 28, 1832, in Wayne County, Indiana; died at Millersburg, Illinois, May 20, 1903, aged 71 years, 22 days. He moved with his widowed mother and family to Mercer County, Illinois, in 1845. In 1850 he went to Iowa and made his home with his sister. In 1855 he returned to Mercer County, Illinois, and married Melissa J. Adams. Five children were born to them, viz., Mrs. C. A. Hall, Pueblo, Colorado; Mrs. J. W. Houghton and Rachel La Rue, Davenport, Iowa; Mrs. Lydia Porter, Ainsworth, Iowa, and W. E. La Rue, Philadelphia, Pennsylvania. His first wife died March, 1881, and on November 8, 1883, he married Clara A. Frank. Four children were born to them, two of whom died in infancy; those remaining being Glenn L. and Ira B. He united with the church in 1863. Was ordained an elder the same year, and labored as a local minister. He passed through many trials, but through all he retained a firm faith in the gospel to the end. Services by John S. Patterson. Interment in Millersburg cemetery.

MEGGERS.—Edith Pearl, infant daughter, of Mr. Henry and Sr. Maud Lane Meggers, was born March, 4, 1903; died May 22, 1903; age 2 months and 21 days. Funeral by George H. Shearer, at Latter Day Saints' church, Little Sioux, Iowa, May 23. Text, 2 Samuel 12, latter part of twenty-third verse. "Father, mother, weep not for me," for "Blessed are the pure in heart for they shall see God."

The Saints' Herald.

ESTABLISHED 1860.

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

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

For advertising rates, apply to the business department.

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

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

Much depends upon the mood in which one sits down to write a letter. It is a good rule never to write unless you feel like writing. If it is a blue day with you, you could sit down and order a dozen lead pencils, and the stationer be none the wiser, but beware of writing to a friend in such a mood. If you were talking to him, he would know by your expression, by the tone of your voice, that you were not yourself, and make allowances. But in a letter he sees only the coolness, and not the reason for it. Again, it is not well to write under great excitement. At such times you say more than you mean. If you spoke these things, your friend, seeing your agitation, would understand that what you had said was not your sober judgment. But when it is written in cold black and white, and read by some one a hundred miles away, it has quite a different effect. We have all, I suppose, written letters that we would be glad to recall: they are usually written at such times. Wait for calmer moments: your friends deserve your golden hours.—Benjamin A. Heydriek, in *Chautauquan* for June.

How a Tuberculosis Patient Lives Out of Doors.

No matter how cold it is, no matter how stormy, feel perfectly safe in staying out, but be sure of two things. First, that you do not get chilled. Put on extra comforts until you are warm enough, and a hot-water bag for the feet is good, although I have never needed one. Secondly, that it does not rain or snow on you. Moisture is not harmful unless one suffers from rheumatism. For that this same cure is used, with the exception of staying out when it is damp. With fifteen inches of snow and the thermometer at eleven degrees I laid out on my porch eight hours a day, and it was glorious.

A Kenwood rug is laced across the bottom, so that one can slip into it as though it were a bag, and no cold air can penetrate. It hooks down the front with openings for the arms, so that a book can be held with ease. This one is literally as "snug as a bug in a rug." Before I get in I put on a heavy coat and mittens and wrap a woolen scarf around my head, and in extreme weather I tuck a steamer rug around me, over my Kenwood. If one doesn't have these rugs, comforts will do, but he should be sure to use enough. At first I felt helpless, as I did not know how to wrap up enough to keep comfortable.

Sometimes the glare of the sun hurts the eyes. Tie the handle of an umbrella to the arm of your chair, and by using little devices for keeping it in place, you will soon learn to tilt it at the right angle.

At 10 o'clock take a walk, beginning with five minutes a day, and increasing to an hour. Do this very gradually, for the one point with lung trouble is never to become fatigued. Go back to your chair until luncheon. After that the chair again. It sounds monotonous, but one soon becomes used to it and can be even happy; in fact, cheerfulness is essential, for nothing can cure you if you constantly meditate on yourself and your sacrifices.—Evelyn Mae Hart, in *Review of Reviews* for June.

Noted Correspondent and Traveler.

Few newspapers in the United States are able to command the service of as brilliant a corps of correspondents as that of the *Chicago Record-Herald*. Its choice of a Washington correspondent is indicative of the *Record-Herald* policy of obtaining the best there is to be had. Walter Wellman, the well-known authority on political subjects and one of the ablest writers of the day, acts in that capacity.

Mr. Wellman was born in Mentor, Ohio, November 3, 1858. At the age of fourteen he began his newspaper experience, establishing at that age a weekly paper in the little town of Sutton, Nebraska. In 1878 he returned to Ohio, and a year later established the *Cincinnati Evening Post*. In 1884 he became the Washington correspondent of the *Chicago Herald*, and in 1892 he visited Central America and the West Indies, and located the landing place of Columbus on Watling's (San Salvador) Island, and marked the spot with a huge stone monument. Mr. Wellman's dashes to the north pole are well known. In 1894 he made the first of his two arctic voyages of exploration, reaching the latitude of 81 degrees northeast of Spitzbergen. In 1898 he returned to the North, penetrated to Franz Joseph Land, returning again to this country in 1899. On each trip he met with wonderful success in the discovery of new islands and lands, and brought back with him scientific data and information of great value to the American Geographical Society.

Mr. Wellman has been a voluminous writer for scientific magazines and popular periodicals. On returning from his arctic trips he renewed his connection with the *Record-Herald*, and is now the Washington correspondent of that paper. His incisive discussion of contemporary affairs has given him a high place in the regard of statesmen and scientists of the day.

To Boston and Return at One Fare

For the round-trip from Chicago via Nickel Plate Road, for Christian Scientists' meeting in June. Tickets on sale June 25, 26, and 27, with extended return limit of August 1. Stop-over at Niagara Falls, in either direction, without extra charge, and at New York returning on payment of fee of \$1.00. No excess fare charged on any of our trains. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for detailed information. 21-5 6

Christian Scientists'

Meeting in Boston, June 28 to July 1. It will be to your advantage to obtain rates applying over the Nickel Plate Road before purchasing elsewhere. No excess fare charged on any of our trains. Tickets on sale June 25, 26, and 27. Final return limit August 1. Call on or address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars as to stop-overs, train service, etc. 21-5t 7

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

Volume 50

Lamoni, Iowa, June 10, 1903

Number 23

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

Editorial.

A VISIT TO SAN ANTONIO, TEXAS.

By invitation of Bro. H. O. Smith and the Saints of the Southwestern Texas District the Editor made a visit to that field and attended the conference and reunion held at San Antonio, beginning May 29, 1903.

This journey included a stop at St. Joseph, Missouri, to fill the morning hour at the church, Sunday, May 21, and the attending of the evening service of Children's Day, at Independence.

This was a very agreeable surprise to the desk-tired editor, and not having been heralded was a surprise to the Saints as well, whether agreeable or otherwise. Certainly the officers and teachers who conducted the affair from start to finish are deserving of commendation, for a better and more entertaining entertainment we were never privileged to attend.

Leaving Kansas City, at thirty-five minutes past nine in the evening, May 25, we kept going steadily south via the Missouri, Kansas, and Texas Railway, for a night and a day, and reached Dallas late in the evening to meet Bro. James Christianson at the station to be conducted to his home, 124 Wood Street. There we met Sr. Christianson and family, brother, and two fine boys, and Brn. H. O. Smith and T. J. Sheppard.

After a night's rest Bro. H. O. and the Editor left for San Antonio, another long day's ride. We arrived at this beautiful gem of a southern city, located at the head waters of the San Antonio River, at half past nine in the evening. Brn. George Gifford and "Dick" Neal met us, and by rapid transit took us through the city to South Flores and Mitchell Streets, the Editor to Bro. Gifford's home, Bro. H. O. to Bro. Polk Neal's to sojourn.

The time was occupied; to what advantage others must state; suffice it to write that the Editor occupied the pulpit temporarily set up in Connor's Grove, from Thursday evening to Monday evening inclusive, with two sermons on Sunday. These services were only fairly attended, though quite well advertised. But for reasons not fully understood, except it may have been the place of meeting was too far from the city's center, and not in a popular locality, few other than our own people were interested.

The conference business was taken in hand by

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ELDERS JOSEPH SMITH and Richard C. Evans, of the Presidency, expect to be absent in their visit to England until the last of September, or the first part of October. During their absence the matters of church business and correspondence at Lamoni headquarters will be in charge of Counselor Frederick M. Smith, who will represent the Presidency. He will attend to such matters as require the attention of the Presidency so far as it will be practicable to do so. The officers and Saints will please take notice of this arrangement.

JOSEPH SMITH, President.

June 9, 1903.



Figures given in the *Chicago Tribune* for May 17 show that Andrew Carnegie has given away nearly one hundred millions of dollars. A large part of that sum was given to various libraries.

Bro. H. O. Smith, at the request of Bro. David Palmer, assistant district president, and by vote of the assembly. The reunion services were in charge of the missionaries, Brn. H. O. Smith and W. S. Macrae. The song service was in charge of Bro. H. O. Smith, who with his "pony organ," assisted by Srs. Gifford and Neal, kept the singers in good form.

The transition from the region where cattle and hogs are staples and "corn is king," to the one where "cotton is king," and cattle and hogs are incidental to his reign, is but a magic step or so taken in two days and a night; but what a change it is.

From the region where the snows of northern winters cool the winds and keep the husbandman busy to house and feed his stock, to the region where, if need be, the semitropic vegetation is sufficient to keep the stock with but little attention and no shelter from storms.

This year the season is backward, unusually so, and the cotton and corn are struggling with the cold and sweeping rains, in both the north of the Indian Territory and south of Texas, but the middle portion has been dry.

What about the people? The people, that is, the Saints, are an excellent people, and kind and hospitable to the stranger in their midst. They have the faith, and delight in hearing the word preached.

Bro. H. O. Smith, W. S. Macrae, E. W. Nunley, and the Editor were the visiting ministry and all were looked after in true Southern hospitality, the best the people had, and that was good.

We found the branch numbered eighty-six, Bro. Polk Neal presiding. Bro. D. Palmer, looking after the district as assistant to Bro. John Harp, who labored in that field the last conference year. Bro. Macrae will succeed Bro. Harp, and we believe will be well received in his work.

We were made welcome at the homes of Brn. Neal, T. J. Jett, Palmer, Sr. Merritt, Bro. Ed McRae. The latter is County License Inspector, but found time to take us to two of the old Spanish Missions, dating back to 1734, or thereabouts, and some of the beautiful environments of the typical Southern city. We ate dinner and supper at his table, and made our evening effort in the face of a "frowning providence" in the shape of a threatening rain-storm, which damped the preacher as well as the congregation, though no one got wet.

We enjoyed the trip and the associations with the Saints, and the appearance of the country. It was our first trip to Texas, and we were agreeably surprised. San Antonio is a city of sixty-two thousand inhabitants. We visited the Alamo, the old building in which Captain Travis with his little band of one hundred and seventy-six withstood the Mexican General Santa Anna and his army of five thousand, for days, and finally perished after killing some sixteen hundred of their assailants, one only escaping to tell

the tale of heroism. The State has made rapid strides and will soon stand among the first as she is the largest in the Union.

PRESBYTERIANS DENOUNCE "MORMONISM."

At the meeting of the Presbyterian assembly held at Los Angeles, California, May 29, the following resolutions concerning "Mormonism" were adopted:

"Whereas this hierarchy, the Church of Jesus Christ of Latter Day Saints, persists in the active encouragement and practice of the crime of polygamy in disregard of their own pledges and oaths to the contrary; in contempt of the ethnical convictions of the American people and in defiance of the laws and constitutions of the State and the United States; and,

"Whereas this hierarchy recently, January 20, 1903, through the Utah legislature, has had elected to the United States Senate a high ecclesiastic, one of the chief authorities, the Apostle Reed Smoot, in direct violation of its pledges to the Nation to refrain from interference with the affairs of States; and,

"Whereas this apostle, Senator Reed Smoot, is a direct representative of polygamy, born of its system and in cordial sympathy with it as a divine institution, revealed as a law of primary obligation, and made mandatory by the most solemn sanctions: and has encouraged its perpetuation and practice by his personal influence as an apostle; and,

"Whereas in thus doing this the apostle senator aids and abets criminals, menaces the American people, is unfaithful to the laws and constitution of the United States, pays his first allegiance to the first presidency and apostolate to which he belongs, and is a reproach to the honor and dignity of the American Senate; therefore,

"Resolved that this assembly most respectfully but earnestly calls upon the people of the United States to use their utmost endeavor, employing all honorable means to secure the expulsion of Apostle Reed Smoot from the halls of the national senate, and urges the senate itself and each member thereof to exhaust all legal means to this end, and in accordance with the provisions of the federal constitution.

"This assembly also calls upon the people and Congress of the United States in both houses and each member of each house to employ and exhaust all legal means to secure such amendment to the federal constitution as shall define legal marriages as monogamic and make polygamy under every guise and practice a crime against the United States punishable by adequate penalties, including the disenfranchisement and disqualification to vote or to hold office in the United States or in any State or Territory under the jurisdiction of the United States."—*Chicago Tribune*, May 30.

BOOK OF MORMON IN SCANDINAVIAN.

Attention is called to the fact that under the care and labor of Brn. Peter Anderson and Peter Muceus, the Scandinavian edition of the Book of Mormon is about ready for the market and will soon be on sale. The brethren who may desire copies of this work will do well to subscribe at once. Send to Herald Publishing House, Lamoni, Iowa. Prices, \$1, \$1.25, \$1.50, according to style of binding.

It would be well for those who are able, to buy two or more copies for distribution to neighbors.

FOR THE ENGLISH MISSION.

The following appointments have been made for Brn. Joseph Smith and R. C. Evans, in their visit to the English mission. Unless changed for unavoidable causes, these appointments will be filled in their course. Those interested will please take note of times and places.

London to June 28; Lydney, June 29 and June 30; Cardiff, July 1 to July 3; Llanelly, July 3 to July 6; Aberaman, July 6; Duais, July 7; Nantyglo, July 8 and 9; Birmingham, July 10 to July 12; Stafford, July 13 and 14; Leicester, July 15 and 16; Clay Cross, July 17 to 22; Sheffield, July 23 to 28; Leeds, July 28 to August 3; East Manchester, August 4 to 6; North Manchester, August 7 to 9; Northeastern Manchester, August 10 and 11; Salford, Manchester, August 12 and 13; South Manchester, August 14 to 17; Stockport, August 18 to 20; Warrington, August 20 to 23; Carnarvon, Dublin, and Belfast, August 24 to September 3; Glasgow, September 3 to 10; Hamilton, September 11 to 17.

EXTRACTS FROM LETTERS.

In writing of President Smith's anticipated visit to England, Bro. W. R. Armstrong writes from Manchester: "We anticipate 'times of refreshing' from the Lord when Bro. Joseph visits this Old World country—this land of Bibles."

Under date of June 3, S. W. L. Scott wrote from Coldwater, Michigan: "Conference convenes here this week. Bro. Asa is here now. I was called to Knox about two weeks ago to baptize Bro. Delbert Prettyman, who had been given up by doctors and institutes as hopelessly down with sugar diabetes. Since his baptism every condition of disease has changed the other way—toward recovery. Letter to-day says: 'He walked up to the city the other day, and feels fine.' It is considered miraculous."

In writing of the flood condition of Armourdale, one of the suburbs of Kansas City, Bro. E. C. Harrington wrote on May 30: "The Saints are very fortunate, as only a few live in Armourdale, the most of them living in and around Armstrong, for which we ought to be very thankful. I believe there must be nearly or over one thousand families driven from their homes."

A brother in Nebraska recently wrote to Bro. Kelley as follows: "After reading and meditating upon 'An Address to the Saints,' dated May 2, 1903, I am convinced of a duty that I have long desired to understand, that of placing our temporal affairs on record, thereby showing by our acts that we are willing to consecrate our all if need be for the work of the Lord, as well as giving our bodies a living sacrifice, which is our reasonable service. It seems to me but reasonable that elders especially should lay all

things before the Bishop by inventory; else how can he take an 'account of the elders,' who 'shall pay for that which they receive.' (Doctrine and Covenants 72:3.) Please send me blank invoice sheet and instructions, and may God give us faith that we may be led by his Spirit into the light as fast as we are able to see it."

EDITORIAL ITEMS.

Bro. R. M. Elvin, secretary of the Quorum of High Priests, has handed us a very neatly printed list of the names and addresses of the members of the quorum. It is the neatest quorum circular we have seen.

Brn. F. A. Russell and E. J. Clarke, of Grinnell, Iowa, have recently appeared in print in the Grinnell papers in defense of the latter-day work. The articles were called out by attacks on the faith made from the Baptist pulpit at Grinnell.

The *Gazette*, of Wray, Colorado, issue for May 29, in speaking of the memorial address by Bro. J. B. Roush, said: "We do not hesitate in pronouncing it one of the best Memorial Day sermons we ever heard, both in point of spiritual food it contained, and words of eulogy for the departed heroes. The Post was highly pleased with Elder Roush's address."

"Yellowstone National Park" is the title of a neat little folder sent us by the Burlington Railway. It is descriptive of that beautiful reservation, the "play-ground of nature." A copy can be obtained by addressing P. S. Eustis, of the passenger department, at Chicago, Illinois.

C. J. Hunt appeared in the *Republic*, of Marathon, Iowa, issue for May 29, correcting some false ideas concerning the religious faith of the Latter Day Saints.

The commencement exercises of Graceland College were extended over four days of last week, beginning Monday and closing Thursday morning, when the final graduating exercises were held. Eighteen young people graduated from the various departments of the college. The commencement address was delivered by Honorable Johnson Brigham, State Librarian of Iowa, whose address we are much pleased to present to our readers in this issue. His masterly and scholarly handling of his subject can not but be appreciated by all thoughtful readers. We were glad to have Mr. Brigham with us on the occasion.

Mr. Charles M. Barber, who has been acting as president of Graceland since the resignation of Mr. C. O. Taylor, closed his work in Graceland with the commencement exercises. He expects to spend another year in Chicago University. Mr. Barber did a good work in Graceland, and we wish him success in whatever worthy enterprise he may choose to undertake.

Original Articles.

GOD IN LITERATURE.

BY JOHNSON BRIGHAM, STATE LIBRARIAN.

Commencement Address Delivered Before the Students of Graceland College, Lamoni, June 4, 1903.

Mr. Brigham prefaced his address with a few remarks expressive of his keen appreciation of the invitation to deliver the Commencement Address at Graceland College, the invitation coming from a college holding another religious belief than his own. He was gratified to find he held so much in common with his audience, himself being not only a believer in the same God but also a believer in the same Headship of the church, the same upward trend of history and literature, the same philosophy of high thinking and right living. He thanked President Barber for the theme suggested to him, the more heartily because the commencement addresses of the period seem to lay greatest stress upon material success as following "the strenuous life." The theme suggested gave him fine opportunity to emphasize the great fact that success not founded upon the eternally right was failure—and worse than failure, and that they only win who fight with God. He then spoke as follows:

The wisdom of ages is embodied in the saying, "A man is known by the company he keeps." The thought may be broadened out so far as to include the books he reads, and the God—or gods—he worships. We may with historical accuracy extend the thought to a people, or an age. Paraphrasing an old proverb, we may safely say, "Reveal to me the god a people worship and I will take the mental and spiritual measurement of that people." By the multiplicity of side-lights which literature throws upon the life of a people the historian is enabled to get that perspective without which the picture, or series of pictures, he would present is as flat as a Japanese landscape.

The true historians of a people, or an age, are its poets. The true history of Ancient Greece is found in Homer's epics; of India, in the Mahabharata; of the England of the Edwards and the Henrys, (barring chronological inaccuracies,) in Shakespeare's plays; of mediæval religious thought, in Dante's Divine Comedy; of seventeenth century religious thought in Milton's Paradise Lost; of eighteenth century religious thought, in Goethe's Faust.

Would you know the ideals of ancient Greece? Find them in the gods they worshiped. Especially is this true respecting the Iliad, in which we find their gods in action. The astonishingly brilliant childhood of the Greek race as revealed in Homer has been the study of the ages, commanding the profound research of many of our greatest minds.

Brilliant as Homeric civilization was, its theology was strangely childlike—even childish. The Greek of the Homeric period, though in many respects manly—and even godlike—was in soul measurement a child,—full of inconsistencies, vagaries, whims. In his gods, we see himself reflected. His Jove is only qualifiedly omnipotent, omniscient, and omnipresent; and besides, is vain, arrogant, even rakish, richly deserving the disciplining his ill-treated

spouse, Juno, from time to time administered to him. At most, this alleged omnipotent one was only a shrewd manipulator of the forces of nature and of mind. At best he was scarcely more than a modern captain of industry,—the head of a great merger of heavenly industries with a far from loyal body of assistant managers. And all these gods were men of like passions and weaknesses as the precocious Greek child-man, in whose teeming brain Jove and his Board of Control were conceived.

Let us stop a moment to note some of the strikingly human—even childish—traits of the Homeric gods, and the childishness of the Greeks in their treatment of the gods of their own creation. And note, in passing, the similarity of this ancient faith with that of the ancients of our own time—our American Indians.

The Greeks saw in every touch of good fortune the favoritism of their gods; and when bad luck came to them, with brutal consistency they blamed their gods therefor.

The Greeks believed that their gods' gifts, like kissing, went by favor. For example, it was clear to them that Helen and Paris were divine because they were favorites of Venus; and Agamemnon, because of the scepter he held as a present direct from Jove.

How boyishly boastful was Jove's assertion of his claim to omnipotence! Hear him: "Come, gods, and try me; hang a golden chain from heaven, and suspend yourselves therefrom; yet would you not draw from heaven to earth your supreme counselor, Jove, even with your utmost labor; but, whenever I willed to do so, I could draw it up, together with earth and ocean, and you all, and, binding the chain around the top of Olympus, suspend all these dangling in the air!"

It is impossible to find in nineteenth or twentieth century literature a conception of a god so garrulous and boastful, so lacking in that quiet consciousness of power—the characteristic of all human approaches toward omnipotence. We can imagine a Charles M. Schwab thus boasting of his power to build up or destroy; but I am sure the shrewder Pierpont Morgan would have transferred the offending assistant superintendent to Tartarus, without other show of power than the act itself.

As a matter of fact—Homeric fact I mean—Jove's omnipotence was far removed from our twentieth century conception of God's omnipotence. For example, we learn that, once upon a time, Neptune, Juno, and Minerva would have actually chained Jove down had not Thetis called up Briareus, the hundred-handed, who rescued the alleged all-powerful one from the unholy combination. The grateful Jove, thereupon, promoted his liberator to a seat by his side. How human the story! How indicative of the childhood of the race!

Jove's omniscience also had its limitations. Take a single example throwing light upon certain other human—very human—qualities of this man-made god. Thus runs the story: Juno, Jove's shrewish wife, growing jealous of her husband and Thetis—and not without cause—sent the wind-footed Iris to earth with a message for Thetis' earth-born son, Achilles, directing him to arm himself "unknown to Jove and the other gods" and break up the clandestine meetings of her husband and Achilles' mother.

We here have a decidedly Greek conception of the marital relation and a thoroughly childish conception of omniscience.

The lesser gods and goddesses, the specialists in this heavenly and yet very earthly trust, were no better and no worse than their chief, and doubtless, no worse and no better than the Greeks who conceived them. They were petty, jealous, quick to anger, not plenteous in mercy, unreliable, forgetful of promises, capable of the cleverest duplicity and equal to godlike action only on great occasions. For example, Ulysses refused to take the unsupported word of Circe and Calypso, and insisted on their oath in confirmation of their promises—a severe reflection on divine probity!

The lesser deities had the crudest conception of justice and of universal law. Their universe was a confusion of conflicting decrees uttered in response to personal feeling or unreasoning favoritism. Take the first prayer in the Iliad, which Chryses offered to Apollo, concluding with:

"May the Greeks feel thy darts
Piercing their hearts,
Smarting for tears of mine!"

Apollo cleverly responds to Chryses' pious prayer by sending the pestilence into the camp of the Greeks, destroying vast numbers.

Mars, the god of war, in his hand-to-hand fight with earth-born Diomed, did not acquit himself nearly as well as Richard Harding Davis's chief soldier of fortune! Diomed forced his spear deep into the flank of Mars, Minerva having inspired and directed the blow. And Mars, instead of bearing his wound in silence after the manner of the modern historical-novel hero, bellowed like a wounded bull. Homer tells us that his bellowing was as loud as that of nine or ten thousand men in battle! Mars then makes haste to Jove and applies for an order on the Olympian dispensary. The order is granted and this strikingly human god is treated by the physician and surgeon to his majesty, Jove, and is straightway healed!

The Greek gods were farther removed from actual omnipresence than are we of Iowa, with our steam and trolley-car systems, our telegraph that will send a message westward half way round the earth and arrive at its destination before the registered date of

its transmission? While the telegraph has thus conquered time, the telephone has conquered distance. I can talk from Des Moines with Chicago and distinguish the voice of my friend as readily as you can distinguish a voice in the hall yonder! This is approximate omnipotence beside which Iris, Juno's wind-footed messenger to Achilles, was slow; beside which Thetis' twelve-days' delay in communicating his son's rush-message to Jove would hardly be termed "rapid delivery!"

II.

Strangely like the gods of ancient Greece are those of ancient India as revealed in the Indian epic, "Mahabharata." In Dutt's highly poetical and cleverly literal translation, we find the Greek characteristics lavishly displayed, — fitful generosity, spite, love, jealousy, and childish favoritism. For example, Yama, seeing the devotion of Savitri to her wounded husband, drew the spark of life from her husband's body and walked off with it. The wife pursued the god demanding that he return the soul of her husband. He declined. Her importunities continued. He equivocated, telling Savitri he would be pleased to accommodate her; but, really, "the dead come not back to life." Wasn't there something else he could do for her? To shorten the story, Yama finally yielded the point, granting the faithful wife the restoration of her spouse. "Have thy object," answered Yama, "and thy lord shall live again."

"He shall live to be a father, and your children too shall reign,
For a woman's troth abideth longer than the fleeting breath,
And a woman's love abideth higher than the door of death."

III.

Virgil has not improved on the gods he borrowed from Homer. As you know, the whole story of Æneas hinges upon the adventures of the hero tossed about on sea and land by the power of the gods, on account of the unrelenting wrath of cruel Juno. On the first page the poet demands that the muse declare unto him why the queen of heaven should drive such a pious man to so much hardship and then he exclaims, "Is there such resentment in heavenly minds!"

Do you remember that first reported regatta, in the fifth book? It presents a vivid picture of life in action and, incidentally, of the religious mainspring of successful action; namely, the intervention of the gods. Four ships, or boats, were selected from the fleet, and all were equally matched with ponderous oars. They chose their places by lot. They wait the signal. They start. They plow the watery furrows. The onlookers applaud. Gyas leads. Cloanthus closely follows—a better rower, but with a bulkier boat. Then Pristes forges to the front, only to be passed by the Centaur. As they near the goal, Gyas leads. Cloanthus forges ahead. Gyas gives way to tears of vexation. He hurls his pilot into the sea and

takes the helm, himself. Passing over the exciting details of the race, let us hasten to the climax. Cloanthus was in the lead but Gyas was gaining upon him. The race would have been given to Gyas or would have been a tie, had not—and this is the point I am aiming at—had not Cloanthus, seeing the danger, opportunely stretched out his hands to the sea and prayed: “Ye gods, I vow I will sacrifice to you a snow-white bull, and spread the entrails on the salt-wave and will make a libation of pure wine, if you will let me win this race.”

He said, and lo! the whole choir of Nereids and Phorous, and other not otherwise occupied gods and goddesses of the deep heard him from the bottom of the wave, and one of them with a mighty hand pushed on the boat of the thriftily pious Cloanthus,—and the goal is reached—the race won!

Thus were the gods employed much of their time ministering to the wants of their troublesome earth-born kin, and of those who bought their favor with sacrifices and libations.

IV.

Turning from the theocracy of the Greeks, the East Indians, and the Italianized Greeks, we incline to forget the under-life of their gods and heroes and to dwell on the picturesque features of the story, thinking only of the surface life of those who saw their deities “through a veil of dreams woven by song.”

The lament of Schiller over the lost “Gods of Greece” almost makes us pagan for the moment.

“Between men, heroes, gods, harmonious then,
Love wove sweet links and sympathies divine.”

“Well might each heart be happy in that day,
For gods, the happy one, were kin to man!
The beautiful alone the holy there!
No pleasure shamed the gods of that young race.”

“Cold, from the North, has gone
Over the flowers, the blast that killed their May;
And to enrich the worship of the One,
A universe of gods must pass away!”

Schiller's sentiment is beautifully voiced in these lines; but who of us could really wish to bring back the universe of man-made gods, in place of the one only God of the universe!

V.

Dante, alternately rejected and claimed by nearly all the sects of Christendom, alternately despised, rejected and lauded to the skies by the critics, the most read by his adorers and the most generally unread and unknown of all the great world-poets,—Dante, the religious poet and historian of mediævalism, has pictured to our imagination a God half-heathen, half-Christian, sometimes recognizable by twentieth century tests, oftentimes as far removed from us as the deities of ancient Greece and India. Doctor Caird aptly compares the “Divine Comedy” as “the portal of a great cathedral, through which we emerge from the dim religious light of the Middle

Ages into the open day of the modern world, but emerge with the imperishable memory of those harmonies of form and color on which we have been gazing, and with the organ notes that lifted our soul to heaven still sounding in our ears.”

Carlyle styles the author of the Divine Comedy “the spokesman of ten silent centuries.”

Dante's other-worldliness stands out on every page, and yet no one—not even Elizabeth Stuart Phelps in her smaller way—has so thoroughly peopled the other world with the creatures of this world and equipped them with so much of this world's thought, feelings, and emotions. It is amusing, when it is not pathetic, the ingenuity of the poet in devising appropriate punishments for those who had grievously sinned while on the earth.

Interesting as is the volume devoted to the transgressor's hereafter, the reader emerges from it as from a Chamber of Horrors. The student of literature breathes freer and feels far thankfuller than before on emerging from those ten dark centuries into the fresh clear air of modern life, in which one can rejoice in fields and flowers and song of birds and the uplift of mountains and the soul-broadening outlook of vast prairies and wide seas. The twentieth century reader turns from Dante's Inferno conscious that the God whom he reverences in love and not in childish dread never intended that we should shut our eyes and ears and souls to the wonders of his handiwork, passing our days in meaningless penance, in egoistic assumption that everything he has given us to delight the eye, the ear, the soul, is but a trap for the unwary, a cleverly devised scheme to test our faith.

VI.

Before moving northward in our search for God in literature, I want to quote from the Persian Jami,—the fifteenth century poet and mystic,—a beautiful conception of God:

“Each speck of matter did He constitute
A mirror, causing each one to reflect
The beauty of His visage. From the rose
Flashed forth His beauty, and the nightingale
Beholding it, loved madly. . . .

“On the sun
His beauty shone, and straightway from the wave
The lotus reared its head. . . .
His beauty everywhere doth show itself,
And through the forms of earthly beauty shines,
Obscured as through a veil. . . .

“Wherever thou seest a veil,
Beneath that veil He hides. Whatever heart
Doth yield to love, He charms it. In His love
The heart hath life. Longing for Him, the soul
Hath victory. . . .
Pure love, like beauty, coming but from Him
Reveals itself in thee. . . .

“He alike
The treasure and the casket. ‘I’ and ‘Thou’
Have here no place, and are but phantasies
Vain and unreal. Silence!—for this tale
Is endless, and no eloquence hath power
To speak of Him.”

VII.

To omit a reference to Shakespeare in any general review of any phase of world literature would be as absurd as to attempt the play of Hamlet with the Prince of Denmark left out. But, in my several previous attempts to follow other lines of thought through Shakespeare's immortal tragedies and poems, I have been impressed with the *this-worldliness* of the great dramatist, in striking contrast with Dante's *other-worldliness*. While Shakespeare is the profoundest character reader and philosopher in all literature, we search his works almost in vain for direct and soul-elevating thought of God. Perhaps the nearest approach is that pagan-christian assumption common to all warlike and victorious peoples that God is preëminently a God of battles and is—or ought to be—on their side. As for instance, the grateful piety of Henry V after the battle of Agincourt. Hear his self-complacent prayer:

"O God, Thy arm was here;
And not to us, but to Thy arm alone,
Ascribe we all! . . .
Take it God,
For it is none but thine."

This one great lack in Shakespeare finds a voice in that strangely fascinating soliloquy of Macbeth:

"Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more."

VIII.

Milton's God, as I see him, is a strangely complex deity—now sitting, dove-like, "brooding on the vast abyss," then fusing the mass into a planet and sending it revolving round his central sun; now peopling a sulphurous hell with fallen angels under consummate leadership; now reinforcing heaven with souls literally purified by fire. Speaking of the leadership of the hosts of hell, one of the severest criticisms ever passed upon Paradise Lost was that of a lady who, when asked her opinion of Milton's masterpiece, said:

"O, I like it—very, very much; but for the life of me, I can't help falling in love with Satan!"

It is a fact that, from Blair—of "Rhetoric" fame—down to the latest critical student of Milton, there is almost an unbroken consensus of opinion that, as the real hero of Æschylus' "Prometheus Bound" is Prometheus, so the real hero of Paradise Lost is Satan.

As a conception of God's omnipotence, omniscience, omnipresence and love, it is more mediæval than modern, in that it presents to the reader's mind a being of such bad eminence as to be able to fill the very God of heaven and earth with consternation, confronting him with a rebellion which shakes the very foundations of his heaven.

You remember the severity with which General

Alger, our Secretary of War, was condemned for his failure to anticipate the war with Spain; and the unsparing denunciation heaped upon the English Secretary, Brodrick, for his unpreparedness at the outbreak of the war with the Boers. But their unpreparedness was foresight extraordinary compared with the hot haste with which Milton's heavenly hosts were marshalled in defense of their king!

The incongruity of this mythical war in heaven seems to have dawned upon the poet, for at the outset of his narration of the fierce battle between Satan's hosts and those of the King of Heaven, the poet, through the mouth of Raphael, utters this apology:

"Though strange to us it seemed
At first, that angel should with angel war,
And in fierce hosting meet, who wont to meet
So oft in festival of joy and love
Unanimous, as sons of one great sire,
Hymning the Eternal Father."

Then follows another one of Milton's splendid descriptions of Satan which make it hard for the virtuous reader to keep his sympathies where they belong:

"High in the midst, exalted as a god,
The apostate in his sun-bright chariot sat,
Idol of majesty divine, enclos'd
With flaming cherubim and golden shields;
Then lighted from his gorgeous throne, for now
'Twixt host and host but narrow space is left,
A dreadful interval."

Dreadful indeed! An interval in which the fate of worlds hung in the balance,—Omnipotence endangered! the King of Heaven in fearful jeopardy!

Without stopping to linger on the matchless beauties of Paradise Lost, let us pass on to a later revelation of God in literature, for, to my mind, not in Milton's masterpiece shall we find revealed the God whom we would worship.

IX.

As we enter the eighteenth century, we seem to be nearing home. Far behind us now are the gods of the Greeks, of ancient India, of ancient and mediæval Rome, all more or less the creatures of prejudice and whim, each in his own way more or less ignoble. We have parted company with the well-nigh impotent omnipotence of Milton's warring King of Heaven. Shakespeare, centuries in advance of the philosopher of his age, has in a general way prepared us for Goethe, the widest ranged thinker and poet of his time, the usherer in of nineteenth century religious thought, the author of that greatest of soul-dramas, "Faust."

To Goethe the universe was an expression of the mind and heart of God, an embodiment of Eternal Reason and Eternal Love—a new departure. Evil was, as he puts it in "Faust," the power that always "wills the bad and always works the good."

Goethe's God as voiced in "Faust" was Almighty Love, ever striving upward, creating and cherishing all. To Goethe the raging storm never sends any but beneficent waters to the valleys; to him the flaming thunderbolt but cleaves the poison-laden air, making it pure. All the messengers of love proclaiming the eternally creating power that lovingly enfolds us.

Eckermann, who was to him what Boswell was to Doctor Johnson—and more too,—says Goethe believed that man is so inter-penetrated with the divine that he can at least apprehend parts of the Highest. Goethe found revealed in God's universe eternal activity, eternal reason, eternal love. To him "Our Father" was a beautiful and helpful prayer, and he added, "In God's name let him pray it who will;" but—and here we see something of the reverence of the Old Testament prophets and priests for their Jehovah, the nameless one,—his profound reverence is well embodied in the words of Faust:

"I have no name to give it;
The name is sound and smoke
Obscuring Heaven's clear glow."

But was this nameless one—this more than Father—a personal God? In his poem, "*Gott und Welt*," he asks:

"What would a God be who merely propelled the universe from without and let the All revolve in a circle about his finger?"

Once in a conversation with Rochlitz, the latter said: "Let us not omit to give God the honor and acknowledge his moral government in the world."

Goethe stopped suddenly and said: "Acknowledge it! Who can help acknowledging it? But I, for my part, in silence."

"In silence! Why in silence?" asked his friend.

The solemn answer was: "Who can express it, save for himself? . . . Who, feeling, dares say, 'I believe him not?'"

Spinoza spoke of Goethe's God as "an indwelling Deity." The words which Goethe leaves with us as his best attempt to name the unnamable, to describe the indescribable are these: "The All-enfolder, the All-upholder! He holds and upholds."

X.

Whatever there may be of my theory of literary evolution measurable by an author's, or an age's, conception of God, to me the theory finds strong confirmation in that rich, pure organ voice which came to us fifty-three years ago from the Isle of Wight. Tennyson's "In Memoriam" marks the highest flight of modern poetry in its attempt to reach the Infinite.

Wordsworth in his "Intimations of Immortality" strangely filled and moved the soul with his questionings as to the mystery of the Godhead, and of man's relation to God. But the gentle Wordsworth saddens

us. Looking in on his own soul-life, he sings exultantly of his lost youth:

"Trailing clouds of glory, do we come
From God, who is our home."

But—"the clouds that gather round the setting sun" take on for him a sorrowfully sober coloring, and in the shadows of age he has "thoughts that too often lie too deep for tears."

But, with Tennyson the thought is happily reversed. His "In Memoriam" is the nineteenth century epic of the soul, as Milton's "Paradise Lost" and "Paradise Regained" was the seventeenth, and Dante's "Divine Comedy" the thirteenth century soul epic.

The twentieth century is not likely to develop a pure organ voice like Milton's or Tennyson's; but it promises to have a host of minnesingers who will see to it that the message of the ages,—the ways of God with men,—shall not die away.

Of all the literary bequests left us by the century just gone, none can be named more valuable than Tennyson's soul epic.

As you know, the poet lost his friend and the lover of his sister, Arthur Henry Hallam, and this untimely death plunged his soul into the deepest gloom. While he still held it truth "that men may rise on stepping-stones of their dead selves to higher things," yet, still, he lost heart in contemplating the years of bereavement before him, and from his heart he could only exclaim, "Let love clasp grief lest both be drowned."

For years the mourner remained buried in his grief. The reader wonders how it happens that a nineteenth century Christian thus joins with the heathen poets in inconsolable mourning for his loved and lost. But Time, the philosopher and friend, renews his miracle of grace and finally we see a light shining through the poet's cypress trees. Tennyson is now able to say from a full heart:

" 'Tis better to have loved and lost
Than never to have loved at all."

The Christmas bells arouse a new train of thought in his distracted mind. In the Christmas festivities he could sing:

"Rise, happy morn, rise holy morn,
Draw forth the cheerful day from night.
O Father, touch the East, and light
The light that shone when Hope was born."

Doubt and faith alternate in his bosom, until finally he reaches this ground of belief:

"Oh yet we trust that somehow good
Will be the final goal of ill, . . .

"That nothing walks with aimless feet."

And again:

"I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

Later he exclaims:

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That shape thro' darkness up to God,

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

Another Christmas comes and goes, and in the light of time he sees with clearness what was but dimly seen through tears. Still thinking of his friend he says:

"God's finger touched him and he slept.
The great Intelligences fair
That range above our mortal state,
In circle round the blessed gate
Received and gave him welcome there."

One by one "he forgot his doubts" and facing "the spectres of the mind" he laid them one by one. Thus he came at length "to find a stronger faith his own."

Another holiday season brings from him that noble song of the future, "The New Year," revealing a splendid awakening of the soul, and with it deliverance from "the grief that saps the mind,"—an awakening to the duty of man here on the earth, so far as he may be able, to ring out all forms of evil and ill, and "ring in the Christ that is to be."

The poem proper closes with a noble prayer in which we find the faith that comes to the soul grown strong through suffering and over-mastered doubt.

"O living Will that shalt endure
When all that seems shall suffer shock,
Rise to the spiritual rock,
Flow through our deeds and make them pure,

"That we may lift from out the dust
A voice as unto him that hears,
A cry above the conquered years
To one that with us works, and trust

"With faith that comes of self-control,
The truth that never can be proved
Until we close with all we loved,
And all we flow from, soul to soul."

Loth to leave the theme so long uppermost in his mind, the beautiful postscript, which pictures the wedding of his sister, concludes with the poet's last grand conception of God:

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

Now we are ready for that noble prelude of faith and love and praise which, to my mind, belongs to the end, not the beginning of the poem. Where in the whole realm of praise can we find a strain more exalted, more exalting! Let me conclude this outline of "In Memoriam" with three of the most elevating stanzas of the prelude:

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we can not prove;

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him: Thou art just.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

XI.

I can not conscientiously pass that great unmeasurable force in literature, Robert Browning, without a passing mention. That Browning was deeply religious all who read him, comprehending him even in part, must admit: but aside from an occasionally clear note of optimism, such as Pippa's glad refrain,

"God's in his heaven,
All's right with the world,"

his religious thought reminds one of his own beautiful figure in Paracelsus:

"Upward tending all, though weak,
Like plants in mines, which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him."

The groping of Browning's soul Godward is well pictured in that other saying of Paracelsus:

"If I stoop into a tremendous sea of cloud
It is but for a time: I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom: I shall emerge some day."

XII.

That greatest of Russian novelists and religious philosophers, Tolstoy, has many vagaries relative to the working out of his schemes of brotherhood, but in his relation with God his philosophy is extremely simple. It is all included in the title of one of his works, "The Kingdom of God is within you." It can be still further condensed into the one word, "Love"—the mainspring of nearly all Tolstoy's actions, however eccentric they may seem. To him it is a simple and obvious truth that human life can have no other meaning than the constant fulfillment of that "for which the Almighty Power has sent us here." And the only significance he finds in life consists in helping to establish the "Kingdom of God"—that Kingdom coming not by observation; but establishing itself in the hearts of men.

XIII.

I can not well leave Russia without recalling that one great poem by Derzhavin which has forced its way into all languages, passages from which hold firm place in the memory. A poem addressed to God would be sacrilege, were it anything less than this. I like to recall such passages as these:

"A million torches lighted by thy hand
Wander unwearied through the blue abyss;
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams;
But thou to these art as the noon to night."
"Though but an atom 'midst immensity,
Still I am something, fashioned by thy hand."
"Thou spirit of my spirit, and my Lord!"

XIV.

The Belgian Maeterlinck, latest of the literary philosophers and poets to approach the mystery of mysteries, finds the incomprehensible and adorable One in his own soul, as in the soul of the universe. He finds this desire of his soul for God the link of brotherhood between himself and the beggar who passes his window, and through that bond of union he comes to love the beggar more for that he understands him better. "From the conscious and infinite love," he says, "must the true morality spring, nor can there be greater charity than the effort to ennoble our fellows."

"To love God," he further says, "and to serve him with all one's might will not suffice to bring peace and strength to the soul of man. It is only by means of the knowledge and thought we have gained, and devolved by *contact with men*, that we can learn how God should be loved."

Deeply suggestive is his illustration of the common attitude of the soul toward God:

"Ah! truly, too much of our life is spent in waiting, like the blind men in the legend who had traveled far that they might hear their God. They were seated on the steps, and were asked what they were doing in the court-yard of the sanctuary. 'We are waiting,' they replied, shaking their heads, 'and God has not yet said a single word.' But they had not seen that the brass doors of the temple were closed, and they knew not that the edifice was resounding with the voice of their God."

XV.

In the galaxy of great American poets, Bryant ranks first by priority of birth, and there are knowing critics who feel sure he will last longest. That almost infant prodigy, "Thanatopsis," has been termed by some a pagan poem. While the criticism is not false, it is not quite fair, and for this reason: Its theme, resignation, is part of the religion of all sensible men, Christian and pagan, and *so far as it goes* its philosophy must command the mental assent of every reader. Neither your religion nor mine can be said to enjoy a monopoly of "unflinching trust." And you and I have known Christians so weak in the faith, that they approach death not joyfully, nor even resignedly, but "like the quarry slave at night, scourged to his dungeon." In nearly all religions and among nearly all peoples we find at least some few who exemplify the joy which follows loving

service and others who show forth the remorse which follows unfaithfulness to ideals of duty.

Bryant's trust, rising above the philosophic mood, takes a grand flight in that other early poem, "To a Waterfowl," closing with the unforgettable words:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

That trust took form with the years, and in his old age came that sure note of confidence in the final reunion of loving souls parted by death. To him, now, the "Almighty Hand, that from an exhaustless urn pours forth the never-ending 'Flood of Years'" is wholly benevolent. In God's reign "no grief shall gnaw the heart, the eternal Change that waits on growth and action shall proceed with everlasting concord hand in hand."

XVI.

In a like strain of trust and hope, our gentle Quaker poet, Whittier, turns from his indignant protests against the curse of slavery to contemplation of the Eternal Goodness. The message Whittier has left us breathes the spirit—not of "resignation worse than murmur," but joyous confidence such as uplifts the soul in such memorable passages as this:

"I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

XVII.

Longfellow's God, so far as we may find him in his verse, dwelt chiefly in the souls of men, shining out in their lives. In his latest utterance, "Keramos," for example, the Potter at his wheel is a relentless toiler and the ultimate purpose of his toil is not apparent. And yet, the poem is not without its trust that all is well. The most significant of its several refrains reads thus:

"Turn, turn my wheel! This earthen jar
A touch can make, a touch can mar;
And shall it to the Potter say,
What makest thou? Thou hast no hand?
As men who think to understand
A world by their Creator planned,
Who wiser is than they."

XVIII.

Lowell declares himself in a somewhat firmer tone. In the joy of his youth he loved God's sunshine; and in the gloom of age, intensified by bereavement, he recorded this testimony:

"I am happy in my right
To love God's darkness as his light."

Lowell's was preëminently a patriot's God, a "God of Nations." In his youth he saw in national crises "God's stern winnowers," and the "great Avenger," "standing in the shadow, keeping watch above his

own." He traced Christ's bleeding feet by the light of burning heretics. Nineteen years after the appearance of "The Present Crisis," and soon after the crisis of slavery had been met, his noble Commemoration Ode included this solemn admonition:

"Bow down, dear land, for thou hast found release!
Thy God, in these distempered days,
Hath taught thee the sure wisdom of his ways,
And through thine enemies hath wrought thy peace!
Bow down in prayer and praise!"

XIX.

The simple, joyous faith of Holmes lasted to the end. The man never ceased to be a child. Brushing away all perplexing theologies, his life philosophy ever was, "He doeth all things well." Take a single illustration. When his dear friend, Sumner, died, he smiled through his tears and sang:

"Thou orderest all things well;
Thy servant's work was done;
He lived to hear oppression's knell,
The shouts of Freedom won.
Hark! from the opening skies
The anthem's echoing swell,—
O mourning land, lift up thine eyes!
God reigneth. All is well."

XX.

The most subtle and indefinitely powerful influence in American literature is that of the simple-hearted, high-minded, broad-souled man, the hundredth anniversary of whose birth has just been strikingly commemorated. The very subtlety of Emerson's influence makes it difficult to measure the man as a force for God in the world.

The orthodox found Emerson's God vague, uncertain, impersonal, and therefore not wholly satisfying to their soul wants. Then too, the orthodox mind had for centuries been taught to look up to God as an ever-present help in time of trouble, while Emerson's God, as he, himself, says, "did not bow the heavens to console and comfort man."

Emerson saw the man side of the Divine-man, and he ran counter to a religious epoch that would see only the divine side.

The God whom Emerson worshiped was not a mere abstraction—not a mere symbol. He was such a God as the orthodox Professor James, of Harvard, in his recently-published and widely-read Gifford Lectures, entitled, "Varieties of Religious Experience," presented so ably and acceptably to the orthodox Scotchmen of Edinburgh: not a finely woven fabric made from mediæval theologies, but a God who is the very *atmosphere* of our individual as of the universal life. As Professor Caird, whom James approvingly quotes, has well said of himself, Emerson, let his consciousness be "possessed and suffused by the Infinite and Eternal life of the spirit."

XXI.

Two erratic souls that still confound the critics who would classify and catalogue every poet for ready ref-

erence,—I refer to Edgar Allen Poe and Walt Whitman,—must not be passed without mention, for there be many who stoutly insist that American literature is chiefly memorable by reason of the works of Poe and Whitman.

The author of "The Raven" has left upon my mind no clearer impression of God than that of a Nemesis from whom man vainly strives to escape. Poe lived and wrote chiefly in an atmosphere of woe and gloom, and has left us nothing more consoling than his raven's soul-haunting "Nevermore."

Whitman, quite as severely censured in his time, is not as easily disposed of. Brutally frank in his animalism, he was naturally misunderstood when he sought expression for the earthy passions which he felt had come from God, no less than the high ideals of the mind and the noble aspirations of the soul. His uncouth verse is hard reading along these lower lines; but when he reaches the higher levels he inspires. Compare Whitman's joyous approach to death with Bryant's calm acceptance of the inevitable and Tennyson's sad insistence that there shall be no wailing when he puts out to sea. Hear his glad Song of Parting:

"Joy, shipmate, joy!
(Pleased to my soul at death I cry,
Our life is closed, our life *begins*,
The long, long anchorage we leave,
The ship is clear at last, she leaps!
She swiftly courses from the shore,
Joy, shipmate, joy!"

Whitman will not let himself become "curious about God." In all objects and in all expressions he finds something of God. In his opinion, "no man has ever yet been half devout enough; none has yet adored and worshiped half enough." His "Passage to India" is a very ecstasy in its thought of God and of himself as sailing on "the seas of God." Listen to him in this exalted mood:

"Thoughts, silent thoughts, of time, and space and Death, like
waters flowing,
Bear me indeed as through the regions infinite,
Whose air I breathe, whose ripples hear, love me all over,
Bathe me, O God, in Thee, mounting to Thee,
I and my soul to range in range of Thee."

Here I must arbitrarily bring my search for God in literature to an abrupt close.

If my subject has seemed to you too ambitious, and has been found too large,—in other words, if I have wearied you,—I trust you will put some share of the blame upon certain of my friends here in Lamoni who suggested this large theme for me.

As you have observed, I have confined my review to a few great masters in literature,—and those few, poets all. The explanation is easy. Poetry is the most condensed, and withal the most exalted form of words. All great souls are essentially poets, whether their poetry is in form of verse or prose. My purpose, as those who have followed me in my wander-

ings through many fields have doubtless discovered, has been to develop the great fact brought out by the study of comparative literature, that nations and civilizations, like individuals, are measurable by their ideals; and, inferentially, I have endeavored to show that no people, no individual, has thus far been able to conceive of God without unconsciously merging with that conception some degree of its, or his, own individuality. In other words, all our conceptions of God are tinged with our own earthiness. The most the race has attained in the mental evolution of the ages, from Homer to Tennyson, is growth in spiritual discernment. This fact should humble us before God, and give us a broader charity toward men. The conclusion which must force itself upon us after this hour's excursion in the realm of books is that the God seen by the mind's eye of Homer, the God who rose before the mental vision of Milton, the God whom our own American poets trusted so implicitly, and some of them so lovingly, the God whom the awe-stricken Job heard from out the whirlwind, and whom you have heard in the still small voice of conscience,—your God and mine,—is above and beyond, and in character unaffected by all human ideals. His thoughts, his acts, the laws of his being and action, are in their entirety so far beyond our ken that we are driven away from our weak, mannish attempts to fathom infinitude—the self-confessed weakness of our man-made logic forcing us back to the simple faith of our childhood, that, whate'er of seeming ill may befall, “we can not drift beyond His love and care.”

Selected Articles.

HAVE WE PROPHETS NOW?

If by a prophet one who predicts or foretells is meant, the race is long extinct, but in another use of the word, especially favored by the New Testament writers, we have not a few still, thank God and, used thus, one can heartily join in the wish of Moses—“Would God that all the Lord's people were prophets.”

The desire to foresee the future has, in every age and in all nations, been an instinctive craving of humanity; sometimes from worthy, sometimes from trifling, sometimes even from criminal motives. The belief that the higher powers are, in some way, so associated with everything in nature, that the commonest appearance may be a hint of warning or encouragement from them, early led to fancied interpretations of such fancied omens, which offered themselves in the movements of the heavenly bodies, the phenomena of the seasons, and even in the most common sights and sounds of animate or inanimate nature. Whether the sacred chickens pecked up their food heartily or refused to eat, decided the march of an army or the fighting of a battle. As the

Israelites took the murmuring of the wind in the tops of the mulberry-trees as the sound of marching and fancied it was the ghostly advance of God himself and his host before them, against the Philistines, the Greeks heard the intimations of the gods in the whispering of the leaves of the oaks of Dodona. The flight of birds, the movements of the entrails of a sacrificed beast, the soundness of its liver and heart, the cries of birds or beasts and their appearance on this hand or that or an unlucky number of them seen at a time, were all divine encouragements or warnings to carry out or to abandon any purpose, public or private. As to the heavens, the fate or good fortune of kings and nations was fancied to turn on their revelations, as interpreted by the professional “stargazers.”

Attentive reading of the “Prophets” of the Old Testament will at once show that they were much more the preachers of righteousness to their generation than predictors of the future fate of nations or states. The ordinary burden of the utterances are warnings of the danger of political alliances with outside powers, enforced by a keen insight into their comparative weakness or strength. The overthrow of Damascus by Assyria, or of Egypt by Assyria or Babylon, and the certainty that in their turn petty races like Moab or Edom would suffer from the great powers no less severely than Israel, whom they had assailed, must have been foreseen by many besides the recognized prophets, though the warnings of these were made more weighty by their official standing as a sacred order. We are to remember, moreover, that Dervishes, and even common Arabs, at this day, habitually ascribe their religious utterances to the inspiration of the Almighty. “Thus saith the Lord” is as often on their lips as on the lips of Isaiah.

The “prophets” of the New Testament were no longer, except in rare cases, predictors, but rather the earnest God-impelled preachers of the apostolic age. Among the many offices of the early church they are a separate class from the teachers, “speaking for God,” as their name implies, from an irresistible impulse, like that of Saint Paul in his cry, “Woe is unto me if I preach not the gospel.” In this New Testament sense every true speaker for God is a prophet, with all a prophet's responsibilities to God and man; while the most fluent orator is not if he does not speak from the heart, though he may “whisper out a clear harangue, and cold as it is clear.” Enthusiasm is essential, and that means inspiration from above, for enthusiasm is, literally, “having God in us.” Thank the heavenly Father we have still many prophets in all sections of his church, and one can only wish, like Moses, that all the Lord's people could claim the illustrious names. It needs no human ordination to enroll a man in this order of “servants of heaven.” If the pulpit be, as it is, the special throne of divine agency, he who says a loving

word to a brother, to win him to God, is also in his measure, a true prophet. But he who has had a real call to be an ambassador for the Eternal—that is, who enters on the ministry of preaching with deep sincerity; an enthusiast from his heart for his divine Master, thinking nothing of himself and willing to be and to suffer for the truth even to the uttermost, fearing no one but God and valiant for the truth like our great exemplar Jesus, seeking not the wool of the sheep, but their souls; bearding the Devil in all the shapes he takes in these days, yet with firm self-control, bearing himself not wildly, without practical wisdom—such a man is a second John the Baptist, proclaiming with a divine commission the approach of the Savior, and owned by him as one of the greatest of men born of a woman, though he can boast of no special training, however valuable that may be and is, and though he even like the apostles, be “unlearned and ignorant.” Men like Whitfield or John Wesley, or with all his extreme notions and foolish Judaizing, such a man as Father Dolling, who died for his poor sunken flock, were true prophets of the Bible type, whether Old Testament or New. And so have been many humble workers, famous in heaven, on earth less known, like Oliver, a cobbler, I think, one of Wesley’s local preachers, who left us the treasure of such hymns as “Lo, He comes with clouds descending,” and “The God of Abr’ am praise,” and so are many, more or less known in the great universal church now, whether ordained or laymen. But the so-called students of prophecy who pry into the future which must always be dark to us, are very much the reverse of true prophets, after misleading the simple by their feather-brained conceits. Setting out with false views of what the prophets sought to impress on those whom they addressed, and taking no pains to study them in their chronological relations, which would show that they concerned themselves, as a rule, with their own times, they assume that their harangues to their contemporaries were intended to light all future ages.

The dream of “British Israel” is one result of this unthinking and lazy ignorance. The restoration of the Ten Tribes is another, but the supreme folly is the perennial use of new theories as to the meaning of the “Book of Revelation.” That wonderful example of the literary cypher-writing favored among the Jews from the time of “Daniel” about one hundred sixty-five years before Christ, was, as it plainly states, a grand word of cheer and support to the churches of Asia Minor, then suffering bitterly from the persecution that everywhere followed the edict of Nero, putting Christians under the ban of the imperial law. Their cry for divine vengeance on their assailants opens the book, and its answer occupies it to its close. Rome was soon to fall, and Christ’s kingdom to be set up in the earthly Jerusalem, as a great Jewish Theocracy, with our Lord at its head,

warring against the heathen and breaking them in pieces like a potter’s vessel. It begins and is essentially connected with that age, though, incidentally, the future of the terrestrial kingdom of God, as finally established in a new Jerusalem of miraculous size and oriental splendor, let down ready built from the skies, to Palestine, is painted for the everlasting consolation of the sufferers, including the multitude who have escaped from “the great tribulation” of Nero’s awful wickedness, after the burning of Rome in A. D. 64.

But from a very early date the delay in the return of Christ led the restless eagerness of men to know the times and the seasons which Jesus told even the apostles it was not for them to know; the Father having set (or appointed) them within his own authority (Acts 1:7), has led to ever-recurring misapprehensions and follies, often of the direst consequences to Christendom. Thus, before the year 1000, men everywhere made over their lands and goods to the church, that it might pray for their souls in view of the near approach of the day of judgment. In Luther’s time it led to the wild excesses of John of Leyden at Munster. In England, after Cromwell’s death, it kindled that dangerous fanaticism of the fifth monarchy men.

Even in our own day, moreover, if it can not rouse insurrection or spread ruin, what immeasurable folly has it not exhibited? Who does not remember Doctor Cumming’s multitudinous predictions of the visible coming of Christ to set up his flesh and blood kingdom of God at Jerusalem? Poor man, he ended his days in an asylum. But though he be now long dead, the race of prophecy-mongers still lives and no doubt will live as long as human simplicity, credulity, and audacity abound as they always do.

I have before me a prophetic book issued by a Mr. Baxter, famous as having, long years ago, published a volume to show, beyond question, that Napoleon III, was the destined ruler of the world—the wretched sham ruler who ended his days a landless fugitive in England, and died there a generation ago in a London suburb. The book before me announces the “Great Affairs at Hand.” Between 1897 and 1908 we are told there are to be wars that will form the ten kingdoms (of prophecy). The coming Napoleon’s rise and career, for the author has another Napoleon up his sleeve. Jewish sacrifices to be restored. Christ’s advent to translate the 144,000. Great revivals of religion. Subsequent great tribulation for three years and a half, closing with the end of this age, in 1908. The White horse of revelation is to appear this year, in 1903. The Red horse in 1904. The Black horse bringing universal famine in 1905, and the Pale horse spreading pestilence and death on an awful scale in 1906. Such are the follies, repeated continually, which moon-struck superstition evokes from the abuse of portions of scripture.

Be contented to understand a prophecy when you see it plainly fulfilled, and not till then. Meanwhile, may all the Lord's people be prophets in the grand old way of Isaiah, Amos, Hosea and their noble brethren by witnessing for God's truth; that is, for all that is holy and lovely, and against all that is the reverse. Do not be afraid to speak for the right and you will be a true prophet.—*Northwestern Christian Advocate*, April 29, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

My Little Boy That Died.

Look at his pretty face for just one minute!
His braided frock and dainty buttoned shoes;
His firm shut hand, the favorite plaything in it—
Then tell me mothers, was't not hard to lose
And miss him from my side—
My little boy that died?

How many another boy, as dear and charming,
His father's hope, his mother's one delight,
Slips through strange sicknesses, all fear disarming,
And lives a long, long life in parents' sight!
Mine was so short a pride!
And then—my poor boy died.

I see him rocking on his wooden charger;
I hear him pattering through the house all day;
I watch his great blue eyes grow large and larger,
Listening to stories whether grave or gay,
Told at the bright fireside,
So dark now since he died.

But yet I often think my boy is living,
As living as my other children are.
When good-night kisses I all around am giving,
I keep one for him, though he is so far.
Can a mere grave divide
Me from him—though he died?

So, while I come and plant it o'er with daisies
(Nothing but childish daisies all year round)
Continually God's hand the curtain raises,
And I can hear his merry voice's sound,
And feel him at my side—
My little boy that died.—Miss Mulock.

Dear Sisters: I must thank you very much for those little pamphlets you sent to me some years ago; advice to mothers which I have found so instructive to me in guiding my children in the path of virtue. I have moved to Alpena where there is a branch of Saints. They have meetings twice a week including Sunday and also Sunday-school of which I have been a teacher for over a year. I lived back in the woods fifteen years away from any church or even a school, but I am thankful to my heavenly Father for his continual watchcare over me in all those trying years.

I held my Sunday-school in a place in the woods. I had the *Quarterlies* sent me by mail so as to instruct them in the right way, but I did not make as much headway as I do now for there was nothing too bad for their father to say against this latter-day work, and they were so afraid of him. But I am so thankful I have moved to Alpena. When I came here over two years ago I had three children at home with me, but my little boy the Lord saw fit to take to himself. He was twelve years and six months old and had obeyed the gospel. I have two girls yet left

in my care who have also obeyed the gospel. I have one daughter married but she joined the Free Methodists with her husband. She said she could never go through with the trouble that her mother had and she would go with her husband wherever he would go. They are a well-mated couple. I have really never seen as good among the Saints. They work together for each other's good, both in temporal and spiritual things. It is my humble prayer that God will open their eyes to see the true and living way of eternal life. There is nothing so precious to me as this gospel. In all the thirty-one years nothing has ever thrown me entirely from its path. I have been tried to the very utmost but by God's assistance and grace I am to-day strong in the faith.

I have cooked in camps where the rudest of mankind were assembled and yet by God's help have come my way scathless. I was in one camp a long way from home. The camp was built down at the foot of a high hill. I worked there during the summer months. Some of the time would have my youngest girl with me and when she would return then I would have my boy. We erected our altar of prayer away up on the top of a high hill and would go up there once a day and offer up our supplication to God that no intruders would mar our peace, and his gentle spirit would come with such assurance we knew we were accepted. One time my little girl was taken sick in that camp and she was getting worse all the time. One morning when I was getting the lunch ready for the men to take with them for their dinner, she said. "Oh mamma, mamma, why don't you come and pray for me? I am sure I would get well." So I came to her bedside and offered my humble prayer to the one we loved in such trying times. The severe pain left her and she slept about two hours and awoke feeling better. She said she would get up and see if she could stand. She got up and walked across the floor gently and back again, and said there was no pain so she dressed herself. From that day to this prayer is her great healer. And I may say the same. I have not cost my husband any doctor bills. I have been sick and nigh unto death but told them I did not want any doctor as my great Physician was close at hand.

I am poor in this world's goods but I am thankful I am rich in the abundance of Christ's greater riches. He is my present helper in all that I do. I am thankful for this gospel, its full, complete salvation. Trust and obey him and verily thou shalt be fed, with the blessings of heaven and of earth and be kept unspotted from the world. One must arise above the murky atmosphere of earth life. God commands us to obey him with all our hearts. This is perfect love. Sanctification is the preparation for service. Sanctification fits us for the Lord's coming. Death only liberates the spirit from the body but sanctification liberates the spirit from sin.

Your sister,

ELIZA A LESTER.

Dear Mothers: It is Sabbath evening and after five hours tussle with the dear baby suffering from earache, I pick up the *HERALD* and turn to the Home Column to find, perchance, a soothing balm for my weary spirit.

And as I read,

"God will not always chide us,
He will comfort, cheer, and guide us,"

the tears fill my eyes at the immediate relief afforded by the message. And I thought, "Oh, I must pass it on." Try to cheer some other burden-weary soul. If I but can it will be better to me than if I could have gone to church to-night. Once baby seemed better, husband came home from his work earlier than usual and I entertained the strange idea of going to night preaching. One of our deep thinkers was to speak and O, how I longed to go! It would seem like being young again to go to night preaching with the "best man in the world." It is so long since I have had the chance. But baby commenced fret-

ting again and I laid my longing aside, as I must almost always do and took up my cross again firmly crushing back the fret which you know will come. For "I came not to do mine own will, but His that sent me" said He who is our pattern, and I take this to mean, he didn't do what he felt like doing but did what it was his duty to do—and that without fretting. And so must we do if we would follow in his footsteps.

And oh just think where following in his footsteps will take us—back home. No more sickness or heartache or disappointment or discouragement. But strength to do without getting tired and sick. Think how we can do all we wished to do here and could not. We can study. We can learn. We can help others. Fulfill *all* our righteous longings, if *only* we follow him.

So let us, though the way be dark, though the waves of affliction roll o'er us, though Satan encompass our souls, let us steadfastly continue faithful unto the end of our probation.

APRIL.

[If the sisters will carefully consider the letter of "April," will it not come to them that if one mother, weary and overburdened could summons the courage to put aside her own disappointment and give of her sorely-taxed energy an amount sufficient to enable her to "pass on" a cheering thought or sentence, that surely many of them might do even more than this? Think of it, will you not sisters?—Ed.]

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Question of Amusements.

NEGATIVELY.

1. All forms of amusement are to be avoided which tend to undermine or endanger one's physical health. Any forms of recreation which rob one of sleep can not well be justified on any grounds. So also those forms of recreation which exhaust one's physical energy unduly, and unfit one for the stern and real work of life, are questionable. Recreation, to be real and helpful, ought to send one back to his work with glowing cheeks and bounding pulse.

2. Those forms of amusement are to be avoided whose associations are questionable. Many forms of popular amusement are conducted in questionable places, by questionable methods, by questionable persons, and for questionable ends. No one who has a fine and high regard for his personal integrity can consent to be a party to questionable ways and deeds. Just so far as our presence at such places recognizes and encourages these questionable practices we had better abstain. Better that we pluck out the right eye or cut off the right hand, than by our presence to become a stumbling-block to some weaker brother.

3. Those forms of amusement are to be shunned which arouse and stimulate a morbid desire and appetite. One can not too carefully watch the springs of life; out of the heart are the issues of life. You have seen the storm-cloud gather on a summer's day. As you look up at the blue and cloudless sky, you see a thin film and vapor gather and float lazily across the heavens. Now a breath of wind catches it, and it seems about to dissolve and disappear. In a minute you look again, and now the haze has become a cloud. While you look it grows and thickens and spreads over the face of the whole sky. Before long the heavens are black; now the lightnings flash and the thunders roll. Look within the heart, and every one will see the same process there. The book may be fascinating, but if it suggests evil imaginations, it can not be too rigidly avoided. The place of amusement may be brilliant and attractive, but if it paints evil pictures upon the walls of the soul, it can not be too carefully shunned.

4. Those forms of amusement are to be avoided which tend to become stumbling-blocks in the way of others. It is possible that one may himself indulge in these things without harm. But "none of us lives to himself, and none dies to himself." Every man is responsible for his influence. The apostle has laid down the principle which should guide men always and everywhere: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14: 21).

POSITIVELY.

1. All forms of amusement to be Christian must be means to an end. So far as recreation is made an end in itself it soon palls on the taste, and leaves a bitter taste in the mouth. Well has the apostle written, "She that liveth in pleasure is dead while she liveth." A soul sodden with pleasure is already a lost soul.

2. Those forms of amusement are to be preferred which minister to the higher parts of man's nature. *De gustibus non est disputandum*. What is one person's delight is another's abomination. No strict, hard, and fast rule can be laid down as to what is higher and lower. But it may be said that the mind is higher than the body, and the spiritual appetencies are higher than bodily sensations. Grecian mythology tells of Gryllus, a companion of Ulysses, who was first feasted by Circe and then transformed into a hog. Ulysses obtained a charm by which he was enabled to restore all these swine back to men again. But one man, Gryllus, refused to resume his former shape. Fenelon has produced a profound and witty dialogue between Ulysses and Gryllus. *Ulysses*: "If you had any feeling at all, you would be only too happy to become a man again." *Gryllus*: "I don't care for that. The life of a hog is much pleasanter." *Ulysses*: "Are you not shocked at your baseness? You live only on filth." *Gryllus*: "What does it matter? Everything depends upon one's taste." *Ulysses*: "Is it possible that you have so soon forgotten every noble and advantageous gift of humanity?" *Gryllus*: "Do not talk to me of humanity; its nobility is only imaginary." *Ulysses*: "But you count then as nothing, eloquence, poetry, music, science, etc.?" *Gryllus*: "My temperament as a hog is so happy that it raises me above all those fine things. I like better to grunt than to be eloquent in your way." So long as a man lives only in the basement of his brain he will be content with base pleasures. The man who has a high and worthy appreciation of the grandeur and dignity of human life will prefer those pleasures which minister to his higher nature.

3. Those forms of diversion are to be commended which increase the joyousness of life and add no sorrow. Men can not too carefully avoid those forms of pleasure which give "a moment's joy to wail a week." Men, it has been said, can not too rigidly shun those deeds by day which destroy their peace of soul by night. This is what Paul means when he says, "Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." [Revised Version according to American Revision Committee.]

Happy is that man whose eye is single and whose insight is clear; happy is he who does and allows only those things which his insight approves.

4. Those forms of diversion are to be encouraged which awaken in a man a true appreciation of the beauties of the world and the handiwork of God. Nature, the wonderful and many-leaved book of God, is ever new and ever beautiful. Why will men be content to shut themselves up in narrow, close rooms over cards and games when the wonderful book of nature invites them to come and read! There are certain pleasures which elevate and ennoble the soul—music, art, poetry, natural science.

"Religion never was designed to make our pleasures less." The story is told of Carlo Borromeo, a saintly man, that one

day, while engaged with some friends at a game of chess, the question was started what they would do if it were known that they were to die within the hour. "I would go on with my game," said Borromeo, who had begun the game for God's glory in order to fit himself for God's work. Religion will give one some clear and sufficient principles by which to test pleasures; it will give one a spirit that will lead him into the enjoyment of true and helpful and elevating pleasures. No one who has a regard for his higher life can refuse to try the spirits of pleasure that he may know whether they be of God or not. The man who brings every pleasure to the test of his insight and the principles of the gospel can not fail to know with a certainty that can not be gainsaid what forms of diversion are lawful and expedient for him.—Reverend Samuel Zane Batten, in the *New Citizenship*.

Letter Department.

PAPEETE, Tahiti, April 14.

Editors Herald: We have received several letters from the kind-hearted Saints of America, containing expressions of sympathy and condolence for those who suffered the loss of parents, children, or friends, and property in the storm and high tides of January last. The comforting letters from the conference of Far West District, forwarded by Bro. C. P. Faul, and from the Sunday-school convention and Religio of Des Moines, forwarded by Bro. J. F. Mintun, were translated and read to the brethren, and the gifts of the Sunday-school convention and of the Religio of Des Moines amounting to fourteen dollars and seventy-seven cents American coin was cashed for thirty-five dollars and sixty cents Chili money which was placed in Bishop Metuore's hands to be sent to those who suffered loss. I wish to express in this manner the thanks and gratitude of all the Saints in this mission to all who have so kindly remembered their brethren here in their hour of adversity and afflictions, and assure them that their acts of kindness in thus sending kind words of sympathy and help in this hour of sorrow were appreciated, and will be treasured up by them. I may add that so far as we can learn there is no case of real need among our people here; of course there was loss of relatives and friends which causes much sadness and sorrow among us; and much loss of property—but principally this loss falls on the traders, although some of our brethren lost heavily, and as some will desire to know about what loss the Saints and church have sustained we note the following, which may not be exactly correct. There were seven boats lost belonging to the brethren of Hao, and four belonging to the brethren of Raroia, and one belonging to Tapu of Arutua, and a boat belonging to the governor of Tikahau, was damaged badly but is repaired. She is thirty-four feet long, (the "Evanelia" was thirty-seven feet keel). A great many cocconut-trees were destroyed, but not so many as at first reported here, and many of the trees which are left had the cocoanuts blown off them, which were swept away by the sea, so that one season must pass before much bufa can be made on a few of the islands. Raroia will be the worst sufferer so far as heard from. The trees of the islands to the north and northeast of here were not much damaged by the storm, but an insect is injuring them badly on Makatea, Matahiva, Tikahau, Raroia, Arutua, and Apataki. It is bad also on this island. The boats when new cost from three hundred to seven hundred dollars American money.

Our chapel of Hikueru was probably the largest and best chapel we had in the Tuamotus. It was built and dedicated in the early spring of 1897 at a cost for material of seven hundred eighty dollars American money, the labor being performed by the brethren without cost. It was entirely destroyed, as was also the Bethel and the ends and sides of the stone chapel in Raroia; and the chapel in Takapoto was damaged some, the chapel in Makatea was not injured by the sea it being on higher land than most of the houses there.

There will not be much change in the mode of life of the Tuamotu people, except that they may not eat quite so much foreign food, and perhaps not be quite so extravagant in spending money; but the fish is as abundant as ever, cocoanuts still grow on the trees which are left standing, and flour can still be bought for about twenty to twenty-four dollars per barrel, and other foods in proportion. And these people, so poor in their mode of living, are yet a rich people, but rarely benefited by it because of their very improvident way of life. In two weeks time or less a family can make a ton of bufa, worth now here one hundred ten dollars Chili. But by reason of the storm some will not be able to make much bufa for a year, and ten years must pass from planting to a full crop, although at five years some nuts are gathered. On the diving islands they make from five to seventy-five dollars per day; also on rare occasions obtaining a pearl worth from twenty to four thousand dollars. But with it all they are content to live in a niau, (cocoanut leaf) house. Occasionally the women wear silks and satins, and the men fine Prince Albert suits. Of late several have built houses of grooved and tongued lumber; yet they often prefer to live in a niau house near by. But step by step these people are coming up, much faster than a casual glance might show. If Bro. and Sr. T. W. Smith, Bro. and Sr. L. R. Devore, Bro. and Sr. H. Case, and Brn. Gland Rodger and C. W. Wandell could come here now they would doubtless notice many advancements made by this people since they were here, see some of the benefits of their toils and labors, and rejoice, realizing that they who sow good seed beside any waters will reap in joy at the great harvest day. But alas, there is not only an advancement in good, but they are apt scholars in the evils of civilization so apparent here and thus the cares and labors of the missionaries are not reduced, for sin is on the increase, wickedness abounds in the last days *are* troubled times.

Our conventions and the conference passed off pleasantly and peaceably, less than two hundred being present, principally by reason of the disastrous storm, vessels and boats not being obtainable. There were representatives from the following islands: Makatea, Tikahau Avatoru, Tiputa, Apataki Kaukura, Takapoto, Niau, Anaa, Hao, Tubuai, Raiatea, Mehetia, and of this island, Tautira, Tiona, and Tarona.

The difficulty in getting a correct record of the members of the branches was shown when the reports of branches were read, as Avatoru which reported eighty members on their books, could find but sixty-two, as the present number of Saints living there, while Tiputa reported fifty-two, of whom thirty-seven are residents of that island. In these cases the others are probably numbered with other branches; but another effort will be made by the mission secretary and his assistant this year to get this matter rectified. The conference ordered one thousand copies of the Doctrine and Covenants printed, and by the advice and counsel of the Presidency and the Bishop they will be printed here. This work has already commenced. We are all well and hopeful, and pray that the blessing and peace of the Master may rest upon all the Israel of God.

Your brother in Christ,

J. F. BURTON.

CONDON, Oregon, May 26.

Editors Herald: Seeing nothing from this part of the world lately I write that you may know we were not all killed in the late theological battle with "Campbellism." I was challenged to meet one Elder J. H. Moore, and accepted. He was gentlemanly toward us, but uninformed, so did not put up much of a fight. He tried to have me release him from the second proposition and let one S. O. Pool take his place, remarking that as Mr. Pool and I were to enter the arena at the close of our debate, Pool would ring in the Book of Mormon any way, but I held him to his agreement. This was only a preliminary. They had sent to "Illinois" for one of their best men; in fact one of their elders

told me yesterday he was the next best man to Clark Braden. He was surely an apt pupil under Braden. He seemed to want to unbalance me, get me angry; but with the Lord's help I kept cool and smiled at his sarcastic and false accusations. He used seven nights trying to show a church identical with the New Testament church, without calling upon Alexander Campbell, but the last night he admitted Alexander Campbell in such a way he thought his cause was solid, but his Satanic Majesty ruled supreme on my proposition (church identity). Not once did he attempt to answer my argument but yelled Joe Smith, polygamy, Book of Mormon, Sidney Rigdon, Spalding Romance, etc. I simply kept cool and followed my proposition completely. He then used abusive language.

The next night the deputy city marshal went to the house where he was staying and told him he would place him under arrest if he used any more such language, and that night, after I had begun talking, the marshal sent for me to come out. He asked me if it was true that Pool used ungentlemanly language the night before. I told him I would not complain; but if he wanted to know to come and hear. He said he would stay and if he used indecent language he would arrest him; but Pool was very calm the balance of the time. What was the result? Well, the Saints were a great help to me, and are jubilant. I baptized four and several others are very near. Will come in due time. Did I do it? No, I was but a weak mortal in God's hands; to him be all glory. Come up higher, Saints, for God is on our side.

Ever for the truth,

W. A. GOODWIN.

PAPEETE, May 6.

Dear Reader: Our yearly conference is over, and the visiting Saints have all returned to their respective islands, so it is very quiet now about Taronā, and especially in the missionary house, for Bro. and Sr. Gilbert have gone too. They went home with the Niau, not an unpronounceable name Bro. Elbert, just say what the pussy says when she is at the door and wants to come in, only say *ne* instead of "me," Saints on Nari Salmon's new schooner that is propelled by gasoline when there is no wind.

A few weeks prior to the time of Bro. and Sr. Gilbert's leaving for the Paumotus, they had a great dread of doing so. Their nervous system had sustained a greater shock than they were at first aware of; and when the wind would blow, and the sea roar and beat on the reef, it would fill them with dismal feelings of terror; but duty called them thither,—only a few Saints here and an empty treasury. The printing of the Doctrine and Covenants had commenced, so Joseph must needs stay with it. Therefore they saw no other way open up to them. The Lord was truly very good. Comforting words were spoken to them by the Spirit. Laura had expressed a wish that they could go in the gasoline schooner. She was not in port then, nor did we know when she would be; but a few days before they were ready to go, the gasoline schooner came in and made a very short stay in port, and was going to the island they wished to visit first, so took them as passengers. The weather had been squally for a day or so before they left, with both wind and rain, heavy squalls, too; but notwithstanding that, as the time drew nearer they both became more cheerful and unconcerned about going. We accompanied them to the shore, and had to wait there some time. Laura expressed a wish that it would be calm so that they would have to run by the gasoline. While we waited the wind died away, and they had to get up steam. And for a few days it was beautiful here. We hope it was with them also. We enjoyed their company much while here, and pray that the blessings of God will attend them while at the Paumotus. We have enjoyed their company very much. Am glad she had the opportunity of a good long visit in Papeete, though not glad of all that caused them to come. Traveling in the Paumotus is a hard place for white women. I think sometimes too hard, but the reward will be greater.

Since conference, and until the people left, we have been enjoying a relaxation from the many duties that continuously claimed our time and attention during the past conference year; it being the busiest, I think, with us both, of any one year of our missionary life, but crowned with the satisfaction of having accomplished all that we set out to do. Personally speaking we added a self-imposed task of making simple lessons for the Sunday-school children of Taronā during the past year, as they needed them, besides those printed for the present year, and furnished the class with from four to six copies each month. This was not so easy as writing them out in English. I would struggle a whole day perhaps with a single lesson to get it in such native as Alfred (our best authority on the Tahitian language) could understand. Then he would correct it, and I make the corrected copies. I also furnished the children of Niau, while visiting there, with lessons for eight months of the year.

But to return, we had a good conference season, with good spiritual meetings, with interesting testimonies manifesting the Father's watchcare over this people, and their faith in the operations of the Spirit. And not only at conference time, but the prayer-meetings have continued to be spiritual and encouraging. We are pleased to say that there was no sickness or death on the grounds, and we are proud to record that there was no occasion for an elders' court, neither was there for an open confession, or seeking forgiveness of the church. No offenses were found against the law of God or man. A more promising condition of things than has obtained at a conference gathering at any previous occasion. Heretofore two cases on trial have been the least known since we have been at the islands. This degree of righteousness has not been brought about by one missionary or two, but is the long-awaited-for fruits of much labor bestowed by all.

We were also much pleased a few evenings ago to learn from Alfred Sanford (our branch president) of the good name Taronā and her residents have among the city officials. A French policeman remarked in a recent conversation with Alfred Sanford, that Taronā had the best record of any settlement in Papeete, or the outlying suburbs. That there had never been an arrest of any one belonging to the place, or any call for police interference in any way. "Taronā" was not on the police books, neither was there any drunkenness, swearing, bad conduct, or quarreling seen or heard on the place, and it was the only place in their jurisdiction of which he could say so much. For all these things we thank God and take courage. It is pleasing also to know that the governing officials here recognize in some of our elders qualifications to hold government offices. Besides policemen, six of our people are governors in the various islands in the Paumotus. There may be more than six; but those we know of. Three of this number have held that office for years, while the other three are of more recent appointment. It is correct, however, to state that the governor of Niau (youngest son of Pohemiti) is not at present a member of the church, though is recognized as one of our people, and it is his full intent to return to the church and bring his pretty wife with him as soon as his domestic relations are settled in legal form. This, both he and his wife expressed to us while at Niau last year. Hoerau, the governor of Tikahau, united with the church a long time ago, though for the past six years he has stood aloof, yet was never cut off. But the storm and his losses in consequence—that of one of the largest and finest boats in the Paumotus—aroused him to a sense of his duty, and he came before the church and confessed his backslidings and was restored to fellowship.

The excitement of the storm, and its immediate effects, are wearing off, and our people are settling down again to their usual cheerfulness and way of living. Losses set very lightly on this people, except those who lost their boats or their children; for these they grieve, but they live about the same. Very few indeed measure their outlay by their means or what they

can pay for, but by what the merchants will let them have on credit. One of our refugee sisters from Hikueru, and another from another island were dressed in lovely soft, white silk at the evening entertainment, their "oaqa" at conference time.

It is a continuous diamond cut diamond game between the natives and the merchants, or traders as they are called. The latter are entirely dependent upon the natives for all the "bufa" and shell that they export. For though the government controls the opening and closing of the lakes, the shell is the property of the natives only, not of any individual but of whoever dives and gets the shell. White men are not allowed to dive. The natives know this, and they know too that they are not dealt honestly with. They know that they are not paid a fair price for what they sell, and are charged an unfair price for what they buy. So it does not trouble them in the least to be in debt a year or two in advance for their living. In fact the traders like to keep them in debt to secure their trade, but they are on the alert to patronize whoever treats them the best. It happens sometimes that when they get too heavily involved and the trader presses them any for payment they leave him and go over to another, and if they have no land there is nothing to get, so they get even with the traders once in a while. Another advantage the natives have is that of living on any island they choose. There is always one or more diving places open for all to go who wish, but Hikueru was the richest of all.

Takaroa was open shortly after Hikueru was closed up, and Anaa will be open in October. The loss of the merchants' books will give many the opportunity to commence anew; making them better off than they were before. Another advantage with them is, that their real necessities are very few. The food that they subsist on mostly is free and grows all the year around, and the needful clothing at those islands where no white people dwell is very little. They can rebuild houses of the niau, for though the trees have fallen the branches are still on them. Of course the niau houses will not be as good as their frame houses, but Sr. Devore seldom had any other to live in while here, except when in Papeete. But of late, say the past two years, the natives have been indulging in so many extravagant luxuries recently imparted, the bicycle prominent among them, that those who can not get them feel very poor. Joseph has had letters from nearly all the islands since the storm, and none speak of distress or want except those at Raroia. Their island fared the worst of any on which the Saints lived, and we believe they are the most in need. And yet the brother's letter was amusing in one sense. It was the brother in whose house we lived while Bro. Smith was at that island, and who took a great fancy to our silver knives and forks. He says: "Our houses are all broken down, we have no clothes [they don't call a pareu clothes] nor any good food. Send you us some coffee and sugar and send me six silver knives and forks. If you have no money to pay for them, send you to the land of America and get them." Of course Metuaore and the Saints here had a good laugh over the letter, to think that his most urgent request or desire was silver knives and forks, for which he had no use.

They have rebuilt their niau chapel, and all the Saints live in it. There are few of them left. It is a very difficult matter to help the people here, on account of their very liberal customs, and numerous "fetii" (relations) who would swarm around them, and live off of them till every mouthful was gone. It would not matter whether those relations were in the church or not, or whether they were needy or not. For example, when we went from Takaroa to Arutua with Tapu he took with him ten pounds of coffee, and a generous quantity of sugar to sweeten it. That coffee lasted them just three mornings. There was none on the island, and the news of his having some spread quickly, and every native on the Islands came to drink coffee with him, and they did not drink sparingly either. It is not counted any out of the way for the many to thus prey upon one, and devour his substance, but should he ever refuse to give even to the last

mouthful, it would be a reproach that he would not be able to live down. So we can not help the few, as we would often like to, without helping the many. We know that any trading vessel will take the natives free of charge to any diving rahui whenever they want to go, and if they really take hold with a will and work, I think they need not suffer.

SR. EMMA BURTON.

"Report of the British Isles Bishopric."

Under the above heading, in the HERALD for February 25, 1903, on page 191, there appeared the following:

"We believe it to be the duty of the missionary staff, whose families are supported by the Bishopric of these Islands, to report faithfully to us whatever moneys they may receive from the Saints, over and above the legal allowance we pay to their wives and families, according to the instruction of the Presiding Bishop of the church. The statement is also made that none of the missionaries so far, have reported to us [the bishopric]."

From the above, the readers of the HERALD will conclude that the missionaries in the British Isles have treated with contempt the instructions of the Presiding Bishop, and the bishopric of the British Isles. I am sorry that such statements should be sent broadcast all over the world. They do injustice to the missionaries and could be avoided, if the bishopric had informed the missionaries of the instructions of the General or Presiding Bishop. We are only about ten missionaries, and a postal card or a statement made at the British Isles conference held last August that the missionaries of these Isles were to report to the home bishopric, would meet with the approval I believe of all the missionaries in this land. No desire on my part (and I believe I speak for my colaborers) to treat our home bishopric with disrespect, or to ignore the instructions of the Presiding Bishop. We are subject to the powers that be, and cheerfully will we honor them in their calling at home or abroad.

My reasons for not reporting to the British Isles bishopric, and I presume that the other missionaries have the same reasons, is, first, I did not understand that I was to do so, from the fact that I received from the Presiding Bishop the blank form that is annually sent the missionaries to fill out and return. This I did. Now if it was the instructions of the Presiding Bishop to report to the British Isles bishopric, why send this blank to me? It is plain to my mind that the British and Presiding Bishoprics are to blame for the failure on the part of the missionaries not reporting to the home bishop. I am perfectly willing to report to either or both, so let us have an understanding along this line.

Again, "we further believe that all moneys sent here from the Presiding Bishop of the church or any other person in America, or elsewhere, in aid of the work here, should be paid through the bishopric here so that a proper and official account may be kept by the bishopric who alone are responsible to the church, for the conducting of the financial business of the church in the territory over which they have been appointed to preside."

I indorse the above, if money is sent for the use of the work in general; but I can not see why any person in the States can not send a missionary money if he so wish, for the benefit of himself and the work in the part he is laboring, without sending it to the bishopric. It has been the privilege of the members as far back as 1860 to send to missionaries in various fields, means to help them in aid of the work; and I think that they should still have that privilege, especially when they have paid into the hands of the Bishopric, their tithing and free-will offering.

The fact that the Bishopric sends blank forms to the missionaries annually to report all moneys received by them from Saints and agents, is in itself evidence that persons may hand or send to the missionaries means to help them in carrying on the work. And while it is true that the Bishopric is responsible for all moneys coming into their hands, it is also true that the mission-

aries are held responsible and are expected to give an account of all moneys received and expended; so the statement as a whole, that the Bishopric alone is responsible is not correct.

Last year there was a personal appeal made to some in the States for help for the work here in Wales. Some responded. The missionary in charge, Bro. G. T. Griffiths, turned the money over to the Bishop's agent, Bro. H. Ellis, and he has paid it out as the calls have come. Others in this land gave to Bro. Ellis what they could towards the support of the work outside of their tithes. Here in Wales we have had to pay for the board and lodgings of some of the missionaries and the above received from parties in the States and here has been applied. I have received from loved ones in the States means that has helped me in my work, which if I had not received some part of the work done by me, would not be done. The branch here in Llanelly received from a brother in Pittsburg ten dollars sent by Bro. F. Blair of the HERALD Office. I can not see why the Saints in America and elsewhere can not send, if they wish, to different parts of the world, without troubling the Bishop, means to the missionary, when, as I have already stated, they have paid their tithing.

Respectfully,

WILLIAM LEWIS.

51 Bryn Road, Seaside, LLANELLY, Wales.

Suggestions Upon Letter of Elder William Lewis.

First. All missionaries in the British Isles Mission should make their individual reports annually to the Presiding Bishop of the church the same as missionaries in any other mission or district of the church. These reports are kept on file, and form the basis of the accounts with elder's in the Bishop's annual report. All missionaries are looked after by the Presiding Bishop of the church either directly or through other bishops, or by agents appointed by him in districts and missions.

Second. It is proper for the Presiding Bishop to send or receive moneys to or from any district or mission of the church for maintaining and carrying on the church work and the proper and official account of the same is kept by the Presiding Bishop and due report made thereof.

Third. It is proper for any person who desires to do so to contribute to any missionary to aid such in his work, and such missionary when he receives more than is necessary for his use in his work should turn the surplus over to the Bishop at once. This he can do by sending to the Presiding Bishop or turning over to the local bishop in the mission field where he is laboring who will report the same in his annual report to the Presiding Bishop.

Objection is properly made against missionaries sending out and making personal appeals for help to be sent directly to them. This is the work of the bishops, and the missionary looks to the bishop when the people, or Saints, do not give the "cup of cold water," or "meat and clothing" as they should.

Fourth. The law when properly carried out need cause no friction nor jealousy between missionaries and bishops, nor between bishops themselves, as the church is one not many, and the world is not so large that the organization effected by our Lord will not reach every part, or fail to reach every worker, supplying fully and effectually every need.

Very respectfully in the gospel hope,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, June 2, 1903.

CANTON, Illinois, June 2.

Editors Herald: As I read from day to day of the terrible floods and disasters of different kinds that are taking place in different parts of this great globe, how forcibly it impresses upon the mind that the end of time is fast approaching. What greater warnings can we have than these perilous times we are living in? Just a little while, and this great earth will be in its purified state. Still there are so many people who heed-

lessly pass these things by, as if they were every-day occurrences and of no note whatever. We can see those around us, with an indifferent air, upon whose heads the great white frost has fallen, and the sun with its intense heat can never melt it away. This denotes to us that the seed-time has been, the ripening time has come and ere a few days pass by the great harvest will have taken place. Then there are those who are just at the noon-time of life, reaching forth and grasping for all the pleasures of the world.

We read in the different papers of the day how ardent the reverends of different denominations are plotting, to keep their congregations together, and especially the young. What are to become of such? Oh if we all as Latter Day Saints can only live to let our lights shine forth, we may sooner or later rescue some poor soul that has wandered long years in total darkness. " 'Tis a glorious thing to be, in the light." While none of us know how long our sojourn in this life is to be, it behooves us to be up and doing while it is yet day, for the night comes when man's work is done.

Work for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming
When man works no more.

The great debt is facing us one and all, and sooner or later it will have to be paid. So let us each one strive to leave behind us a record, that as its pages are looked o'er and o'er again, by those that are left, after we have departed, that in that book may be found the history of one that has passed on before.

Ever striving to live a life worthy to be called a Saint, I remain,
SR. IDA L. JONES.

BLAINE, Washington, May 17.

Editors Herald: Having recently moved here from Michigan, we find that we like our new home very much indeed. This town is lovely. It is located at the very line which separates British Columbia and the United States. It overlooks beautiful Bellingham Bay on the west and the snow-capped mountains of the Cascade Range on the east. The town is built on a plain which stretches away from the bay, and the streets are level and pleasant, running towards the water in two different directions. There are large salmon and crab canneries, also two large mills here, one making shingles and lumber, and the other only shingles.

There are no Saints here, but we have made the acquaintance of some very nice people. A few days after Bro. Hower went to work in the shingle-mill one of the other workmen came to him and asked him if he were not a Christian, and he said, "Yes, I try to be." Then the man said, "Well, I thought you must be, for you do not get angry and swear when things go wrong." The man is of Christian Science faith, and a very nice man. We have talked with him about the gospel and compared it with his faith a little, but he is hard to convince. I wish I could tell you all of our conversation, but it would occupy too much space. It was very interesting to me for I love to talk upon the gospel. The more it is unfolded the more beautiful it becomes. How gratifying it is to know one's religious faith will stand the most rigid cross-examination. We exchanged church literature with him and hope he may find something which will give him some light, for he seems like one mesmerized as regards spiritual things.

It seems always to be our lot to live where there are no Saints; but we find sweet solace in the church books, HERALD, and the dear little home paper, *Glad Tidings*.

We noticed in the report of General Conference that several

traveling missionaries were appointed to these northwestern states, and if any of you ever come this way just remember that Bro. and Sr. Hower live in Blaine, and they will be very, very glad to see you. Do not think there has ever been any preaching in this place, so maybe there will be a chance for a new opening here after a while.

We would like the address of the elder who is appointed to this part of the state and if there are Saints living near us we would like to hear from them also.

Your sister,

MRS. EDITH M. HOWER.

SEQUATCHIE COLLEGE, Tennessee, May 26.

Editors Herald: I came to my field of labor the 7th of May and have been very busy trying to get the work before the people. As yet I can see but little interest. I came to this place the 22d, began meetings the next night to a small crowd, perhaps thirty, increasing all the time. Last night there was a large crowd out.

I am having a new experience of late in missionary work. The first night of my meeting there was a lady preacher out to hear me. She drove her horses and buggy up near the window and remained sitting in her buggy during the services. Her presence outside caused some little confusion in the congregation, but I was soon able to get the attention of the people again. Next day she came back and took her seat near the door. After I was through preaching she rose up and began to tell the people that she had been led astray a few times and made to believe water baptism was essential to salvation, but she was out of all that muddle now, for she had lately been taught by the Holy Ghost that water baptism was not essential to salvation and she could prove it by the Bible, and read where it says by one spirit are we all baptized into one body. She said she agreed with Elder Snow that the true church of Christ ought to have all the officers in it that were spoken of in the Bible. Then she named all of them just about as we do. She said water baptism was all right under the law of Moses, but it was nailed to the cross when Christ came. She then made a fine argument showing that the New Testament was the will of the testator and was binding after the death of the testator; it was simply a deed, and no one could prove by that deed that water baptism was taught after Christ. When she finished I invited her to come back and attend my meetings, and if she liked I would give her one half of the time to defend her faith. So last night she was on the stand ready to use the first half of the time. I opened the meeting and introduced her as the speaker and stated that it had been agreed that the sister would use one half the time. She arose and said she did not understand Elder Snow timing the Holy Ghost; that she spoke by the Holy Ghost, and was not going to time it either; she would speak as long as she wanted to. Here I asked her pardon, stating that I was only timing her and not the Holy Ghost. Well, it would be too lengthy to tell all that was said, but her main effort was to do away with water baptism and to prove that it would not do to depend on man preachers, for all were corrupt, none good, not one, none of them had the Holy Ghost, but she had it and that when any one had the Holy Ghost they could speak in tongues and prophesy. She said she could prophesy, then began to try to tell something in the future, such as the coming of Christ. So the Holy Ghost was teaching her all the time. She knew the principles Paul referred to in the sixth chapter of Hebrews were dead works, nailed to the cross when Christ was crucified; no longer in force, we had no use for them. She occupied forty minutes. I shall not attempt to tell how I met her arguments, for it will be useless to do so with Latter Day Saints. But I talked forty minutes, and while I was talking she did more talking and squirming than she did when she was in the stand. One man remarked at the close of the meeting that she was only helping to hill up the work Snow was engaged in. I can not tell yet what the results will be, as it is my first

experience with a woman preacher. However, I feel well in all my efforts. She is to come again to-night, so I understand. I shall continue to treat her fairly, and let the people judge for themselves as to where the truth is. This same woman went some thirty-five or forty miles last year to get a preacher to come here and tear down "Snow's work," as she calls it, and when he came he did not prove to be the man she was looking for. Perhaps this is one reason why she has lost faith in all man preachers, and has concluded to come against the work herself.

She gave us a new thought. She says woman led men into darkness or sin, and that they were going to lead them out. So a hint to the wise is sufficient. Let our women catch on and remember that we were in the lead the last we heard from her, and my recollection is that she was the first one to set up a standard of purity anyway, when God compared his church to a woman. That settles it as to the man being the standard. So take courage and lead out in the proper directions, setting up the standard of purity and righteousness and we men will only be glad to fall in line and follow on as long as we can see the beacon light. But you must remember that we have not forgotten Eve yet, and if you want us to follow on, raise high your light that we may see over Eve's head.

I must say that the last conference at Independence was a source of much strength to me. Before I went to the conference I dreamed of seeing the conference assemble. The President and his counselors together with the Presiding Patriarch were the first ones to speak. After they spoke I was commanded to watch. This was the end of the dream. At the conference the ones referred to above were the first ones to speak. When they got through the dream came to my mind and I remembered the command to watch, and so I did watch till the close of the conference. As a result of my watching I am willing to say to the readers of the HERALD my faith was made strong in the above men, which was lacking to some extent before. I am now sure the above men are filling their offices according to the best of their ability. Then I watched the movements of the quorums. There I could plainly see the hand of God ruling, and in the joint meeting of the Seventies there was a unity of spirit that gave me great strength. I formed a love for my quorum that I never experienced before. Now I know as never before what it is to love the brethren. I have entered my field this year with more courage than ever before. Do not understand me that in my watching I never saw any stumbling-blocks, for I did. But they only help to make me stronger in the faith when I see the cloyen foot of the adversary creeping out here and there to try to prevent the advancement of the latter-day work.

Brethren, I have seen for years the necessity of this church standing closely by the written word. Revelation is all right and binding on the church, when it comes through the proper head. All others to be taken on their merits. It is best to be a little careful, for I have seen some manifestations of the Spirit that did not harmonize with the written word, and they come through men who were honest and thought they had the Spirit of the Master.

I am traveling alone, but I am to meet with Bro. W. R. Smith, next week; he will be here in East Tennessee to-day. I am to meet him at Jasper as soon as I close here. I have traveled with him before and I got along with him all right, except that we would argue sometimes pretty warmly over the use of tea and coffee. I thought he was too strong on the use of tea and coffee.

Will say in conclusion that there are many things to hinder the progress of the work here. I have but little faith in accomplishing the amount of work that is required here to open up the field until things take a change. To my mind this field is hardly ripe. If it ever gets ripe there are a few probably that will come into the church here at this place soon, but only a few. Shall labor on and trust God to give the increase. C. L. SNOW.

LEOTI, Kansas, May 20.

Editors Herald: Seeing so many deaths and trouble caused by heart trouble, I give my experience. I have always had heart trouble; but for a few years past they always give cayenne pepper, mixed with sugar, and wet enough to make thick or heavy molasses of it. Put in the mouth an eighth or sixteenth of a teaspoonful. Repeat if not enough until the desired amount is administered. It will give action to heart when all else fails. It is also a diphtheria cure. If it burns too much put sugar in the mouth. If pepper is put well back in mouth, it does not burn much.

We also give the pepper to stock, even for an attack of pink eye. Some here died from it, and others went blind. We have lost none, and had but very little. A great many cattle and horses died during the severe winter here, but we escaped so far.

Your sister, MARY E. TURNER.

OGDEN, Utah, May 30.

Editors Herald: The 6th to the 21st of this month were spent by us visiting and preaching to the Saints of the branches at Salt Lake City, Sandy, Pleasant Grove, and Provo. We enjoyed a goodly degree of the Spirit of the Master on the trip. At present we are preparing to take up the campaign of street work for the summer. We have secured a gospel surney and horse and hope to commence the work the latter part of the coming week. We have also secured a new "baby organ" and our family will assist us in this work. We hope also to have help from the local force of the priesthood and singers wherever we may be operating. We desire to order our work in the way and places where it will do the most good for the district. We trust that the Saints and friends will not forget us in that work. We are still alone except for the help of our family, but hope soon to meet the rest of the force assigned to this field, or at least to know that they are in the field here.

At the present writing there is some sickness among the Saints of the district. Night before last was spent at the bedside of our aged brother, James Weaver of Layton, Utah. He is very low with dropsy and heart trouble also a little asthma combined with his other ailments. It looks as though he would soon be called home. He is in the faith and prepared for the change.

To-morrow the Sunday-school here will hold special exercises for Children's Day at eleven o'clock in the forenoon, and we expect to speak in Salt Lake City at half past seven in the evening.

With our trip to Layton the evening of the 21st we had an example of the opening of the way by the overruling power of the Spirit even under seemingly disadvantageous circumstances for the sowing of the gospel seed. When we arrived at the depot to take our train that was scheduled to start for Salt Lake City, at ten minutes past seven we found it was late. Well, we got tired of waiting in the depot so inquired of the depot master and were directed to a reclining chair car that would go with our train and so found a chair and prepared to take things as easy as possibly. Others were soon coming in trying to do the same thing and we soon found that we had for near neighbors a young capitalist and his family consisting of wife, two children, sister, and father. Upon giving him our card he inquired whether we had embraced the gospel in Utah. We told him that we were from Iowa and called his attention to our card once more and we were soon engaged discussing polygamy, "obey counsel," "sealing," "tithing," etc., and even though the conductor forgot to visit our car or permit us to have an opportunity to get off at Layton but carried us on to the city and then brought us back after midnight, we felt that it was all right. And our friend expressed a determination to see and hear more of our people saying, "You talk good sense and logic and one can get some good from hearing you." And his wife said, "I do not know much about our church, but I know of polygamy

and I hate it." They were going to attend the exposition at St. Louis soon now and promised to look up our people there, also in Salt Lake City upon their return.

Well, we are at work out here and enjoying a portion of the good Spirit in that work. Praying for Zion's prosperity, I am as ever,
A. M. CHASE.

ROLFE, Iowa, May 25.

Editors Herald: A few Saints and friends congregated at the home of Mr. and Sr. B. Hancher in Rolfe yesterday at three o'clock in the afternoon, where I preached to them for an hour. About two hours after services a heavy rainstorm and cyclone struck the town, killing a Chinaman and destroying about one hundred thousand dollars worth of property. The interesting town of about one thousand people is a pitiable sight. Truly, "Men's hearts are failing them for fear looking for the things coming upon the earth."
C. J. HUNT.

Miscellaneous Department.

Conference Minutes.

Society Islands.—Conference was called to order by J. F. Burton, prayer by Metuaore. The following officers were elected: J. F. Burton president, J. W. Gilbert and D. M. Pohemiti assistants, Pohemiti and Turatahi secretaries for the Tahitian and J. W. Gilbert for the English language. J. F. Burton made some statements as to why the conference was convened at Papeete instead of at the place to which it was adjourned. That that place had been destroyed by a terrible storm and the chapel at that place was swept away. That a few missionaries and church officials such as could be gathered together at Papeete after the storm, decided to convene the conference at Papeete, as that was the only place that they were sure of not having been destroyed at the time, the time also being so short that we could not wait for intelligence from other places and send notices to them in time for the conference. A communication was read from Raroia stating that 24 lives were lost during the late storm at that place and that 15 were lost at Takume, an island near there. Reports of elders were read as follows: J. F. Burton, preached 52 times, baptized 2, administered 100 times, and visited the island of Niau, also the islands of Makatea, Raroia and Kaukura en route. J. W. Gilbert, preached 89 times, baptized 3, confirmed 3, administered 134 times, ordained one, and married one couple. "This is not all of my labor, the portion done during the fore part of the conference year being recorded in a book that was swept away in the great storm at Hikuero. I labored in the islands of Tahiti, Makatea, Raroia, Kaukura, Aratika, and Hikuero, acting as president of the Tahiti division. While at Hikuero the island was swept by the most terrific hurricane that has ever been known in the history of the South Sea Islands, completely destroying every building, washing the whole village into the lagoon, uprooting the coconut-trees or breaking them to the ground, and killing 377 of the inhabitants. The whole island was completely submerged for a time to about waist deep on the highest place, the waves coming in from the ocean and the wind also blowing the water of the lagoon right up on the land from the opposite side at the same time. Those that were saved had to find the highest points or climb trees. Wife and I climbed a tree and were in it for about three hours. After the storm there was a dearth for fresh water. After three days I besought the governor to give me a company of men to help me and I would make a condenser and distill water for all the people. He was skeptical at first, but when he drank a bowl full of water that we condensed from a small one we had constructed, he gave me the men I wanted, and in five hours we had the fresh water running into the bucket. We made sufficient to do the 900 people, and the governor said as much in his official report, but gave me no credit for any of it. After seven days it rained and ended the necessity of distilling water, and on the eighth day the steamer Excelsior came to the rescue and took the people away, and we then went to Papeete."

Metuaore preached 27 times and administered to the sick 27 times. Tapuni preached 76 times, baptized 10, confirmed 3, administered to the sick 48 times, blessed one child. Tuteirihia preached 30 times, baptized 1, administered 5 times. Pori preached 13 times, administered 10 times, blessed 1 child, ordained 1. Varoa preached 36 times, confirmed 1, administered 14 times. Teuira preached 45 times, baptized 4, administered 8 times, blessed 1 child, ordained 1, married 1 couple. Vaiarea preached 49 times, baptized 3, administered 65 times,

blessed 6 children. Pohemiti preached 12 times, blessed 1 child. Turatahi preached 23 times, baptized 1, administered 7 times, blessed 1 child. Taneterau preached 20 times, baptized 3, confirmed 1. Metuaaro preached 7 times, administered 5 times. Tutia preached 8 times, administered 2 times. Pou Haroatea preached 45 times, baptized 1, confirmed 2, administered 15 times, ordained 1. Tetaku preached 30 times, administered 34 times, blessed 2 children. Hiti Temanava preached 28 times, confirmed 2, administered 25 times. Maevatua preached 22 times, baptized 1, administered 7 times, blessed 1 child. Tepuaitu preached 28 times, baptized 2, blessed 4 children. Roo preached 23 times, administered 4 times. Tetofa preached 12 times. Tehu preached 30 times, baptized 1, confirmed 2, administered 3 times. Teato preached 30 times. Taruia preached 20 times, administered 30 times. Teahi preached 4 times, administered 6 times, ordained 1. Taroi preached 27 times, administered 4 times. Tefaito preached 20 times, ordained 1. Temai preached 13 times. Kehauri preached 153 times, confirmed 3, administered 27 times, baptized 2. Rua preached 22 times, administered 23 times. Tufaunui preached 25 times, blessed 1 child. Tetai preached 15 times, administered 20 times. Punua preached 70 times, administered 10 times. Marere preached 25 times, baptized 1, confirmed 2, administered 8 times. Rere preached 36 times, baptized 1, administered 5 times. Hiro preached 1 time. Paete preached 8 times, confirmed 3, administered 21 times, blessed 1 child. Teehu preached 20 times, administered 10 times. Matuanui preached 38 times, administered 6 times. Mauna preached 40 times, baptized 1, confirmed 2, administered 8 times. Tuteirihia preached 28 times, baptized 1, confirmed 2, administered 4 times, blessed 4 children. Priests reported as follows: Teariarotaha preached 32 times, baptized 2. Tepiki preached 21 times. Titi preached 52 times. Fariua preached 34 times. Teotahi preached 31 times. Tefau preached 28 times. Teare preached 8 times. Maui preached 11 times. Parepare preached 4 times. Teachers reported as follows: Taihia preached 20 times. Haaorea preached 30 times. Taina preached 9 times. Niuarai preached 13 times. Turai preached 80 times. Tane preached 10 times. Deacons reported as follows: Tekakau preached 8 times. Torea preached 15 times. Hiti preached 18 times. Tahania preached 25 times. Moeava served the branch as deacon taking care of the church house and ringing the bell. Taaroa preached 1 time. Atahi preached 12 times. Taputu served the branch, ringing the bell and taking care of the church house. Mahinui preached 7 times. Branches reported as follows: Niau, present number 42, number last report 45; net loss 3. Makatea, present number 65, number last report 69, net loss 4. Panau Kaukura, present number 107, number last report 90, net gain 17. Adjourned to 8 o'clock, April 7.

April 7, J. F. Burton in chair. Avatoru Branch reported present number 80, number last report 76, net gain 4. Tikahau present number 58, number last report 62, net loss 4. Tibuta present number 52, number last report 54, net loss 2. Several requests for ordination were read, and a committee was appointed to investigate and report to the conference. Teuira, Metuaore, and Tufaunui were the committee. J. F. Burton reported that he had prepared and had published during the year a pamphlet containing the counsel of the Patriarch and the minutes of his conferences. That the committee appointed to prepare Sunday-school lesson book had done their work, and the booklet had also been published. That the bishop had prepared a blank receipt book, which was also published, as follows: 600 of the Patriarch's books, \$71.50. 600 Sunday-school books, \$114. 50 blank receipt books, \$40. Total \$225.50. Money paid to printer \$147.50. Money on hand for the same purpose, \$8.10. Money yet lacking, \$70.40. On motion it was decided to have 1,000 copies of the Doctrine and Covenants published, and to sell them at \$1.50 each, French money.

By vote Anaa was the place chosen for the convening of the next conference, April 6, 1904.

The committee of investigation on ordinations reported, recommending the following for ordination: Tane, of Niau, to the office of priest; Taihia, of Avatoru, to the office of priest; Moerai, of Makatea, to the office of priest; Atahi, of Avatoru, to the office of teacher. On motion it was decided to ordain forthwith those who were present, Tane and Atahi. A hymn was sung and prayer offered by J. F. Burton, and J. W. Gilbert and Pohemiti were appointed to ordain. The former ordained Tane, and the latter ordained Atahi. Adjourned to 8 o'clock April 8.

April 8, J. F. Burton in the chair. Bishop's financial report was read and referred to a committee for auditing. Tuteirihia, Tufaunui, and Tetuarere were the committee. The appointments for the ensuing year were read as follows: J. W. Gilbert president of the Fakarava Division with Pou as assistant. D. M. Pohemiti president of the Tahiti Division with Taneterau as assistant. Teuira president of the Raroia District. John Haw-

kins president of the Kaukura District. Metuaaro president of the Manihi District. Tuteirihia president of the Anaa District. Tetaku president of the Raiatea District. Kehauri president of the Tupuai District. Varoa president of the Tahiti District. Tuteirihia a Pamanu, Taruia, Titi, missionaries to Raroia District. Maevatua, Tepiki, Teiho, Rere, missionaries to Raiatea. Tapuni and Vaearea missionaries to Kaukura District. Pori and Taihia, missionaries to Anaa. Turatahi missionary in the Fakarava and Tahiti Divisions. Teariarotaha, missionary to Tupuai. The auditing committee on Bishop's report reported the books correct. The report was from December 31, 1901, to April 1, 1903. Receipts, \$1,189.15; expenditures, \$1,060.55; balance on hand April 1, \$128.60.

The following report from the Sixth Quorum of Elders was read: Report to the president of the conference of the labors of the local elders and also of the missionaries of the Sixth Quorum of Elders, April 3, 1903, at Papeete, Tahiti: We have held four sessions, 26 members being present. The quorum chose by vote of hand Bro. Teuira as president pro tem. The quorum has lost four by death and one by expulsion. Two new names have been received as members of the quorum, and there are yet six vacancies. The quorum has labored during the past year as follows: Sermons, 999; assisted, 23 times; baptisms, 26; confirmations, 44; ordinations, 3; children blessed, 24; administrations to sick, 467; consecrations of oil, 13; elders' courts, 17; administrations of sacrament, 64; marriages, 4. Dues received at this session, \$16. Bro. Gilbert came into our meetings and instructed the quorum as to the real work to be done by an elders' quorum, referring to Doctrine and Covenants 104:41 as outlining some things to be done, and citing section 85:21 in regard to the duty of the president. The following are some of the questions we have discussed in our meetings: What is hell, and where is it? What points in the confirmation prayer must not be left unsaid? What special things in ordination prayers must not be omitted? What will obviate adultery among members of the church? Who was successor to James, the Lord's brother, in the presidency of the church? Which is first, faith or evidence? (The last question may seem obvious to those who read only the English Bible, but in the Tahitian language the same word, *ite*, is used for "evidence" and "knowledge," hence the endless discussions arising from its use.) Written April 7, 1903. Teuira, president pro tem; Pofatu, secretary.

The spiritual authorities in America were all sustained by vote. The president of the Island Mission was sustained by vote. The secretary of the mission, D. M. Pohemiti, was sustained by vote. Assistant secretary of the mission, Turatahi, was sustained by vote. The bishop, Metuaore, and his counselors, were sustained by vote. The presidents of all the divisions and districts were sustained by vote. A vote of thanks was tendered to the Saints in America for their words of condolence and sympathy, and their contribution for the assistance of those who suffered and lost their loved ones in the awful disaster at Hikuera.

Adjourned as per previous order, benediction by Kehauri. J. F. Burton, president; J. W. Gilbert, secretary.

Eastern Iowa.—Conference convened at Green Valley, near Onslow, Iowa, May 23, at 10 a. m., president Warren Turner in chair, Florence Green, secretary. Branches reporting: Arlington 36, Clinton 56, Osterdock 28, Fulton 46, Muscatine 26, Oran Center 48, Green Valley, 45. Elders reporting: D. M. Rudd, L. E. Hills, Warren Turner, John Heide, Jesse Rulon, James McKiernan. Priests: C. G. Dykes, Robert Smith, D. L. Palsgrove. Teacher: W. N. Potter. Bishop's agent reported for six months ending May 21, 1903: On hand December 31, 1902, \$200.08; received since, \$693.30; total receipts and on hand, \$893.38; expended since last report, \$427.56; on hand May 21, 1903, \$465.82. The district officers were all sustained. Adjourned to meet at Waterloo, September 5 and 6, 1903.

Florida.—Conference convened the Santa Rosa Branch May 9 and 10, 1903, S. D. Allen presiding, Asa E. Bailey clerk. Ministry reporting: W. J. Booker, G. T. Chute, E. Powell, W. A. West, S. D. Allen, William Moroni Hawkins, J. H. Johnston, Asa E. Bailey. Branches reporting: Santa Rosa and Calhoun. Bishop's agent reported: Received since last report \$15, paid out \$15. The district president having sent a teacher into Santa Rosa Branch to labor in connection with the priest, Moroni Hawkins, with some transgressors the subject was taken up and discussed. Much opposition was manifested but the committee and its work were finally indorsed and the items of labor ordered preserved for the use of the elders' court. The committee was ordered discharged however before its work was complete. There being many cases in the district to come before an elders' court the following elders were appointed to

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act on said court: G. T. Chute, S. D. Allen, E. Powell, W. J. Booker and W. A. West. W. A. West was elected district president, S. D. Allen vice-president, L. L. Jernigan clerk. Adjourned to meet at Calhoun, September 4, 1903.

Northern Nebraska.—Conference met at Blair, Nebraska, May 29, 1903, Romanan Wight, district vice-president, in the chair, Fred A. Smith assistant, and James Huff secretary, Alice C. Schwartz assistant secretary. Statistical reports received from branches: Columbus 26, Decatur 99, Omaha 307. Ministry reporting: C. E. Butterworth, Charles Fry, James Huff, R. Wight, Ed. Rannie, George W. Galley, J. E. Butts, H. S. Lytle, J. F. Weston, F. R. Schaffer, Marcus Bilyne, E. R. Ahlstrand, George Muriel, and Mike Peterson. Bishop's agent reported: On hand last report, \$292.34; received, \$131.25; total, \$423.59; paid out, \$198.94; balance on hand, \$224.65. College funds received \$20.00. District treasurer reported: On hand last report, \$2.94; received, \$1; total, \$3.94; paid out, 58 cents; balance on hand, \$3.36. Bishop's agent's report and district treasurer's report referred to auditing committee and found correct. Resignation of C. E. Butterworth as district president received and accepted, Romanan Wight elected; Charles Fry elected vice-president. Romanan Wight was chosen a member of the tent committee. Lloyd Marteeny was appointed to labor in the Northern Nebraska District, under district authorities. Preaching by J. S. Strain, Charles Fry, Fred A. Smith, and T. A. Hougas.

Convention Minutes.

South Sea Islands.—The Sunday-school convention convened at Papeete, Tahiti, April 10, 1903, with assistant superintendent, Emma Burton, in the chair. The following officers for the convention were chosen by acclamation: J. W. Gilbert chairman, Emma Burton assistant, Teuira secretary, Turatahi assistant secretary, Laura Gilbert foreign secretary. Assistant superintendent, Sr. Emma Burton, reported having taught the school at Taronā and visited the one at Niau, and assisted them in making simple lessons for the children and teaching in those two schools. She also reported that she had prepared six simplified lessons for the children, corresponding with the last six lessons in the book for the older people, with the same lesson texts and golden texts. These lessons have been printed by the use of the mimeograph and are to be used during the ensuing year. She had received and reported Christmas offerings from Niau, Kaukura, Arutua, Hao, Amanu, and Manahi. The names had been sent to America and printed in the *Blue Hope*. She urged the Sunday-schools to send in their offerings by the last of December, so the names can be sent to the *Hope* in time for publication. Sr. Gilbert reported that she and Bro. Gilbert had visited seven regular Sunday-schools and had organized one temporary one at the diving island, Aratika. That they had helped these schools in learning the new order of lessons, and had inaugurated teacher's meetings in all the schools visited. That they had found the work in a fair condition and a good interest manifested. That the natives had shown a great deal of determination in mastering these lessons, which are the first they have ever had with no printed answers. (An examination was held one evening during the conference, in which seven schools took part, and sixteen questions were asked each school; none answered less than fourteen, and the highest mark given was fifteen and one third. The questions were taken from the first six lessons in the new book, without any previous preparation, except what they may have prepared after the announcement was made concerning the

examination, which was only a day or two. A very lively interest was taken in this examination by all, and all were pleased with the results, and we missionaries were surprised to see how well they answered the questions.) She reported also that she had prepared six simplified lessons for the children to be used in connection with the first six lessons in the book for the older people with the same lesson texts and golden texts, and with from three to four review questions for each lesson for the superintendent to ask the children in the general review of each lesson. Partial reports were read from the different schools as follows: Kaukura reported 72 scholars; Makatea 33; Taronā 35; Ayatoru 40; Tiputa 22; Tikahau 35; Niau 65. Of the other schools in this mission not reporting, most had been hindered by the late storm, being on the islands that sustained the greatest damage. Sr. Burton gave a good talk encouraging the workers for the year to come, urging them all to participate in the Christmas offerings, and showed them their names in the *Blue Hope*, (which was afterwards read by the secretary). Bro. Gilbert translated Sr. Walker's little note to this mission in the *Hope*, and read it. It was received with evident pleasure. Bro. Burton spoke words of admonition and encouragement. Sr. Gilbert made remarks urging all to move along in all the departments of the church work, and not to give all the time to one department to the detriment of the others, as she had seen in one branch where they had carried the Religio work to a great extreme, holding the sessions till the small hours of the morning, to the great detriment of other meetings. A motion prevailed that all schools should make a report January 1 and send to the foreign secretary so they can be condensed and forwarded to America in time for the General Convention there. It was decided by vote that the Sunday-school should pay one half of the mimeograph debt, which was \$17.50. The following officers were elected for the ensuing year: Tapu general superintendent; Sr. Emma Burton assistant; Sr. Laura Gilbert second assistant; Teuira secretary; Emma Burton foreign secretary. On motion Anaa was chosen as the place for the next convention, April, 1904. Laura S. Gilbert, Secretary.

Eastern Iowa.—Convention met at Green Valley, near Onslow, Iowa, May 22, 1903, at 2:15 p. m., Jesse F. Rulon, district superintendent, in charge, Florence Green secretary. Schools reporting: Fulton, Clinton, Green Valley, Muscatine. Two new schools were reported organized in district, one at Osterdock, one at Waterloo. Adjourned to meet at Waterloo, September 4, 1903.

Notices.

To the Saints and Friends in Eastern and Central Washington: My field address for the present will be East Spokane, Washington; home address, Holden, Missouri. Please let me hear from you. I wish to be kept busy. All communications promptly answered, and calls for labor will be responded to. F. J. Chatburn.

Addresses.

L. R. Devore, Temple Attendant, Willoughby, Ohio, R. F. D. Number 2.

If we seek the oldest civic building in the United States, we shall find ourselves in the quaint old adobe palace of the governors in Santa Fé, New Mexico. This long, low structure, in the second oldest city of the United States, has been the seat of government under the Spanish, Mexican, and American régimes for nearly three hundred years. It now contains the museum of the New Mexico Historical Society, of which the Honorable L. Bradford Prince, a native New Yorker and former governor of New Mexico, is president. Governor Prince considers this "the most historic building in the United States."

The oldest church ruins are the neglected remains of the San Miguel Mission in Santa Fé; and the long line of Spanish missions in California, beginning with that of San Diego affords in a very picturesque series further reminders of the Spanish pioneers.

For the oldest relic of Protestant Church architecture we must leave the region of the Spanish pathfinders and stand upon a little island lying up against the left bank of the James River, Virginia, about thirty miles above Hampton Roads. Here at Jamestown, where English-speaking America was born and Protestant worship first established in the New World, in 1607, stands a solitary and impressive church tower, built of brick, about thirty-six feet high and eighteen feet square, looped in the third story for firearms. The church of which this is a part was begun about 1639. The ruin was donated by Mrs. Louise J. Barney to the Association for the Preservation of Virginia Antiquities.—Edward Hagaman Hall, in *Charitauquan* for June.

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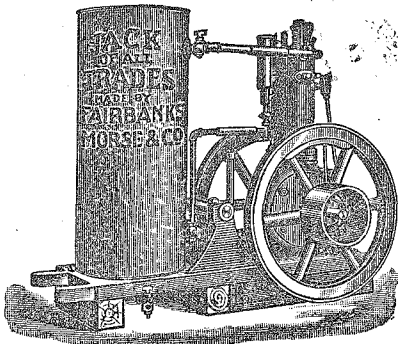
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The Saints' Herald

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 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 50

Lamoni, Iowa, June 17, 1903

Number 24

E. C. Scott

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }

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Editorial.

KIPLING ON MORMONISM.

In our Selected Article column this week we have given space to an extract from one of Kipling's works. In 1889, in passing through the United States on his way from India to England, he spent some time seeing parts of the United States. Of what he saw, he wrote, and what he wrote he sent to an Indian newspaper, the *Pioneer*, and what he sent the *Pioneer* published as a series of letters from the great war correspondent. These letters were afterwards compiled, and Kipling's book, "American Notes," was issued.

His travel across the continent took him through Salt Lake City, and an unlooked for delay gave him opportunity to give "Mormonism" what he probably considered a thorough investigation. How thorough that investigation was our readers may judge.

One thing very evident in reading the article is that Kipling is a man of exaggerated statements, and as such is unreliable. No doubt this exaggeration comes to some extent from his long experience as a newspaper correspondent and toadying to the public's proclivity for the sensational in news. That it is not all due to his experience in newspaper work may be believed by some. Be that as it may, our reading of Kipling's notes on "Mormonism" has disposed us to take his statements on things in general with a grain of allowance.

ZIONISTS ON RUSSIAN MASSACRE.

The Zionist movement has received a new impetus from the massacre of the Jews in Russia. At some meetings of Zionists held in Pittsburg, on June 7, the following resolutions were adopted:

Whereas the recent barbarous outrages in Kishinev and other Russian cities which have shocked humanity have again exposed to view the generally weak and defenseless position of the Jewish nation; and,

Whereas these massacres have proved that the continued settlement of the Jewish people in Russia has been and is attended with serious personal danger and unnecessary and futile martyrdom, thus demonstrating the need for action other than that of providing relief after such unfortunate occurrences; and,

Whereas the tendency of the nations is to restrict immigration.

Therefore this convention reaffirming the Zionist principles, calls upon every Jewish congregation and community throughout the United States and upon every individual Jew to give heed to the piteous appeals of our people, and in the common interests of

"Be ye clean that bear the vessels of the Lord."
 Careless conduct on the part of a minister may ruin the effects of his best sermons. A minister's life should bear the impress of the teachings of the gospel.

humanity and the particular necessities of the Jewish people to help end their present plight by affording the Zionist movement the cordial and financial support which will enable it to achieve the purpose for which it is organized—the settlement of the Jewish people in Palestine.

Greetings and letters from eminent Jews of the world were read before the meetings. Doctor Max Nordeau sent the following from Barritz:

I trust you will continue to develop into a power and to the benefit of the Jewish people, whose position in the world is more appalling than it has been at any moment in the last century. The name of Kishinev written with letters of blood and fire in the old and ever new martyrology of Israel is sufficient by itself to bear out this statement. It shows that for our people there is no such thing as progress. For us history has not moved onward by one step for the last eight hundred years.

We are still in the fearful period of the crusades, when the warriors of the cross trained themselves to their heroic work by the wholesale slaughter of Jews and the looting of defenseless ghettos. It shows also that Zionism is the only way to lead our miserable brethren in Russia and elsewhere out of their present hell. I would despair of Judaism, and of humanity as well, if the free and happy Jews of America were to turn a deaf ear to the blood-curdling tale of Kishinev.

Israel Zangwill sent the following message:

The Kishinev massacre has brought home to the blindest the need of a publicly and legally safe-guarded home for our unhappy race. When you come to consider where this centralized home should be you will find no place as practicable as Palestine, or, at least for a start, its neighborhood. May the strenuous town of fire and steel in which you meet inspire you to build a great bridge over which Israel shall pass to his ancient home and his glorious future.

PRESIDENT SMITH GOES TO ENGLAND.

On Thursday evening, June 11, President Joseph Smith left Lamoni for England. He expected to be joined enroute by Bro. Evans, the two to sail from New York to-day, on the City of New York. The itinerary arranged for him will keep him busy there until about the middle of September so that it is not likely he will return to Lamoni before about the first of October. We trust his mission to King Edward's domains will be prolific of good.

ASSASSINATION OF SERVIA'S KING AND QUEEN.

A little past midnight on Thursday, June 11, occurred a tragedy which shocked the entire civilized world. On that night King Alexander, of Servia, and his queen, Draga, were murdered in their palace by members of the Servian army. The bloody plot was planned and carried to its cold-blooded culmination with the dispatch of men nerved to the task by much deliberation. King Alexander died defending his queen, who was the cause of much of his troubles. It was against Queen Draga that the revolt was aimed, but to accomplish their object the revolutionists did not hesitate to shed the blood of their king.

The whole affair, in all its horribleness, reminds one

of the bloody times of old Rome, or the work of semi-civilized barbarians. That such a dastardly deed has been committed in this enlightened age is a shock to civilization. It is on a par with the recent massacre of the Jews in Russia.

Beside the killing of King Alexander and Queen Draga the blood-thirsty assassins murdered two of the queen's brothers, three cabinet officers, and some of the members of the royal guard, also the former minister of war. The Servian army has proclaimed Prince Peter Karageorgevitch king of Servia, to succeed the murdered king.

The bloody deed has caused even more consternation in Europe than here. Crowned heads tremble for their safety. It is feared that anarchists and lawless socialists of the extreme and dangerous order will be encouraged to become more active in their attempts to overthrow and kill persons of power and authority. We fear the Belgrade affair is but another indication of European unrest.

Whither are we tending?

RUINS OF OLD MEXICAN CITY.

The following appeared in the *Kansas City Journal* for June 14:

RUINS OF A CITY FOUND.

Mexico City, June 13.—The ruins of a large city have been discovered in a remote part of the state of Puebla, by Francisco Rodriguez, an archæologist who has just made a report of his find to the government authorities here.

The city contains large pyramids and extensive fortifications. It is situated in the midst of a dense forest, and a large amount of excavation will be necessary to learn its true extent and importance.

A commission will be appointed by the government to explore the ruins.

EXTRACTS FROM LETTERS.

Floralice Miller wrote from Waterford, Ontario, June 9: "We have had a splendid conference. It has been enjoyed by a large number of Saints. Religio and Sunday-school conventions were the best we ever held. We are all getting encouraged and have been blessed since coming together, but are sad at parting from each other. I am staying over a day or two to organize a Religio to-night."

In a letter dated at Porsgrund, Norway, May 30, Bro. Peter Anderson wrote that he and Bro. Muceus had finished preparing the Book of Mormon for the printers, and that two thirds of the book had been printed. Of the condition of the work he writes: "We are gaining ground right along, three having been baptized lately at Christiansand by Bro. Enge. Others are interested there, at Grimstad, Porsgrund, and Christiana." Concerning the work of the Utah elders there he wrote: "A Brighamite elder named Christensen, from Moroni, Utah, publicly advocated polygamy as a divine principle, in my hearing, on

three different occasions, viz.: at Porsgrund, March 9; at Skien, March 29, and April 5, this year. And the elders are defending it right along, in conversation with the people. This I have from people in this vicinity whom they have visited. No, the elders of the Utah church are not allowed to discuss with us. They have only met us once; after that I received the following note from the elders in Skien: 'You may consider all public discussion and conversations at an end.' They stand but little show where the people have an opportunity to see the differences between the true and the false."

W. C. Temple recently wrote from Davenport, Iowa: "Last Sabbath I was much comforted by an excellent sermon at the Latter Day Saints' hall in Davenport. It was delivered by Elder W. E. La Rue on his way back to his field of labor from his father's deathbed and funeral. I only realized after it was too late to thank him for the comfort given, how much of comfort was in it for me. So if you feel to give this room it may show him that it is given him to bless the brethren in his ministry."

EDITORIAL ITEMS.

R. O. Self wrote from North Platte, Nebraska, June 8, that he has been laboring in that vicinity since May 13. They are expecting to use their tent in that district from now on, it having been too wet thus far.

In a printed list of the graduates from the University of Boston for 1903, we notice among the list of graduates from the department of law the name C. O. Leeka. He is a son of Bishop William Leeka, and is a former student at Graceland. He has made an excellent record as a student in the Boston institution, carrying extra work in order to graduate this year. We are certainly glad to see ex-Graceland students making good records.

The past few weeks have been disastrous ones for many towns along the waterways of Missouri, Kansas, and some of neighboring States. The rivers have risen to points at some places never known before, and death and destruction have followed in the wake of the angry waters. As noted in our last issue the property loss at Kansas City, Missouri, amounts to many thousands, and even millions. St. Louis has been experiencing one of the worst floods known for many years. East St. Louis suffered much from the high waters, the levees which protect the town breaking in many places. Besides the great property loss it is believed that very many lives have been lost, though the exact numbers may never be known. The Mississippi and Missouri Rivers have been exceedingly high, and their floods have been augmented by large volumes of water from such

rivers as the Des Moines, the Kansas, and many other rivers and creeks. The floods have been especially destructive at Topeka, Kansas City, and St. Louis, and outside aid is being asked for from all these places.

Bro. William Newton left Lamoni on Thursday last in company with President Smith, and expected to sail from New York on the same vessel with Bro. Smith and Evans providing he could get a berth.

"The Mormons" is the title of a pamphlet by W. J. Haworth, published by the Australian Board of Publication, and is number 4 of the "Gospel Standard Library." The object of the pamphlet is to make clear the difference between the Utah church and the Reorganization.

P. A. Flinn wrote from Sulphur, Indiana, June 3, that he and C. E. Harp were at work. He speaks well of Bro. Harp's labors.

A clipping handed us recently by Bro. F. A. Smith, taken from the *Gregory County News*, Bonesteel, South Dakota, we note that Sr. Willoughby, mother of Bro. W. P. A. Willoughby, was injured on May 31, in a runaway. Her arm was broken. She got much relief through administration.

Added to the terrible havoc caused by high water in the Missouri and Mississippi and some of their tributaries, comes the news in the daily press for June 15 that the town of Heppner, Oregon, has been almost completely destroyed by a cloudburst. It is thought that between three and four hundred lives were lost in the flood.

Morgan D. Lewis appeared in the *Daily Courier*, of Taylorville, Illinois, March 11, in an article in which he repudiates the name "Mormon" and calls attention to the differences between us and the Utah people.

Bro. Alvin Knisley appeared in the *New Record*, of Clinton, Ontario, June 4, in an article on "Latter Day Saints," in which he briefly points out some of the characteristics of the faith and work of the Reorganization. The article was written in the form of questions and answers.

Bro. Henry Sparling feels encouraged over his recent debate with Elder John Giddens, of "Anti-Mormon" fame. Bro. Sparling thinks our cause has gained prestige in the encounter.

THE anti-diphtheria serum discovered by Professor Roux, of the Pasteur Institute, is now being made in the form of lozenges for use during convalescence. The professor had observed that bacilli found in the mouths of patients several weeks after recovery were liable to convey the disease to others. The lozenges overcome this and also render preventive inoculation unnecessary.—*Scientific American*, June 6.

Original Articles.

SPIRITUAL GROWTH, OR RETROGRESSION?

God's revealments are reflective of his designs and purposes, and explanatory of man's duties and responsibilities; but none of his revealments savor of coercion or compulsion, yet are very explicit in making known the fact that those choosing to accept those revealments voluntarily place themselves under a grave responsibility to culminate in justification attributable to a well-spent life, or condemnation attributable to retrogression. No man can serve two masters (Matthew 6:24), which makes manifest the fact that those possessing a sound mind during their probationary condition will give evidence of a decision of character in favor of one of the two masters.

The claim as to the impracticability of a given number of men seeing eye to eye upon a given topic finds no favor in God's revealment. Hence Christ's prayer that his disciples might be one, as he and his Father were one. (John 17:21.) And I would not indulge the thought that Christ would pray for that which was impossible, or claim that a practical evidence of a Christ imposed resignation is possible without a constant struggle or overlook the fact that there may be confronting exigencies that to meet them successfully may require a greater amount of courage to do the right than it would to allow ourselves to be inveigled in the meshes of wrong-doing. Yet despite these facts the recognition of and enlisting under Christ's blood-stained banner means a spiritual growth to justification in Christ or retrogression to condemnation out of Christ to priest and people, for God is not mocked, hence as we sow so must we reap.

I know of no advantage to accrue to me (if possessing the power) to lessen human rights, as I know of none obtainable by a failure on my part to discriminate between human rights and God's decrees.

If it so be as I have believed and taught, that the acceptance of a legally tendered position in the church of the living God is tantamount to making a covenant with the living God to acquit one's self of duties attaching to the accepted position, and evince such a gospel stability as to neither stop short of or transcend law-imposed duties, is there not a necessity for the exercise of vigilance in discriminating between that which is in opposition to law-prescribed duties and proclaiming against it, as for the exercise of vigilance, in the advocacy of law-imposed duties; if not, why not?

I would not claim that this is right or that is wrong simply because I so claim, for such a procedure might come under the head of dogmatism, making me either appear as an ignoramus or a dictator in embryo, to be developed and encouraged or turned

down, if those with whom I were connected had the needed stamina and a sufficient amount of love for principle, as preventive to holding men's persons in admiration because of present advantage; for if there were no sycophants, there might be fewer despots or tyrants.

The verity and therefore the explicitness of God's word, is, as it would seem, thought by some to be harsh or lacking charity, so they essay a temporizing affair, which is as sure if persisted in to beget a love for theories, as day is to succeed night. If in our acceptance of the gospel we are born into a spiritual realm, that gospel being truth, God's truth, we can only continue in that realm of truth, as we practically observe law, reflected by God's truth, to govern us as adopted citizens.

I know of no more potent reason for complying with Christ's injunction, namely, "Search the scriptures" (John 5:39) and that found in Doctrine and Covenants 1:7, "search these commandments," as a help, to acquire a proper conception of that found in Doctrine and Covenants 46:3, which composes holiness of heart, etc., that ye may not be seduced by evil spirits or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Addressing adopted citizens, Paul says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:21, 22. Further in Ephesians 4:16, we read: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase in the body unto the edifying of itself in love;" and learn, first, that in this body fitly joined there is a compactness; second, that the perpetuity of this compactness is effected by that which every joint (part) supplieth; third, that the effect attributable to body, the perpetuity of this compactness, is, that it, the edifieth itself in love. That Christ's body (church) exists as a whole in integral parts; that when active in the performance of those duties imposed, they, each part, add a supply which is productive of the above effects. Hence if a joint or joints or parts fail to add their supply, whether this failure to supply is attributable to sheer negligence on the part of one or more joints, or are hindered by undue interference of other joints or parts, the effect on the body is the same. Hence, in the perpetuity of this compactness, by that which every joint supplieth, it so stimulates the body to diligence and duty that it thereby edifieth itself in love, thus growing into an holy temple of the Lord. A failure on the part of these joints or parts to add or give their supply must have a corresponding depressing effect on the body, culminating in a failure to edify itself in love, or so I believe.

Hence the significance of the following: "Wherefore, now let every man learn his duty and to act, in the office in which he is appointed with all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be counted worthy to stand."—Doctrine and Covenants 104: 44.

Since my identification with the latter-day work I have learned that given and accepted law is above the whole body or church, and I have no intention to unlearn this fact in my declining years. And however prominent other defects in my character may be, I am fully prepared to answer to my Creator for this belief, touching the verity of his divine law. And when being confronted with life's stern realities, I have thought my faith was weakening on this point, I have turned to, and more diligently studied that incomparable exposition of divine law given by the young Palmyra Seer, beginning thus: "And again verily I say unto you, that which is governed by law is preserved by law." Yes, yes! It is enough! Law is the rule of action for priest and people; has been and now is, and ever will be; "and whosoever shall fall on this stone will be broken: but on whomsoever it shall fall, it will grind him to powder."

These are a few of my proclivities to which I give publicity, with due deference to all who may read. Possibly more anon.

JAMES CAFFALL.



REMISSION OF SINS AND GIFT OF THE HOLY GHOST.

Since the remission of sins is the earnest desire of all repentant sinners, and the Holy Ghost the satisfying and saving power attending, it becomes of no little interest to know just when and how such is to be secured. I have heard it claimed by some of the brethren that our sins are not remitted until after the imposition of hands. After giving some little thought upon the question I humbly submit the same to the HERALD readers, with no other purpose in view than the benefits which might accrue thereto. According to the standard books of the church as I comprehend them, I am certainly committed to the belief that our sins are remitted at the time of baptism in water, providing the requisite faith and repentance precedes.

We enter the kingdom through the door of the sheepfold (church), which door, according to Nephi is repentance and baptism by water. "For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of you sins by fire, and by the Holy Ghost." This plainly teaches us that we become citizens of the kingdom at baptism, and it is hardly to be supposed that we enter the kingdom with all our worldly sins clinging to us, waiting the imposition of hands. Now in the

kingdom, we are entitled to the promise, not a command, even the gift of the Holy Spirit. Nephi begins with a new sentence as follows:

"And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandment of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father, and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way, ye should receive."—2 Nephi 13:4. This makes it quite plain that the entering into the kingdom is by baptism by water, called the gate, by which our sins are remitted by the Holy Ghost, after which we receive the promise, even the *witness* of the Father and the Son as the abiding Comforter.

We are "baptized into Christ." (Galatians 3: 27.) Are buried with Christ in the act of baptism. If then we are placed into Christ in the act of baptism, we certainly must be in his church.

In many places in Holy Writ, like the one in 2 Nephi 13:4, the Holy Ghost is mentioned in a two-fold office. First, as a convincing power to prepare us for the waters of regeneration. Second, as a confirmatory power to sanction the work done and to seal us sons of God, as the abiding Comforter promised to all baptized believers. (See John 14: 16-17.)

Our sins are remitted by the Holy Ghost, but this is not the promised witness which follows the laying on of hands. The same Spirit, but different in purpose. Every individual who honestly and humble seeks admission into the church of God receives of his Spirit in more or less degree according to the peculiar make-up of the individual. Paul, Peter, Cornelius, and many others received a great portion of the Holy Spirit before entering into the church because of their peculiar environments, but I am not ready to admit that that was the abiding Comforter attendant upon the laying on of hands. Peter received sufficient of the Holy Ghost to enable him boldly to declare Jesus to be the Son of God, although the Holy Ghost as the promised Comforter had not yet come. The following from God's word proves conclusively that all receive of the Holy Spirit before entering the church: "No man can come to me, except the Father which hath sent me draw him."—John 6: 44. "Not by works of righteous which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3: 5. The logical conclusion of the text is, there must have been a portion of the Holy Ghost given sometime prior to the "washing of regeneration," or baptism, or there could be no "renewing."

Doctrine and Covenants is quite to the point on this. "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before

the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—Doctrine and Covenants 17:7. The foregoing is quite explicit upon the fact that all those who seek admission into the kingdom of Christ, must receive of the Spirit of Christ prior to baptism, but only as a convincing power, bearing us along toward the kingdom of God, after which we are to receive the fullness, even the absolute knowledge of God and Jesus Christ, against which the gates of hell shall never prevail, but continue, if faithful on our part, to be our constant monitor and comforter. In Acts 2:47, we have it stated that God added to the church all who shall be saved, which can only be done by the convincing and drawing influence of the Holy Ghost.

Jesus Christ says of the Holy Ghost, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16:8.

Marginal reading says "convince" instead of "reprove." I presume this will be amply sufficient proof to support the fact of the Holy Ghost having much to do in accomplishing the new birth.

In view of the fact, then, supported by abundance of evidence, is it not altogether probable that the birth to which the Savior referred when addressing Nicodemus, was nothing more or less than the Spirit which leads or bears all honest souls into the church militant? Then comes the baptism of the Holy Spirit to seal us heirs of God and joint heirs with Jesus Christ. (See Ephesians 1:13; Romans 8:17.)

We are now prepared to further the thought that the birth to which the Savior referred when addressing Nicodemus was the drawing and convincing power of the Holy Spirit, which, in connection with water baptism, makes the one complete birth. We do not hold the birth of the Spirit and baptism of the Spirit to be synonymous. The former always precedes the latter. The very language of the Savior to Nicodemus plainly supports the position taken. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." The nouns "water" and "Spirit" are so used in the text to make them coequal and coextensive, both having the same end and object in view, which is the entering into the kingdom of God. Now then, by virtue of the kindred relationship, the inseparable connection, and equal limitation of the two words, if any one can get into the kingdom of God without the birth of the Spirit, he can just as easily before the birth of the water. The new birth would be incomplete without the Spirit as would the birth of the infant who after being conceived would never be quickened. Inasmuch as conception and quickening must necessarily precede the natural birth, so

must water and Spirit precede the spiritual birth. James 1:18 says we are begotten by the word. Christ says (John 6:63) it is the Spirit that quickeneth, hence the words *begotten* and *quickeneth* go together in accomplishing the birth into the kingdom. The first step in the new life in coming in contact with conditions where we can hear the word, next receiving the word, are begotten. This may possibly take weeks and months in satisfying our reasoning faculties, removing prejudice, establishing fortitude, and rounding up our rough characters for the important journey; but during all this time the Spirit of God is gradually bearing us into the kingdom of heaven. Finally we are led to the door (baptism); there we put on Christ, put off the old man. We become dead to the world, thereby necessitating being buried. Thus making a beautiful analogy between heaven and earth. Every step leading up to this glorious condition, the Holy Spirit is, or should be, the actuating power. Thus we enter new conditions, breathe more freely, feel better, in altogether new surroundings, partaking of a different atmosphere by the receiving of the Holy Ghost conferred by the laying on of hands by those having authority.

You will pardon me for personal reference, but I was as literally born of the Spirit the Sabbath before baptism as I was the Sabbath after baptism, or ever have been since. While the outpouring of the Spirit seemed to be as great in the former, yet the effects were infinitely different. In the former case the Spirit of God overshadowed me and showed me the awfulness of my sinful state; the beauties to be gained by living a life of a Saint, showed me the disgusting features of the wicked world, and literally filled me with an unrest and disquietude, filling my soul with a longing for a better life, pointing out the many evil habits I had to overcome before attaining to it, with a blessed assurance that in Christ I would be able to conquer, and at last be received in the haven of rest. The following Sabbath I was baptized; thus I was truly born into the kingdom by water and the Spirit, after which came that blessed and hallowed influence to confirm the work and acknowledge it as pleasing to God by opening up that cherishing fountain from which I have ever since drank to the utmost satisfaction of a famishing soul. Ages may roll upon the swift wings of never-returning time with its forgotten history recorded upon the yellowed pages of eternal oblivion, but those experiences will never be forgotten. I was truly "born again!" Having, we believe, removed the obscurity from the statement of the Savior to Nicodemus (for truly it is confusing with the interpretation frequently placed upon it) I shall direct my attention to a few thoughts relative to the remission of sins by the Aaronic priesthood.

We have heard Hebrew 9:9, 10 quoted where Paul

speaks of "carnal ordinances" which only pertains to the flesh in support of the belief that sins are not remitted under the Aaronic priesthood. We object to this being applied unqualifiedly to the Aaronic priesthood from the very simple fact Paul says this order of things "stood only in meats and drinks." This can not be properly applied to the Aaronic priesthood, because much of the work done in this priesthood is purely of a spiritual character. This was evidently the Levitical order which was included in the Aaronic. (See Doctrine and Covenants 104:1.) "There are in the church two priesthoods; namely: the Melchisedec and the Aaronic, including the Levitical priesthood." The Aaronic priesthood is very closely related to the Melchisedec it being an appendage to the greater. (See Doctrine and Covenants 104:8.) The offices of teacher and deacon are appendages to the Aaronic priesthood. "And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons."—Doctrine and Covenants 83:5. This is very strong inferential evidence that the offices of teacher and deacon once existed under an order separate and distinct from the Aaronic priesthood, but was afterwards included, and made a part of it, and they evidently were those who administered in "carnal ordinances." Hence we conclude the Aaronic order has prerogatives prior to and independent of the Levitical order which administered in types and shadows looking forward to the restoration of the holy priesthood. This view of the matter makes the argument of Paul quite clear as to who administered in "carnal ordinances only," and also makes complete harmony with the several operations of the different orders of the priesthood outlined in modern revelations.

Believing we have made the distinction clear between those who administer in carnal things and those who have the right and power to administer in spiritual things, we submit the following plain declaration.

"The power and authority of the lesser or Aaronic priesthood is to hold the keys of the administering of angels, and to administer in outward [not carnal or fleshly only] ordinances—the letter of the gospel—the baptism of repentance for the remission of sins."—Doctrine and Covenants 104:10.

The Aaronic order of priesthood is clearly set forth in the above as separate and distinct from the Levitical, chiefly because the things mentioned therein the teacher and deacon can not officiate, consequently the offices of teacher and deacon must have been originally purely Levitical.

Again, "Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of

baptism and the remission of sins." There are three things in the above to which we wish to call special attention. "Repentance," "baptism," "and the remission of sins." They are all connected with the conjunction "and," making each one of the same importance and duration as the others. If the sins are not immediately remitted, when preceded by gospel repentance and baptism, I fail to see any meaning in human language. It will also be noticed that the holy priesthood was taken from the earth in the days of Moses and not restored till Christ came, a period of fifteen hundred years, the lesser priesthood remaining, hence, it will hardly do to say that there were no sins remitted on the earth during all those long years, which would be true did not the right and power to remit sin inhere in the Aaronic priesthood. There are no time elements permissible in the clause, "and the remission of sins" over and above its two associates, "repentance" and "baptism." If the object of baptism, which is the remission of sin, could not be secured by the one having the authority to baptize, why the need of baptizing at all?

Baptizing is a commandment with the promise attached, and it occurs to me as soon as the commandment is complied with, the desired object should be secured. When Naaman obeyed the command to dip seven times in Jordan for the leprosy, the affliction immediately disappeared. (See 2 Kings 11:14.) When Christ told the blind man to put clay on his eyes for the recovery of his sight, the desired end was straightway secured. No time elements in those cases after complying with the commands. The same is true when baptized for the remission of sins by any holding the authority.

As a conclusive and concluding proof of the Aaronic priesthood having the right to forgive sins. I have only to read the account of the baptism of Joseph Smith and Oliver Cowdery.

"We still continued the work of translating, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer an offering unto the Lord in righteousness.' . . . Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver

Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him. I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."—Church History, vol. 1, pp. 34-36.

The angel at the time of conferring the Aaronic priesthood upon Joseph and Oliver told them it held the keys to baptize for the remission of sins, although conferring the lesser priesthood only. It is quite clear according to the account given by those men that their sins were forgiven right at the time of their baptism, and were also filled with the Holy Ghost, and prophesied many things, and this too, before ever the Melchisedec priesthood was given them. They were truly born of the water and the Spirit before hands were laid on them.

Hoping some light may have been thrown upon the subject to all those interested,

I am sincerely for truth,

F. J. EBELING.

CONNEAUTVILLE, Pennsylvania, April 10, 1903.



THOUGHT ON CO-OPERATION.

Why do the Saints continue to give their money to the world's people when they can just as well keep it among themselves and all be benefited collectively by so doing. There are just two ways that it can be done. The first and right way is to start a storehouse according to the plan that God has given the church; where the Saints may get all their supplies. If the church will not do this, then let the Saints become coöperaters by going into a general merchandising business on the Rochdale plan of coöperation, doing their own business instead of paying others to do it for them. It will give them the necessaries of life at wholesale cost, saving to themselves the profits now taken by others. The volume of business in Lamoni and Independence will be sufficient to warrant them in going into the manufacturing of the goods handled. This will result in their becoming their own employers, owning the factories in which they work, under improved conditions and amid healthful and pleasant surroundings. Thus products are passed directly from producer to consumer at the least possible cost, and the producer receives a larger income for his toil.

Not only the Saints at Lamoni and Independence would be benefited by this plan of coöperation, but all the Saints throughout the United States and Canada could partake with them in this great blessing, for goods could be shipped to all parts of the country, and the Saints could organize stores in

every State where there were branches of thirty or more families, and by this means the stream of finance would be made to flow into Zion instead of out, as it does now. We could sell our goods cheaper to the people of the world than they possibly could get them anywhere else because we would not have the middlemen to contend with, and our goods would be of a better quality also, which would create a demand for them.

Some will say this is not the Lord's plan of doing business. Neither is the plan we are working under now. The nearer we get to God's plan the better pleased he will be with us. The present system of doing business is unrighteous because it destroys, tears down instead of building up, while coöperation brings together, unites, builds up, and works together for the good of all.

So let us commence at once to coöperate on business lines, until the church is ready to do business on the Lord's plan; then we can turn everything over to the church. To this end I will ever work and pray.

J. A. ANTHONY.

Selected Articles.

KIPLING'S ESTIMATE OF MORMONISM.

[In his "American Notes" Kipling has a chapter devoted to "Mormonism." The material for "American Notes" was gathered by Kipling in 1889 when he made a trip across the United States while on his way from India to England. We present this chapter from Mr. Kipling's "Notes" because our readers will be interested in his opinion of "Mormonism" and because it affords Latter Day Saints an opportunity to judge or measure Kipling's ability as an accurate writer.—EDITORS.]

SALT LAKE.—I am concerned for the sake of Mr. Phil Robinson, his soul. You will remember that he wrote a book called *Saints and Sinners* in which he proved very prettily that the Mormon was almost altogether an estimable person. Ever since my arrival at Salt Lake I have been wondering what made him write that book. On mature reflection, and after a long walk around the city, I am inclined to think it was the sun, which is very powerful hereabouts.

By great good luck the evil-minded train, already delayed twelve hours by a burnt bridge, brought me to the city on a Saturday by way of that valley which the Mormons aver their efforts had caused to blossom like the rose. Some hours previously I had entered a new world where, in conversation, every one was either a Mormon or a Gentile. It is not seemly for a free and independent citizen to dub himself a Gentile, but the Mayor of Ogden—which is the Gentile city of the valley—told me that there must be some distinction between the two flocks.

Long before the fruit orchards of Logan or the

shining levels of the Salt Lake had been reached that Mayor—himself a Gentile, and one renowned for his dealings with the Mormons—told me that the great question of the existence of the power within the power was being gradually solved by the ballot and by education.

“We have,” quoth he, “hills round and about here, stuffed full of silver and gold and lead, and all Hell atop of the Mormon church can't keep the Gentile from flocking in when that's the case. At Ogden, thirty miles from Salt Lake, this year the Gentile vote swamped the Mormon at the municipal elections, and next year we trust that we shall be able to repeat our success in Salt Lake itself. In that city the Gentiles are only one-third of the total population, but the mass of 'em are grown men, capable of voting. Whereas the Mormons are cluttered up with children. I guess as soon as we have purely Gentile officers in the township, and the control of the policy of the city, the Mormons will have to back down considerable. They're bound to go before long. My own notion is that it's the older men who keep alive the opposition to the Gentile and all his works. The younger ones, spite of all the elders tell 'em, *will* mix with the Gentile, and read Gentile books, and you bet your sweet life there's a holy influence working toward conversion in the kiss of an average Gentile—specially when the girl knows that he won't think it necessary for her salvation to load the house up with other women-folk. I guess the younger generation are giving sore trouble to the elders. What's that you say about polygamy? It's a penal offense now under a bill passed not long ago. The Mormon has to elect one wife and keep to her. If he's caught visiting any of the others—do you see that cool and restful brown stone building way over there against the hillside? That's the penitentiary. He is sent there to consider his sins, and he pays a fine, too. But most of the police in Salt Lake are Mormons, and I don't suppose they are too hard on their friends. I presoom there's a good deal of polygamy practiced on the sly. But the chief trouble is to get the Mormon to see that the Gentile isn't the doubly-damned beast that the elders represent. Only get the Gentiles well into the State, and the whole concern is bound to go to pieces in a very little time.”

And the wish being father to the thought, “Why, certainly,” said I, and began to take in the valley of Deseret, the home of the Latter Day Saints, and the abode perhaps of as much misery as has ever been compressed into forty years. The good folk at home will not understand, but you will, what follows. You know how in Bengal to this day the child-wife is taught to curse her possible co-wife, ere yet she has gone to her husband's house? And the Bengali woman has been accustomed to polygamy for a few hundred years. You know, too, the awful jealousy between mother wife and barren behind the perdah—

the jealousy that culminates sometimes in the poisoning of the well-beloved son? Now and again, an Englishwoman employs a high-caste Musselman nurse, and in the offices of that hire women are apt to forget the differences of color, and to speak unreservedly as twin daughters under Eve's curse. The nurse tells very strange and awful things. She has, and this the Mormons count a privilege, been born into polygamy; but she loathes and detests it from the bottom of her jealous soul. And to the lot of the Bengali co-wife—“the cursed of the cursed—the daughter of the dunghill—the scald-head and the barrenmute” (you know the rest of that sweet commination-service)—one creed, of all the White creeds to-day, deliberately introduces the white woman taken from centuries of training, which have taught her that it is right to control the undivided heart of one man. To quench her most natural rebellion, that amazing creed and fantastic jumble of Mahometanism, the Mosaic law, and imperfectly comprehended fragments of Freemasonry, calls to its aid all the powers of a hell conceived and elaborated by coarse-minded hedgers and ditchers. A sweet view, isn't it?

All the beauty of the valley could not make me forget it. But the valley is very fair. Bench after bench of land, flat as a table against the flanks of the ringing hills, marks where the Salt Lake rested for a while as it sunk from an inland sea to a lake fifty miles long and thirty broad. Before long the benches will be covered with houses. At present these are hidden among the green trees on the dead flat of the valley. You have read a hundred times how the streets of Salt Lake City are very broad, furnished with rows of shade-trees and gutters of fresh water. This is true, but I struck the town in a season of great drought—that same drought which is playing havoc with the herds of Montana. The trees were limp, and the rills of sparkling water that one reads about were represented by dusty, paved courses. Main Street appears to be inhabited by the commercial Gentile, who has made of it a busy, bustling thoroughfare, and, in the eye of the sun, swigs the ungodly lager and smokes the improper cigar all day long. For which I like him. At the head of Main Street stands the lions of the place; the Temple and the Tabernacle, the Tithing House, and the houses of Brigham young, whose portrait is on sale in most of the booksellers' shops. Incidentally it may be mentioned that the late Amir of Utah does not unremotely resemble His Highness the Amir of Afghanistan, whom these unfortunate eyes have seen. And I have no desire to fall into the hands of the Amir. The first thing to be seen was, of course, the outward exponent of a creed. Armed with a copy of the Book of Mormon, for better comprehension, I went to form rash opinions. Some day the Temple will be finished.

It was begun only thirty years ago, and up to date rather more than three million dollars and a half have been expended in its granite bulk. The walls are ten feet thick; the edifice itself is about a hundred feet high; and its towers will be nearly two hundred. And that is all there is of it, unless you choose to inspect more closely; always reading the Book of Mormon as you walk. Then the wondrous puerility, of what I suppose we must call the design, becomes apparent. These men, directly inspired from on high, heaped stone on stone and pillar on pillar, without achieving either dignity, relief, or interest. There is, over the main door, some pitiful scratching in stone representing the all-seeing eye, the Masonic grip, the sun, moon, and stars, and, perhaps, other skittles. The flatness and meanness of the thing almost makes you weep when you look at the magnificent granite in blocks strewn abroad, and think of the art that three million dollars might have called in to the aid of the church. It is as though a child had said: "Let us draw a great, big, fine house—finer than any house that ever was,"—and in that desire had laboriously smudged along with a ruler and pencil, piling meaningless straight lines on compass-drawn curves, with his tongue following every movement of the inapt hand. Then I sat down on a wheelbarrow and read the Book of Mormon, and behold the spirit of the book was the spirit of the stone before me. The estimable Joseph and Hyrum Smith struggling to create a new Bible, when they knew nothing of the history of Old and New Testament, and the inspired architect muddling with his bricks—they were brothers. But the book was more interesting than the building. It is written, and all the world has read, how to Joseph Smith an angel came down from heaven with a pair of celestial gig-lamps, whereby he was marvelously enabled to interpret certain plates of gold scribbled over with dots and scratches, and discovered by him in the ground. Which plates Joseph Smith did translate—only he spelt the mysterious characters "caractors"—and out of the dots and scratches produced a volume of six hundred closely printed pages, containing the books of Nephi, first and second, Jacob, Enos, Jarom, Omni, Mormon, Mosiah, the Record of Zeniff, the book of Alma, Helaman, the third of Nephi, the book of Ether (the whole thing is a powerful anæsthetic, by the way), and the final book of Mononi. Three men, of whom one I believe is now living, bear solemn witness that the angel with the spectacles appeared unto them; eight other men swear solemnly that they have seen the golden plates of the revelation; and upon this testimony the Book of Mormon stands. The Mormon Bible begins at the days of Zedekiah, King of Judah, and ends in a wild and weltering quagmire of tribal fights, bits of revelation, and wholesale cribs from the Bible.

Very sincerely did I sympathize with the inspired brothers as I waded through their joint production. As a humble fellow worker in the field of fiction, I knew what it was to get good names for one's characters. But Joseph and Hyrum were harder bestead than ever I have been; and bolder men to boot. They created Teancum and Coriantumy Pahoran, Kishkumen, Gadianton, and other priceless names which the memory does not hold; but of geography they wisely steered clear, and were astutely vague as to the locality of places, because you see they were by no means certain what lay in the next county to their own. They marched and counter marched bloodthirsty armies across their pages; and added new and amazing chapters to the records of the New Testament, and reorganized the heavens and the earth as it is always lawful to do in print. But they could not achieve style, and it was foolish of them to let into their weird Mosaic pieces of the genuine Bible whenever the laboring pen dropped from its toilsome parody to a sentence or two of vile, bad English or downright "penny dreadfulism." "And Moses said unto the people of Israel: 'Great Scott! what air you doing?'" There is no sentence in the Book of Mormon word for word like the foregoing; but the general tone is not widely different.

There are the makings of a very fine creed about Mormonism. To begin with, the church is rather more absolute than that of Rome. Drop the polygamy plank in the platform, but on the other hand deal lightly with certain forms of excess. Keep the quality of the recruits down to a low mental level and see that the best of the agricultural science available is in the hands of the elders, and you have there a first-class engine for pioneer work. The tawdy mysticism and the borrowings from Freemasonry serve the low-caste Swede and the Dane, the Welshman and the Cornish cottar, just as well as a highly-organized Heaven.

I went about the streets and peeped into people's front windows, and the decorations upon the tables were after the manner of the year 1850. Main Street was full of country folk from the outside come in to trade with the Zion Mercantile Coöperative Institute. The Church, I fancy, looks after the finances of this thing, and it consequently pays good dividends. The faces of the women were not lovely. Indeed, but for the certainty that ugly persons are just as irrational in the matter of undivided love as the beautiful, it seemed that polygamy was a blessed institution for the women, and that only the spiritual power could drive the hulking, board-faced men into it. The women wore hideous garments, and the men seemed to be tied up with string. They would market all that afternoon, and on Sunday go to the praying-place. I tried to talk to a few of them, but they spoke strange tongues and stared and behaved like

cows. Yet one woman, and not an altogether ugly one, confided to me that she hated the idea of Salt Lake City being turned into a show-place for the amusement of the Gentile.

"If we 'ave our own institutions, that ain't no reason why people should come 'ere and stare at us, his it?"

The dropped "h" betrayed her.

"And when did you leave England?" I said.

"Summer of '84. I am from Dorset," she said. "The Mormon agents was very good to us, and we was very poor. Now we're better off—my father an' mother an' me."

"Then you like the State?"

She misunderstood at first. "Oh, I ain't livin' in the state of polygamy. Not me yet. I ain't married. I like where I am. I've got things o' my own—and some land."

"But I suppose you will—"

"Not me. I ain't like them Swedes an' Danes. I ain't got nothing to say for or against polygamy. It's the elders' business, an' between you an' me I don't think it's going on much longer. You'll 'ear them in the 'ouse to-morrow talkin' as if it was spreadin' all over America. The Swedes they think it *his*. I know it hisn't."

"But you've got your land all right."

"Oh, yes, we've got our land an' we never say aught against polygamy o' course—father an' mother an' me."

It strikes me that there is a fraud somewhere. you? You've never heard of the rice-Christians have

I should have liked to have spoken to the maiden at length, but she dived into the Zion Co-op. and a man captured me, saying that it was my bounden duty to see the sights of Salt Lake. These comprised the egg-shaped Tabernacle, the Beehive, and town houses of Brigham Young; the same great ruffian's tomb with assorted samples of his wives sleeping around him (just as the eleven faithful ones sleep round the ashes of Runjit Singh outside Fort Lahore), and one or two other curiosities. But all these things have been described by abler pens than mine. The animal-houses where Brigham Young used to pack his wives are grubby villas; the Tabernacle is a shingled fraud, and the Tithing House where all the revenue returns seem to be made, much resembles a stable. The Mormons have a paper currency of their own—ecclesiastical bank-notes which are exchanged for local produce. But the little boys of the place prefer the bullion of the Gentiles. It is not pleasant to be taken round a township with your guide stopping before every third house to say: "That's where elder so and so kept Amelia Bather-shins, his fifth wife—no, his third. Amelia she was took on after Keziah, but Keziah was the Elder's pet, an' he didn't dare to let Amelia come across Keziah for fear of her spilin' Keziah's beauty." The Mus-

selmans are quite right. The minute that all the domestic details of polygamy are discussed in the mouths of the people, that institution is ready to fall. I shook off my guide when he had told me his very last doubtful tale; and went on alone. An ordered peace and a perfection of quiet luxury is the note of the city of Salt Lake. The houses stand in generous and well-groomed grass-plots, none very much worse or better than their neighbors. Creepers grow over the house fronts, and there is a very pleasant music of wind among the trees in the vast empty streets bringing a smell of hay and the flowers of summer.

On a table land overlooking all the city stands the United States garrison of infantry and artillery. The State of Utah can do nearly anything it pleases until that much-to-be-desired hour when the Gentile vote shall quietly swamp our Mormonism; but the garrison is kept there in case of accidents. The big, shark-mouthed, pig-eared, heavy-boned farmers sometimes take to their creed with wildest fanaticism, and in past years have made excessively unpleasant for the Gentile when he was few in the land. But to-day, so far from killing openly or secretly, or burning Gentile farms, it is all the Mormon dares do to feebly try to boycott the interloper. His journals preach defiance to the United States Government, and in the Tabernacle of a Sunday the preachers follow suit. When I went down there the place was full of people who would have been much better for a washing. A man rose up and told them that they were the chosen of God, the elect of Israel, that they were to obey their priest, and that there was a good time coming. I fancy that they had heard all this before so many times it produced no impression whatever; even as the sublimest mysteries of another Faith lost salt through constant iteration. They breathed heavily through their noses and stared straight in front of them—impassive as flatfish.

And that evening I went up to the garrison post—one of the most coveted of all the army commands—and overlooked the City of the Saints as it lay in the circle of its forbidding hills. You can speculate a good deal about the mass of human misery, the loves frustrated, the gentle hearts broken, and the strong souls twisted from the law of life to a fiercer following of the law of death, that the hills have seen. How must it have been in the old days when the foot-sore emigrants broke through into the circle and knew that they were cut off from hope of return or sight of friends—were handed over to the power of the friends that called themselves priests of the Most High? "But for the grace of God there goes Richard Baxter," as the eminent divine once said. It seemed good that fate did not order me to be a brick in the upbuilding of the Mormon church, that has so aptly established herself by the borders of a lake bitter, salt, and hopeless.

Original Poetry.

My Prayer.

Weak and unworthy though I am,
I long to come to Thee.
Oh, Father, hear my humble prayer!
Help me thy faithful child to be!

Though I so oft dishonor thee,
Thou knowest 'tis not from wrong intent;
Forgive the errors of the past,
Help me to be the Saint I meant.

Perfect my weakness by thy strength,
Then when weak I strong shall be;
For thou hast said this in thy word,
"My grace sufficient is for thee."

So, trusting in thy strength alone,
Onward I will strive to go;
Learning from failures in the past
My own sore need of thee to know.

And if, to burn the dross away,
From self and pride to set me free,
There must be suff'rings cleansing fire,
O may it draw me nearer thee.

Although I so often shrink,
Yet as thou seest best, so deal with me,
Till at last shall come a time
When others in my life thy likeness see.
SISTER MARY.

Harbingers of Dawn.

For happiness men live and hope,
Its sweets all long to know.
Yet through sorrows oft we grope
Anon we feel the ill wind blow.

A flitting, fitful, luring mark
Pleasure too often proves to be;
Her changing hues, now light, now dark,
Appear alike to you and me.

Oh mortal! seek ye a lasting peace,
That which fadeth not away?
In sorrow's night still to increase,
Flowing on to the perfect day?

Hearken ye then to the voice of truth,
Calling up to a higher light.
The sweetest joy to age or youth
Is found alone by doing right.

By finding the right and doing it
Is happiness made complete.
Thus by her wealth the soul is lit—
Her pearls lie at our feet.

A happy people in the long ago,
We learn from the holy page,
The secret learned in peace to grow
In that most happy age.

Their leader, Enoch, God's own choice,
Consecrated all in all;
Gladdened daily by his voice,
Receiving yet a higher call.

Their secret, reader, shall we learn?
Its priceless truth apply to-day,
Or shall we this grand lesson spurn
And from its beckon turn away?

Oh ye named of the saintly band!
Oh ye of bonds so holy,
Brethren dear of every land,
Before us dawns an age of glory.
If we but grasp the golden measure,
If we but see the happy glint,
Making purity our treasure—
Lo, in the East a rosy tint!

JAMES YATES.

Mothers' Home Column.

EDITED BY FRANCES.

Pearls from the Depths of Heart and Intellect.

Your "few things" may be very few and very small things, but he expects you to be faithful over them.—Francis Ridley Havergal.

I am not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

I wrote down my troubles every day;
And after a few short years,
When I turned to the heartaches passed away,
I read them with smiles, not tears.

—John Boyle O'Reilly.

"Enthusiasm is the element of success in everything; it is the light that leads and the strength that lifts men on and up in the great struggle of scientific pursuits and professional labor; it robs endurance of difficulty and makes duty a pleasure."

Love is indestructible;
Its holy flame for ever burneth;
From heaven it came, to heaven returneth.
It here is tried and purified
Then hath in heaven its perfect rest;
It soweth here with toil and care,
But the harvest time of love is there.

—Robert Southey.

There is not any benefit so glorious in itself but it may yet be exceedingly sweetened and improved by the manner of conferring it. The virtue I know rests in the intent; the profit in the judicious application of the matter; but the beauty and ornament of an obligation lies in the manner of it.—Seneca.

The theory of Job's comforters, that it always and at once is well with the righteous, often takes subtle shapes in our thinking. One is the expectation that every good action shall be attended with a glow of warm feeling, as a sort of reward for our goodness. In reality, we frequently have no such experience. Right action is attended often with such unpleasant secondary circumstances as to take all charm out of it. It gives offense in our social circle, or it grieves some one we love, who but half understands us; or, in some way, it carries with it a shadow to darken the sunlight. And it is better thus. For "because right is right, to follow right were wisdom in the scorn of consequence" just as truly in view of inward consequences as of outer. Were the inward consequences always such as delighted us, then doing right might become as mercenary as if we expected flocks and herds, or brownstone fronts and paying bonds, in consideration of our rightness. So we learn to serve God for God's sake, and right for right's sake, and not for meat and drink, material or immaterial.

The Force of Habit.

Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances our miserablest weakness. Let me go once, scanning my way with any earnestness of outlook and successfully arriving, my footsteps are an invita-

tion to me to go the second time the same way; it is easier than any other way. Habit is our primal fundamental law—habit and imitation—there is nothing more perennial in us than those two. They are the source of all working and all apprenticeship, of all practice and all learning in the world.—*Carlyle*.

The Winner of the Race,

I saw them start, an eager throng,
All young and strong and fleet;
Joy lighted up their beaming eyes
Hopes sped their flying feet.
And one among them so excelled
In courage, strength, and grace,
And all men gazed and smiled, and cried,
"The winner of the race!"

The way was long, the way was hard;
The golden goal gleaned far
Above the steep and distant hills,—
A shining pilot star.
On, on they sped, but while some fell,
Some faltered in their speed;
He upon whom all eyes were fixed
Still proudly kept the lead.

But ah, what folly! See, he stops
To raise a fallen child,
To place it out of danger's way
With kiss and warning mild.
A fainting comrade claims his care,
Once more he turns aside;
Then stays his strong, young steps to be
A feeble woman's guide.

And so, wherever duty calls,
Or sorrow or distress,
He leaves his chosen path to aid,
To comfort, and to bless.
Though men may pity, blame, or scorn,
No envious pang may swell
The soul who yields for love the place
It might have won so well.

The race is o'er. 'Mid shouts and cheers
I saw the victors crowned.
Some wore fame's laurels, some love's flowers,
Some brows with gold were bound.
But all unknown, unheeded, stood,—
Heaven's light upon his face,—
With empty hands and uncrowned head,
The winner of the race.—*Susan Marr Spalding*.

If I Should Die To-night.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought.
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside;
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully,
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old, familiar way;
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night.

O friends, I pray to-night
Keep not your kisses for my dead, cold brow;
The way is lonely; let me feel them now.
Think gently of me, I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night.—*Belle E. Smith*.

Father, I scarcely dare to pray,
Too clear I see now it is done,
That I have wasted half my day,
And left my work but just begun.
Too clear I see that things I thought
Were right or harmless, were a sin.
Too clear I see that I have sought
Unconscious selfish aims to win;
Too clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.
In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Let me the lowliest task thou hast—
Let me, repentant, work for thee.

—*Helen Hunt's Last Prayer*.

Trouble comes in many forms. It may be a bitter disappointment which falls upon a young life when love has not been true or when character has proved unworthy, turning the fair blossoms of hope to dead leaves under the feet. There are lives that bear the pain and carry the hidden memorials of such grief through long years, making them sad at heart even when walking in sweetest sunshine. Or it may be the failure of some other hope, as when one has followed a bright dream of ambition for days and years, finding it only a dream. Or it may be the keener, more bitter grief which comes to one when a friend proves untrue or disgraces himself. The anguish which love endures for others' sins is among the saddest of earth's sorrows. If we knew the inner life of many of the people we meet, we would be very gentle with them and would excuse the things in them that seem strange or eccentric to us. They are carrying burdens of secret grief.—*J. R. Miller, D.D.*

Graceful Manners.

Graceful manners, says Longfellow, are the outward form of refinement in the mind and good affections in the heart. Good manners, says Archbishop Whateley, are a part of good morals, and kind courtesy. Manners, says Emerson, are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage, they form at last a rich varnish with which the routine of life is washed and its details adorned. If they are on the surface, so are the dewdrops which give such a depth to the morning meadows. Manners, says Burke, are of more importance than laws. Upon them in a great measure the laws depend. The law can touch us here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine by a constant, steady, uniform, insensible operation, like that of the air we breathe in; they give their whole form and color to our lives; according to their quality they aid morals, they supply them or they totally destroy them.—*Selected*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Superintendent attended the convention of the Northern Nebraska District, at Blair, the latter part of May. While the attendance was not large, owing to the excessive floods then existing, the interest was very good. The district is unfortunate in that the schools are mostly a great distance apart. This makes it difficult to get a full attendance of the workers at all the meetings. But in spite of all these great odds they are growing. May they be blessed.

The following is from the report of the district superintendent to the above convention. It is full of suggestion and is an index of the practical mind of the superintendent:

With the assistance of the assistant superintendent of the district and some members in South Omaha a small Sunday-school was organized there on March 30. On account of sickness and storms some of the sessions have been missed since that time, but there are a few who manifest quite a little interest.

The Omaha school is progressing fairly, quite a number of children attending whose parents are not members of the church, which is a good indication of growth. We have a fair attendance of children, but the grown, middle-aged, and old people have not been taking the interest in the past few months that we feel should be manifest. If all of us could realize to some extent our responsibility, and the importance of the example we set before the children, we might be more careful of our conduct. Children are great imitators. A mother told me not long ago about her daughter, a young lady, using some slang, and she reproved her for so doing, when she said, "Well, mamma, Miss So and So does that," mentioning the name of a prominent young lady in the church, "and I don't see where there is any wrong in it." The thought came to me, "Oh, if we could see the wrong we unintentionally do, by being so careless, we would be more humble and prayerful." Children are like ourselves. If we love any one very dearly, we are liable to think that whatever they do is about right, and we can not see their faults. So it is in the Sunday-school and church, if we like some people very much, we are liable to look over their many mistakes, while in others for whom we do not care, we would think it a grievous error. Also if we are dilatory, careless, and indifferent, the children will follow our example, so it behooves us to be earnest, thoughtful and prayerful.

If we could remember the old motto, "What is worth doing at all is worth doing well," we might be able to accomplish so much more. How long would many of us be able to hold a position in the world, were we filling it with as much interest as we manifest in our Sunday-school work.

Also the better work we do, the more able we will be to fill better positions, and make advancement. If we would only always be prayerful and hopeful, yet it is hard, as many times are so many things to try the Christian worker. Our head, hands, and heart are tired, we think, and yet there is work to be done.

"Just for to-day what more can heart demand,
From one who will each longing understand,
Thy love withhold no treasure so I pray,
Choose what may come, but give me strength to-day."

Can we trust our heavenly Father for all, and do the best we can? I hope we may all answer, we will try, and never grow weary.

With prayers and best wishes.

ALICE C. SCHWARTZ, District Superintendent.

The Fremont, Iowa, district convention, June 4 and 5, was the next one reached. The prevailing floods still continued to inter-

fere with travel so that the customary large attendance was not had. Yet the attendance was sufficiently large to make the work interesting.

Two portions of the convention work are especially worthy of notice, the normal Bible study and the library work.

THE NORMAL WORK

has been carried on in this district for some years. The plan, very briefly stated, is something like this. Early in the quarter the district superintendent sent to the superintendents of the several schools outlines of the work to be done, which in this case was the general makeup, contents, aims, and characteristics of the Roman letter, and asked them to help to interest all members of their school in such work and study the book during the quarter. Then about four weeks previous to convention a list of questions in form of a blank circular letter is issued from a mimeograph and sent in sufficient number to each superintendent to supply all members of the school who will undertake the work. These blanks are to be filled out after studying the questions either in classes or alone, and sent to the district superintendent. They are there examined and any necessary correction made. The subjects are discussed in open convention, at which time the various answers are tested, and a conclusion arrived at generally.

This work accomplishes two objects at least, viz., it causes study and induces thought. It has caused many a person to read and study what otherwise he might never have seen. It is no experiment. It has stood the test for years, and is now looked upon as a permanent part of the program. Whereas at first only teachers and officers took the work, now the number studying is about double the number of officers and teachers in the district.

We recommend that all districts take up this or similar work. It will help to interest your workers and improve them too. Your conventions will grow more interesting. You can do this work no matter how far from school to school. Try it and be happy.

The other portion of the program to which we referred was

THE LIBRARY

question. The phase discussed was the "Objects" of the Sunday-school library. The chief objects arrived at were "information," "character building," and "amusement." The subject was well discussed in three papers and by the convention. Deep interest was shown and many trains of thought started. We mention some

POINTS OF INTEREST.

The public library can not take the place of the Sunday-school library because it does not contain all of the kinds of books we need.

Parents must supply their children with good reading matter if they would do their duty. There is no excuse for reading worthless literature when there is a thousandfold more good literature than any one can ever read should he live a good long lifetime.

Every book should be *selected*. No one should waste time on the fiction of the common cheap newspaper or the low grade novels.

The influence of reading upon the character is just as certain as that of association with people.

Select your reading as you would your associates.

The one who lets books out to readers should be familiar with both the book and the person seeking it.

Put no book into a library that is not known to be valuable. There are more that are known to be good than you can ever buy.

"Of making of books, there is no end."

If you have not a library, start one, if but with a single book. Add to it later. Read and reread them all.

The following is from a letter from Bro. W. S. Macrae. It

was not intended for publication, but is so replete with items that should be suggestive to all, that we give it place here. To all who have not yet tried the Home Department work or think it impractical or visionary we would say read what this brother has done. Bro. Macrae is and always has been an enthusiastic Home Class worker. He was among the very first to push this work among Latter Day Saints. His success has been continuous. It is just an example of what a love for the work and a little push will do. Go on, brother, and God bless the efforts you put forth for his cause. Who else will help? Every school and every district in the association should have its Home Department.

SAN ANTONIO, Texas, June 2.

Bro. Hougas: I am in my field and have discovered that the Saints are somewhat scattered. There is but one Sunday-school in the district, and that is in this city, though there are two other branches. I want to introduce the Home Class Department to every Saint in the district.

I have already got orders from three isolated families for *Quarterlies* for Home Class.

This is just a starter. I want to get them all enlisted in the Sunday-school work.

Will you please send me about one dozen complete Home Department outfits; viz., leaflet of instruction, card, envelope, etc., and I will try and report as many Home Classes in two months.

I got one from you at conference, was called to Joplin to preach funeral next day, read the leaflet enroute; got there in time for the Sunday-school. Was asked by superintendent to talk to school.

I presented the aim of the Home Class Department and in two or three weeks Bro. J. W. Foster, the superintendent, told me they had started the ball and Bro. Shelby Carrow was appointed superintendent of Home Class Department. This shows what can be done.

Letter Department.

LAMONI, Iowa, June 9.

Editors Herald: One of the most valuable and most important agents in business of all kinds at the present age is printer's ink. In proof here is an extract from a letter: "Dear Brother: Please find here enclosed ten dollars to apply on Graceland College debt. Long live the College."

May we receive a thousand or more such letters in the near future; for we need just such cheer, aid, and encouragement.

Who will be the next to gladden our heart in the work for Graceland.

On duty, ROBERT M. ELVIN.

ADA, Indian Territory, June 5.

Editors Herald: I am now five miles north of Ada preaching every night. Expect to stay here till over Sunday, then go to McGee, where there has been an urgent call for some of our elders for six months. A Christian preacher lives there and has been investigating our work. He says he will furnish house, take care of an elder, and if we can show we have something better than they have, he is with us. I understand he wants to use part of the time as we proceed. Bro. Henry Duncan and family live near there and have been furnishing them with reading. I expect to get there about the 8th.

Before coming here I had a very good meeting ten miles northeast of Holdenville, Indian Territory, at Bro. J. D. Stewart's. Baptized two, man and wife, and left others to be gathered later. I had some bad luck coming from Holdenville to Oklahoma City. I checked my valise. It was put off at the station late in the evening, and left out all night. Some one went through it, helped themselves to such as they wanted. It was the agent's fault for leaving it out. I put in my claim for the loss to the railroad company.

I found a man at Holdenville who had heard Bro. Adamson preach a few times. He is very favorable to our church, and gave me an order of three dollars and forty cents for church books. We expect to hold a meeting in his neighborhood commencing about July 17. Bro. Gooch lives near him. They are going to arrange to make it a camp-meeting. That will be five miles south of Holdenville at what is called Sand Switch. I had better call it an arbor-meeting, and any one wanting to come and camp, all right. I am hopeful and want to do a good year's work this year. But it would suit me better if we could go two and two, and think there ought to be more attention paid to that way which the Lord said for us to go.

W. M. AYLOR.

West Ham, LONDON, E. England, May 28.

Editors Herald: Will all the Saints who are not attending the branches of Bow Common Lane, or Enfield, London, England, who are residing in the counties of Middlesex, Essex, Kent, or Surrey, please communicate with the undersigned. Also all those belonging to any of the London branches (who are not attending there) please give me your address no matter where you are now residing.

Further. All moneys which are in response to the appeal made through the HERALD should be sent with specific instructions what it is for. State which is for bicycle, and which for the work. All money that is intended for the work in London, should be sent with the statement that it is for the "London Mission." Some have sent just for "the work" and there is the chance of it being received by the Bishop and applied in a general sense, instead of specially to London. If you do not receive my personal receipt within one month from the time of sending it drop me a card inquiring the reason, stating the amount sent. A two-cent card is necessary from America. I state this to prevent further mistakes. Those residing outside of America send money to Bishop Thomas Taylor, 63 Bristol Road, Bourn Crook, Birmingham, England; those residing in America send to Bishop E. L. Kelley, Lamoni, Iowa. They in turn will forward it to London Mission.

Some are already responding; I have received one donation on the bicycle; but more is needed. Our people here are poor and are struggling under debt. The mission work here is tedious, but occasionally we see an opening, and when we do, we then need money. I have had a place offered now two weeks, and it is waiting because we lack a few dollars. Your mite will help remove the barrier.

Yours in the one hope,

198 Corporation Street.

T. J. SHELDON.

TAWAS CITY, Michigan, June 4.

Editors Herald: It affords me joy to read the encouraging letters and of the work of our Master. I am glad that I have enlisted in the gospel of Jesus Christ. I am trying each day to live better and please my heavenly Father. Each day I want so to live that I can enjoy his Holy Spirit. As we meet in our prayer-meeting we are blessed with the Spirit of the Master, which strengthens and encourages me to go on. I know I have a work to do for my Master.

I would to God that I could live without sin; but it is almost impossible in this life; but when Jesus comes he will perfect his people and prepare us for the Father. That will be a glorious meeting if we are prepared to meet God.

As the conference is drawing near I pray God that we will have a glorious time and that the Father will reveal himself by his Holy Spirit that we will be made to rejoice in him. I would to God that all the world would obey the gospel and prepare to meet God. The time is hastening on when every one will have to stand before God and give an account of his deeds. It will be an awful thing if we are not prepared to meet him.

JOHN BELLINGER.

BEARDSTOWN, Illinois, June 12.

Dear Herald: Arriving home from General Conference I spent some time arranging the affairs of home after so long a time. On June 4 I left home for Keokuk, where I arrived after considerable delay caused by high water. I reached Keokuk at twenty minutes past one o'clock in the morning, and about five o'clock left for Carthage, Illinois, a city of note to me, for I have longed to view the old jail room where the prophet and patriarch of the early days of the church had to seal their testimony by their blood at the hands of an infuriated mob. I was made comfortable at the home of Bro. Herbert Salisbury, the husband of my niece, daughter of W. W. Scott, of Lamoni, Iowa. From thence on the early morning train I left them the 6th, bound for Beardstown, in Central Illinois District arriving in time for the afternoon session of conference. We had a very good time; all enjoyed themselves very much. There I met my colaborer, Bro. R. T. Walters, of Lebeck, Missouri. We continued the meetings during this week, closing to-night. I had the pleasure of baptizing two more on last Tuesday evening. To-morrow we have arrangements made to go west of Rushville to continue the work there, and then onward to Camden and vicinity, where I held forth at Jordon Schoolhouse just before taking my leave to General Conference. So may the work move on to victory.

T. J. BELL.

ARKANSAS CITY, June 8.

Editors Herald: The last days of April, I came to my field of labor. First point, Galena, Kansas, where I preached thrice by invitation of the branch president, Bro. Thomas Hayton, in the chapel to small congregations. I also held a series of meetings, in the outskirts of the city, at the house of Bro. F. H. Jones. Our listeners were very attentive, and gave a pressing invitation to return. Bro. Thomas Hayton is laboring very faithfully to advance the work in that city.

My next stop was at Miami, Indian Territory. Labored there for one week. Bro. Steven Briggs is in charge of the church at that place, assisted by Bro. Warren. They are zealous. From Miami I went to the Columbus Branch where I was during the recent heavy rains. Bro. J. T. Davis put in an appearance there and preached for us. From Columbus I went to Hal-bowa, where Bro. John A. Davis was holding forth in the Christian church building. I preached once there.

I reached this place last Saturday. Bro. J. S. Harding has opened his house for preaching services. We have a small attendance and will continue our efforts during the week. I wish to say to the scattered Saints in the western part of the Spring River District to correspond with me with regard to preaching in your several localities. Hunnewell, Kansas, is my field address.

ISAAC BAGGERLY.

ENTIAT, Washington, June 1.

Dear Herald: My old home has been at Gallands Grove, Iowa, for sixteen years until the spring of 1902, when I came to Washington. My husband came in December, 1901, in company with Bro. W. P. Kuykendall. Bro. Kuykendall returned to Iowa on account of poor health.

Those who have always lived a short distance from the church have no idea what it is to be away from the church.

This is a country of flowers, as I call it. We live in the Entiat Valley, surrounded on every side by mountains, except to the south, which is bordered by the beautiful Columbia River. The people here are very good in almost every way, except they are very prejudiced against the Saints. My prayer is that God will send a Latter Day Saint elder here to preach the gospel to those who have never heard it; one who stands ready to defend the work on every hand. This would be a grand place to hold tent-meetings.

From a sister,

M. L. ROUNDY.

LOGAN, Utah, June 6.

Editors Herald: I closed a seven nights discussion (or study as our Advent friend preferred to call it) with Reverend Charles Nelson of that faith, Wednesday night. We had simply a time-keeper, and spent two hours each night on each subject, each one affirming his respective churches as giving the last warning message. In addition he affirmed the mortality of the soul, and Saturday as the Sabbath of the Lord. I affirmed the necessity of a call from God, as was Aaron to entitle us to preach the gospel, and the divinity of the Book of Mormon and Doctrine and Covenants. Our opponent was a gentleman, and I believe the examination was productive of good. At least my admiration for our cause was increased, as all efforts against it appear weak, and compared with the more popular creeds the contrast is wonderfully in our favor.

The Methodist Episcopal minister assailed the Book of Mormon here before a large audience Sunday night. The Spalding Romance was presented as the origin, with testimony of numerous witnesses as to their identity, and Nephi "getting into the walls of Jerusalem," "boats with holes in," "light provided from stones," etc., were ridiculed in a Clark Braden style.

We had the privilege of announcing that we would defend the book on the following Tuesday, but we were denied his chapel to review him in as it would savor of controversy.

In bonds,

S. D. CONDIT.

GILCHRIST, Illinois, June 9.

Editors Herald: Our conference of the 6th and 7th at Joy, Illinois, is past. A good spirit was manifested by all; preaching quite good; prayer meeting splendid. Bad weather has hindered missionary work so far badly, but we look and hope for better. My address will be, Kewanee, Illinois, 630 Walnut Street, North.

J. ARTHUR DAVIS.

ST. CHARLES, Iowa, June 4.

Readers of the Herald: The duties and experiences at the General Conventions and Conference more firmly established me in the thought that as a church we are on the border line of great changes in the church and consequently great social and religious changes in the world, and since then I have noted the occurrence of events that support that thought, and the very elements are proclaiming in thunder tones the testimony of warning we bring.

I have now been in my mission since three weeks ago last Tuesday, and have been able to preach only about seven times, and have been here since a week ago last Tuesday and have only preached once, being prevented by storms and floods, all of which has brought more vividly to my mind the impressions had on last year, that there existed and would exist conditions making it necessary for the church to make more complete arrangements to reach the people by the distribution of literature, such literature to be prepared and selected with great wisdom, such as should guide the ministry in their public utterances. And in this I have been directed by the Spirit. Not only should tracts be distributed liberally, but books should be placed in the hands of the people, such as will instruct the investigative mind in channels of light, and articles should be prepared for all the papers upon the faith and history of the church to remove prejudice existing from false tradition, and from histories and encyclopedias which misrepresent us. God is directing in the departments of church work and in the educational development of the young among us to occupy efficiently these fields of usefulness, and we as general representatives of the church rejoice greatly because of it; though we feel saddened by the neglect shown on the part of so many to exercise their literary ability for the good of the general work, and the making of our publications inferior to none in point of originality and spirituality.

Since entering the mission I spoke a few times at Dallas

Center, baptized two, one the son of Sr. Goodwin, and the other the wife of Bro. Samuel Reiste, who was formerly an active member in the Progressive Brethren Church, but after a long investigation and a hard struggle took her stand with the Lord's people without reservation, and will if faithful prove one of the noblest ones among Zion's workers.

Request from Des Moines to assist the local authorities there occupied my attention for a week, but I trust wandering ones may be saved by reason of the effort. As a rule Saints there are devoted to the work, and united, but the evidences of the hastening time are quite noticeable, and truly the shaking time has come.

The Saints executed a complete surprise upon Bro. M. H. Cook on the 22d, and although the elements threatened, a goodly number were present, and presented him with tokens of esteem, by way of a leather dressing case, and some ready cash to aid him on his mission, which he contemplated soon to enter, but which on account of floods he may not be permitted to enter for some time. This reminds me that the good Saints of Woodbine showed their good will to the writer just before his departure from home. To think of these kindly remembrances of the Saints strengthens us for our duties, and binds our hearts more closely as one.

Mr. Harry Gay, who was arrested for the murder of Arthur Meade at West Liberty, was baptized by Bro. H. A. McCoy last spring, and I believe was a truly repent person, thoroughly convicted of sin, and desirous of receiving grace from God to overcome his evil tendencies. I can not believe he is guilty of such a gross crime, but has he broken his sacred covenant, surely retribution is swift in reminding him of it. Has he yielded to the drink and gambling habit again and been associated with criminal associates surely the trial of being brought under such a charge, if innocent, will cause him to hate sin the more and be more watchful, that he enter not into temptation. How his noble companion must have suffered in passing through this severe ordeal! May God spare the innocent, and save the wanderer.

Will remain here till over the Lord's day, when I will return to Des Moines on my way, and to prepare for district conference to be held at Boone the 13th and 14th inst.

So far as possible the missionaries are active, all standing at their post of duty, waiting an opportunity to minister. I am with Bro. C. J. Peters, who is assisting to reach the people with his conveyance, and his influence.

The Saints are highly respected here, and the people seem willing to converse, and recognize that we have something worthy of consideration, and I believe some will consider it worthy of acceptance.

While I have been somewhat mentally depressed and physically unwell, yet my hope of Zion and her people grows brighter, and I rejoice that I am considered worthy to suffer for the sake of the Christ.

In the faith, and of the faith,

J. F. MINTUN.

P. S.—At a business-meeting held May 25, Elder M. H. Cook resigned his presidency of the branch, and Bro. E. O. Clark was recommended to be ordained an elder, and chosen unanimously to preside. Bro. J. R. Epperson was chosen as priest and Bro. Lents as assistant teacher; the other officers remaining as before, viz.: T. P. Cook assistant priest, George W. Johnson teacher, and Fred Chandler deacon.

COLORADO SPRINGS, Colorado, June 11.

Editors Herald: I baptized five more at Pueblo, all heads of families, making eight baptized by me in the month of May.

Rain, rain, rain, and cold enough for February; but as soon as weather is favorable will start the gospel tent.

J. F. CURTIS.

PHILADELPHIA, Pennsylvania, June 12.

Editors Herald: I arrived at this place on the eleventh inst., having been returned here for service in this city and district by the General Conference and authorities in charge. Thus we begin the third year of labor at this place, and we hope it shall be the most successful one of all. I have been detained from returning to my field, on account of the illness and death of my father. Now both of my parents are at rest, my dear mother having been called hence when I was but four years of age. It is a comforting thing for me to know that they both died in full assurance and hope of the joys and peace promised to those who obey the gospel of Jesus Christ.

In addition to our work in this city we shall also endeavor to make use of any opportunities that may afford in opening up the work in other places in this district. If any of the Saints or friends have relatives or acquaintances here, whom they would like me to call upon, I shall be pleased to do so. I shall also be glad to hear from any of the scattered Saints and friends in Eastern Pennsylvania, Delaware, Maryland, and New Jersey as to the opportunity for advancing the cause, preaching, etc., in their peculiar localities.

In my absence Brn. Hugus, Smith, Carr, Bacon, and others here of the local force have proved themselves able and willing to assist the work in various ways as occasion requires.

In the gospel hope,

156 West Ontario Street.

W. E. LA RUE.

ADAMS, Nebraska, June 1.

Editors Herald: We are here for the purpose of holding services, but the rain and mud have hindered thus far. Still we are on the move and looking up the scattered Saints. Have visited Brownville. Had good meetings there, also at Peru. We obtained the Christian church and will hold forth there later.

We next visited Tecumseh and held forth three times on Sunday to a full house in the evening, and then went to Sterling, where we met old friends and Saints. Bro. and Sr. W. A. Rease will try and get a church for us to occupy. They are the only Saints living there. Then on to Adams where we are still trying to hold forth the truth to the people, but the floods in Nebraska are so great that it is not safe to travel. There were three persons drowned at Sterling last week while trying to cross a bridge. It was a sad affair as the husband was the only one left of the family. Cyclones seem to be the order of the day as we have had several of them. Many people were killed, others will die from the effects, but still we move on with confidence and faith in God that all will be well with the faithful in Christ. We look for better times in the future and sunshine along the way.

W. M. SELF.

WILLOW SPRINGS, Missouri, May 28.

Dear Herald: On this lovely May morning, while the birds are warbling and all nature seems alive and aglow with beauty, I am truly thankful I am permitted to enjoy the pretty scenery in different localities of this world, and have a hope to live in a far brighter and better home in the future.

There is a little band of Saints in Pomona who need encouragement. They are a faithful few and are striving to walk righteously. I am not a member of this branch, and I wonder if some of the Aid Societies and Happy Helpers would donate to help them get an organ for their church.

Conference begins here the 4th of July. The Saints are preparing for an entertainment at that time. I truly hope the Lord may be with us, that we may have an outpouring of his blessed Spirit. I ever pray for the good work to roll on, and ask an interest in the prayers of God's children.

Your sister,

M. LUCY BRASHEAR.

DETROIT, Texas, June 1.

Editors Herald: I am now in my field. I have been detained because of sickness in my family, but I trust the Lord will favor us to that extent that my work may not be hindered the rest of the year. I will expect a hearty cooperation from the Saints in Northeastern Texas. We are short of laborers this year. I desire the Saints in the different places to arrange for time and place of meeting and consult me by letter or otherwise before announcing same, so that everything will work harmoniously. My home address is Knobnoster, Missouri; all mail sent there will reach me promptly.

Bishop Ellis Short has appointed me bishop's agent for Eastern Texas. Saints, please respond with your tithes and offerings. Remember, too, that the missionary needs postage, railway fare, and a few clothes. Administer to the needs of the work and the work will prosper.

Read Bro. H. O. Smith's pastoral in HERALD. Reread, and if you can not remember it, cut it out and paste it in your scrap-book. Its contents are valuable to us as individuals and as a collective body.

The Lord has blessed us. While the trials for the last two months have been severe, the good Master has consoled us with his spirit, and I praise the Lord for his goodness.

May the Lord prosper Zion this year. E. L. HENSON.

ELLWOOD CITY, Pennsylvania, May 14.

Editors Herald: Elder Richard Baldwin and myself have been very busy the last two weeks preaching to the people here, though the writer spoke but few times. I thought it best that the missionary should present the word, which he did in an excellent manner. The Sunday following the adjournment of conference I made an effort to try and secure the Welsh church here to hold meetings. I met the trustees and all were favorable so I sent for Bro. Baldwin to come and open up the work. He came the following Sunday and preached that evening to an audience of about forty. Meetings were announced for every evening of the week except Thursday, but that was given to us so we held a meeting Thursday. Bro. Baldwin going home, I occupied. On Wednesday before there appeared an article on "Mormonism" in one of the city papers, telling the people that we were followers of Brigham Young, and that the young men of the town could have wives in any old style they wished them, etc. I thought it necessary that it be corrected, so went to the editor with a reply, which he said he would print, and did so.

On Sunday evening at the suggestion of one of the church trustees we opened meeting on the street near the post-office. Bro. Hollibaugh, of Sharon, was with us. Each of us spoke. After that we occupied the rest of the week. In the meantime another article appeared in the same paper, called the *Advocate*, from the pen of a Presbyterian minister named Leslie, in which he charged upon Bro. Baldwin that he had told numerous falsehoods, etc. Appended to his statement was a statement of a Reverend Dwight Spencer, a missionary in Utah. The whole thing a representation of Utahism. So we felt to make a protest and helped them to distinguish between the two bodies which we did on Saturday evening to quite a crowd of about one hundred fifty because we had that many tracts that we distributed. Others came for them but we could not supply them.

The Reverend Leslie was there and asked some questions, but Bro. Baldwin concluded that he would be breaking in on our time and interfere with what we had to say so objected to the questions coming at that time, but told him he might ask all he wanted to after the meeting was over. Those present were very orderly except in one or two instances. The interest was all we could ask. After meeting was over liberty was given to ask questions but none were asked. Bro. Baldwin challenged Reverend Leslie to prove his assertions announcing that he could be accommodated to enter a debate for ten days, but the challenge was not accepted. He had announced he would

speak on Sunday morning at his church on "Mormonism" so I went and listened. It was a weak effort indeed. After it was over I secured an interview with him for over an hour, and he promised he would make some corrections, also make a distinction between us and the Utah people in his lecture.

Some are quite interested and I believe before long more good will be done here. I am circulating some tracts and doing a little fireside preaching; also secured the privilege of preaching in another church here, but a wind-storm blew it off its foundation so it can not be used. Several will be glad to have Bro. Baldwin return. Some offered to feed him, lodge him, and pay car-fare. We have under consideration the question of bringing the district tent here. Yours hopeful of good results,

G. E. HARRINGTON.

CRYSTAL, Michigan, June 1.

Editors Herald: I reached my field April 28, and have been on duty as much of the time as my poor health would allow. I have baptized five since coming here. Last week I was in Eureka, Michigan, and was invited to preach in the Evangelical church, and did so a few evenings with good interest. The pastor was out to hear me every night. I preached in the same church two years ago when I was here. The good Lord is blessing me with the best of liberty, for which I feel very thankful. My desire is to see the work roll on and the honest in heart gathered into the fold.

Yours as ever in bonds,

F. D. OMANS.

OGDEN, Utah, June, 1903.

Editors Herald: We are now all equipped for our summer's street work, and concluded to begin in this place first. So after notifying the people somewhat by way circulating hand bills, Monday evening found us with horse and gospel surry and little organ (which stands very nicely against the dash board) driving for the public square, where Bro. Chase held forth last summer. On arriving there we started our song service promptly a quarter to eight o'clock, and although but the four of us on the grounds to begin, Bro. Chase, the two children, and myself, we made some little noise, for after singing several selections from the Hymnal and an anthem, we had a nice sized assembly of considerably over one hundred people, and during the lecture, which was a review of the efforts of B. H. Roberts in the tabernacle of some time ago, others kept coming and the subject seemed to interest them greatly, for they remained and seemed to pay the best of attention to the close; and although we know many would not agree with the speaker still none seemed to take offense. Some very plain and pointed arguments were made, but we could not help noticing the different spirit in which the lecture by B. H. Roberts and this review were given, and after the closing song and prayer and several questions answered they seemed loath to leave; but with a "good-night" and "come again" we drove away. We hope that this interest may continue through the season.

Some of the subjects advertised for the week here are "Baptism for the Living and the Dead," "Faith and Repentance" as applied to this people, "The Law of Adoption," "Some Evidences of Divine Authority of Book of Mormon." These subjects we think will interest them. We find these people are very self-satisfied, and in talking with them we have to give them a dig or two on differences to wake them up; but this can and must be done with tact, wisdom, and in such a spirit as not to anger them; for no matter how plainly we make our points, if we offend them we do no good whatever, as they will not accept it.

We have enjoyed our work with the Sunday-school and Religio here very much. Our exercises for Children's Day a week ago was considered quite a success, and was, we think, the first one of the season advertised in this place. We will miss this

part of the work during the summer's street work, but we think it is left in good hands.

We would like to say to our many correspondents in the West that we have neglected much of our writing for want of time and means. We enjoy hearing from you very much, and if any wish literature let us know and we will try to supply it.

We did not attend the last General Conference, the first we have missed for five years, but were glad to hear of the peaceable, harmonious time enjoyed by those who did attend. We are still interested and hopeful.

Your sister,
MRS. A. M. CHASE.

ARTHUR, Ontario, June 11.

Herald Readers: It is some time since we spoke and will have little to say now only as we renew our subscription. We suggest a thought touching the HERALD. Some refuse to subscribe because they consider it too high priced. The HERALD belongs to us, it is our paper, we are the church; then it is ours, we hire the work done, at least some of it; those in charge see that it is done and do it well, too. No family in the church should be without it, and none needs to be without it if we manage it aright. For instance, it costs but one dollar and fifty cents a year. Where there are those too poor to pay that, let two or three or even six families club together, and that will make it easy on all, then all can have access to it. Try that plan. Same rule with *Ensign*. These papers should never be found around the yard, make use of them.

Our district conference just closed. We consider it one of the most profitable we ever attended. When we feel weak these are the places to grow strong; if we feel strong that is the place to strengthen others. We learn by the mistakes of others. No better place to see ourselves. The presence of holy men and women tend to bless us. Our president, R. C. Evans, has proved a blessing to us as a people, and will help to bless those across the sea in his future visit there with Bro. Joseph. We wish them peace and success in building up the church in that far-off land.

GEORGE BUSCHLEN.

KALAMAZOO, Michigan, June 10.

Editors Herald: I want to tell the workers something about revelation from God to man in the last days of the Gentiles.

In the year 1847 I was a soldier in the Mexican War, and while at the Castle of Perote, sixty miles from the Gulf of Mexico, I had a vision in the silent watches of the night, that I was to be in another war. I saw large breastworks, the cannon firing over my head and the balls going into the timber beyond, and the sandy ditch and the sandy ground. There was a small sweet voice in that vision, saying, "You shall not be hurt, this is the last battle." After seventeen years came around I enlisted in the Rebellion; and just as soon as I stepped on the sandy ground and saw the smoke and heard the roar of the cannon, the balls rolling over my head into the timber beyond, and the sandy ground, just as true as there is a God that reigneth I knew the ground, although seventeen long years had rolled by and the vision had long been forgotten.

From the Castle of Perote to the Gulf of Mexico is sixty miles, as near as I can estimate. The distance from there to Selma, Alabama, is about sixteen hundred miles. None but God can show these things sixteen hundred miles away and seventeen years before it happened.

Now, dear friends, if you want to know whether God has a true church on earth in this age, take no man's word but throw aside all prejudice, kneel down in fasting, and God will reveal it unto you. Then all your doubts and fears will be removed.

B. S. SHaug.

219 Church Street.

HEARNE, Texas, June 10.

Editors Herald: The HERALD is a welcome visitor here. We are five miles from the church and among outsiders nearly all of the time. My companion is old and sick all the time; he can do nothing but read your pages and I enjoy reading the many refreshing letters. You afford us great satisfaction; our hearts are made glad to read the letters of those missionaries we have been acquainted with and heard many years gone by.

We are happy at just making the acquaintance of our esteemed Bro. John Harp; he has done and is doing a fine work here in this part of the country, and souls are being added to the church. It thrills our hearts and minds with joy to see and hear of the prosperity of the work, and we as Saints feel the great responsibility of letting our lights shine that others may be constrained to come and go along with us and glorify our Father. I am your sister in the one faith.

M. J. SQUIRES.

Isolated Saints.

Many isolated Saints are doing much to forward the cause of truth in the localities where they live, while with some at least it is a question as to what they can do. To answer this question is the purpose of this article. Before the organizing of the Sunday-school and Religio work those near branches could find something to do if they wanted to work; but since the establishing of these societies they find plenty to do without making such great effort. The isolated Saints, however, have not yet as a rule availed themselves of the Home Class work.

But what I desire to write on especially, is what you can do for others. You have neighbors who have never as yet heard the gospel. Do you want them to hear it? If so, get some church papers and tracts and give them to your neighbors to read. If you have not the papers, send to J. R. Epperson, 1723 Walker Street, Des Moines, Iowa. He will send them free of charge. We missionaries want places to preach, for the world must be warned. If you live in town see if you can not get a church, a hall, or a private house, or the park for preaching services. Should you live in the country do what you can to get the gospel before the people. When you secure a place for preaching write the church papers or a minister direct. Do not be afraid some will call you a Mormon, but remember all they who live godly in Christ Jesus shall suffer persecution. Now is the time to work; do not put it off till next week or next year, but to-day begin making an effort. You may get a branch raised up in six months or a year if you do your part. If your neighbors will not listen to you after doing all you can, then move out and get to where you can do something. When you move, go toward Zion. I do not say go direct to Zion, but in the regions thereof.

C. J. SPURLOCK.

ZENITH, Illinois.

How to Get Thin.

The problem of reducing the superfluous flesh is a very complex and troublesome one. A certain amount of superficial fat can be dissipated by persistent, vigorous exertion of any kind. Mere thoroughgoing, general use of muscles, with its quickening of the circulation and its increase of elimination, through quickened breathing, perspiration, etc., will accomplish this much.

As to diet for "reduction," the first general rule is never to eat immoderately of anything. Then, by abstaining from sweet and starchy foods, such as cakes, potatoes, bread, etc., and from alcoholic stimulant, by not drinking anything while eating, but taking care to drink abundantly of fresh water between meals, a helpful reduction-diet will be well begun.

Together with such precaution, care must be taken to cultivate full, vigorous breathing, whereby the circulation is purified and stimulated, and the heart and lungs kept strong and clean and healthy.—June *Woman's Home Companion*.

Miscellaneous Department.

Conference Minutes.

Southern Nebraska.—District conference was held in Nebraska City, May 10 and 11, 1903, J. W. Waldsmith in charge; M. H. Forscutt, secretary. We have a number of unorganized members in several places, and the conference passed a resolution requesting them to meet regularly for prayer-meeting, and if they have no one holding the priesthood with them, they are advised to choose one of their number to lead. District officers please note. Ministry reporting: Brn. Sutton, Waldsmith, Self, Thompson, and Forscutt. The change in boundary lines made at the General Conference was approved by the conference, and the Colorado brethren were invited to preach in our new field whenever convenient, and report results to the president or secretary of this district. Bishop's agent's report was found to be correct. Adjourned to meet at Wilber in September at the call of the president.

Nauvoo.—Conference met at Farmington, Iowa, June 6 and 7, James McKiernan in charge; M. H. Seigfreid, secretary. Elders reporting: R. M. Elvin, Daniel Tripp, G. P. Lambert. District treasurer, A. Grisch, reported: Balance on hand last report, \$6.99; amount received, \$1.45; total, \$8.44; expenditures, \$5.00; balance on hand, \$3.44. Branches reporting: Farmington, Burlington, Rock Creek, New London, and Keokuk. George P. Lambert, Bishop's agent reported: Balance on hand last report, \$117.96; total receipts, \$140.21; total, \$258.17; expenditures, \$117; balance on hand, \$141.17. Audited and found correct. John W. Peterson was elected district president; M. H. Seigfreid, clerk; and Bro. A. Giesch, district treasurer. Adjourned to meet at Rock Creek, October 3 and 4 at 10.30 a. m.

Little Sioux.—Conference convened at Pisgah June 6, 10.30 a. m. H. N. Hansen, president of the district, presided, assisted by J. M. Baker. The statistical report of the branches showed a numerical strength of 1504, a gain of 32. The spiritual condition of the branches, without exception, was reported as improved. Twenty-one ministerial reports were received showing 332 sermons preached, 784 services attended, 22 baptized, 5 ordinations, 1 Sunday-school organized. The Bishop's agent reported: Cash receipts, \$546.90; remaining on hand previously, \$218.84; total cash, \$765.74; expenditures, \$612.21. Audited and found correct. The Pisgah Branch recommended Herbert S. Gamet for ordination as priest. Sidney Pitt was recommended by the Persia Branch for ordination as elder, and Robert C. Chambers and Asa Hight, each received indorsement from the Magnolia Branch for ordination as elder. They were ordained at the Sunday morning service. Clerk reported the purchase of a new record costing \$11.70, and a balance due him of \$6.70. A collection was taken which paid the expense and put \$2.36 into the tent fund. J. C. Crabb was chosen for district president, and he selected J. M. Baker as assistant. J. D. Stuart sustained as clerk and district historian. A. M. Fyrando sustained as Bishop's agent. The missionary in charge was sustained, and a vote of thanks extended to the retiring president, H. N. Hansen, all by unanimous consent. The district tents were placed in charge of the district president and missionary in charge. Adjourned to meet at Woodbine, first Saturday and Sunday in October. James D. Stewart, clerk.

Western Maine.—Conference convened at Stonington, Maine, May 9 and 10, 1903, J. J. Billings presiding; Eugene Brann clerk. Branches reporting: Dixfield Center 33, West Surry 22, Little Deer Isle 61, Stonington 94. Secretary instructed to correct slight error in the West Surry report. Ministry reporting: S. O. Foss, H. J. Davison, J. N. Ames, J. J. Billings, Eugene Brann, J. E. Eaton, A. C. Dunham, Ralph Farrell, E. C. Knowlton, H. R. Eaton, A. O. Candage. Bishop's agent's report was referred to auditing committee consisting of H. J. Davison and Eugene Brann. Report found correct. J. J. Billings was sustained as district president, Eugene Brann as district secretary. Recommendation from Little Deer Isle Branch for the ordination of Bro. Harlan H. Billings to the office of priest and William G. Hardy to the office of teacher. Referred to a committee of the priesthood. Committee reported favorably on the recommendation. Prayer-meeting in charge of Bro. S. O. Foss and J. J. Billings. Preaching by Brn. S. O. Foss, H. Simpson, C. H. Rich, and Eugene Brann. Adjourned to meet at Little Deer Isle, August 1 and 2.

Clinton.—Conference convened at Veve chapel, June 6, 1903, James Moler and T. R. White presiding; Bro. A. C. Silvers secretary, assisted by Bro. H. T. McAntire. Ministry reporting: James Moler, T. R. White, W. H. Mannering, G. W. Beebe, Sr., C. P. Welsh, J. T. Higdon, J. N. Stephenson, S. C. Andes, Joseph Sterling, W. H. Lowe, A. Lloyd, J. W. Paxton, C. H. Athey, E. W. Lloyd, G. W. Beebe, Jr., A. S. Leeper, A. C. Silvers. Branches reporting: El Dorado Springs, Veve, Ft. Scott, Wheatland, Walker, Nevada, Coal Hill, and Lowry City. The committee on Reunion reported the time and place for the district to be Taberville, Missouri, August 14, 1903. The report was adopted. Bishop's agent, G. W. Beebe, Sr., reported: Receipts, \$522.11; paid out \$211.18; balance on hand, (cash,) \$10.93; balance on hand (real estate) \$300. Upon the recommendation of the district recorder, Sr. A. C. Silvers, it was decided to send the district records to the general recorder, H. A. Stebbins, for correction, then the district recorder to compare and correct the several branch records. The officers elected: District president, James Moler; secretary and president, A. C. Silvers; recorder, Sr. A. C. Silvers; local historian, Sr. A. C. Silvers, sustained; Bishop's agent, G. W. Beebe, Sr., sustained. Upon evidence furnished by officers and members of Lowry City Branch of the reinstatement of Bro. W. P. Crayne, it was voted to reinstate him and furnish him with a priest's license. A committee composed of A. C. Silvers, T. R. White, and W. P. Crayne were appointed to compile the resolutions from the district minute book, and report to next conference. Adjourned to meet at Nevada, Missouri, October, 3, 1903.

Pastoral.

To the Northern California and Nevada Districts, Greeting: The undersigned has been appointed missionary in charge of the above-named districts, and as our missionary force is very small, and we are anxious to accomplish all the good possible, therefore we ask the Saints of the districts to cooperate with us in getting the gospel before the people. We would like to hear from the Saints in the different parts of the districts as to the prospects for tent or other missionary work in your vicinity.

We have two tents in the Northern California District which we expect to operate; and if the Saints will inform us about what the conditions are, we will be better prepared to direct the work to the best advantage.

Trusting we may have an early response, and a successful year's work, I remain,
Your brother and collaborer,

R. J. PARKER.

1332 Filbert Street, OAKLAND, California.

To the Saints and Friends of Wisconsin and Northeastern Illinois District, Greeting: I earnestly solicit your attention in regard to the missionary interests throughout the above field. It is to be hoped that in the cities where there are resident members or friends to the church, they will open their doors for cottage meetings when the elders come among them to labor, and that, both in city and country, where openings can be made for the preaching of the word, that such fact be reported to our home address, Plano, Illinois, and we will respond in answer to such demand for ministerial labor so far as our limited missionary force will allow.

F. M. COOPER,

Field Missionary in Charge.

PLANO, Illinois, June 10, 1903.

To the Ministry and Saints of the Pittsburg District, Greeting: Having been placed in charge of the above-named territory, and in order to effectually and thoroughly canvass the same I address you. Never have I seen the outlook so promising for the advancing of the Lord's work as at the present. Many earnest requests have already been sent in for preaching in new places, some desiring to obey at first opportunity. To successfully meet those demands an earnest effort on the part of all, and especially the ministry, is required. This part of the mission has been well supplied with some earnest, self-sacrificing men, which brings to our minds, "unto whom much is given much is required." We are told: "The twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into new fields now widening before them: [now hear the blessed promise] in which work, if they will but now take counsel, saith the Spirit, they

shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."—Doctrine and Covenants 122: 8.

Now brethren, let us claim this blessing which is only contingent by an application of the injunction given above.

Let all those who desire preaching, or know of an opening, or have friends who would like to have an elder call on them, report immediately to me.

All branch matter needing attention should be reported to district president, James Craig, Glen Easton, West Virginia, whose duty it is to adjust and set in order.

We trust the Saints will not be forgetful of the recurring needs of the traveling elders, also that other expenses more than the mere care for, oftentimes makes their demands in the form of a shabby suit of clothes, worn-out shoes, etc., all of which costs considerable more than several years ago. See that they do not go from you without sufficient to take them on their way rejoicing.

Ever hoping and praying that the coming year will find many precious souls rejoicing with us, and all workers together for good, I am,
Your colaborer in Christ,

F. J. EBELING.

CONNEAUTVILLE, Pennsylvania, R. F. D. No. 7.

To the Ministry and Saints of the Idaho District, Greeting:

We are beginning this conference year with much to encourage. Our missionary force in this district was never before so large, and we have some earnest local workers. Why can we not depend on every Saint to act at his post of duty, especially while conditions are so promising? Remember all are called and considering the recent address sent out by the leading quorums of the church, admonishing a consecration of ourselves and property, allow me to suggest that a beginning can be made by the Idaho Saints right now, by paying tithes and offerings, that the agents may have wherewith to provide for the families of the missionaries before they are forced from the field to care for their own.

Last year of four missionaries in Idaho only one family was supplied by Idaho agents, and they were two months in arrears at last report. We have five missionaries this year, and four families that we ought to provide for and not be a burden to Saints of other localities. Will we? Then become coworkers at once by sending your tithes either to James Jennings, Idaho Falls, or to H. R. Evans, Malad City, Idaho, that we can arrange with more confidence for a complete canvass of this district.

We desire reports from all local officers as well as the missionary force in the district, the first of July, October, January, and March, of all meetings held and assisted in, numbers of sermons, baptisms, confirmations, ordinations, administrations, etc. Please report promptly the first of each of the above months.

Sabbath-school convention and district conference will be held at Malad City, July 18 to 20; and before that date we would like word from every locality in Idaho and Western Wyoming, where labor is desired, that we may arrange plans if possible to meet all wants, and make this a profitable year for the work in Idaho. I include convention notice by request of Sr. J. A. Condit, district superintendent.

LOGAN, Cache County, Utah.

S. D. CONDIT.

Notices.

The conference of the Little Sioux District, Iowa, by resolution appointed the last Sunday in June as a "fast day" for prayers to be offered for recovery to health Brn. A. M. Fyrando and J. F. McDowell; fast to begin after evening meal Saturday and to continue until evening meal Sunday. James D. Stuart, District Clerk.

Bishop William Anderson, of the Lamoni Stake, at the conference held at Cleveland, Iowa, June 6, recommended D. C. White to fill the office of First Counselor. This was approved by the Stake High Council on "condition that the transfer from his present field" to the Lamoni Stake be "arranged for by the missionaries in charge and the First Presidency." The missionaries in charge agreeing, the First Presidency hereby gives notice that such transfer is made. We cheerfully commend Bro. White to the Saints of the Lamoni Stake. Fred'k M. Smith, for the First Presidency.

To Whom It May Concern: This is to certify that I have transferred Bro. S. S. Smith from the Oklahoma to the Southwestern Texas District, and recommend him to the care and confidence of the Saints in the latter district. Hoping and praying that he will be blessed in his new field and prove himself a worthy laborer in the vineyard. Hyrum O. Smith, missionary in charge Southwestern mission. San Antonio, Texas, June 6, 1903.

Notice of Silence.

This is to certify that Elder L. W. Torrens, of Kirtland, Ohio, has been placed under silence for cause. V. M. GOODRICH, KIRTLAND, Ohio, June 3, 1903. President Kirtland District.

Conference Notices.

The annual conference of the British Isles Mission will (D. V.) convene in Leeds on Saturday, August 1, 1903, extending over Sunday and Monday, time and place to be hereafter announced. The branches are asked to take up collections as heretofore in order to defray the conference expenses, and in view of the anticipated visit of Presidents Joseph Smith and R. C. Evans we look forward to a record meeting of the Saints—a time long to be remembered. We therefore appeal to all church members in the Isles to do their best to make the approaching mission conference a great success. Please send all subscriptions for this purpose to Bishop Taylor, 68 Bristol Road, Bournbrook, Birmingham. J. W. Rushton, president of mission, W. R. Armstrong, secretary of mission, 10 Rye Street, C upon M Manchester.

The Southern Missouri District quarterly conference will convene with the Pomona Branch on July 4, 1903, 10 a. m. Take advantage of the low railway rates and give this conference a large delegation. Send all reports, petitions, and communications pertaining to the conference to me in care of Henry Brooner, Pomona, Howell County, Missouri. J. C. Chrestensen, secretary.

Convention Notices.

The Oklahoma District Sunday-school association will meet in convention on Friday July 10, 1903, at the reunion grounds near Guy, Dewey County, Oklahoma. All district officials are expected to be present; and as Bro. T. A. Hougas is expected all Sunday-school workers are invited to attend, as much valuable information may be gained. All schools are urgently requested to send reports, as the quarter ends with June. Alice M. Case, district secretary.

The Northern Michigan District Sunday-school association will convene at Whittemore, Michigan, June 26, at 1.30 p. m. Amos Berve, superintendent; H. A. Doty, secretary.

Reunion Notices.

The reunion for Utah District for 1903 will meet at Provo, Utah, from August 29 to September 6, inclusive of both dates. Come and bring your tents or if you desire to rent tents notify A. M. Chase, chairman reunion committee, 504 Sixteenth Street, Ogden, Utah.

The Western Iowa Reunion will be held at Dow City, Iowa, commencing August 28 and continuing ten days. Other announcements will be made later. A. H. Rudd, secretary.

Married.

KNOWLTON—COLLINS.—Clarence E. Knowlton, of Berkley, Norfolk County, Virginia, and Georgia Annie Collins, of Brooklyn, New York, were united in the holy bonds of matrimony by Elder George Potts, at the residence of the bride, 688 Carroll Street, Brooklyn, New York, on May 9, 1903. The Saints of Brooklyn Branch have lost a faithful worker in the Sabbath-school and church work very unexpectedly. Captain Knowlton has sailed in and out of many a port and carried many valuable cargoes, but we judge the Captain considers the cargo with which he sailed from Brooklyn a very, very valuable one. And the Saints and friends join in the chorus of "So say we all." May the sun ever shine on their pathway and peace be their portion.

KELLEY—DANCER.—On Thursday afternoon, June 4, at the residence of the bride's parents, Mr. and Mrs. L. B. Gaulter, Lamoni, Iowa, Bro. Winfred B. Kelley and Sr. Alberta P. Dancer were united in wedlock, E. L. Kelley officiating in the ceremony. W. B. Kelley is the oldest son of Bishop Kelley, and Alberta P. Dancer is the only living grandchild of David Dancer, deceased, who was for so many years business manager of the Herald Publishing House. An excellent feast had been prepared for the occasion by the bride's mother, for a large gathering, mostly relatives of the bride and groom. After a short wedding tour, the happy couple will be at home to their friends, in Lamoni, corner of Main and Silver Streets. The HERALD extends congratulations.

Died.

BELSCAMPER.—Martha E. wife of S. E. Belscamper, died April 6, 1903, at Burnham, Missouri, after a lingering illness. She was born December 31, 1866, at Flora Fountain, Wisconsin; married December 3, 1887, to S. E. Belscamper. She leaves a husband, four children, three boys and one girl. She was baptized August 7, 1890, by John W. Peterson. Funeral sermon by A. M. Baker, at Burnham, Missouri. The remains were by her request taken to Wisconsin. She died firm in the faith.

LUCAS.—Catharine Lucas died at Warnocks, Ohio, June 4, 1903, aged 62 years and 6 months; was born December 4, 1840; baptized January 24, 1878, by Josiah Ells. She leaves a husband and ten grown children and a large number of Saints and friends to mourn her departure. She was a firm Christian, faithful companion, loving mother, and a pleasant neighbor. She was laid to rest in Old Bethel Cemetery, Belmont County, Ohio. Funeral sermon by elder James Craig, Sunday, June 7.

CAMPBELL.—Gertie R. Campbell was born May 4, 1895; died December 10, 1902; age 7 years, 7 months, 6 days. Her body was laid to rest in the Curtis Cemetery, December 11. She leaves father, mother, four sisters and two brothers to mourn. Funeral sermon by F. M. Slover.

WEAVER.—May 30; 1903 at his home in Layton, Utah, Bro. John Weaver, aged 78 years, 4 months and 23 days. Bro. Weaver was born in Herfordshire, England; was baptized there by a missionary from Utah, September 19, 1847, and came to Utah in 1853. Here he heard and obeyed the message of the Reorganization in 1871 and was ordained a priest the same year. For fifty years a resident of Layton his constant life bore witness to the truth of the gospel. A large concourse of friends, neighbors, and relatives attended the funeral and many were the tributes to the excellency of his life character. He will be missed in this field of labor. Sermon by A. M. Chase.

YOUNGER.—From her earthly home, in Oakland, California, Sr. Clarinda M. Younger passed to her heavenly home, on Sunday, May 31, at the age of 62 years, 10 months, 21 days. On June 3 the remains were taken to Hollister, ninety-five miles south, for burial. The funeral was held in the Christian church building kindly furnished for the occasion, the minister, Reverend Russell, assisting. The sermon was by Elder J. M. Terry, from Job 5: 26; John 12: 24. Many friends gathered to bid adieu to one whom they had known and loved.

JONES.—At his son's, near Greenville, Texas, May 12, 1903, Bro. R. T. Jones died suddenly. He was born in Tennessee, March 8, 1834; baptized near Lexington, Tennessee, August 15, 1888, by Elder John Thomas. He leaves two brothers, two sisters, and several children. He was faithful until death.

COOMBS.—Sr. Carrie Coombs, of Plainville, Massachusetts, on March 9, 1903, of heart disease, after months of suffering. She was born June 28, 1850, and baptized by Elder C. N. Brown, at Providence, Rhode Island, April 11, 1875. She was an exceptionally devoted wife and mother, and her departure from the home has caused deep sorrow. She served as branch treasurer in the Plainville Branch for some time. She was a member of the Woman's Relief Corps and an active member of other societies. Many friends attended the funeral and many beautiful floral tributes surrounded the casket, showing the high esteem held by those who knew her. Sermon by Elder John Gilbert, M. D., of Fall River. The Woman's Relief Corps had charge of the funeral.

FOOTE.—Charles A. Foote was born in Pennsylvania, December 7, 1836; was married to Mary Wilday, October 3, 1856, in Mansfield, Pennsylvania. To them were born twelve children, seven boys and five girls. He came to Iowa in 1880; united with the Latter Day Saints Church in 1892. He departed this life November 23, 1902. He leaves a wife, three daughters, and four sons to mourn. Funeral at Crescent, November 24. Sermon by C. G. McIntosh.

MACKLAND.—W. H. Mackland was born December 12, 1863. At the age of twenty-eight years he was united in marriage to Miss Ada Wright, only daughter of Fred and Frances Wright. He was baptized August 11, 1901, by D. R. Chambers; confirmed by D. R. Chambers and D. Parish. He was taken sick some time in November and died December 28, 1902. He leaves a loving wife, an aged mother, two brothers and four sisters. He was the youngest son of John and Elizabeth Mackland. At the time of his death he was 39 years and 16 days of age. Sermon by D. R. Chambers.

ERIXON.—Ellen V. Erixon was born December 27, 1830, in the state of Indiana; came from there to Iowa in 1852, and has lived in Ragland Township since 1853. She united with the Latter Day Saints Church in the early sixties, being baptized by E. C. Briggs. She departed this life May 7, 1903, at the age of 72 years, 4 months, and 10 days. She leaves a sorrowing husband, two sons, four daughters, and a host of friends. Funeral May 9, at the Magnolia church. Sermon by D. R. Chambers.

ROBINSON.—Sr. Lydia A. Robinson (nee Bates) died May 23, at the home of her son, J. W. Robinson, Fontanelle, Iowa. She was born in Henderson, Jefferson County, New Jersey, April 29, 1825; married to Isaac Jacobs February 22, 1844, three years later moved to Jefferson County, Wisconsin. Four children were born to them, three of whom survive. Some time after the death of her first husband she was married to Joseph Robinson. To them four children were born, two of whom survive. For over fifty-eight years she has been a member of the church. In 1878 they moved to Fontanelle. She was consistent and exemplary in her life, always ready to encourage and help. She was resigned. The funeral was held in the Congregational church, May 25. Sermon by Elder S. Butler, assisted by Reverend H. J. Wilkins.

WILTFONG.—Dotty Leroy, infant son of Bro. and Sr. Webb Wiltfong, was born June 6, 1902; died May 15, 1903; age 11 months, ten days. Funeral at Mr. A. M. Rolph's, by George H. Shearer. Text, Matthew 19: 14, with Matthew 18: 1-6.

In the article in the June number of the *North American Review* entitled "Race Suicide and Common Sense," a writer who describes himself as "Paterfamilias" expresses some convictions on the subject which has been brought into prominence by recent utterances of the President in regard to race suicide. The meaning which "Paterfamilias" finds in the statements made by the President is that the larger a family is the better, and with this theory he joins issue. Reverting to the days of his youth, when large families were the rule, he recalls that the lives of the mothers of these families were lives of pain, anxiety, and toil. His own mother did not have, on an average, one new dress a year, and a real nice dress was supposed to last her ten years. She was offered up as a constant sacrifice on the altar of family development, and is suffering agonies to this day for the sake of bringing a large brood into the world. If families are to be large, it is the women who will be compelled to bear most of the burdens of life; who will be compelled to give up many comforts which they crave, and which in some measure they are now beginning to enjoy, and to which they are justly entitled. It seems simply brutal to suggest that a woman should make a sacrifice of herself, merely to swell the aggregate number of human beings in the world. "Paterfamilias" expresses an unwillingness to compare Mr. Roosevelt's expressions in his recent letters to parents with the brutal sayings of Napoleon about the necessity of French women breeding soldiers, but he complains that there is altogether too much of a resemblance to suit him. Besides, to bring more children into the world than can be properly cared for, means, in view of the increasing difficulties of the race for existence, that thousands will be ushered into careers which will be nothing but a constant struggle with the chances very much against them. "Paterfamilias" concludes:

"I have for the President the greatest respect and have always supported him politically, and I can not believe that he wants to see the population of this nation grow simply because it will give us military strength. The fact is that we need better citizens, not more of them; and until there has been some way provided by which every child born into the world has as good a chance as it ought to have in the race for success, I shall continue to hold to the opinion that the fewer there are in the family the better. President Roosevelt has a large family, but he has always had abundant means to care for them. If he could know the sufferings of poor women, I do not believe he would encourage poor men to increase their families. I do not believe one woman has been convinced by what he has said on this subject. I believe in that married life where there is happiness for all, and I have little faith in the theory that if a man marries early, works and worries himself to death he may thus obtain a better position hereafter. I am certain that we ought to treat our wives better than we do. Most of us are moral cowards, who make our wives suffer and then blame it on the Lord, who, I believe, will resent such conduct. I have said some plain things because they need to be said. I can not agree with the President, whose philosophy, if it seems brighter, is yet in truth responsible for a large part of the misery there is in the world."

Most timely in interest are the contents of the June number of the *North American Review*. In prospect of "The Wesley Bicentennial" which is to be celebrated at the end of June, Doctor William North Rice, Professor of Geology in the Wesleyan University, contributes an article on John Wesley, his life and labors, and the results throughout the English-speaking world of the revival of religion with which his name is identified. The Rt. Honorable Lord Coleridge sketches the character and career of Mr. Joseph Chamberlain, "England's Colonial Secretary."

The Saints' Herald.

ESTABLISHED 1860.

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

Carman F. Randolph elucidates "The Northern Securities Decision." In a brilliant article entitled "Tennyson: A New Estimate," Frederick Harrison reviews Sir Alfred Lyall's recent *Life of Tennyson*. T. W. Russell, M. P., writes some illuminating "Notes on the Irish Land Bill." In the misrule of the English king, Henry VIII., and his satellites, Marrion Wilcox finds "A Prototype of Latin-American Misgovernment," and in the subsequent experience of England he sees ground for hope that Latin-American misgovernment, like its English prototype, may in time give place to civilized rule. In "Race Suicide" and "Common Sense" "Paterfamilias" criticises adversely President Roosevelt's theory as to the desirableness of large families. Sydney Brooks discusses the present situation of "Politics in England." Richard Wayne Parker shows convincingly that there is only one side, and that the American, to "The Alaska Boundary Question." The Honorable Joseph H. Choate, United States Ambassador to the Court of St. James's, is the author of an extremely able and comprehensive article on "The Supreme Court of the United States: Its Place in the Constitution;" and the number closes with the sixth part of Mr. Henry James's novel "The Ambassadors."

What New York is Doing for Consumptives.

In a recent statement to the mayor of New York, the president of the health department said: "During the calendar year 1902, 7,571 persons died of tuberculosis of the lungs in New York City, while 1,312 died of other forms of tuberculosis. In 1901, the deaths from pulmonary tuberculosis numbered 8,135." The reduction in the mortality from tuberculosis in New York City since 1886 has been about 40 per cent which means, if applied to the greater city, a decrease of more than six thousand in the number of deaths annually caused by it. What such a reduction means economically to the community will be better understood when it is recalled that to a very large extent these deaths take place in the working period, between fifteen and fifty-five years of age,—the years when a person is worth most in a productive way to society. This decrease must be gratifying; and yet it does not mean that there is no tuberculosis problem among New York's many other problems. The disease remains the greatest single cause of deaths in this city, and the number of persons suffering from it is variously estimated from thirty to forty thousand; and many of these are undoubtedly infecting their associates, and thus adding to the extent of the disease.

New York has been fortunate in having had, for many years, as its medical officer, a physician who has added to his other qualifications a special interest in the subject of tuberculosis. His reputation in this particular is international, and Doctor Robert Koch, the celebrated discoverer of the germ which causes tuberculosis, recently, in a London address, highly commended Doctor Hermann M. Biggs for his splendid work in the combat of tuberculosis. The health department has required since 1893 that all public institutions in the city shall report to the department every case of pulmonary tuberculosis; and all physicians in private practice in the city were requested, and since 1897 required, to do the same. In 1894, only 4,263 cases were reported; in 1897, 9,572 were reported; and in 1901, 17,588 reports were sent in. This does not mean that the disease increased in this ratio, but that compliance with the request of the department increased. The department has also made pro-

visions for the free examination of sputum in doubtful cases, and for the gratuitous treatment, at their homes, of those afflicted with consumption who are not financially able to employ a physician. Provision is also made for a free disinfection of bedding, clothing, and premises. It is now further proposed to erect next door to the department's building a tuberculosis dispensary especially adapted and equipped for the free treatment of the various forms of tuberculosis, and to follow up this treatment by visits to patients' homes of trained nurses in the employ of the city.—From "New York's Fight Against Tuberculosis," by Charles H. Johnson, in *Review of Reviews* for June.

In the first place, let us say that American college life and work as now carried on, are of themselves a better training for journalism in the technical sense than they are for any other calling, except teaching. This is in part because the work of journalism is at many points so closely related to the work of education; and also because the best college work nowadays is in such close sympathy and touch with the best social, ethical, and economic progress of the community at large, such progress being the material with which journalism most concerns itself.

Another reason is that the skillful and correct use of language, whether to state a fact or convey an idea, is of the very essence of good journalism; and our college work more and more recognizes the importance of training all students in the art of direct and lucid expression.

In college one ought to acquire the habit of seeking the truth and liking it for its own sake, in a disinterested way. One's logical faculties ought to get good training, in order that fallacious reasoning may be easily analyzed and disposed of. Scientific study should have as its great object the training of the powers of exact observation and accurate analysis.—From "Journalism," by Albert Shaw, Ph. D., in the *June Cosmopolitan*.

More than with any other flower does the color of the rose have special significance. Red is love, white is silence, yellow speaks jealousy. One of the legends connected with the rose tells that it became white through being bathed with the tears of mourners who sought the sweetest flowers to lay in the hands of their dead. A prettier conceit declares that all roses were white until one day young Cupid, dancing among them, upset in his merry sport a glass of wine, which dyed the roses upon which it fell, red, its own color. Another legend tells the story of a holy little maid of Bethlehem who was doomed to death. When the stakes were heaped around her the fire would not burn, but the brands which had been flaming turned to red roses, and those which had not caught, to white. From this time forth roses, red and white, were martyrs' flowers. The Turks say that red roses sprang from the blood of Mohammed.—N. Hudson Moore in the *July Delineator*.

Fearless and Independent.

The *Chicago Record-Herald* is a conspicuous example of the success with which the public rewards fearless nonpartisanship in the columns of a great metropolitan daily paper. It is an independent newspaper, in which men and measures are invariably viewed wholly from the standpoint of the public good and not from that of the interests of any particular political party. It is the very reverse of neutral—fearless and outspoken on all the great questions of the day, but presenting its editorial opinion upon independent judgment and entirely regardless of political affiliations. Partisanship is barred as strictly from the news columns as from the editorial page. All political news is given without partisan coloring, thus enabling the readers to form correct conclusions for himself. In the ordinary partisan newspaper political news is ordinarily colored to such an extent as to make it difficult if not impossible for the reader to secure a sound basis for intelligent judgment.

Work on the erection of the Street Car Terminal Station on the Iowa State Fair Grounds at Des Moines was begun last week. The station will be 40 by 120 feet and the architect's estimate on cost of construction was nearly \$4,000. The structure will be unique in design. It will unquestionably prove a great improvement and convenience. The State Fair management will use the south half of the building and the street railway companies will take up fares as the crowds pass through the building to the platform from which the cars are entered. In this way the crowding and discomfort experienced in the past in the collection of fares on cars jammed with passengers will be avoided.

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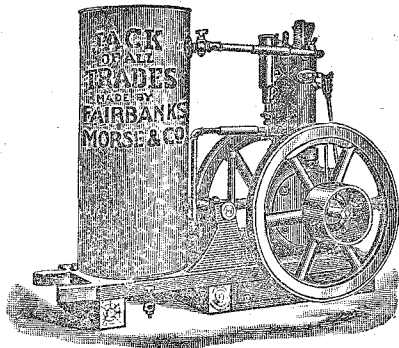
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The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

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FRED A. SMITH writes in the July *Autumn Leaves* on the subject of city mission work. Good thought and good advice is given for the benefit of those engaged in that work.



"THE Unbelieving Husband," in the July *Autumn Leaves*, by Sr. Thorburn, is a true story of a remarkable conversion wrought by faith and prayer.



PAUL M. HANSON closes his "Notes from New Zealand" in the July number of the *Autumn Leaves*. The series has been one of considerable interest.

Editorial.

TESTIMONY ON "REBELLION PROPHECY."

The following letter signed by Robert Clifton was sent to the Historical Department by Bro. C. L. Snow. It may be of use to some.

SEQUATCHIE COLLEGE, Tennessee, May 25, 1903.

To whom it may concern: This is to certify that I live in Bledsoe County, Tennessee. Was born in this county and have lived in Tennessee all my life. I joined the Christian Church and am still a member, and expect to remain one till I find something better. Then as an honest man I would be expected to move forward.

As to the Latter Day Saints, I know but little. Have heard Elder C. L. Snow preach a few times, and hearing him speak of Joseph Smith's connection with the church he represented, my reverted back to an experience of my early life, when I was at a public meeting near where I now live and heard Squire Furgeson read from a small sheet of paper, what was then called Smith's revelation or prophecy. It said the Southern States would rebel against the Northern States, and that the negroes would rise up against their masters and go to war. After the reading of this prophecy I remember there was great excitement all over this country. People here became very much alarmed, thinking the negroes would kill all the white people if they did rise up to war against their masters. I distinctly remember a statement made by an old darcy when the people began to talk about the negroes rising up to fight against their masters. He remarked that he believed that he ought to be a free man the same as the whites, but they need not be afraid of him trying to hurt any white people; that he believed in being obedient to God as well.

Now whether Joseph Smith was a true prophet of God or not I do not know, but I must not say that soon after I heard the prophecy read, some things contained therein came to pass. I heard the prophecy read in the summer of 1858.

I submit the above for publication, being requested to do so by Elder C. L. Snow, of the Reorganized Church of Jesus Christ of Latter Day Saints; and I want it understood that I am not in sympathy with Elder Snow or the Latter Day Saints, only so far as they may teach the truth. But as Elder Snow seems to be a man that is honest in his convictions, I see no reason why I should not testify to what I know to be the truth, and if he can get anything out of my testimony I am sure it will do me no harm in complying with this request.

Trusting that if Smith was a prophet of God, or a false one either, that I may be able to learn the facts in the case. I hope that what I say in the above may be taken as I aim it, not to strengthen the claims of Smith being a true prophet, but to simply state facts as they are when I am called upon to do so. Truth to my mind is a jewel that should have place in every man's heart.

Closing this letter with the statement of Paul, "If the truth makes us free then we are free indeed." Permit me to use one statement taken from Colonel Ingersoll's creed, "Love all truth, accept new truth."

ROBERT CLIFTON.

P. S.—The revelation I refer to is the same as the one published by the Reorganized Church of Jesus Christ of Latter Day Saints. "Smith's Prophecy on the Rebellion."

LORD KELVIN ON SCIENCE AND FAITH.

We have received some clippings from Glasgow papers in which are given some extracts from one of Lord Kelvin's speeches, and comments thereon by others. We publish the clippings as follows:

SCIENCE AND FAITH.

LORD KELVIN ON CREATIVE POWER.

"Christian Apologetics" is the subject of a course of five public lectures which began on Friday night, as indicated in our editions of Saturday, in the theater of the University College. The Reverend Professor Henslow opened the course, with Lord Reay in the chair, supported by Lord Kelvin, by dealing with "Present Day Rationalism: An Examination of Darwinism."

Lord Kelvin, in moving a vote of thanks to the lecturer, said he was in thorough sympathy with Professor Henslow in the fundamentals of his lecture, but he could not say that with regard to the origin of life science neither affirmed nor denied creative power. Science made every one feel a miracle in himself. It was not in dead matter that they lived and moved and had their being, but in the creating and directive power which science compelled them to accept as an article of belief. They could not escape from that when they studied the physics and dynamics of living and dead matter all around.

Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle. They had an unknown object put before them in science. In thinking of that object they were all agnostics. They only knew God in his works, but they were absolutely forced by science to admit and to believe with absolute confidence in a directive power—in an influence other than physical, dynamical, electrical forces. Cicero had denied that they could have come into existence by a fortuitous concurrence of atoms. There was nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concurrence of atoms. Was there, he asked anything so absurd as to believe that a number of atoms, by falling together, of their own accord, could make a crystal, a sprig of moss, a microbe, a living animal? People thought that, given million of years, these might come to pass, but they could not think that a million of millions of millions of years could give them unaided a beautiful world like ours. They had a spiritual influence, and in science a knowledge that there was that influence in the world around them. He admired the healthy, breezy atmosphere of free thought in Professor Henslow's lecture. Let no one, he urged, be afraid of true freedom. They could be free in their thought, in their criticisms, and with freedom of thought they were bound to come to the conclusion that science was not antagonistic to religion, but a help for religion. (Cheers.) Lord Reay said that it was a grand thing to hear that prince of science, Lord Kelvin, give his testimony on behalf of religion. As president of that college, he hoped they would always maintain the open door for free discussion, and welcome the members of all Christian churches within their walls. (Cheers.)—*Glasgow Daily Mail and Record*, May 4.

LORD KELVIN EXPLAINS.

"Citizen" Office, London, Monday.

The following letter from Lord Kelvin, written on Saturday from his London residence, appears in to-day's "Times;"

"In your report of a few words which I said, in proposing a vote of thanks to Professor Henslow for his lecture 'On Present-Day Rationalism,' yesterday evening in University College, I find the following: 'Was anything so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a sprig of moss, a microbe, a living animal?'"

"I wish to delete 'a crystal.' Though, no doubt, your report of what I said is correct, exceedingly narrow limits of time prevented me from endeavoring to explain how different is the

structure of a crystal from that of any portion, large or small, of an animal or plant, or the cellular formation of which the bodies of animals and plants are made, but I desired to point out that, while 'fortuitous concurrence of atoms' is not an inappropriate description of the formation of a crystal, it is utterly absurd in respect to the coming into existence of the growth or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is completely led to ask the idea of creative power.

"Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered, 'No; no more than I could believe that a book of botany, describing them, could grow by mere chemical forces.'

"Every action of human free will is a miracle to physical and chemical and mathematical science."—*Glasgow Daily Mail and Record*, May 4.

LORD KELVIN ON RELIGION AND SCIENCE.

The following letter from Sir W. T. Thiselton-Dyer appears in the *Times* of yesterday:

Sir: When a man of known distinction gives public expression to an opinion it is, of course, received with attention. But its validity will depend, not upon his distinction, but upon the authority which he has achieved in the field to which his opinion relates.

In the domain of physics, to the exploration of which Lord Kelvin has devoted an honored lifetime, he would be a bold man who would cross swords with him. But for dogmatic utterance on biological questions there is no reason to suppose that he is better equipped than any person of average intelligence.

In a recent speech Lord Kelvin has taken occasion to define with more precision than, perhaps, he has ever done before his view of the possible attitude of scientific inquiry to inorganic nature on the one hand, and to organic on the other. And he has emphasized this in the letter published in your columns to-day.

That view is, as I apprehend, this: In the former, he claims for scientific investigation the utmost freedom; in the latter, scientific thought is "compelled to accept the idea of Creative Power." That transcends the possibilities of scientific investigation. Weisman describes this to be "the attempt to indicate the mechanism through which the phenomena of the world are brought about. When this mechanism ceases science is no longer possible." Lord Kelvin, in effect, wipes out by a stroke of the pen the whole position won for us by Darwin. And in so doing it can hardly be denied that his present position is inconsistent with the principle laid down in his British Association address at Edinburgh in 1871:

"Science is bound by the everlasting law of honor to face fearlessly every problem which can be fairly presented to it. If a probable solution, consistent with the ordinary course of nature, can be found, we must not invoke an abnormal act of Creative Power." Among the biologists of the present day I apprehend that there are few who are prepared to contend that the Darwinian theory is not so consistent.

It is a common dialectic artifice to state an opponent's position in terms which allow of its being more readily confuted. It is scarcely, however, worthy of Lord Kelvin. What biologist has ever suggested that a fortuitous concurrence of atoms "could make . . . a sprig of moss?" I confess I think that Lord Kelvin's first thoughts were best, and that it is equally absurd to suppose that a crystal could be made in the same way. A fortuitous concurrence of atoms might procure an amorphous mass of matter; but to form a crystal the "atoms" must be selected and of the same kind, and their concurrence is, therefore, not fortuitous. The fact is that the argument from design applies, for what it is worth, as much to a diamond as to a caterpillar. If it is to be rejected in favor of a mechanical explanation in the one case, it is impossible logically to maintain it in the other.

Lord Kelvin quotes Liebig as denying that "grass and flowers . . . grew by mere chemical forces." If not it may be asked, by what do they grow? If growth is to be accounted for by a "vital principle," this must be capable of quantitative measurement like any other force. If it is physical energy in another form, Liebig's dictum is futile. If not, organisms are not subject to the principle of conservation of energy. Yet this principle was first indicated by Mayer, a biologist.

Physicists, it may be remarked are not without their own difficulties. But we do not dismiss their conclusions impatiently on that account. Lord Kelvin said that "ether was absolutely non-atomic; it was absolutely structureless and homogeneous." He speaks of it as if it were a definite concrete thing like the atmosphere. But we can not picture to our minds how such a medium can possess elasticity, or how it can transmit undulations. The fact is that the ether is a mere mathematical figment, convenient because it satisfies various formulæ. As it is only an intellectual conception, we may invest it with any properties we please. The late Professor Clifford once told me that it was harder than steel. I believe it is now thought to be gelatinous. Anyhow, it is nothing more than a working hypothesis, which some day, like phlogiston, will only have historic interest.

Kew, May 4.

W. T. THISELTON-DYER.
—Glasgow Herald, May 5.

DISTRIBUTION OF THE JEWS.

Owing to the recent troubles through which the Jews have been passing in Russia, much attention has been called to the condition of that much-persecuted race throughout the world. Hence the following figures found in the *World's Work* are of interest, showing the distribution of the Jews throughout the world:

AMERICA.		ASIA.	
United States.	1,136,240	Palestine.	60,000
Canada.	16,432	Caucasus.	58,471
Mexico.	1,000	Siberia.	34,477
Central America.	3,000	Central Asia.	12,729
Argentine Republic.	7,015	Asia Minor and Syria.	65,000
Dutch Guiana.	1,250	Persia.	35,000
Venezuela and Costa Rica.	711	India.	22,000
Brazil.	2,000	Arabia.	15,000
Rest of S. America.	2,000	China and Japan.	2,000
	1,168,948	Turkestan and Afghanistan.	14,000
			318,677
EUROPE.		AFRICA.	
Austria-Hungary.	1,994,378	Morocco.	150,000
Belgium.	12,000	Tunis.	45,000
Bosnia.	5,845	Algeria.	57,132
Bulgaria.	28,000	Egypt.	25,300
Denmark.	4,080	Tripoli.	10,000
England, etc.	179,000	Abyssinia.	50,000
France.	86,885	South Africa.	25,000
Germany.	586,948		362,432
Greece.	8,350	AUSTRALASIA.	
Holland.	103,988	New South Wales.	6,447
Italy.	44,037	Queensland.	733
Luxemburg.	1,200	Tasmania.	107
Norway and Sweden.	3,402	New Zealand.	1,611
Portugal.	700	Victoria.	5,897
Rumelia (Eastern).	6,982	S. Australia.	786
Rumania.	229,000	W. Australia.	1,259
Russia.	5,189,401		17,040
Servia.	5,100		
Spain (with Gibraltar).	4,500		
Switzerland.	12,551		
Turkey.	75,295		
Cyprus and Malta.	130		
	8,581,772	Total.	10,431,829

EXTRACTS FROM LETTERS.

Henry Ellis wrote from Llanely, South Wales, June 10: "We are all rejoicing at the prospect of our beloved president shortly visiting us, and we pray that his visit may be productive of lasting good to the work here. . . . I fail to see why the angel's message does not make more headway in this mission. Perchance the prophet has spoken truly where he has said darkness covers the earth and gross darkness the minds of the people. Any way, this is a hard mission. We do not get free pulpits and places of worship thrown open for the doctrine of the Son of God to be preached, as we read you do in some parts of America. Brn. Rushton, John Davis, and William Lewis had rather a rough time whilst preaching on the streets of Tonypandy two weeks ago, and were compelled to seek protection of the police authorities. Whilst thus discouraged somewhat, we are still conscious of the fact that truth is slowly yet surely prevailing over error and priestcraft, and our trust is centered in him who is at the helm of the good old ship of Zion, and holds in his hands the destiny of all nations. May he, even our God, qualify each one of his servants for the work whereunto he has called them."

Willard J. Smith wrote from St. Louis, Missouri, June 16, that he had reached his field and that things are moving along nicely. He says: "Five were baptized here yesterday, and good interest prevails."

The senior editor, President Joseph Smith, on June 17 wrote the following from Brooklyn, New York: "We are to be on board at nine o'clock. It is now six. We are well. R. C. spoke last night. Steamer sails at ten this forenoon."

EDITORIAL ITEMS.

Elder William Lewis, missionary to Wales, and family, return to the United States, leaving Liverpool, England, on the Cedric, July 3, next.

In a letter from Elder E. Keeler, dated Oakland, California, June 16, we are informed that he and Elder Parker have been operating the tent at Chico, and have baptized five. They have arranged for a branch organization in the near future. Bro. Keeler is expecting to leave for Humboldt County soon, for a summer's campaign.

The *Boone News* Boone, Iowa, June 17, under the heading, "Their Stand on Polygamy," spoke of the action of the Des Moines District, in session at Boone, indorsing the action had at last General Conference favoring Constitutional amendment prohibiting polygamy. The *News* inserted the contents of the little pamphlet issued by the First Presidency in April, setting forth the beliefs and actions of the Reorganization on the polygamy question.

Original Articles.

FRIENDS OF GOD.

SERMON BY ELDER HEMAN C. SMITH, AT LAMONI,
IOWA, FEBRUARY 15, 1903.

Reported by Leon A. Gould.

I desire to read a portion of the ninth chapter of Mark, and I prefer to read it from the Inspired Translation, commencing at the thirtieth verse:

And he came to Capernaum; and being in the house he asked them, Why was it that he ye disputed among yourselves by the way? But they held their peace, being afraid, for by the way they had disputed among themselves, who was the greatest among them. Now Jesus sat down and called the twelve, and said unto them, If any man desire to be first, he shall be last of all, and servant of all. And he took a child, and sat in the midst of them; and when he had taken the child in his arms, he said unto them, Whosoever shall humble himself like one of these children, and receiveth me, ye shall receive in my name. And whosoever shall receive me, receiveth not me only, but him that sent me, even the Father. And John spake unto him, saying, Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can speak evil of me. For he that is not against us is on our part. And whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell. For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And again, if thy foot offend thee, cut it off: for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off. It is better for thee, to enter halt into life, than having two feet to be cast into hell; into the fire that never shall be quenched. Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. Seek unto my Father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive. And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out. It is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell fire. For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched. For every one shall be salted with fire; and every sacrifice shall be salted with salt; but the salt must be good. For if the salt have lost his saltness, wherewith will ye season it? (the sacrifice;) therefore it must needs be that ye have salt in yourselves, and have peace with one another."

In connection with this I desire to invite your attention to John 15: 15: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

The first thought to which I wish to invite your attention to-night is, that for the believer in Jesus Christ there is something higher and better than

service. It is all right to serve God; and to be a servant of God is a privilege which all men ought to appreciate. But notwithstanding this, he has, in his great mercy and condescension, granted us something better. He says, as we have quoted to-night, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth."

It is, then, the duty of the servant to obey the master, without knowing the whys and the wherefores. If the master tells a servant to do this or to do that, it is his business, as a servant, to do it; and he is not expected to stop and ask questions as to why he wants it done, nor what the master expects to accomplish. The plans that he has in mind he is under no obligations to reveal to his servants. And if the servant should pause to ask the master, Why do you do so; why do you wish this done, or that done? it is very probable that his service would soon be dispensed with. He would not be needed. And if we occupied only the plane of servants, and servants alone, it might be possible that we would have to occupy in this way. But the Master has said, as we have before called to your attention, that, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." The highest and best privilege, then, that is granted to those who obey Christ and the gospel, is that they may be in the relationship, to Christ, of friends; on intimate terms with God and Christ. With this intimacy we bring about that condition of things that ought to exist between friend and friend. A better condition, possibly, than ever has obtained between friend and friend in the earthly state. For we have not yet arrived, I think, to the heights of friendship. We have not yet comprehended what it means to be a friend indeed. But we have had friends, no doubt, who were so near to us, and with whom we were so intimate, that there were no secrets between us; that what one knew he was not afraid to reveal to the other, not afraid that he would be betrayed, not afraid that his confidence would be misplaced; but was glad of the privilege of meeting his friend and unbosoming himself to that friend. And, if he had any plans for the future, he felt better after he had explained all these plans to his friend, than he would if he kept them all to himself. We know that much about friendship, whether we have ever arrived to the heights of its privileges or not. And if I understand this passage of scripture correctly (and I hope I do; for it is a glorious thought), we have the privilege of occupying that relationship to Christ, that we may be friends of his; enter into that glorious relationship with God, if we live for it, so that God will reveal his mind and will to us. It is possible, and I think quite certain, too, that he never will reveal himself fully to us in this life, because of the fact

that we are not prepared to have a full revelation of God. We could not comprehend him as he is. But he is ready and willing to reveal himself to us just so far as we are prepared to comprehend that revelation. Just to the extent that we are able to comprehend him we will know him. And as we comprehend more and more of God, and become better qualified to understand him, more and more will be revealed. There is no place between here and there; there is no line between us and the Omnipotent One that the Lord has drawn and said, "Thus far shall you come, no farther." But we are privileged to go on and on and on until we shall comprehend him in his greatness, far more than it is possible for us to comprehend to-night.

As I remarked in the beginning, it would be a grand thing if we were only privileged to be servants. But when something better is offered us, I take it as granted that it is right for us to occupy. It is proper for us to aspire to it; proper for us to have an ambition to occupy the nearest relationship that is possible for us to occupy, and get on intimate terms with God, so that whatever we are prepared to understand he will reveal to us. That seems to be Christ's plan of dealing with men, with his disciples; that whatsoever the Lord had said to him, he had made known unto them. Not only is this true in the policy of Jesus Christ, but it seems to have been the policy of the Lord all along the ages. I will refer to just one other instance as I pass along. That is the case of Daniel at the time he saw some of those wondrous visions that he relates. In the eighth chapter of Daniel I read this, commencing at the 15th verse: "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." There the voice that came to Daniel, or that he overheard, speaking to Gabriel, said, Make this man to understand the vision. He had seen the vision, but it was the Lord's will that he should comprehend it, that he should be able to grasp it and know what it meant; the angelic being was going to make Daniel understand the vision. And I know of no instance in the world, in the history of God's dealing with his people, where man has not had the privilege of understanding, if he will live for it and prepare himself to receive that which God is willing to bestow. In fact, it is philosophically impossible for a man to do a thing without a comprehension of it. There is no such thing as doing so far as carrying a principle into effect is concerned, without the mental being associated with the physical, if indeed physical power is required. There must be a mental part done as well as a physical, or the act is not done; can not be done. If a teacher tells a pupil to go to the blackboard and set down a

certain amount of figures, and under them set down so and so, and under them so and so, and draw the line beneath them, and below that line write a certain sum, and the pupil does as he is told, he has not done the example. It takes a mental act, as well as a physical, to work out that example, and he has not done it at all, can not do it that way. It is philosophically impossible to do a thing without the mentality is engaged with the rest.

In this chapter we have read to you to-night, there are some points that I wish to invite your special attention to. There has been, perhaps, in all ages nearly, or ever since the Christian era, even before, an issue between the pulpit and the pew. The rights of the pulpit and the rights of the pew have been in discussion in all churches, to a greater or less extent. And it is easy to be accounted for. For every man who is engaged in trying to understand his duty will probably understand the position that he occupies better than he understands the position that somebody else occupies. And understanding the position that he occupies the best, he does not take into consideration always the rights of somebody else. And hence when one undertakes to define the duty of the other they clash more or less.

What has been true of other people is also true in regard to us as a people. We are very likely to understand our own position better than we understand anybody else's. And that is commendable, too, to a certain extent. But it sometimes brings about division; and such seems to have been the case among the disciples of old. I gather that from what I have read here. For we are told that when he asked them what they were disputing about by the way, they held their peace, being afraid, for by the way they had disputed among themselves which was the greatest among them. Some of them thought that they were greater than their brethren.

Now if there is one thing that I have admired more than another, in the philosophy of the revelations of the last days, it is this, that when you examine the law that governs the church, as found in the revelations of God to us, there can be found no body of men, associated with the general body, in which is the balance of power. I find no quorum, for instance, when I come to apply the law to them, which can have more power in its decision than some other quorum. I read that one quorum has the same power as another, and their decision has the same weight. And so on around until I undertake to put my finger where the balance of power rests, and I can not find it. There is no such place. And then when you go through all the quorums, they seem to be so well balanced, and in such equilibrium, as far as their rights and powers are concerned; then I go to the body and find all those quorums, and the several officers thereof, are to be sustained by the body, so that they can not act independently of it. And I ask

the question that was asked by the disciples here upon this occasion, Who is the greatest? And I am unable to decide it by the law.

However, we are told whom we shall receive as teachers, and in authority over us. "Whosoever shall humble himself like one of these children." He had taken as an example a little child, in his arms, and held it up before them, and he says, "Whosoever shall humble himself like one of these children, and receiveth me, ye shall receive in my name." That is saying a great deal. When you come to determine whom you shall receive as an ambassador for Christ, "Whosoever shall humble himself as one of these little children, and receiveth me, ye shall receive in my name;" that is the test. The humble man who has received Christ, humbles himself like a little child, is ready to receive instruction as well as to give; he is to be received by the church, and he is to be the one in whom they shall place their confidence and trust, so far as they are justified in placing confidence and trust in man.

"And whosoever receiveth me, receiveth not me only, but him that sent me, even the Father." By receiving this humble man, by receiving this man that maketh himself as a little child, you receive Christ; and by receiving Christ you receive God. And thus, in receiving such a man as this you receive God and Christ. And the opposite of this is, that if you reject a man like this, you reject God and Christ. To reject an ambassador of Christ, one who is sent in his name, and who has done as the Lord has required him to do here, is to reject God. We must be very careful in this matter lest we reject God, when we are rejecting the teachings of men.

But there are to this question, like almost all other questions, two extremes. There are but few things in which the height of extravagance is the last degree of economy, but in the most of things these extreme views are wrong. Now, there have been too extreme views in regard to this. While there have been some who have taught in the past, especially in the valleys of the mountains, that the priesthood should be obeyed, and that their words should be accepted as the word of God, himself; that men were not to ask questions; and one individual said, in effect, when he was teaching this, that, if you go wrong by following my advice, I will answer for you at the judgment bar; I will be there, and you will not be under condemnation, but I will take it upon myself. That was an extreme view. On the other hand there are a great many people who say, I will not receive the teaching of those who are called and set apart to act in different positions in the church. I will not listen to them at all, unless it is in harmony with my views of the case. I will not stop to examine their teachings at all; I am under no obligation to hear them; I understand for myself. That is true in a sense. But did not it ever strike

you as a little peculiar that those people generally wanted to tell the officers what their duty was? They do not want the officers to tell them what their duty is, but they want to tell the officers. This class of people generally desire to mark out the duty of every other in the church from the First Presidency down to the deacon, and prescribe rules of limitation for them; and if they do not act within these rules they do not accept them. That is the other extreme; both are wrong.

Now, if a man who has been sent of God, and occupies a position of trust in the church, preaches to you what you never have understood to be right before, that is the time for you to stop and examine it. If he preaches to you what you already understand, there is not much necessity for you to examine it; unless you want to examine it to see if you and he are not both wrong. You do not have to stop and ask, Is he right, if you are going to set up your own opinion as a standard of right. But if he preaches to you that which you have not before had your attention called to, it is time to stop and ask, Is that right? And ask it seriously; ask it truthfully; and investigate until you are sure. And that you have a right to do, so far as investigation is concerned. And I will say more; it is your duty to do. It is your duty to investigate and determine in your mind whether the thing is in harmony with the will of God or not. And if you are a friend of God, a friend of Christ, occupying the high plane we were talking about in the beginning, it will not be long before you will be able to determine whether the things advanced that were new to you, are correct or not. If occupying the position of a friend of God, the powers of heaven are ready to answer to your call, and by the influence of the Holy Spirit of God your mind will be wrought upon so that if you were not able to comprehend it by virtue of your own natural intellect, that intellect may be quickened, your preceptions may be enlarged, and your wisdom may be increased to that extent that you may see and understand, and move wisely in the lines of right. I want to hear somebody preach something that I did not know before, so that if it is right I may get the benefit of it, and if it is wrong I may get the benefit of the investigation and the research to find out. But I say we all have a right to determine before we act.

Now as the right of decision where there is a conflict of opinion, I just have this to say; the man who is directly concerned has the right of decision. If the matter is in regard to my duty, either personal or official, I have the right to decide. I have the privilege of receiving light from God to decide carefully whether I will act or not. And it is not your business, if not occupying the position I do, to decide in regard to it. If it pertains to your duty, and is something you are required to do, you have the right of decision. And no man, I care not what position he

may occupy, has a right to dictate to you whether you shall do it or not. The decision belongs to the man who is required to act. I believe that with all my heart. I believe that is in harmony with the genius of the gospel of Jesus Christ. I once heard a brother tell an individual something in regard to being baptized that I thought peculiar at the time; but the more I have thought of it since, the more I have thought it was right. An individual came to him and said, How much shall I believe before I am baptized. I believe the doctrine you preach to some extent; but there are some things that I can not believe, and I would like to know how far a man should go before he enters into the church through baptism. I do not expect, he says, to know all things beforehand. Well, said the brother, I will tell you. Investigate all the time, do not let it carelessly go by. Engage your mind in regard to the subject and prayerfully ask for light, and then do not be baptized so long as you are satisfied not to be; but when you get to that point that nothing else will satisfy you but baptism, be baptized.

I believe that is all right. Of course you may be careless in regard to it and never come to that conclusion. But, as the brother said, investigate, prayerfully seek for light, and then when nothing else will satisfy you, move on.

I believe that is right in regard to every other thing we are required to do; we are required to seek for light. We are required to ask God for help. We are privileged to move in the relationship of a friend to God, when a question confronts us as to whether we should do or not do. Just ask for light, seek for information, investigate in humility before God, pray; and when you get in that condition that you feel it is your duty to do, and you can not be satisfied until you do, then do it. It is a safe thing anyway. If you move before that time you may move wrong. But I can not comprehend, what that individual that I was speaking of a while ago taught, that anybody is going to answer for us in the day of judgment.

In this chapter that we read to-night there are some indications, if we were to take one or two passages by themselves, without the relationship of the others, that somebody was to see for us, and somebody was to tell us what to do; but when we take it altogether we can not get that idea. "Whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. Therefore, if thy hand offend thee, cut it off; and if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to be cast into hell. For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not and the fire is

not quenched. And again, if thy foot offend thee cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off."

Now the thought might be entertained by some, that somebody was to be a standard for us, that we should take him as our pattern, for he says, "He that is thy standard, by whom thou walkest." As much as to say, if we were to stop there, that somebody's example was to be our pattern to go by, be as a standard by which we are to gauge our lives. But immediately he says, "If he becomes a transgressor he shall be cut off." Now, if you do not stop to question, how do you know whether he is a transgressor or not? There is a judgment to come in somewhere. There must be some provision by which this man shall be judged, before it shall be determined whether he is a transgressor or not, though he may in a sense be a standard. And again it goes on to say, "Therefore, let every man stand or fall, by himself, and not for another; or not trusting another."

I think that word *trusting* is to be understood in a limited sense. I do not believe that God requires me to distrust my brethren. I do not see how we could build up that way. I do not see how there could be any benefit in organization; I do not see how there could be any benefit in coöperation, if we were to distrust all the time. I believe that we ought to trust our brethren, and we ought to trust them just this far: we believe they will be honorably, and conscientiously, and humbly discharge the duty that belongs to them and their office; and that we will refuse to believe anything else until the evidence is produced that they have betrayed their trust and violated their obligations.

But what it means not to trust another is that you can not depend upon him for your own salvation; that you will have to receive directly from the fountain of light for yourself. You believe that your brother upon your right or upon your left will do his duty as he understands it. That is not sufficient for you. You must know your own duty, and by the inspiration and light of God's Holy Spirit be able to comprehend what God requires of you, doing it without leaning upon this man or that man, for if you do you will fall. "Let every man stand or fall, by himself," the word says. He goes down or stands upon his responsibility, leaning alone upon the power from which his light cometh, and not upon another.

"And if thine eye, which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out."

It would appear from that, to the casual thinker, perhaps, that he meant somebody was appointed to show you the light, and you were expected to walk in the light as he showed it to you. In a sense that is so, and in a sense it is not so; for we are told that if

he becomes "a transgressor and offend thee, pluck him out." And if we always walk in the light as he showed it to us we would never know whether he was in transgression or not. There is where Israel fell, once, in these latter times. Right upon that rock the old ship was wrecked! Men who were appointed as leaders, the man who was recognized by a large body of latter-day Israel as a seer, transgressed the law of God, did that which the revelations of God condemned. The voice of God to the church was, pluck him out; and they did not do it. And the result was that the body he represented was rejected. It is a dangerous thing to get into that condition. It is dangerous to go the other extreme, and say that what you have already conceived to be right, what you have already conceived to be your duty, you will measure every man by, and if he does not preach according to that, and teach according to that, you will not hear him. Hear him; if he teaches contrary to your conceptions, investigate carefully. It may be the very thing you need. It may be a higher light. It may be a step in advance, and if it is you want to know it. And when a man preaches something you do not believe, that is the time to investigate, as I said before, more especially than when he does preach something you believe. So those two extremes must be avoided. We must hear those whom God has sent, and give their teaching due weight, and due consideration, and, if possible, discover the light that they undertake to show us: when we see it, walk in it, no matter if it is contrary to our notions heretofore obtaining.

Right there, in my mind, is where the office-work of the individual comes in, whether he be of the priesthood, of the twelve, of the high priests, the seventy, the elders, or wherever he belongs. He is a teacher sent of God to men, and if he is in the line of duty and comes under the influences of the Spirit of God, he is very likely to preach something that you did not think of before. And if it be right, and he be an accepted servant of God, his prerogative and his ability will be shown in this: his adaptability and his ability to show that light to you to your comprehension and understanding. His office-work means that he is a teacher. No matter how much he knows, unless he can impart that light in some way to you, and put you in a condition that you can learn it, he does you no good. It may be his fault, it may be yours. If he teach a thing that is true, and you do not understand it, it is your fault. If he teach anything and you can not understand it, then somebody is at fault; he is at fault or you are at fault. If he be a true teacher he will have the ability and power and light with him by which he can unfold to your understanding the thing that is necessary for you to do. Give him due consideration, and respectfully hear what he has to say, investigate, praying God to know, and as the light comes to you, in connection

with his teaching, that will confirm it, move on and discharge duty.

There is no room for dictation here. There is no room for arbitrary measures. And in the same spirit which Christ dealt with men, so we can deal with each other. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." That is the principle with which Christ works with us. That is the principle with which we ought to work with each other, instructing, edifying, and teaching. I do not care how much a man knows, if he can not teach us it does us no good. If we employ a teacher in our public schools who knows all about the different branches of education, so that he can in a moment's time solve any problem that is presented to him in connection with those studies, but if he cannot explain it so that a child can understand it, he is practically useless to us, practically useless to the community. He knows enough, but he can not impart the information. His education and schooling do not educate him. I was reading a comment the other day about Abraham Lincoln that I thought was very appropriate. Somebody said that he was educated, not schooled. That is the kind of an education that all men need. Schooling is all right in its place, but it is not education always; and the individual that occupies a position as a teacher, whether in the pulpit or elsewhere, if he can not teach so that those who hear him can understand, then he is of no practical use as a teacher. But whether in the pulpit, in the schoolroom, in the offices of our civil government, or anywhere else, I despise a dictator. We want teachers. We want instructors. And that is what God intended that the men should be whom he calls: that if they were appointed to be standard-bearers, or seers to show the light, they were simply to point it out to you and get you to see it. And when you have seen it you are not only justified, but you are in duty bound to walk in that light.

I say that there has been fault on both extremes. Men have claimed more than belonged to them in this direction. The people have not been willing to grant what does belong to them in some respects. If they hear anything that is contrary, as I said before, to their former ideas, they at once reject it. They are not willing to be taught. Such people will never be led any higher than they are now. Men who will undertake to teach in any other way, only in the meek and lowly Spirit of Christ, and put themselves where Christ is, as teachers of men, are perfectly useless as officers.

Let us each one labor in his calling in the Spirit of God, in humility before God. Let us labor together as officers, and as brothers, recognizing the fact that we are all one with God; that God is just as willing

to reveal himself to one as the other. His word may come to me through you; and that may be the way that he has chosen to enlighten me. He has selected men and stationed them in different offices in the church, that through them the people might be taught. But he has not selected men to tell them what to do before the lessons are learned. They are there to teach; they are there to instruct. And if you listen to their instruction, and listen to it humbly, praying for light, you will comprehend it, and you will rejoice with the preacher, and altogether you will be benefited.

And may his peace and his blessing abide with us in our efforts to do right, struggling out of darkness into the marvelous light of God, is my prayer.



AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 27.

BY EDMUND C. BRIGGS.

Wednesday, March 14, 1860 (Continued). I rejoice in God my Savior to-night, for I can truly say I know of his doctrine that it is of God, and not of men; and while I can say indeed other churches have each a little smattering of the doctrine of Christ interspersed with their human creeds, which are changing as civilization is advancing since the dark ages emerged into the reformation set on foot by Martin Luther, John Calvin, John Knox, Zwingli, Henry the Eighth, King of England, and championed by the Wesleys, who chanted the beautiful prophetic hymn,—

Almighty God of love,
Set up the attracting sign,
And summon whom thou dost approve,
For messengers divine.

From favored Abrah'm's seed
The new apostles chose,
In isles and continents to spread
The dead-reviving news.

These beautiful verses reflect so much of the latter-day work in which we are engaged, I can not think but that if the Wesleys were on earth now they would certainly be true Latter Day Saints. But to return to my hosts. Brother Beebe is all alive to the interests of the latter-day work, and has had a long experience with the founders of the church under God's true appointed servants, Joseph and Hyrum Smith, Oliver Cowdery, David Whitmer, and Martin Harris, and has never lost his first love in the gospel of Christ, though he has passed through many trials. The severest of all to him now is the loss of his good, devoted wife, Sr. Submit Beebe, and his son-in-law, John Richards. They were both well and rejoicing in the faith and doctrine of Christ seven weeks ago when I left here, but now are in the paradise of God.

Father and daughter left alone to mourn; but mingled with their tears is the joyful knowledge if faithful they will be united in the resurrection of the just and reign with Christ on the earth a thousand years. But

how keenly they feel their loss! Harriet is so young to be left alone, it seems more painful to be separated from her loved husband. It is so sad, I can not but mourn with them. Bro. Beebe is like a shock of corn almost ready for the harvest. I do not feel that his separation is very long; he too must soon be called to try the realities of the eternal world, whither we are all tending. The all-absorbing question with us who are left is, Shall we be ready to hear the welcome call, Come home? The lesson in this instance: One was elderly, the other was young in years; both called about the same time; both were true Christians; yet the harvest reaper does not show any partiality for age. Is it possible that Providence may select those best prepared, and those left behind are spared in order that they may be better qualified in the near future to follow in the next harvest time? This idea is food for thought and is worthy of our serious consideration; and if it proves true should inspire us with more diligence and faithfulness in our service in the Master's cause to make this world better because we live in it.

During the remainder of this week I visited the Saints confirming them in the faith of the Reorganization. Diligence, earnest faithfulness in Christ, is the watchword of the dear people in this branch of the church. Doubts in relation to the ultimate triumph of the latter-day work are dismissed from their minds now. The gloomy day of the latter-day apostasy has cleared away and the Reorganization is the continuation of the church of God without a doubt.

Sunday, March 18, 1860. At eleven o'clock I spoke upon the first principles of the gospel. Saints are all well and in the best of spirits. By unanimous vote Elder Calvin Beebe was appointed delegate to the April conference. The Saints in our meeting discussed the question of bearing my expenses to the conference, for they said they were not willing to allow Bro. Beebe do it all. So by unanimous vote they resolved to defray my expenses to the General Conference; but as they have not the money, Bro. Beebe advances it and they will repay him.

This morning I visited and prayed with Sr. Richards. She is sixty-eight years old and very feeble, and will soon join with her son, who has preceded her so recently.

Monday, March 19. I was called to the house of mourning. Sr. Frances Richards, surrounded by her large family, is expressing joy in her hope of eternal life. She said: "I have no fear of death. Do not weep or mourn for me, for we will all soon meet again; I am going to a better home." After pausing a few moments she continued, "One thing is certain, we have had our minds too much on things of this world. My children, live faithfully, so you can meet me in the first resurrection. Farewell, farewell!" And she went to sleep without a single expression of pain and sorrow. So sweetly she

sleeps before me; but the children are weeping and sobbing so tenderly, that the moments all seem sanctified to me as tokens of a brighter day made possible through a crucified and risen Savior, as foreseen by the Prophet Hosea, (13: 14,) when he said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Yes, indeed I feel to-day it is better to go to the house of mourning than to the house of feasting. Yet it is sad to be separated from loved ones in this life. Sr. Richards was a Christian, and had many rich blessings from her heavenly Father in evidence of the great latter-day work, and the divine calling of the choice Seer, and was fully established in the conviction that his eldest son would be called of God to be his successor in the presidency of the church.

Wednesday, March 21, 1860. A large audience of friends and neighbors gathered at the residence of Sr. Richards to pay their respects to the departed one, and mourn with the family; all attest to her integrity and christian virtues. My text was St. John's Revelation, 14: 13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." I was blessed of the Lord while I discoursed upon the subject of the hope of the Saints, and the resurrection of the dead, and the sure evidence that our beloved sister had so lived that she was entitled to the "better resurrection." (Hebrews 11: 35.) This is indeed a blessed promise, if all the people would so live that they could know the promises of the Lord are sure to them, that they shall live again in the new world where all is peace, and sorrow never enters. The skeptical have no consolation in comparison with the true Christian when they are called to the house of mourning, as this dear family has been this morning. And as they truly loved their mother they now have another inspiring incentive to continue in righteousness and holiness so they may meet their loved ones in the first resurrection.

Thursday, March 22. Prayer-meeting this evening at Bro. Beebe's. It was a spiritual feast to the Saints, who were confirmed in our blessed hope. My sister, Mary Stiles, gave me some new linen apparel and money, and Sr. Harriet Richards some other raiment, bright and new. So I am nicely clothed to attend our conference. It is just marvelous how I am favored just in time when I am in need. I am glad I have not worried over my wants. Truly the Lord has provided just as he has promised, when he said, "Wherefore, if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Matthew 6: 30.

Well, I shall be content in the promises of our heavenly Father and labor as best I can in this unfriendly world. The Savior and all the prophets and apostles were hated in this world, and they were on missions of love and good-will, and so I am on the same errand of mercy. But there is one thing true as it is lamentable, the popular religious churches have always been the enemies of those who have been truly sent of God. Their ministers were salaried men, well provided for by stipulated agreement from their fellow men. But the called and sent of God are under humiliation in the eyes of the world, as being poor and unprovided for, only as it seems chance provides for them as beggars who put up their plea to more fortunate pilgrims in this sin-cursed world. May God help us, my dear brethren and fellow servants in the Lord, to be faithful. If Jesus and his loving disciples could afford the humiliation of not having a place to call their own, and could carry a few loaves and fishes under their arms to satisfy hunger when they traveled on foot the high-ways of the hilly country of Judea, and the Savior by whom the world was made and without him was not anything made, could submit to be born in a manger where the oxen are wont to be fed, certainly we can endure the slightings of the sectarian churches and their apostate mother, and the insults of our kindred who should be loving brothers and sisters.

Sunday, March 25, 1860. I held services at Bro. Richard Y. Kelley's residence; good audience of his neighbors. Bro. Noah Cotton and Marcelous McCowen, who were members of the old church, were present. They are inclined to skepticism now. Subject, divine evidence of the Book of Mormon. Was blessed very much by the Holy Spirit in my effort to establish the importance of the blessed book as another witness that Jesus Christ is the Son of God. It is a remarkable fact that though the Protestant churches have so much to say against the book, yet I never hear one of their ministers quote a passage from it to show that it conflicts with the Christian religion; and I clearly proved, judging from the standard established by our blessed Lord, that the author of the book, if it were only human in its moral teaching and doctrinal parts, was a good man, for Jesus said, "A good man out of the good treasure of his heart bringeth forth good things."

Another beautiful thought connected with the mission of Joseph Smith is the fact that in all of his authentic utterances and many letters and revelations upon the subject of the Christian religion, not one word or sentence can be fairly or honestly construed by his bitterest enemies to be in conflict with the holy and pure doctrine of Christ as taught in the Bible. At the close of the services a son and daughter of Bro. Kelley arose and confessed their faith in Christ and wished to unite with the church. We dismissed our meeting and repaired to the water,

where I baptized Bro. William H. Kelley and his sister Mary. Bro. Beebe assisted in confirming them in our prayer-meeting this evening. Bro. William impressed me with his sterling worth as a young man that could not be swerved from his integrity and manly uprightness, and would make his mark in the church as a champion for the truth against wrongdoing.

Monday, March 26. Mr. William B. Wilson, of the neighborhood, very kindly brought us in his private conveyance fifteen miles to Glenwood, the county-seat of Mills County, on our journey to the General Conference, and this evening at eight o'clock we held meeting in the court-house; large audience and best of interest manifest. Subject, the gospel of Christ. I endeavored to establish the fact that the doctrine of Christ is unchangeable, and its principles being eternal like its author, is the power of God unto salvation. And to ignore or leave out any part of it is to jeopardize our chances to secure the celestial glory where God and Christ are.

We accepted the hospitality of Bro. Coolege; he was a member of the church in Nauvoo, Illinois; was well acquainted with the martyrs, Joseph and Hyrum Smith. He says they were good, conscientious men, honorable in all their dealings, and Christians if there ever were any since the days of Jesus Christ. He has become indifferent and cold in his faith, yet he says, "I have hope, but have given up trying to defend any religion."

Tuesday, March 27. This morning we continue our journey by the public stage-coach drawn by four horses, for St. Joseph, Missouri, a distance of one hundred thirty miles. Our fare is fourteen dollars. The coachman is gentlemanly and cracks his long whip lively, though careful to avoid hitting his horses, of which he seems proud; and they are fine looking animals.

Wednesday, March 28. At one o'clock in the afternoon we arrived safely in St. Joseph; had a pleasant journey, though somewhat tedious to ride all night and until one o'clock to-day. The roads have been good, though dusty, which is remarkable for this time of the year. We passed through Sidney, county-seat of Fremont County. Took supper at Mr. Thomas's, twelve miles south of Sidney. It cost us fifty cents each. At Rockport, county-seat of Atchison County, state of Missouri, changed coaches and horses again. The country has been picturesque, with its rolling prairies skirted with light timber and its rich valleys. The hand of art has decorated with many elegant farm cottages inclosed in the beautiful fields. But few have small door-yards. Fencing is too expensive to make line fences or small lots. Our heavenly Father has indeed blessed the virgin soil of this wonderful land with plenty to make his children happy if they will do right. I feel if the church would keep the

commandments of God there never would be any scarcity or curse in all this land of Zion. Nature in all its grandeur has unfurled her wings of love of grace to this part of our habitable globe, and it should be the abode of a happy people.

I had an interesting interview with a very intelligent passenger in the stage-coach, a merchant of White Cloud, Kansas. The gospel from a Bible standpoint seemed all new to him, though he had always been from a child familiar with the popular churches of the day, yet he had never got much light from the Bible. All had been darkened by the contending unauthorized ministers, who had taken it upon themselves to explain away the principles, plain experiences, and teachings of the former-day saints by saying they were no longer needed, but that a higher class of scholastic learning and moralizing sermons was all that is needed now; that the doctrine of Christ bred strife and contention; and if men are only honest and moral it did not make much difference what they believe; that a belief in a supreme being called God, or Jesus Christ, whom no one had seen since Bible times, was not material to our salvation nowadays. If we are good moralists, seemed to be his theme, and the churches of the present day did not pretend to have any certain knowledge from God, and they differed in relation to his character, and actual personal being. "The God whom the Bible speaks of," he said, "used to talk face to face with man; but the God of the popular churches of to-day is altogether a different being, without body, parts, or passions, and never says anything to any one. Either the Bible is not true or present-day preaching is false, is my conclusion, for it teaches that God is no respecter of persons, and in whom there is no variableness; and Jesus taught if any man will do the will of the Father he should know of the doctrine whether it is of God or of himself. No man pretends to know now of the doctrine, they simply believe, believe themselves into heaven. Jesus taught, 'This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' (John 17:3.) But nowadays it is all believe, believe yourself into life eternal. If the former view is correct the latter view is an error. Hence I have concluded to try and do the best I can, and not bother myself with the contending and conflicting theories of the churches of our days." I presented a new light on the Bible to him, and he has promised to make a further investigation.

We put up at the hotel in St. Joseph. No members of the church in this beautiful little city on the banks of the Missouri River. Bro. Beebe is quite tired. The long stage coach ride has been quite severe on him without any sleep since we left Glenwood, Iowa. But he is cheerful and in good spirits and has retired while I am penning these few lines in my journal. It

is rather lonesome for me, no meeting to-night, and somehow I feel a diffidence about saying anything about our glorious hope in Christ. Independence is but a short distance from here, where our dear brethren were mobbed by the infuriated, intolerent people. It may be that I am impressed too sadly to-night, on account of being so near the spot where the Saints were shot down in cold blood, little children put to death and their mothers outraged by the mob of cruel persecutors who drove the Latter Day Saints from the state of Missouri so short a time ago. I am well acquainted with hundreds who were driven from the State because their faith in Christ differed from the popular churches.

Mothers' Home Column.

EDITED BY FRANCES.

Reading for July Meetings of Daughters of Zion.

While the attention of the whole country was riveted on the great coal strike a few months ago, strikes of smaller dimensions, but, to the thoughtful observer, of almost equal significance, were taking place in the West.

The school children of various cities struck for different causes. One roomful because their teacher was removed by the Board of Education; another, because several pupils had been suspended; while still another roomful demanded a longer recess. Strikes in colleges, also, took place, one state institution being fairly brought to terms by its insistent students. These events are not the mirth-producing occurrences that some seem to think them. They are of importance; they have a meaning, and the wise are those who will endeavor to discover what that meaning is.

When the first one occurred, no doubt, most of those who read of it smiled, and said: "Oh, yes; imitation; the child is always imitating." But when strike followed strike, the child's imitation ceased to be funny; it became a serious matter—worthy, even, of an editorial in one of the leading papers of the great city of the West.

To explain the cause of the strikes was not hard for the editorial writer, of course. These expressions of youthful lawlessness came as a direct result of lack of parental control; let all parents do as one mother had done—punish the child severely—the trouble would be at an end.

This sounds much like the reasoning of the employers in the early days of labor organization. The latter were weak, only partially organized, and existing as many separate trades unions. When one body of workmen struck, their employers said: "We'll teach them not to fool thus with us. We'll punish them once or twice, and that will be enough." But was it? Every time the employers overpowered the workmen, the necessity of greater unity was forced upon them, until to-day the laboring men of all trades and classes and localities are solidly bound together, able to block the traffic of the whole nation if they so desire.

In almost every instance this attitude has been taken toward a new force: contempt for its weakness, leading to short-sighted, ineffectual attempts at its overthrow resulting either in its final triumph or else calling forth a superhuman effort for its downfall.

Let us not make the same mistake at this time. Let us consider carefully the import of this movement on the part of the children, looking into both its causes and its consequences.

It will be instructive for us, in this connection, to study for a

moment the use of the labor organization. Why did the workman leave his state of independence as a worker to help form a union? Was it not because, as an individual, he found himself powerless in the hands of his employer? The latter, having the power which comes from capital, and, in later years, from combination as well, increased his demands. Working men had but one weapon—refusal to work. In the early days, when employers were isolated and labor was scarce, the refusal was effective, and a compromise was reached. Under the new conditions, however, the employer simply said, "Very well, I can find workmen elsewhere," and the man who was standing up for his rights found himself out of a job.

It did not take long for him to see the only remedy—the union of all workmen, so that when one refused to work there would be no one to take his place. Thus arose labor organization.

What is the child's situation? He is weak; those in control of him are strong. He has learned by bitter experience that alone all efforts are futile. But if men, by uniting, can get their demands gratified, why can not he and his playmates do the same?

The logic is good; all must admit that. Why, then, does the thought of children's strikes arouse such indignant protest?

"Children are put here to mind," you say. Are they? To mind whom? Their parents?

Children are put here to grow, to develop themselves. To do this they must obey—not their parents, but the law; their parents as representatives of law, social, civil, or moral.

It is right that we should be stirred over children's strikes. It shows a grievous lack, not upon the part of the children, however, but upon the part of the parents.

These attempts to get their desires by force is an expression of lawlessness, and bespeak a condition that bids fair to become dangerous to the life of the republic.

Does this seem an exaggerated statement? Turn your thoughts to the strike just ended. The seriousness of the situation a few months ago could not easily be exaggerated. The whole nation faced the possibility of a winter without coal, which meant death and disaster to numberless citizens. All readily admit that something must be done to prevent, if possible, a repetition of such a disaster. But while some are clamoring for a national board of arbitration, and others for controlling legislation, I would say: "Look well to the training of your children."

What good are boards of arbitration when men insist there in nothing to arbitrate? Of what use is the enactment of laws if men refuse to obey them? What the nation needs is a nation of men filled with the spirit of arbitration and obedience to law.

It needs but a reference to these recent children's strikes to make evident the fact that at present we are not developing such citizens. Nor will the quelling of these strikes be a sign of greater promise for the future. The boys who are compelled by parental authority or force to surrender to-day, are simply waiting for the added strength of to-morrow to make another attempt. Each defeat will spur them on to greater effort—which means that by such a process we will be training a nation of strikers.

What, then, is to be done? Where does the fault lie?

The remedy, to be effectual, must be long continued. Great results are not achieved in a day.

The fault lies in the parent's conception of his duty toward his child.

Most parents have the idea that the first thing for the child to learn is to obey him. This is not wrong, but it falls short of the true conception.

The first and greatest lesson for the child to learn is to obey; but he owes obedience to the parent only as the representative of the law. As an individual the parent has no more right to demand obedience from the child than a child has from the parent. Each soul must live its own life, and allow others the freedom to follow their own God-given propensities.

But every soul, to live its own life truly, must be in harmony

with the universe—in other words, must obey the laws of the universe. The child comes into the world ignorant of its environment and of the demands that will be made upon it, and it is the parent's place to interpret the unknown. First, he requires obedience to himself as the expression of law. The child is not old enough to comprehend what he obeys. He simply learns to obey. As he grows older he, at first, thinks that he obeys his father; but should that father have the right idea of his duty to his son, it will not be long before the developing intellect will perceive that there is something behind or beyond his father to which he is required to render obedience. Then, in time, will come to the child the full revelation of a law-controlled universe and himself as an obedient part.

But in order for the child to gain this concept, the parent himself must be obedient to the law, so that at no time shall personal preference seem to be the controlling power, but always the recognition of what is right or best. If the child sees his father rendering obedience, he will feel it no burden to obey.

Coming from a law-governed home, he will expect to find a law-governed school. Suppose, however, he finds those laws irksome and feels them to be unnecessary. A child old enough to go to school is old enough to understand a simple explanation of the way in which men, who live in company with each other, must sacrifice some personal liberty for the good of all. Robinson Crusoe on his desert island, before the coming of Friday, could do as he chose; for there was no one to be injured or inconvenienced; but civilized men, living in close juxtaposition, must exert great care that they do not wrong their neighbor.

Moreover, there must be some means of regulating community life; hence our laws, and those appointed both to make and enforce them. Even though our lawmakers should seem to us to promulgate unjust laws, obedience must still be rendered, until such laws can be rescinded.

A boy brought up to obedience of law could not easily be induced to join a strike; and should a feeling of injustice lead to such action, an explanation, such as is hinted above, would, without doubt, render the rightfulness of obedience again clear to him.

A boy thus trained from earliest life would soon become "a law unto himself," and this should be the aim of every parent. To keep the child under dominion as long as possible is not the commendable thing, but rather to so develop his judgment and his will power that, at the earliest possible moment, he may, with safety, take control of his own life. He will then have no temptation to escape from parental authority, but, instead, will gladly make use of the wisdom which he finds greater experience has given to his father.

To prevent strikes there must be, then, men with the spirit of arbitration as well as that of obedience. How are we to develop that?

Fundamentally, in the same way. Begin in early childhood to recognize the value of this spirit. The interests of the parent and child often clash, but, as a rule, the former uses his authority and strength to enforce his own wishes, apparently utterly oblivious of any other side of the question. In this, as in everything else, the parent must himself live the life he would have his child learn to live. A loving consideration of the child's wishes will result in reciprocal kindness, and in time these mutual concessions will become the basis of a thorough understanding of the value of arbitration. More than that, they will inculcate the habit of seeing the other side of the question, which is of inestimable value in all times of impending difficulty. Those employers who justly consider the rights and welfare of their workmen have very little trouble with them; while many strikes would be averted could the laboringman but comprehend the difficulties under which his employer is laboring.

With a generation of men trained from childhood to a noble regard for law and a nobler regard for the rights of others, our great labor troubles would solve themselves. So I say to you,

once more, look well to the training of your children.—Doctor Charles Fleetwood, Sr., in *The American Mother*.

Program for July Meetings of Daughters of Zion,

Hymn, Saints Harp. Prayer. Scripture Reading, Proverbs 16: 32; 25: 28. Reading and discussion of select reading from Home Column. Roll Call. Business. Hymn. Closing Prayer.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-school workers of the Eastern Michigan District met in convention Friday, June 12, at the hall on St. Thomas Street; but this being entirely too small for the crowd they moved down to the Light Guards Armory, where there was room and to spare. The convention was well-attended and interesting, and will be productive of good for the district.

The afternoon was spent chiefly in institute work in charge of the General Superintendent upon subjects bearing directly upon the needs of the Sunday-school, officers, teachers, and members. And if we can judge anything from the questions put and earnestness manifest, the workers are alive to their opportunities. And we believe that we can justly say that there is as promising a generation of young people here as we have yet met in one district. And if opportunity is afforded them to keep on progressing they will in time have reasons to rejoice over what they will have accomplished. We hope to meet with them again at some time, but till then a hearty "God speed."

DISTRICT INSTITUTES.

We would call the attention of district workers to the heading. But possibly it is not clear to all just what we mean thereby, and a little explanation will not be amiss here.

Your district may have many needs. There is a constant demand for work that will assist the new worker that is just starting. Some of your teachers or officers move away, get sick, or are in some other way taken out of service and their places must be supplied. And except the few instances wherein old workers step in to fill vacancies, the new and inexperienced ones must assume the work. They need training. It is not fair to expect them to continue the work thus assumed without something being done to help them to improve. We must go over the elementary work of preparation again and again.

There is a constant demand for help for the teachers of the different grades, and for the several officers. Each one if he is earnest in his work will desire to improve. These several demands must be supplied.

The library work must be understood and pushed. So, also, with that of the Home Department and Normal Department, etc. And where, with an afternoon session for business and a night session for a possible entertainment, will your time for improvement work come in?

The institute is intended to provide for these wants. It is quite true that districts can and do do much good work in their regular convention; but it is when they in part merge the two, the convention and institute. Business is necessary and in fact we can not dispense with it. But it is only a means to an end. It is only indirectly that it does the work of improving officers and teachers. We must have something that more directly affects the matter.

The institute treats any desired topic in detail and in a way calculated to enlist the thoughts of all. The leader simply introduces the subject and directs or takes part in a general discussion as he may feel led.

The subject may be opened up by a paper or two and then

made a subject of general discussion, question, or it may be added to by others. The thoughts of the paper may be repeated for the sake of review or emphasis. And thus it is that the institute worker will deduct from his audience what he wishes them to know or think about.

THE PLAN.

Have a whole day at least, once in the year. And if you can have more, so much the better. Usually better to meet on Thursday evening or Friday morning previous to the district conference. I like to see conference folks Sunday-school workers, and vice versa. The influence is good.

Plan your program of work to meet the most urgent needs of the district workers. Select such persons as you think can do fairly well to write brief papers upon the selected subjects, and divide the work with a view to getting some good work and with a view to interesting and encouraging new workers. If your paper does not cover the ground, the best can be brought out in the discussion.

Advertise your meeting both in the church papers and by letter to the superintendent of each school, and urge them to make a special effort to attend this time. If practical have copies of the program sent to each school some weeks previous to convention. All this will serve to advertise and build up the work.

Many of our district officers are quite familiar with this class work but some are not. Where needed or desired some one of the general officers will meet with you in institute work to assist therein. But you should write the general superintendent some time ahead, as he may have other engagements for your date. And, too, it is necessary to plan our work in tours so as to economize time and money.

If you do not yet fully understand the institute plan of work, write us. We shall be glad to assist you all that we can. Our address stands at the head of this column. Let us hear from every district whether you think you are able to have an institute or not.

Letter Department.

COUNCIL BLUFFS, Iowa, June 17.

Editors Herald: Leaving home and loved ones on May 28 I attended the conference of the Pottawattamie District which convened at Carson on the 30th. The weather was so bad the attendance was very small; but those present seemed to enjoy themselves. From there I went to Shenandoah to be present at the Fremont conference, floods made the attendance small, yet we had a pleasant time. Was pleased to meet Bro. C. Scott there and see him able to do service for the Master again.

On June 8 I came here to assist in the work in the city and vicinity. Am getting acquainted with the work here and feel hopeful of accomplishing some good. Here as elsewhere we need more laborers. Saints should pray for the Lord to send more laborers into the field, then strive to be laborers together with the Lord to the end that their prayers are not hindered.

May the Lord bless all those who are striving to do his will, is my prayer.

1312 Avenue A.

In gospel bonds,

M. M. TURPEN.

VERMILION, Kansas, June 17.

Editors Herald: A few lines from this part of the vineyard may not be amiss. Since General Conference I have felt the pulse of Atchison and Netawaka Branches in passing through, and have done considerably more at Blue Rapids, as the church there seemed to be in need of a physician. Bro. S. Twombly and self labored in the branch preaching to Saints and as many sinners as would attend, for about a month. Bro. S. J. Madden was with us for some days and Bro. I. N. White got hemmed in at Blue Rapids by the flood, cut off from mail and railroad communication for nearly two weeks. Those who

attended during the rains and flood excitement were edified by his preaching, and our combined and protracted efforts ought to produce results. We know of some Saints who have made resolutions to do better.

Thirteen families, or parts of families of Saints, were moved out of their homes by the high waters. Some lost their houses and all they possessed, the Blue River cutting a new channel below the mills, having no respect to houses, trees, or water-power, Saints or sinners; yet one sister was warned in a dream and wanted to move before the destruction came. Husband not being willing, house and all went.

Surely God is pleading with the people by other means than the voice of preaching, and Saints at least should realize that "it is high time to awake out of sleep."

Our district conference at Centralia, June 12 to 14, was affected by the flood, the attendance of Saints not being as large as it would have been otherwise. We had, however, a goodly number of non-members at the meetings, and Bro. I. N. White surely did his part to expose the expositors and haters of Mormonism so called, and the sectarian craft generally. A debate is talked of by the Christian (Cambellite) brethren. Let it come.

Elder Harry Thomas is now associated with me in tent work at this place. Last night, the second night of meetings, we had a tent full and some outside.

The prospect is, so far as I can see, favorable for a good work with the tent this season, but we need a hundred or at least fifty more chairs, and the old top is in such bad shape that it needs to be repaired with a new one, or a new tent, some larger than the present cotton church. We asked ten dollars from each branch. Have only received the amount from one branch, Netawaka.

I find after seeing the tent that we will need more than we asked for, one hundred and fifteen dollars at least, for new tent and seats. Can use the old as well as the new tent, if we get it, to advantage at the reunion. Some individuals will need to contribute as high as ten dollars to make up for the lack of others, or to equal others who have out of their poverty contributed their dollars.

Send your moneys to the treasurer appointed by district conference, J. W. Burns, 219 North Fifth Street, Atchison, Kansas, and "do it right now."

We are being kindly cared for and energetically assisted by Bro. S. P. Cox and family.

Yours in the work,

M. F. GOWELL.

PISGAH, Iowa, June 15.

Editors Herald: On May 31, at Missouri Valley, I baptized three into the church of Jesus Christ. I think that the prospects for the work there are the best I have ever seen them. Bro. J. C. Crabb and I left there June 4 for the quarterly conference at Pisgah. The good Spirit was with us during the convention and conference. Our missionaries are few in this district. Bro. J. F. McDowell's health is very poor. But three of our standbys are left yet, Brn. C. Derry, J. C. Crabb, and J. M. Baker.

I have been holding meetings at this place since conference with good attendance, and yesterday I had the privilege of leading twelve down into the water and baptizing them into the church and kingdom of God. We had about one hundred seventy-five out last night. Bro. Joseph Lane is the branch president here. He is a safe man in the work of the Lord and has the confidence of the Saints and the esteem of the friends of the work.

The interest in this district seems to be good. More calls for labor than we can fill. Our local brethren are doing nicely, and if they continue they will do a good work this year. I feel to rejoice in the work of the Lord and he has blessed me this year so far.

Your brother,

W. A. SMITH.

RODMAN, Iowa, June 8.

Editors Herald: Since May 2 I have been laboring in my present field, the Galland's Grove District, and have felt blessed in my labor and have enjoyed the society of the Saints and those of the church that I have labored among. At Glidden and near there I enjoyed the hospitality of Sr. Duckett and family and Bro. George Juergens and family, the latter meeting me at Glidden and taking me to Lanesboro, where I preached twice and enjoyed the hospitality of Brn. Orman Salisbury and family, and Bert Skinner and family. At Coalville I made my home with Bro. Samuel Jordison and family, and also enjoyed the kindness of other families there which is appreciated and will long be remembered.

The Saints at this place have erected and nearly finished and almost paid for a very neat little chapel which furnishes them a fine Sabbath home, that should be appreciated and enjoyed by each and every member and many of those not yet members of the church. The Saints at this place are very kind to the missionaries, remembering that the Lord has said: "By this shall ye know my disciples: they will feed you, and clothe you, and give you money." Their liberalities are known to all missionaries who have labored among them. I did not learn when they expected to dedicate their chapel but I presume it will be in the near future.

At Rolfe I enjoyed staying at the quiet home of Bro. and Sr. Alexander Barker and the pleasant visit with Mr. and Mrs. Cooper, and Mr. and Sr. Hansher. At Mallard I made my home with Bro. and Sr. D. King, and visited among the Saints as health and weather would permit while holding services in the town.

Not being well and roads almost impassable I was not able to visit with all. I trust that those not visited will be kind enough to excuse, as we had a desire to visit all the Saints but could not. Here also there are disciples of Christ. At this place I am making my home with Bro. and Sr. William Fenn, who are making me feel at home by their kindness. By the kindness of Mr. Joseph Turner I am holding services in his hall and am having a fair hearing, all things considered. I expect to close my effort here on the tenth and then attend our district conference which convenes at Dow City, Iowa, on the 13th inst.

It is evident to my mind that the Lord will bless and help those who honestly and in love try to maintain the honor of his cause while they seek to purify self and seek to encourage and help others to see and accept and live the truth. However, unless the house is builded and maintained in love some must of necessity suffer loss.

The example and teaching of Christ makes the impression upon the mind when it is illuminated by the Holy Spirit that it is best to be kind, loving, and true towards all, but especially those of the household of faith. The gospel of Christ was not intended to crush out of the human heart the love of liberty and individual independence. There is an inherent principle burning in the breast of some people, inherited from a long line of ancestors, that hungers and thirsts for that liberty given of God and guaranteed to the soldiers of Christ under the banner of King Immanuel and the glorious stars and stripes of the national emblem of the United States of America. Such people would rather live on one crust of bread per day or die on the field of battle than to submit to that which they believe to be the unjust dictation of any man or set of men. Neither are such people often found in opposition or rebellion to that which may be considered wise and proper government. By such persons liberty is seldom if ever mistaken for license, but they readily receive and enjoy "The glorious liberty of the children of God," vouchsafed to them by the gospel of God's dear Son. How such liberty inspires the soul with love for the giver of every good and perfect gift and him who died upon the cross to make us free in the family and fold of God. Our crucified and risen Redeemer who is to inherit all things and reign as King of kings, and Lord

of lords, once said: "But I am among you as he that serveth." This thought was forcibly impressed upon the writer's mind last fall after the close of the Dow City reunion when he noticed Presidents Joseph Smith and R. C. Evans putting in a good part of a day cleaning up the camp grounds which ought to have been left clean by those who occupied the grounds and enjoyed the good spiritual feast of the meetings. However, humility on the part of those who rule either in church or state is always commendable. So long as individuals are converted in kindness and by the truth, and the power of the Spirit they will always rejoice in that truth and endeavor to walk in the light; but if one could be "convinced against his will, he would be of the same opinion still." It is not wise to try the latter process in any case for it will not work satisfactorily.

CHARLES E. BUTTERWORTH.

DELOIT, Iowa, June 16.

Editors Herald: The conference of the Galland's Grove district, held at Dow City, closed on Sunday night. The attendance was not very large from abroad, but all the meetings were good. All passed off in peace and unity of the Spirit; not one jar. The Sunday Saint's meeting was especially good and spiritual. God's holy Spirit was with his Saint's in the same power as of old, in tongues and interpretation of tongues. The Saints were admonished and comforted, and the young were especially warned to be more faithful, lest they be called hence unprepared. We were all made to rejoice to know that God is unchangeable, and that he gives his Saint's that same abiding comforter that his Saint's enjoyed in Christ's time. "By their fruits ye shall know them," was not a meaningless saying. Truly to-day as then, the church which Jesus organized can be known by her fruits. These signs shall and do follow the believer and doer of the Father's will.

I came here yesterday, and am domiciled with our genial Bro. C. J. Hunt and his pleasant wife. I began meetings last night, and will continue over Sunday. I visited some of the Saint's to-day. Well, it is the same spirit which I find all over the church. "By this shall the world know that ye are my disciples, if ye love the brethren."

Brn. Kephart and Sutton are well spoken of here, so I am not ashamed of my boys in the gospel. I hope God will bless them. I like the Saints here. I desire to thank the Saints in my old fields, Nauvoo, Eastern Iowa, and Des Moines districts, for their unwavering love and universal kindness shown towards me the twenty-three years I labored with them. I shall ever feel grateful to our Father that I had the opportunity to labor with you. May God bless you all for your kindness, and I hope I may again labor with you.

The farmers are very much discouraged out here. The wet weather has hindered them; there is a great deal of plowing to do yet for corn. That which is planted looks sickly, but we hope for the best.

May God bless all his people, is my prayer. J. S. ROTH.
1011 Summer Street, Grinnell, Iowa.

BOONE, Iowa, June 15.

Dear Herald: The conference of the Des Moines District was held here on Saturday and Sunday and was an interesting and profitable session throughout. The Religio and Sunday-school conventions were held just previously.

The usual amount of routine business was transacted, with most of the branches represented. Elder Fred A. Smith was present and addressed the Religio convention on Friday morning and was the speaker at the closing service of the conference on Sunday evening. Elder G. H. Hilliard of the Bishopric was present and addressed the Saints on the temporal law on Sunday morning. The district missionaries were all present.

The Saints of Boone extended a hearty welcome to the conference brethren. The missionaries departed on Monday for dif-

ferent parts of the district to take up active work along their lines.

The district tent has been in use for several weeks at Mingo and this week goes to Butler County, and will likely remain in the northern part of the district for several weeks, H. A. McCoy and S. K. Sorensen being in charge.

The outlook for the progress of church work in the district is good. Many of the local officers are especially active and seeking to lead the members on to more active work. Activity is noted along many lines, the evil power is raging both within and without the branches. Especially is the opposition strong at Dallas Center.

Many of the Saints of the district have suffered from the recent floods. The district reunion will meet at Rhodes on Friday, August 14, and continue ten days. It will be remembered that the reunion of last year was one of the most spiritual meetings ever held in the district. Peace and harmony prevailed. President Joseph Smith was present; and while the president will not be expected to be present with us this year, others of the leading quorums of the church are expected. Last year Patriarch Alexander H. Smith was present and thirty-seven of the Saints received their patriarchal blessing. This year it is hoped that there will be a good attendance at the reunion and that a majority of the Saints of the district may be able to attend, and thus enjoy the peaceful association that comes to the Saints assembled at the reunion.

A. A. REAMS.

TABOR, Iowa, June 11.

Editors Herald: This writing finds me once more "in the field," on "the firing line," on campaign duty in the army of the Lord, after a leave of absence of over two years. Am thankful to be once more in the active service after so peculiar a furlough. My efforts are not a little blessed of the Master.

The conference held at Shenandoah the 6th and the 7th inst., and the Sunday-school convention preceeding, were strong, bright, and encouraging, though not numerously attended on account of the floods that have been so disastrous in so many localities of late.

I trust the Presidency may have a pleasant journey to and from "the Isles of the Gentiles," and conduct a glorious mission while abroad. Our prayer shall go with them to a safe return.

Missionaries of the Fremont and Pottawattamie Districts please report to me at Shenandoah, Iowa, care F. J. Redfield, for July 1, 1903.

With thankfulness to our Father for all his mercies, and good will to all the Saints, I am,

Your brother,

C. SCOTT.

ADA, Indian Territory, June 15.

Editors Herald: I left my home the 28th of April to come to the Territory to labor in the interest of the gospel. The first point I visited was Bro. W. E. Craven's sawmill, near Fort Dawson. Preached six times. There has never been any preaching in that part of the country.

The next point reached was Sawyer, a new town in a fine country. I preached several discourses at that place, baptized a lady and left others near the kingdom. The depot agent at this place attended meetings and said he believed we had the truth. I was impressed there would be a branch built up at that place. We want to hold a meeting there this summer.

From thence I went to Fanshawe, and preached a week, to a full house.

I went to Wilburton, where there is quite a large branch, but it is not progressing as it should; but I am hopeful of it in the future. Bro. Montague is in charge of the branch trying to get the Saints to come up higher.

I went from Wilburton over to Chant City in company with Bro. Montague. We preached, but it rained every day we were

there, and the crowds were small. I came back to Wilburton. Preached a few sermons there. Met with the Saints in prayer-meeting and then started West. Came by way of Holdenville, where Nute Perkins is doing what he can to build up the work.

Let us live faithfully.

Your brother,

E. A. ERWIN.

WHEELING, West Virginia, June 11.

Editors Herald: After recovering from a siege of typhoid fever I went down to Millstone and Oriole, Perry County, Indiana, and held twenty-four meetings and baptized twenty precious souls into the kingdom of God, and then returned home to Wirt, Indiana. On the first day of June I started for my field of labor. I arrived here the 3d and found a branch of Saints in Wheeling, West Virginia, numbering one hundred eighty good workers. Bro. J. A. Becker joined me at Wheeling. We stayed there till Tuesday, then crossed the river into Ohio, and we are now conducting a meeting at McClainville. Bro. Becker is a young man in the work, this being his first year in the missionary work, and he is an energetic worker and is a good speaker for his experience. I will leave him here Saturday and go to Pittsburg to meet Bro. Ebeling. He has written for me to come and labor there until Bro. Elvin gets there, which will be about three weeks.

So far I like my new field of labor. I hope we shall be able to open up new places and push on in the work of our Master. My limbs are sore yet from the effects of the fever. I can not walk as well as I did before.

I wish success to all the laborers this year. May the blessings of God be ours to enjoy.

J. D. PORTER.

SPRINGFIELD, Missouri, June 11.

Herald Readers: Springfield is moving along. We have bought a new tent and telescope organ, and expect to be in full blast in a few days with such pushing young men in the lead as Brn. S. N. and True Gray, and Bro. William Duemlers and faithful Bro. Quimley to help steady the load, and a host of others who are always willing to help in our good cause, and our noble band of sisters, things must go, you know.

In bonds,

H. SPARLING.

PIPE CREEK, Texas, June 15.

Dear Herald: Leaving home May 12, seven in the evening, I took the "Katy" train from Kansas City for Dallas, Texas, arriving there at six the next evening. I was then in my mission field, and as that means work I took train for Fort Worth to Tolar, Texas, next day. Tolar is the home of T. J. Sheppard, who has gained the confidence and good will of a host of citizens of the town and adjacent country. But, like it is everywhere, when we gain the good will of the people and are in a fair way to get our faith before the people than the opposition begins. Bro. Sheppard had written me that one Thompson, a Baptist minister of a near-by town, was coming to annihilate what he was pleased to call "Mormonism." He came, and we had to listen to the usual tirade of abuse and slander, misrepresentation and falsehoods. Bro. Sheppard answered him very nicely, and there was some talk of discussion, but the Reverend gentleman would not discuss unless we would consent to him writing both propositions, or as one man said, he was willing to run a race, but only on condition that he be allowed to choose both jockeys. This we would not allow, so he departed and we continued to hold meetings. The people were honorable and fair-minded enough to come and hear what we had to say. I spoke each night during the week, and twice on Sunday to good audiences.

Sunday morning I delivered a historical sermon, giving the rise and progress of the church, the departure of Brigham Young, and the beginning of the Reorganization, and showed the

differences between us and the Utah people. I was listened to with the closest attention, and many expressed themselves as being glad that they were there and would not have missed it for anything. At the close of the sermon at night, friends of the cause but not members, in true Latter Day Saint style, put their dollars and ten cents in my hand as an evidence of their appreciation and good will. One man who had informed me during the day that he had never given anything to a minister, gave one dollar of it. There are no members there but Bro. Sheppard's family, but I am confident that there will be an ingathering at that place in the near future. But we will have to fight for every inch of our ground.

Bro. Sheppard and I left the next morning for Fort Worth, staying at the home of Bro. J. E. Nicol that night, and going to Dallas next day, where I was to meet with President Smith and accompany him to San Antonio, Texas.

True to his word, Bro. Joseph made his appearance, and after a night's rest at Bro. James Christensen's (who by the way is a trusted official of the Missouri, Kansas and Texas Railway in Texas, being their claim agent), we took train over the "Katy" for San Antonio on May 27; and after a long but pleasant ride through the fertile plains of Texas, we arrived an hour and ten minutes late at our destination and was met at the "Sun Set" Depot by "Dick" Neal and Bro. Gifford and were assigned our places.

We found Bro. W. S. Macrae had arrived in his mission something over a week before. He with local brethren had made preparations to hold a meeting in Connors Grove, a beautiful place on the banks of San Pedro Creek. A nice pavilion is built in the grove. It is an ideal place to hold a meeting. Our attendance was not at any time large, but excellent attention was paid and good was done. Bro. Joseph gave us six good discourses, and everybody was delighted with his visit. His contemplated trip to England cut his visit short with us, much to our regret, and his, as he seemed to enjoy the genial hospitality of the Southern Saints. We gave him the parting hand on Tuesday, June 2.

Bro. Macrae, E. W. Nunley and myself continued the meetings over the following Sunday, and until Thursday night. Not many of the Saints came from a distance, on account of being so backward with their work. This being a very late spring in Texas. Rain hindered some, hence our meeting was not the success we had hoped it would be, but we had so far as circumstances permitted a profitable time.

On Friday, June 12, Bro. Macrae and I started for the mountains in the missionary buggy and with a horse kindly furnished us by Bro. J. P. Neal, we managed to get to Bro. Wilson Clark's the first day, but it was raining part of the way and the mud was something awful, and reminded me of what my brother Heman told me before I came here, that when it was wet in the Black lands of Texas one did not leave any tracks but took them along with them. Bro. Macrae is talking of starting a glue factory. He thinks there is a fortune in that line to be made out of the Texas mud.

It rained all night the 12th and next day we could hardly get out of the house. It is perhaps needless to say that we have held no meetings. The weather has been so cold and damp that we have had to have a fire! Just think of that, a fire to keep warm in June and that in Texas! Texas is not so near the hot place as some have imagined. Cotton crop bids fair to be a failure unless the weather warms up. It has had to be planted and replanted some places as many as six times, and the end is not yet. One brother told me yesterday that he had planted eighteen hundred pounds of cotton seed and had not got a good stand yet. The wet weather brings the cut worms to the surface and they are very destructive.

Bro. Macrae and I intend to go farther up in the mountains about Wednesday, as the weather is fine now and we hope it will remain that way. Returning from there on the 26th to San

Antonio. I will go to Seiling, Oklahoma, for a reunion of the Oklahoma Saints to be held July 3 to 13. From there hope to go to Northeastern Texas to a conference and reunion to be held July 31 to August 9; and from there to Arkansas and Louisiana, if all goes well. There is much to do in this field, and few to do it. May God bless the few and make them many so far as results are concerned, is the prayer of yours for truth,

H. O. SMITH.

ADA, Indian Territory, June 16.

Editors Herald: Bro. W. M. Aylor came about the first of the month and commenced meetings to small but attentive audiences. On the 8th he moved to McGee, twenty miles west of Ada, and commenced to preach sermon about with a Christian preacher. The preacher found himself too weak for Bro. Aylor, so they phoned to Oklahoma for the Reverend Will Ledlow. He came and with him came J. W. Chism. They wanted to take the place of the first preacher. Bro. Aylor would not do that, so they signed propositions for discussion and sent to the missionary in charge. So Bro. Aylor holds meeting in one house and Chism lectures against us in another house in the same town. Bro. Aylor has made many friends, but I do not know what the outcome will be. If we keep the Lord's commandments and live righteous lives, all will be well with us. We are told in Holy Writ that where two or three pray as touching the same thing it shall be granted. I am to ask Saints to pray for my daughter, Mrs. Mollie Arnold, that the way might open so she can become a member of the faith, she has a husband who is opposed to the gospel as taught by our people. He burns her books and tracts. He says that he will kick any Latter Day Saint off his place that comes on it. So dear Saints, pray that his heart of stone might be turned to flesh. She asks me to write this letter and to ask you to pray for her husband, that he might turn to the Lord before it is too late.

Pray for me that I may live faithful to the end and be accounted worthy to stand with the Redeemed when he comes.

Bro. E. A. Erwin came in yesterday and will preach a few mons.

Your brother,
J. M. CRAWFORD.

FORT SCOTT, Kansas, June 17.

Dear Herald: Just came here from Rich Hill, where Bro. William P. Crayn and the writer have been for a week. About half of the branch is gone, and it is lonesome at church. My colaborer had good liberty and spoke with convincing power, to the satisfaction of all who heard him, save a Holiness man who could not make his views fit Bro. Crayn's sermon.

We will meet with the Religio to-night and hope to get a week's work in here. Crop prospects are poor; fruit light; plowing and planting corn yet.

We are now at V. H. Goffs, will visit the Ft. Scott Saints, and hope to find their lamps trimmed, and each wearing the wedding garment, the robe of righteousness.

G. W. BEEBE, Sr.

ESCATAWPA, Mississippi, June 16.

Editors Herald: A large crowd from the Three Rivers Branch attended the conference at Theodore, Alabama, and it was much enjoyed by all. The convention was grand, indeed. Everything was done in order, and the pieces that were recited and the songs that were sung were rendered with that calm and sweet spirit that cometh from above. When my heart is made to rejoice and we are so bountifully blessed, it makes me want to live truer to this grand cause than ever.

We had the pleasure of seeing one more buried in baptism, and hope she will be able to live as she has started out to live. I am sorry Bro. I. N. Roberts could not be with us, but we hope to have him present at the Sunday-school picnic, July 4, at Wilson's Springs, Mississippi. The conference was well attended

and all present were made glad. G. W. Sherman preached Saturday night, W. J. Booker Sunday forenoon, F. P. Scarcliff Sunday afternoon, and W. L. Booker in the evening. We desire to be faithful always.

Your sister,

HULDA PORTER.

GAYLORD, Kansas, June 18.

Editors Herald: The Northwestern Kansas District conference, that was to convene at Scandia Branch, June 6, 7, did not convene. High water stopped us. The tent was there. Three were baptized last week. Feeling good in the work.

In bonds,

S. J. MADDEN.

BROOKLYN, N. Y., June 19.

Editors Herald: After an absence of about ten years, our hearts were made glad to see our President Joseph Smith again, and with him his counselor, R. C. Evans, and Elder Wm. Newton, on their way to England. They arrived here Saturday evening, June 13. Preaching services were held on Sunday at eleven o'clock in the forenoon and half past seven in the evening; President Smith speaking in the morning, R. C. Evans in the evening. We had preaching services on Monday and Tuesday evenings also, these brethren occupying with great success and much power was felt.

The Saints here have been greatly encouraged by their visit and strangers were made to wonder at the power and spirit in which the word was preached. It has been the means of doing a great deal of good in this place and the result will be in bringing some souls into the gospel.

We hope and pray the Lord will bless them on their journey and go before them in opening up the way for the gospel to be preached to the honest in heart, that many may be made to see the truth of the glad message, and accept of the same.

A few Saints were at the pier to see them off, and as we waved our flag and kerchiefs, the great vessel moved slowly out of sight, bearing its precious burden to another shore.

We hope to see them on their journey homeward, and feel to say in our hearts,

Thank God for such messengers,

227 McDougal Street.

VIOLET E. SQUIRE.

GALENA, Indiana, June 17.

Editors Herald: Bro. Charles Harp and myself are traveling together this year. We have walked eight miles this morning. We will have meeting in this place. The meeting will be at the schoolhouse. The district conference will be at Byrneville, Harrison County, Indiana. We are expecting a good time, Brn. Jenkins, Marshall, M. R. Scott, Jr., M. R. Scott, Sr., and others are expected.

P. A. FLINN.

Miscellaneous Department.

Conference Minutes.

Mobile.—Met in conference June 13, 1903, at Theodore, Alabama, President G. W. Sherman in chair. Bluff Creek, Three Rivers, and Theodore Branches reporting. Ministers reported: G. W. Sherman, F. P. Scarcliff, W. L. Booker, T. W. Smith, James S. Faulk, and Frank Huver. Bishop's agent reported: On hand last report, \$45; received, 43.25; paid out, \$52.15; balance, \$36.10. F. P. Scarcliff was appointed committee to obtain means for the missionary to travel by obtaining a horse and buggy, Bro. Scarcliff to make purchase. Resolved to hold one day out of each quarter as fast day to be appointed by district president. Officers elected for the quarter ending September, 1903, were F. P. Scarcliff, president; G. W. Sherman, vice-president; Hulda Porter, secretary; F. P. Scarcliff, sustained district historian; F. Huver, treasurer. Bishop's agent, W. L. Booker, sustained. Adjourned to meet with the Three Rivers Branch, Mississippi, at call of president.

Lamoni Stake.—Seventh conference of Lamoni Stake was held at Cleveland, Iowa, June 6, 1903, at 10 a. m., the Stake Presidency and Frederick A. Smith, ministry in charge, D. J. Krahl secretary, Jessie Campbell assistant. Ministry reporting: Frederick A. Smith, G. H. Hilliard, J. R. Lambert, D. C. White, W. H. Kephart, John Smith, F. B. Blair, Duncan Campbell, H. A. Stebbins, J. R. Evans, J. S. Snively, M. M. Turpen, D. J. Krahl, William Anderson, Price McPeck, John H. Tibbels, J. J. Watkins, W. E. Williams, Parley Batten, John Watkins, A. B. Young, T. R. Williams, E. E. Marshall, John Lovell, Leonard Holloway, D. T. Williams. Statistical reports received from branches; Leon 42, Lone Rock 102, Hiteman 43, Lamoni 1363, Wirt 37, Evergreen 99, Pleasanton 95, Davis City 100, Lucas 213, Cleveland 95. Bills from Herald Publishing House for \$13.50 for supplies and rent of Presidency's office, and C. I. Carpenter for work on Stake Record, \$13.05, were allowed. The Lamoni Branch recommended the following brethren for ordination: Harvey Sandy to office of teacher, Hessel Vanderflute and Joseph B. Harp to office of priest. Recommendations were approved and ordinations referred to the presidency of the Lamoni Branch. Stake Religio reported one local reorganized. William Anderson, Bishop of the Lamoni Stake, nominated Elder D. C. White to be his first counselor. It was "resolved that we concur in the recommendation of Bishop Anderson in regard to D. C. White as first counselor in harmony with the approval of the High Council of the Stake." Resolution passed by the council is as follows: "Resolved that we approve the nomination of D. C. White to be first counselor to Bishop Anderson on the condition that the transfer from his present field to this is arranged for by the missionaries in charge and First Presidency." Adopted and ordination referred to Presidency and Bishop of Stake, should release be granted. The following resolutions were presented by the High Council and adopted by the conference. "Resolved that in the opinion of this council no one be ordained to the office of teacher or deacon in the Lamoni Stake without the approval of the branch to which he belongs, and the Stake Presidency. Resolved further that no one be ordained to the office of elder or priest unless he shall be approved therefor by his branch, the Stake Council, and Stake Conference; or if impossible for the Council to convene, by the branch, missionary in charge, and Stake Presidency. The action of General Conference in regard to the boundary line of the Stake was ordered inserted in the minutes. Preaching by G. H. Hilliard, J. R. Lambert, J. S. Snively. Adjourned to meet with the Lone Rock Branch, Missouri, at the call of Presidency.

Northeastern Kansas.—Convened in conference at Centralia, June 13, at 10 a. m., I. N. White presiding, M. F. Gowell assisting; James W. Burns clerk. Ministry reporting: Henry Green, Harry Thomas, Samuel Twombly, M. F. Gowell, James W. Burns, N. S. Dunnington, John Cairns, John D. Price, George R. Ketchum, John S. Robinson. Bishop's agent, John Cairns, reported: On hand last report, \$20.50; received, \$94.21; expended, \$140; balance due agent, \$25.29. The committee on reunion reported the place and time of reunion as Centralia, September 11 to 21, 1903. Branches reporting: Scranton 100, Netawaka 65, Blue Rapids 85, Topeka 27, Atchison 85, Idylwild 80, Centralia 20, Fanning 75. A request for letter by Bro. Middleton, a member of the White Cloud Branch which is disorganized, was referred to president and clerk of district. Samuel Twombly, of the tent fund committee, reported receiving \$10.75 from the Netawaka Branch. John and Alexander McDougal were added to the reunion committee, and M. F. Gowell to the tent fund committee, as purchasing agent. Samuel Twombly was elected district president, and James W. Burns as clerk and treasurer. Matter of Blue Rapids Branch using the chairs of the Greenleaf Branch was referred to the district president. Preaching by I. N. White and M. F. Gowell. Walter Smith was baptized by Harry Thomas. Adjourned to meet at time and place already provided for. James W. Burns, clerk.

Nodaway.—Conference convened with the Platte Branch at Guilford, Saturday, June 6. High waters prevented several attending. Elders reported as follows: D. C. White, J. C. Vaughn, John Hawley, Erastus Lorensen, C. C. Nelson, T. A. Ivie, J. T. Ford, E. S. Fannon. Priests: W. B. Torrance, R. F. Hill, N. N. Byergo. Teachers: Jacob Hansen and Jacob Nelson. Deacons: Robert Nelson and R. P. Anderson. Statistical reports were received and read from Platte and Sweet Home. District superintendent of Gospel Literary Bureau reported. The district president was authorized to appoint a committee in each branch to solicit means for tent and hall expenses, and when necessary boardbills for missionaries, this fund to be placed in the hands of the district president. The

conference approved of two-day meetings in each branch of the district, president to have the appointing of speakers. The following are the appointments, and the dates; Guilford, July 18, 19, J. T. Ford and A. Jensen; Ross Grove, July 25, 26, E. Lorenson and W. B. Torrance; Sweet Home, August 8, 9, T. A. Iyie and J. C. Vaughn. Sunday-school convention August 15, 16, Bedison Branch; Avenue City, August 22, 23, R. K. Ross and D. C. White; Bedison, September 5, 6, C. C. Nelson and W. T. Ross; Guilford, September 19, 20, John Hawley and R. T. Hill; Sweet Home, September 26, 27, Joseph Curtis and James Schofield. The acting-priest of each branch was by the president appointed to solicit means for tent, halls, etc. E. S. Fannon was elected district president for the ensuing quarter, and W. B. Torrance secretary. Adjourned to meet at Sweet Home, Saturday and Sunday, October 3 and 4. W. B. Torrance, secretary.

Birmingham.—Annual conference convened at the Odd Fellows Hall, Stafford, April 11, 12, 13, 1903. J. W. Rushton was chosen to preside; assisted by Elders H. Ecclestone and J. T. Norton; Bro. J. E. Matthews secretary pro tem. Brethren C. H. Caton, and G. S. Greenwood were chosen as a credentials committee and reported. Birmingham Priestly Road Branch 134 members, votes 23; Summerfield Branch 34 members, votes 6; Leicester Branch 35 members, votes 6; Stafford Branch 30 members, votes 5. Statistical reports from: Birmingham Priestly Road, Stafford, and Leicester Branches. Spiritual condition of same reported as good. A report was received from Summerfield Branch but was left over for investigation. Ministry reporting: Thomas Taylor, C. H. Caton, J. D. Davis, Hy Pearce, W. Ecclestone, C. Walton, F. Swan, J. E. Meredith, J. Ecclestone, J. W. Rushton, J. R. Greenwood, J. T. Norton, G. S. Greenwood, J. Dyche, E. A. Webb. Financial report read and accepted. Income £10 9d.; expenses £6 19s. 2½d.; balance in hand £3 1s. 6½d. Catering account for 1902: Income £2 2s.; expenses £2 2s. On Monday, April 13, session opened at 9.30 a. m. by apostle J. W. Rushton, with singing a verse of "Lead Kindly Light." Prayer offered by High Priest C. H. Caton. A petition was presented from Birmingham Priestly Road Branch asking to be released from the district, as they considered it would be to the best interest of the work. After some discussion the petition was withdrawn. Brethren C. H. Caton, G. S. Greenwood, and W. Ecclestone were chosen as a committee to revise district rules and report to conference 1904. Bro. W. Ecclestone presented a ministerial report plan for the district which was accepted. Recommendations for ordinations which had been received from Birmingham Priestly Road, Summerfield, and Stafford Branches were referred to a committee and they reported in favor of same. Ordinations were adopted. Priest J. Ecclestone was ordained to the office of elder by Apostle J. W. Rushton, High Priest C. H. Caton, Elder W. Ecclestone. Bro. J. E. Matthews of Birmingham Priestly Road Branch to the office of priest by High Priest C. H. Caton, Apostle J. W. Rushton, and Elder W. Ecclestone. The ordination of Bro. F. Edwards to priest was referred to branch for ordination. The following were chosen as officers for the ensuing year: District president W. Ecclestone, vice-presidents J. T. Norton and C. Walton, secretary J. E. Matthews, treasurer G. S. Greenwood. Resolutions were carried unanimously sustaining the following by our faith and prayers: The authorities of the church in America, authorities of the British Isles, including Apostle J. W. Rushton missionary in charge, district presidency and evangelical minister; etc., and (bishopric of this country by our faith and means.) Conference adjourned till Eastertide, 1904; place left in hands of district president. Sunday, April 12, sermon by C. H. Caton from a portion of Matthew 27, concerning the resurrection of Jesus Christ and the pattern he set before us. At fifteen minutes to three in the afternoon, fellowship meeting, Bishop Thomas Taylor and Elder John Dyche in charge. The spirit of the Master was felt in a good degree. Evening meeting six thirty-five sermon by J. W. Rushton which was very instructive and interesting, on the atonement of Jesus Christ. J. E. Matthews. 11 Auckland Road, Sparkbrook, Birmingham.

Massachusetts.—District conference convened at 54 Broadway, Somerville, February 28, 1903, F. M. Sheehy in the chair, assisted by Richard Bullard. M. C. Fisher and W. A. Sinclair were chosen clerks, Lavina Ashton, chorister and organist, George H. Gates, I. M. Smith, Arthur Crocker chosen credentials committee. Ministerial report were had from the following: R. Bullard, I. M. Smith, G. H. Gates, J. E. Rogerson, W. Bradbury, N. R. Nickerson, J. B. Pearse, N. C. Elridge, I. B. Ames, J. N. Ames, Joseph Woodward, John Chester, C. Coombs, A. N. Hoxie, G. S. Yarrington, J. Gilbert, A. J. Cowden, F. P. Busiel, M. C. Fisher, George Burnham, T. Whiting. Statistical reports were had from the following: Boston 192, Brockton 24,

Cranston 30, Dennisport 59, Fall River 121, Little Compton 14, New Bedford 19, North Plymouth 34, Providence 229, Plainville 100, which was reported as having been disorganized October 28, 1902, by the district president and missionary in charge by the vote of the branch. All the branches sent delegates, except New Bedford. Bishop Bullard reported a balance of \$156.81 at last report, collections \$892.94 making a total of \$1,049.75, with an expenditure of \$522.90, leaving a balance on hand December, 31, 1902, of \$526.85. This report had been audited and signed by the auditors. Graceland collections were reported to the amount of \$64.55. District treasurer reported a balance on hand of \$24.36; books had been audited and signed. A petition from members of the Boston Branch residing at Haverhill asking to be organized into a branch by themselves was referred to missionary in charge. A recommendation from the Brockton Branch asking for the ordination of I. B. Ames to the office of elder was referred to a committee of elders, which petition was afterwards granted and he was ordained March 2, 1903, by F. M. Sheehy and I. M. Smith. The North Plymouth Branch was allowed by motion to change the name of the branch to that of Plymouth, dropping the word "North," as the new church building is located in the city proper. Delegates elected to the General Conference, F. M. Sheehy, I. M. Smith, R. Bullard, J. Gilbert. Election of officers resulted in R. Bullard, district president; G. H. Gates, vice-president; clerks, M. C. Fisher and W. A. Sinclair; treasurer and historian, M. C. Fisher. By motion the auditors were to be appointed by the chair. A request was read from R. Bullard that M. C. Fisher be ordained to fill the vacancy as one of the bishop's counselors caused by the removal of M. H. Bond from the district. The appointment was approved by the conference. The committee appointed to present blank forms for ministerial reports reported with a number of forms which were accepted, and a new committee consisting of M. C. Fisher, W. A. Sinclair, G. H. Gates, was appointed by the chair to have said blanks printed and district pay for the same, with the request that the branches buy from the district such as they need. The report from the Sunday-school was read and accepted. Sunday services consisted of a prayer-meeting at 9 o'clock; preaching services at 2.30 and 7.30 p. m., by I. M. Smith. Conference adjourned to meet at Fall River, October 3, 1903. M. C. Fisher, clerk.

Central Illinois.—Conference convened at Beardstown, 10 a. m., June 6, 1903, Elder R. T. Walters, chairman. Alice M. Simpson, secretary. Branches reporting: Beardstown 50, Taylorville 69. Ministry reporting: R. T. Walters, M. R. Shoemaker, Luther Simpson, Thomas Broad, Thomas Lilly. Bishop's agent reported: On hand January 3, 1903, \$121.46; amount collected, \$98.20; total, \$219.66; expenses, \$216.90; balance on hand, \$2.70. Treasurer reported on hand January 4, \$11.95; collected, \$5.80; total, \$17.75; expenses, \$9.89; balance on hand, \$7.86. Elder M. D. Lewis was elected district president, M. R. Shoemaker assistant. Present secretary sustained. Adjourned to meet at Taylorville, the first Saturday and Sunday in January, 1904.

Des Moines.—Conference convened at Boone, June 13, H. A. McCoy and F. A. Smith, presiding; A. A. Reams, secretary. Reports from all the branches of the district were read as follows: Boonsboro 59, Clear Creek 32, Concord 44, Des Moines 192, Grinnell 14, Oskaloosa 70, Perry 52, Richland 85, Rhodes 48, Des Moines Valley 113. Ministry reporting; E. Benedict, E. J. Clarke, W. F. Clark, M. H. Cook, W. C. Earhart, C. E. Hand, T. F. Jones, J. E. Laughlin, J. F. Mintun, H. A. McCoy, S. McBirnie, W. C. Nirk, C. J. Peters, S. K. Sorensen, N. Stamm, James Troughear, M. M. Turpen, V. Boatwright, C. B. Brown, W. R. Brown, E. O. Clark, W. Christy, John Clark, J. R. Epperson, C. F. Merrill, E. Rowley, A. Shimel, F. A. Brown, George Emslie, A. Freel, J. C. Hidy, G. W. Johnson, George Longdon, F. Chandler, and J. S. Young. These reports showed for four months a total of 177 sermons preached, 7 baptized, 7 confirmed, 4 marriages, 11 children blessed, and 115 sick administered to. Bishop's Agent report: Receipts for five months \$325.75; Expenditures \$282.45. The district tent was placed in charge of the district president and missionary in charge. The committee on the church membership of Edward W. Hutchinson reported asking that a continuation of the matter be had. A Sr. Dickey, resident of the district, and baptized into the church in 1833 was received on evidence of membership, and her name to be enrolled upon the record of the Oskaloosa Branch with the consent of said branch. The ordination of E. O. Clark, of the Des Moines Branch, to the office of elder was asked for, was approved and the same provided for. The action of the General Conference in adding to the district the counties of Winnebago, Worth, Mitchell, Hancock, Cerro Gordo, and Floyd was approved. George Longdon of the Oskaloosa Branch was

granted a teacher's license. A resolution on the action of the General Conference in regard to the efficiency of branch clerks was presented and the secretary instructed to send a copy of said resolution to branch officers. District officers elected were: President, H. A. McCoy, vice-president, S. K. Sorensen, secretary, A. A. Reams, Bishop's agent, W. C. Nirk. The preaching during the conference sessions was held by Elders C. E. Hand, G. H. Hilliard, of the Bishopric, M. H. Cook, and F. A. Smith. Conference adjourned to meet at the call of the district president. A. A. Reams, district secretary.

Northern Wisconsin.—Convened with Evergreen Branch at Valley Junction, 10 a. m., June 6, 1903, District President W. P. Robinson in the chair. The following were elected to preside: W. P. Robinson president, C. H. Burr associate, A. V. Closson secretary and chorister. Reports from branches received: Ono 44, gain 1; Searles Prairie 25; Evergreen 93, loss 2; Frankfort 86; Reed report referred back for correction. Ministry reporting: High Priest A. V. Closson; Seventies C. H. Burr and A. L. Whiteaker. Elders W. P. Robinson, baptized 4, J. B. Wildermuth, S. E. Livingston. Priests Murry Shedd, J. H. Thompson, O. A. Monson, J. W. Hooker. Teachers Austin Johnson, W. M. Livingston, Lester Wildermuth, L. L. Cook. Deacon John Moore. Bishop's Agent A. V. Closson reported: On hand last report, \$1.60; received, \$189.75; expenses, \$191.35. District treasurer reported: On hand last report, \$4.83; receipts, \$7.86; expenses, \$8.36; on hand, \$4.33. District secretary reported: Receipts from per capita tax levied to defray expenses of three delegates to General Conference \$12.40; paid out to delegates \$12.39, balance one cent applied on district postage. The giving of delegate credentials to T. W. Chatburn to General Conference by district president and submission in charge ratified by vote. Election of district officers resulted: Andrew V. Closson district president, W. P. Robinson vice-president, Edward D. Moore secretary, and George Rose treasurer. A request from Ono Branch for a two-day meeting soon, granted and referred to district president to arrange. A petition from Searles Prairie Branch for ordination of Lester Wildermuth to the office of elder referred to district president and missionary in charge. A request from Searles Prairie Sunday-school for permission to take steps to organize a district association read; also requests from other schools received. They were referred to Sunday-school delegates present, who appointed a special meeting and organized a district, with A. V. Closson superintendent, S. E. Livingston assistant, Rillie Moore secretary and treasurer. The neat chapel at Valley Junction was dedicated on Sunday 10.30 a. m., A. L. Whiteaker offering an eloquent prayer followed by a grand and beautiful dedication sermon by C. H. Burr. Three were baptized, Misses Iva and Esther Whiteaker, and Beulah Tadder. The following were the speakers: J. B. Wildermuth, S. E. Livingston, C. H. Burr, and A. V. Closson. Adjourned to meet with Frankfort Branch at Porcupine, October 3 and 4, 1903.

Western Wales.—Held with the Penyaigra Branch at Dinas, May 30 and 31, 1903, Brn. J. W. Rushton, William Lewis, John Davies, Thomas Jones, and J. G. Jenkins of the missionary force being present. The business of the conference commenced at 7.30 p. m. on the 30th. Bro. William Lewis, district president, and J. W. Rushton, presiding. Thomas Jones chosen secretary pro tem., David Edwards deacon. Bro. Rushton offered a few instructive remarks to the local brethren urging all to concentrate their efforts systematically that by so doing and being in harmony with the law more good would be accomplished. He also gave a very encouraging report of the work in the mission generally and stated that our beloved President Joseph Smith and his worthy counselor, R. C. Evans, would shortly be visiting this land, and gave an outline of places at which these brethren intended to call. These remarks were received with universal pleasure and satisfaction. The minutes of previous conference were read and approved. Branches reporting: Llanelli, Pontyates, Penyaigra, and Aberaman. Ministry reporting: Elders John Davies, Thomas Jones, J. G. Jenkins, J. O. Evans, David Lewis, Henry Ellis; Priests William P. Cox, David Edmunds; Deacon David Edwards. The Bishop's agent's and district treasurer's accounts were read and Brn. Thomas Bishop and William P. Cox named as auditing committee. The report of the committee appointed by previous conference to draft rules and deal with other important matters in the district was read and approved and the committee was continued. Bro. William Lewis was sustained as district president, Lot Bishop vice-president, Arthur Edwards treasurer, and Henry Ellis secretary and Bishop's agent. The spiritual and temporal authorities of the church were all sustained in their respective order. Sunday, 11 a. m., preaching service, Elder Thomas Jones in charge. Bro. William Lewis delivered a very encouraging and

profitable discourse which was much appreciated by the Saints. At 2.30 p. m. Saints' meeting, Brn. John Davies and William Lewis in charge. Bro. William P. Cox assisted in administering the sacrament, after which many fervent prayers were offered and several convincing testimonies borne. At 5.30 p. m. a short outdoor service was held chiefly for the purpose of advertising the evening meeting, Brn. Rushton and John Davies being the speakers. At 6 p. m. Bro. Rushton delivered a good and profitable gospel discourse which was appreciated by all. A collection was taken up for the district fund and a vote of thanks tendered the Saints of Penyaigra for their hospitality. The report of auditing committee was read and approved. The conference adjourned subject to call of district president both for time and place. Henry Ellis, secretary.

Southern Michigan and Northern Indiana.—Conference met with the Coldwater Saints, June 6, 1903, with A. S. Cochran and G. A. Smith in chair, William F. Shaub and A. H. Story secretaries. Branches reporting: Clear Lake 182, Marcellus 15, Coldwater 118, Sparta 27, Knox 54, Galien 130, Grand Rapids 103, Aito 16, Hartford 49, Buchanan 39. Ministry reporting: A. S. Cochran, G. A. Smith, I. M. Smith, S. W. L. Scott, W. D. Ellis, C. E. Irwin, John Most, Samuel Stroh, G. D. Washburn, F. Granger, T. J. D. Earl, W. P. Buckley, M. G. Ellis, G. F. Weston, F. F. Fields, F. E. Robertson. Report of Bro. John Erter of Maumee Branch referred to I. M. Smith and G. A. Smith to report at their earliest convenience. Bro. F. E. Robertson of Hartford recommended to be ordained to the office of priest. Granted and Bro. F. J. D. Earl to attend to it. Bishop's agent's report read, audited, and found correct. The disorganizing of Diamonddale Branch left in hands of missionary in charge and district president. The following officers were elected for the ensuing term: A. S. Cochran, district president; G. A. Smith, assistant district president; William F. Shaub, secretary and treasurer. Brn. I. M. Smith, G. A. Smith, and S. W. L. Scott speakers. Sparta, Michigan, granted a two-day meeting. Bishop's agent sustained. Adjourned to meet at Galien, Michigan.

Pottawattamic.—Convened May 30 at Carson, Iowa, J. P. Carlile presiding, M. M. Turpen secretary pro tem., assisted by Sr. Cady Wood. Reports were read from all the branches: Boomer 57, gain 10; Carson 27; Council Bluffs 257, loss 5; Crescent 154, loss 8; Fontanelle 38, gain 2; Hazel Dell 58, loss 3; North Star 110; Wheeler 54; net loss 4. Priesthood reporting were Elders James Caffall, J. P. Carlile, C. G. McIntosh, D. R. Chambers, F. E. Cohrt, D. Parish, R. McKenzie, J. Carlile, M. F. Elswick, William J. Cook, S. Butler baptized 2. Priests: J. Leytham, J. C. Lapworth, J. P. Christensen, S. J. Roberts, S. C. Foote. Teachers: J. A. Hansen, John Adams. These reported 252 services attended, 142 sermons, 76 times presided, 2 baptisms, 1 marriage, 9 children blessed, 69 sick administered to, 56 official visits. The district secretary reported receipts for expense of delegates to General Conference from Boomer \$8, Carson \$2.25, Council Bluffs \$5.85, Crescent \$6.10, Fontanelle \$1.95, Hazel Dell \$1.06, North Star none, Wheeler \$3.90, total \$29.11. Paid expense of L. G. Wood \$9, on hand \$20.11. Balance due secretary from last conference 38 cents, paid out since \$1.72, total \$2.10. Met by a collection of \$2.21. The Bishop's agent, J. P. Carlile, reported for the quarter ending February 27: Total received, \$414.20; paid out, \$235.33; balance on hand, \$128.87. Report for quarter ending May 29: Balance on hand and received, \$1,370.47; paid out, \$894; balance on hand, \$476.47. Both referred to committees to audit, and after corrections accepted. The tent committee reported having received 75 cents during the quarter. On motion the \$20.11 held by the district secretary was ordered turned into the tent fund. Elder H. Peterson having sent his license to the previous conference, and expressing a desire for its return, it was so ordered. Elder S. Butler was appointed to labor in Fontanelle and vicinity. Elder J. P. Carlile was elected president of the district for the next nine months; J. Charles Jensen, secretary. President named Elders S. Parish and J. Carlile as his assistants. A request from Boomer for the ordination of C. B. Bardsley to the office of elder was by motion left with the missionary in charge and the district president. Conference adjourned to meet in Hazel Dell at the call of the presidency.

Convention Minutes.

Fremont.—Convened at Shenandoah Thursday June 4, 1903, at 8 p. m. Our superintendent being absent Bro. C. Fry took charge of the evening service and normal drill on Book of Mormon. Friday, 9.30 a. m., one hour was given to prayer and social services in charge of Bro. A. J. Davidson and Elder M. M.

Turpen. At 10.30 business meeting. A short talk was given by our superintendent about the "Home Class Department." District officers were chosen for our Religio Association: Superintendent, Sr. Mamie Pace; assistant superintendent, Sr. Emily Fry; secretary, Sr. Lulu Kemp; treasurer, Bro. A. J. Davidson. A short talk by Bro. C. Scott on the encouragement of the work of our Religio. Friday, 2.30 p. m. Short talks were given on libraries: A paper, The City and Public Libraries: Can they take the place of our Sunday-school Libraries? by Sr. M. E. Pace. The following papers on the objects of Sunday-school Libraries: "To Provide Amusement," by Sr. Lulu Kemp; "To Furnish Information," by Sr. Annie Gaylord; "To Build Character," by Sr. A. J. Davidson. Duet by Sr. Mamie Pace and Elder C. Fry. Papers were followed by a discussion. Friday, 8 p. m. Three minute papers: "Strong Drink," Bro. A. J. Davidson; "Meats," Bro. Jos. Roberts. Talk, The Word of Wisdom, Elder C. Scott.

Clinton.—Sunday-school association met in convention at Veve chapel, June 5, 1903, Superintendent Mina Kearney in charge; C. W. Keck assistant. Ten schools reported. Sr. Bell Wright was appointed Home Class superintendent for the district. Secretaries please send in reports not later than July 15. We are encouraged to see that Clinton District has made some improvement the past year, and hope for the present year to see more improvement and that one and all may be in line and at work. Iva Keck, Nevada, Missouri.

Bishop's Agent's Notice.

To the Saints of the Eastern Maine District: We are engaged in a good work; there was never a better work since God laid the foundation of this earth. Are we interested; are we keeping the whole law? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2:10. God has given to his church a financial law by which to support the gospel. Do we all observe that law? You will notice by the Bishop's agent's annual report for the Eastern Maine District for 1902, that more than one half of the expense of the district came from the Bishop. Now Saints, this church is a government that God has established here on the earth; we are a part of that government; will we help to support it or will we allow the government to support us? Will God respect us as subjects of his kingdom if we do not respect the laws of his church or kingdom any more than we would respect naturalized citizens of this government that were not keeping the law of the land? When I compare our church with other churches I can see that we lack interest. While they can raise from \$800 to \$1,000 a year with not half the number of members that we have, we can only raise \$221. I believe it is not a lack of means altogether, but a lack of interest. There are some good tithe-payers in this district, but only a few. Now Saints, will we all take hold of the work in earnest this present year? Send in your tithes and offerings and help to send the gospel to the ends of the earth, then our Lord will come and bring our reward with him, but God will not bless us for what he told the people he would curse them for in Malachi's day. We read, "Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Proverbs 3:9,10. We are in need of money to meet the expense of the district. Will each one do something and not depend on other districts to pay our bills? Send in your tithes and offering, and I will be prompt in returning receipts for same. May the great God of heaven bless you all, is my prayer, U. M. Kelley, Bishop's agent, Indian River, Maine.

Contributions to Graceland College Museum.

A. L. Hartley, 2952 Downing Avenue, Denver, Colorado, ores.
U. W. Greene, R. F. D., No. 2, Willoughby, Ohio, relics from Far West and Haun's Mill, also door of jail from Liberty, Missouri.
J. P. Hartley, Caplinger Springs, Missouri, petrified wood.
Miss Sarah A. Dake, Aeoma, New Mexico, two fine pieces of Aeoma pottery, and axe.
F. O. Thomason, Argentine, Kansas, scorpion, centipede, horned toad, tarantula, trap-door spider.
Arthur W. Ballard, centipede.
Farley brothers, Bisbee, Arizona, minerals.
J. C. Foss, Independence, Missouri, fossil clam.
Mrs. Matilda Milotte, 269 South Harrison Street, Kansas City, Kansas, shell conglomerate, etc.
J. C. Clapp, Huli dress worn by girls who danced before the king in Hawaii.
Walter W. Smith, land bounty of 1860 bearing Buchanan's signature.

Notices.

To the Saints of Pottawattamie District: Notice is hereby given that Bro. D. P. Cooper, of Council Bluffs has been appointed associate superintendent of the Sunday-school work in our district, and I request you to honor him in this capacity. Any one knowing where Sunday-schools should be organized, please report to me, or if either of us are needed at any place to help in schools already organized let us know. J. A. Hansen, district superintendent, R. F. D., No 2., Council Bluffs, Iowa.

To the Officers and Members of the Several Branches of the Northwestern Kansas District, Dear Brothers and Sisters: Let us all be faithful, encouraging one another by precept and deed. I would like to hear from every Saint that wants preaching. We can all help in this great latter-day work. May the Lord bless you all. My field address is Gaylord, Kansas. Home address, Holden, Missouri. Your brother in bonds, S. J. Madden.

To the Saints in the Colorado Mission, Greeting: As I have been reappointed to labor in this mission for another year, I would be glad to hear from any of the scattered members of the church in regard to the opportunities for preaching in your locality. My home address is Conifer, Colorado. All mail addressed to me there will reach me in due time. James Kemp.

The ministry of Eastern Michigan and all others concerned will please take notice that Bro. E. A. Goodwin, who received appointment as a missionary at the late General Conference, is hereby released from said appointment, as he finds it impracticable to occupy in that capacity. It now appears that Bro. Goodwin did not desire appointment and did not report himself for appointment. His being placed on the list without his consent was my mistake. Not finding his name on the list of those reporting the fields, and not having opportunity to consult with those who could explain, I concluded that it was an oversight, and so presented his name. I hope that no blame will be attached to Bro. Goodwin by any one for failing to occupy. The mistake was mine, so please let the responsibility attach where it belongs. We regret the mistake, but still more regret that Bro. Goodwin finds it impracticable to accept appointment for the year. Respectfully, Heman C. Smith, Minister in Charge.

Reunion Notices.

The Clinton Missouri District Reunion will be held at Taborville, beginning August 14, 1903. Board and lodging can be had at hotel for \$2.50 per week, and meals for 20 cents. All those who wish lodging or meals will address A. C. Athey or Thomas McCormick, Taborville, Missouri, and should any desire to rent tents, please address those brethren so they can have time to procure them. Straw and wood free, hay and corn at reasonable prices; also pasture for horses. At the close of the reunion there possibly will be a public discussion. We have a nice park with plenty of good water. Come one and all and let us make this the best reunion of the district. Apostle I. N. White and other good speakers will be present. James Moler, Box 435, Holden, Missouri, Chairman of Committee and President of District.

Conference Notices.

The Central Texas District conference will meet at Cooks Point, Saturday, July 24, at 10 a. m. Let everybody who can come and meet with us. We desire to have a good conference. We desire to hear from every officer in the district either in person or by written report. Send all reports to secretary, at Cooks Point, by July 20. E. W. Nunley, president.

Born.

LHOMMEDIEU.—At Colo, Iowa, September 23, 1902, to Bro. Frank and Sr. Nellie Lhommedieu, a son, named Merl Frank. He was blessed at Nevada, Iowa, by J. S. Roth, May 31, 1903.

Addresses.

Willard J. Smith, 1240 Glasgow Avenue, St. Louis, Missouri. Field address of Romanan Wight is Blair, Nebraska.
E. J. Goodenough, 602 Thayer Street, Flint, Michigan.
Mission address of M. M. Turpen is 1312 Avenue A, Council Bluffs, Iowa.
Field address of C. E. Crumley is 3010 Sixteenth Street, San Francisco, California.

The Saints' Herald.

ESTABLISHED 1860.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

The frontispiece of the July *Autumn Leaves* is a fine picture of the original manuscript of the Book of Mormon. One cut in the same issue shows the interior of the Kirtland Temple, illustrating Elder Henry Smith's article on the Temple.

The July *World's Work* has a wider sweep than is usual with this typically American magazine. Norman Duncan's entertaining article on "The Codfishers of Newfoundland" vividly describes the life of a hardy race just beyond our borders, and A. B. Lueder, the engineer in charge of the work, relates in "Building American Bridges in Mid-Africa" the unusual adventures of American workmen in the tropics, contributing also some excellent photographs. The tinted illustrations of Mr. Duncan's article surpass even this magazine's high standard of excellence. Other foreign articles, of peculiar timeliness just now, are Mr. W. M. Ivins, Jr.'s, story of Russia's encroachments in "Russia and the Nations," Professor Richard Gottheil's study of the distribution of the Jews in "A Glimpse into the Jewish World," and Frank J. Pool's "English Commercial Gentleman" which details the curious customs of a guild unknown to Americans. Of immediate practical value is George Iles' article on "Preventing Factory Fires," and likewise the information in "The Prevention of Typhoid Fever" by Doctor James C. Bayles, the expert sanitary engineer. H. A. Wood narrates the experiences of "A Farmer's Trust" with appropriate illustrations; Miss Adele Maria Shaw recounts amusingly "The Day's Work of a Librarian;" and Professor E. D. Jones reviews the latest movement in university education in "Preparing College Students for Business." Vacation and outing seekers will find of interest Albert Bigelow Paine's illustrated article on "Short Vacations by Trolley," "What the Motor Cycle Offers," which is Henry Norman's third article on automobiling, and a review of "Summer Fiction." There is also a sketch of Professor Stephen Moulton Babcock by Herbert F. John, and a stimulating literary article on "Red Blood in Fiction" by Churchill Williams. The editorial and literary portraits are uncommonly good, and the editorial departments "The March of Events" and "Among the *World's Workers*" are well maintained.

That there are many good things to be found in the *Electrical Review* is evidenced by a glance at the contents of the issue for June 13. Some of the articles are: "The Electrolytic Treatment of Galena and Reduction of Lead;" "Electrical Furnace Methods of Iron and Steel Production;" "The Electrical Equipment of the Metropolitan District Railway;" "Motor Van for the Collection and Delivering of Railway Goods;" "Wireless Telephony on Boats;" "The Pueblo and Suburban Traction and Lighting Company;" "Boiler and Furnace Efficiencies." The *Review* keeps abreast of the times in electrical and scientific developments.

Raising Little Chickens.

The best results that we have ever had in raising little chickens were had when we fed wheat bread soaked in skim-milk—squeezed dry and fed crumbled—for the first day or two. For the next few days this was supplemented with fine cracked grain, principally wheat and oatmeal. I believe that a large variety of seeds and fine grain is an advantage. They can be purchased in quantities of poultry-supply houses and a mixture made to

suit conditions. Several combinations of these grains are upon the market which we have found very valuable. We have had well-grounded suspicions that a good deal more grit is often put into these foods than is really necessary.

All grain should be fed in a litter of chaff, where the chickens will have to scratch for it, if they are confined. This should form the first and the last feeding of the day. During the day they should be given what they will eat up clean of soft food, which should be dry and crumbly. After four weeks this soft food may be fed quite liberally.—From *Country Life in America*.

Don't Shear Your Shrubs!

The beauty and interest of a shrub surely lie in its natural habit and form says Professor L. H. Bailey in *Country Life in America*. When shrubs are sheared into formal shapes, the shrub no longer exists for itself, but is only a means of expressing some queer conceit of the shearer. Of course, shrubs should be pruned, to make them healthy and vigorous, to keep them within bounds, to increase the size of bloom, to check mere waywardness; but all this leaves the shrub a shrub, with the hand of the pruner unseen, and does not make it to counterfeit a bottle or a barrel or a parachute. If the forsythia has superlative merit, it is for the wealth of early spring bloom. Yet I know a yard in which the forsythias are annually sheared into shapeless shapes, and this is done, when they are in bloom. Last year two thirds of the bloom was cut from these bushes when it was just opening, and the reply of the Irishman who barbered them, when I remonstrated, was "Indade, they hev no shape."

Fine Exhibit of Horses at Iowa State Fair.

The exhibit of horses at the Iowa State Fair in August will be one of the finest on record. Already several barns have been taken and there are sufficient entries to insure an unusually good exhibit. The fair management announces that all contemplating making entries should not forget to have them in before August 5, as the entries will close on that date. This is necessary in order to give the secretary time to catalogue all entries. Horses will be shown each forenoon during fair week, after Monday, in the new Live Stock Pavilion. Each exhibitor will wear a number corresponding with the number in the catalogue. A large bulletin board will be used on which the numbers of the winners will be placed immediately after each class is judged. It should be borne in mind that seats in the Stock Pavilion are free and those visiting the fair will be well repaid if they visit the Pavilion each day to witness the horse show.

The requirements of good form are nowadays so commonly understood, and so easily ascertainable, that there is no excuse for a young hostess who is not informed on all the minor matters. In regard to the home dinner-table, good form demands that it should be arranged every day as carefully as though guests were expected. A little ceremony at dinner is correct. The pleasure of taking meals is greatly enhanced by attractive serving and a well-arranged table. Also, this practice obviates the annoyance that is often occasioned by a husband's bringing a friend home to dinner unexpectedly. In *The Delineator* for July the proper arrangement of the table is explained at length, and the article may be consulted with confidence as to the reliability of the information.

"Success Talks To Young Men."

Doctor Orison Swett Marden, founder and editor of *Success Magazine*, discusses the problems young men must face to attain success, every Wednesday in the "Answers by Experts" department of the *Record-Herald*. Doctor Marden is the author of "Pushing to the Front," "Rising in the World, or Architects of Fate," and other popular works. He is the best-known success pilot in the United States. Every young man should read these articles.

Every Friday there appears in the same department a story in the series, "Amusing or Adventurous Experiences of Well-Known People," related by themselves. In the Sunday issues, instruction is given in "A Simple Natural Method of Teaching Children to Draw," by Frederick Richardson, instructor in composition in charge of the illustration class in the Art Institute, Chicago.

Other features of the "Answers by Experts" department include articles concerning home problems of special interest to women, published Mondays; methods of developing health and vigor of body from childhood to old age on Tuesdays, and "Good Health and Good Looks for Women" on Thursdays. Every article is written by an authority of national reputation.

Christian Scientists'

To Boston and Return at One Fare.

Meeting in Boston, June 28 to July 1. It will be to your advantage to obtain rates applying over the Nickel Plate Road before purchasing elsewhere. No excess fare charged on any of our trains. Tickets on sale June 25, 26, and 27. Final return limit August 1. Call on or address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars as to stop-overs, train service, etc. 21-5t 7

For the round-trip from Chicago via Nickel Plate Road, for Christian Scientists' meeting in June. Tickets on sale June 25, 26, and 27, with extended return limit of August 1. Stop-over at Niagara Falls, in either direction, without extra charge, and at New York returning on payment of fee of \$1.00. No excess fare charged on any of our trains. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for detailed information. 21-5 6

THE RESTORATION OF THE JEWS.

TO OUR SUBSCRIBERS (See Page 61)



THIS subject is ably and interestingly treated in the Illustrated Hebrew-Christian Quarterly called

THE PEOPLE, THE LAND AND THE BOOK.

The current number contains articles on "The Law and the Gospel;" "Christian Indebtedness to the Jews;" "Zionism and its Relation to Prophecy;" "Judaism and Christianity on the Threshold of Eternity;" "Difficulties of Scripture;" "Selections from the Talmud;" "The Ground of Jewish Opposition to Christ;" "Eastern Problems and the Jews;" "Palestine and her Jewish Colonies," with illustrations taken on the spot, verifying the words of Amos: "They shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them, said the Lord thy God," and many other important articles of great interest to students of prophecy by Hebrew and Christian Scholars.

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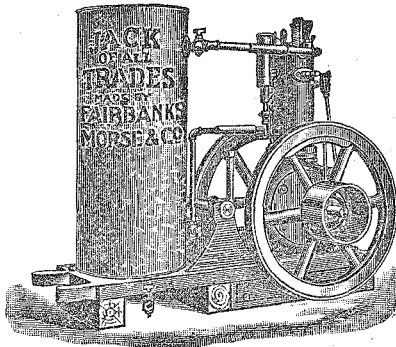
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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon 1: 29; 2: 6

Volume 50

Lamoni, Iowa, July 1, 1903

Number 26

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

Editorial.

QUESTIONS AND ANSWERS.

Will you please give some instructions on taking the sacrament. Should those who do not belong to the church be invited to partake? If not, what is the meaning of Doctrine and Covenants 46: 2?

In the HERALD for May 1, 1870, page 272, the editor gave some thoughts on the "sacrament," and in it uses the following language: "The persons passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them."

This is in harmony with the instructions thereon given in the Doctrine and Covenants 46: 1, 2: "Ye are also commanded not to cast any one who belongeth to the church, out of your sacrament-meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation. And again I say unto you, Ye shall not cast any one out of your sacrament-meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church."

Only those who are church members in good standing, that is, against whom no charges have been made, should be permitted to partake of the emblems. The weak member and those not of the church who are "earnestly seeking the kingdom" may remain in the meetings though not permitted to partake.

It would appear from the passages quoted that there are those who should not be permitted to remain. Although we have not known any one to be "cast out" of our sacrament-meetings, there may be occasions when it would be wise and right to do so. Those known to be scoffers should not be permitted to disturb the meeting. The interests and good spirit of the meetings should be safeguarded by not permitting disturbing elements to enter. Better that one or two or a few be "cast out" than that the meeting should be disturbed.

What will become of the wicked when Christ comes? If they are to be burned, where will Gog and Magog get their army?

We presume the questioner has reference to the "Gog and Magog" of Revelation 20: 7, 8: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the

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ACCORDING to press reports the old Order of German Baptists, whose national conference closed at Wakarusa, Indiana, June 3, voted not to permit members to use telephones in their homes. This is certainly avoiding "worldly things."

sea." Here "Gog and Magog" is an expression used to designate the people or peoples opposed (as in Ezekiel 38 and 39) to the people of God. In the succeeding verse we have this language: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

This harmonizes with Doctrine and Covenants 43:7: "For the great Millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, nor ever shall know, until they come before me in judgment."

Also Doctrine and Covenants 63:9: "I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire."

The end of the wicked "no man knoweth;" but it appears from Revelation 20:9 that the destruction of the wicked, or the army of Gog and Magog, shall take place *after* the thousand years of peace. Though we may not know the end of the wicked, we may rest assured that they will not remain on earth, for in Proverbs 10:30 we find: "The righteous shall never be removed: but the wicked shall not inhabit the earth."

CRITICISMS ON THE BOOK OF MORMON.

It is interesting to note the widely differing opinions as to the merits of the Book of Mormon. In our issue for June 17 we reproduced a chapter from one of Mr. Kipling's books, in which he gives his opinion of the Book of Mormon. In this issue, in a letter from Bro. I. N. White, is an opinion of the book expressed by an outsider, which is radically different in tone from Mr. Kipling's.

We herewith reproduce an editorial from the *Washington Times* for May 2.

MORMONISM IN GERMANY.

There is interest in the statement that a Mormon missionary is trying to persuade Emperor William to include the Mormons in his plan of religious toleration, and that to further this end he has presented the Emperor with a copy of the Book of Mormon. To anybody who has ever seen the Book of Mormon the idea of the German monarch attempting to peruse the alleged inspired utterances of Joseph Smith will be peculiarly fascinating.

It is not that this unique volume is irreligious; far from it. There is nothing in its pages which will cause the most consci-

entious reader any serious pain. An archæologist of the twenty-ninth century, poring over it as a relic of the religious thought of the early American, will find nothing in it which is not consonant with a worshipful spirit. But he will be a remarkably bright archæologist if he can find out what it means by the light of nature.

It was Kipling who said that the general style of the work resembled such a sentence as this: "And Moses said unto the people of Israel: 'Great Scott! what air you doing?'" This is only a slight exaggeration of the facts. In fact, it has no literary style at all. And when Emperor William attempts to bring the logical power and analytic tendencies of the Teutonic mind to bear upon it, his bewilderment may become painful.

He will wonder whether his brain is giving way, or the translator was crazy, or the proof-reading went wrong, or the author of the book itself escaped from a lunatic asylum. An American reader may, after some studying, get at the meaning of the prophet, but there is no room for his system in the scientific correctness of German logic. We may "guess" at the meaning of the man. But German thought does not guess; it knows.

There we are again! It would appear that the *Times* editor depended very largely on Mr. Kipling's description of the book for his estimate. We doubt that the *Times* editor has read the Book of Mormon.

There is one feature worthy of note, however; no one who has read the book can truthfully say that it teaches other than good morals. As for its style, critics differ, some saying it has a marked style, others, as is the case with the *Times* editor, that it has "no literary style at all."

With all the criticisms, for and against, the fact is that the believers in the book are constantly and steadily growing in number. Our best wish for those believers is that they may be true to the teachings of the book.

GRACELAND PATRONESSES.

Some time ago there was organized in Lamoni a society known as the "Society of Patronesses of Graceland College." Its object and scope may be seen from its constitution, which reads as follows:

It shall be the object of the society to advance the interest of the college in every way possible consistent with the general policy of the Board of Trustees.

The officers shall be: president, vice-president, secretary, corresponding secretary, and treasurer.

Officers of the society shall be elected during the month of May of each college year, and shall serve for one year.

This society is independent of the Board; but it is expected that it will work in perfect harmony with the Board to the best interests of the college.

It shall be the duty of this society to promote the interest of the college in a financial way, as directed by the executive committee. This may be done by (1) By receiving donations either in money or merchandise; (2) By holding entertainments—such as socials, bazars, lectures, etc.

The fee for membership shall be fifty cents per year.

Any lady manifesting a degree of interest in the college may become a member of said association by a majority vote of members present when the name shall be presented. The said member may be a resident or nonresident of Lamoni.

The Society of Patronesses shall meet not less than once each college month; the time and place determined by the president.

Any member failing repeatedly to perform duty assigned by the association may be asked to resign by a majority vote.

Articles of amendment may be added to this Constitution at any regular meeting by two thirds vote of the members present.

It is the intention of the society to extend its membership throughout the church so far as possible.

Already the society is doing good work, and we see no reason why it can not be made a factor for great good in the development of a very worthy institution. We wish the Patronesses every success, and certainly hope that the sisters throughout the church will assist in its work. When the sisters unite in an undertaking, something will surely be accomplished.

Write Sr. Daniel Anderson, Lamoni, for further information.

CORRECTION.

In the editorial columns of the HERALD for June 24, page 569, under the heading, "Testimony on 'Rebellion Prophecy,'" a very important sentence in the third paragraph of the letter of Robert Clifton was given a directly opposite meaning by an error in the insertion of the word *not*. The paragraph should read:

"Now whether Joseph Smith was a true prophet of God or not I do not know, but I must say that soon after I heard the prophecy read, some things contained therein came to pass. I heard the prophecy read in the summer of 1858."

A "STORY OF THE BRITONS."

Those of Graceland's students who heard Hubert M. Skinner deliver a talk at chapel one morning in February last, on the subject, "The Shadowy Kings of Briton," will be glad to learn that he has written a book on the subject, under the title, "The Story of the Britons." It has but recently made its appearance from the press of A. Flanagan Company, Chicago.

Mr. Skinner's wonderful knowledge of folk-lore has enabled him to deal with the legends and traditions of the prehistoric Briton in a truly fascinating manner, and his little book ought to take its place among the most valuable of recent contributions to literature.

"Why," asks Mr. Skinner in the preface to his little volume, "should the legendary story of the ancient Britons be less familiar to American readers than that of the early Romans?" Possibly because we have been waiting for a Skinner to cull from many sources the "Story of the Britons," so fascinatingly written, so beneficially entertaining. "It would seem," says the author after speaking of the exclusion of the folk-lore of the Britons from the histories of to-day and its need for popular presentation, "that the story should be of great interest to American readers. Every citizen who bears the name of Morgan, or Jones, or Meredith, or Cadwal-

ader, or Lloyd, or Davies, or Kellogg, or Griffith—or any one of a large number of familiar patronymics—may be deemed a descendant of the Britons. The Welsh are to-day among the leading miners and machinists of the world, as were their ancestors in Britain long before Rome became great and powerful.

"Should we not treasure as a legacy of the past the ancient folk-lore of the marvelous race, which has borne so important a part in the material development of our civilization, and which is so largely represented in the ancestry of our people?"

Mr. Skinner begins his story at the battle of Troy, and shows how Brut, a descendant of one of the famous Trojan warriors discovered and settled the "Island of Albion." Then he traces the legendary history of the descendants of Brut (pronounced with French *u* shows the origin of *Britain*) and his followers, down to the time of King Arthur, where British history begins.

We have read Mr. Skinner's "Story of the Britons" with great interest, and feel we owe to him a debt of gratitude for presenting to us in such connected and entertaining form what he has gleaned from many, many sources, in folk-lore, legends, and histories.

One of the most commendable features of the book is the way the author introduces choice selections from classical literature, from the poets, passages wherein the authors have written concerning legends and traditions. Thus Mr. Skinner introduces the young reader to literature and authors, while following the thread of legendary history.

EXTRACTS FROM LETTERS.

Under date of June 25 I. N. Roberts wrote from Louisville, Kentucky, which place he had reached on the 23d. He writes: "I have spoken each night since I reached here. But few out; however, the Saints think that our crowd will now increase."

D. MacGregor wrote from Chatham, Ontario, June 26: "Conference just over. Large crowd and good weather at Waterford, and a grand spiritual time at Blenheim. We note a gradual growth among the Saints in matters pertaining to their development."

Elder T. J. Bell writes the following in a letter to Bro. C. I. Carpenter, dated Camden, Illinois, June 24: "A week ago last Sunday when Bro. Walters and I arrived here we at once circulated an appointment for meeting at the schoolhouse two and one half miles northwest of this little town, for Sunday and Monday nights. But as the farmers were so very busy we went into Camden and secured the Christian church and commenced meeting there. Tuesday night about thirty-five were out, Wednesday night about fifty. On Thursday night only the janitor and a Doctor Watts, so we closed our meeting there and commenced at the country schoolhouse again on Fri-

day night and continued over Sunday. Closed last night, the 23d. Bro. R. T. Walters, my colaborer, showed up the church in its true light, that the angel came to Joseph Smith, and he was the man in the hands of God in organizing the church by divine command. What a change it made with the people! They nearly all went away without bidding us good-bye. I think they will get over it or else they will become twice dead. We are arranging to be back at Beardstown over Sunday, and will go from there to Taylorville or Pana to hold some grove-meetings. We leave here with the expectation of returning in October or November."

EDITORIAL ITEMS.

The *Indianapolis News* for May 30 contained an article entitled, "Latter Day Saints that Live in Indiana," which is largely a reported interview with Bro. J. B. Prettyman. The articles of faith are given, also statistics showing the strength of the church. Portraits of Bro. and Sr. Prettyman accompany the article.

In the news items in the *Ensign* for June 25, we note the following: "Last Sunday Bro. Joseph Luff made a very practical address in behalf of Graceland College, at the morning service. At its conclusion he announced himself ready to receive subscriptions, and five hundred thirty-four dollars and seventy-six cents was secured. This amount has been increased to nearly eight hundred dollars." Good for you, Bro. Luff! We trust you may everywhere have the success you did among the Independence Saints.

Elder F. G. Pitt has been in Lamoni for a few days. He brought with him Sr. Fasset, ninety years old, of Sandwich, Illinois. While here Bro. Pitt has been looking over songs for the new Sunday-school song-book.

We are informed that Bro. Muceus has reported the translation of the Book of Mormon into Scandinavian as being in the hands of the binder. It will be ready for distribution very soon. Send orders to the Herald Publishing House, Lamoni, Iowa.

A communication from the pen of Elder J. F. Mintun on "Polygamy and the Mormons" appeared in the *Des Moines Daily News* of May 29. It set forth the facts as to the origin of polygamy and the position of the Reorganization as to a constitutional amendment, with the resolutions of General Conference, in a way that is destined to make them better understood.

"The Merameck Club" recently sent an invitation to President Smith to attend the celebration of the fiftieth anniversary of the founding of Plano and the coming of the railroad in 1853. The day was celebrated by giving a basket picnic in Steward's Park Thursday, June 25. Many well-known speakers were present and it was a great day for the Historical Society.

Original Articles.

ZION CITY AND DOCTOR DOWIE.

When the Lord shall build up Zion, he shall appear in his glory."—Psalms 102: 16.

In company with Bishop Anderson of Lamoni and Sr. Bond the writer visited what I would properly denominate Doctor Alexander Dowie's Zion, on Tuesday last.

Leaving the Northwestern depot at nine o'clock in the forenoon, passing through lovely suburban scenery, skirting the shore of Lake Michigan whose pure, clear, blue waters formed a pleasant contrast to the accustomed sights of a great city, a ride of one hour and a half brought us to this new modern mecca of social and religious hopes and aspirations. And whatever may be thought or said of the man whom thousands have already believed to be Elijah, the prophet and restorer, spoken of in prophecy who should gather together God's elect—prepare a place and people for the second advent of Christ the Lord, as an organizer, a leader of men, with foresight and ability, not only to recognize the needs of the world and of society for better ways of living as pertains to matters relating to not only the elevation of their spiritual, and social conditions, but in the case of their bodies, as relates to food, and physical environments, etc., and to reduce to practice on a large and noteworthy scale many of the reforms from evils and hindrances to success in life from which thousands in the world—including not a few Latter Day Saints—are suffering, he must, in large measure, be counted as a success.

If as a people we hold it to be a part of our duty and calling to expose error and warn people against deception, it must never be forgotten that we are, in consistency, under equal obligations to remember and strive to heed, by putting into practice the apostolic admonition, to "prove all things" and hold fast that which is good, and not let it go out from our thought, consideration, or practice, if for no better reason than that these new ideas may not be in harmony or agreement with our previous education, habit of life, our prejudices, appetites, or fleshly desires.

Forty-two miles from Chicago, with a long and beautiful beach frontage, overlooking the blue waters of Lake Michigan, running up from a mile of level on to a fine table-land with beautiful groves of natural timber interspersed over a tract covering about ten square miles of soil available for agricultural purposes, stands in its centre front a promise of a beautiful city, with ideal conceptions on the part of its founders, as relates to sanitary, social, and in many regards, religious life.

Moving in and out and around among this people, seeing and listening to the earnest advocates of this new Utopia, who have certainly a zeal and earnestness

worthy of a good cause, and beholding this rapidly becoming world-wide illustration of better ways of community life, one ceases to wonder at the stream of proselytes pouring into Zion City, recruited from outposts scattered all over the globe through the ministrations of the subalterns of Reverend Doctor Dowie.

Alighting from the train, one of the first things a stranger will observe, is a notice that no intoxicating liquors, tobacco, use of cigars, etc., will be permitted. No man with pipe or the "filthy weed" in any form in sight is permitted to alight from the train. The fine and artistic arrangement of their beautiful station with lace curtains at windows, etc., is as scrupulously clean, and as delightfully inviting as a lady's parlor, and not any more so than any place worthy of the name of Zion should be in our opinion.

No swine's flesh is grown or in use for food, no drug-stores or doctors, no profane language, desecration or secular employment on Sabbath-day. The plans for a healthful and peaceful life, abundant water and light privileges, sanitation legislation and provision of the highest order, beautiful and broad highways, park systems, play-grounds, and fields for athletic sports and games, without the worldly accompaniments and vices, such as betting, profanity, vulgarity, and so forth, which one ordinarily comes in contact with at such places, are among the good things which "Zion City" stands for. And while to many of our people extremes or impracticability may be suggested in some of these rules for government in community life, yet I am forced to the conclusion that as in the days of our Savior, so of the present time it may be truthfully said that "the children of this world [some of them] are wiser in their generation, than the children of light." Therefore, to Latter Day Saints was given in 1832 counsel for improved manner of living in relation to the important matter of foods and their relation not only to our physical, but to our spiritual well-being.

The practical illustration of this counsel of the Almighty has been had by other people than Latter Day Saints. While our Adventist friends may have gone beyond the line of counsel especially in regard to the use of flesh foods, while it is true that "whoso forbiddeth the use of meat is not of God," neither is any Latter Day Saint, whether minister or member, "ordained" or authorized of God through precept or example to practice or preach the stuffing of himself three times a day on pork, ham, sausage, meats of any or all kinds, either in winter or especially in the warm seasons.

The bloodthirsty, unhealthful, unnecessary, and proscribed killing of wild game by those who have invented the love of this kind of "sport," simply for "sport," or food, true Latter Day Saints are barred from, save "only in times of famine and excess

of hunger." "Woe unto him," we are told, "that killeth when he hath no need."

Of their tabernacle which seats eight thousand six hundred people, an adjoining "nursery" where mothers may leave their babes or children during services and not disturb, not to say destroy, the peace of a congregation of worshipers, every babe being numbered, and if sick or unmanageable the mother sitting in the vast congregation will see a man coming on to the platform holding up before the assembly a large placard with that number, as a notice that she is wanted to care for the child. Of the magnificent "temple" now planned, the great lace factory, manufacture of candy, confections, etc., printing plant, power-house, magnificent council-house, council of the seventies, in this in many respects model city of ten thousand people, and which it is expected will number twenty thousand by the close of this year; of the many other good and wholesome features already executed or in prospect we may not at present speak.

Of the other side of the picture, as viewed from our standpoint, and in regard to the extraordinary claims as a spiritual leader and guide of Doctor Alexander Dowie, and the religious claims and tenets of himself and followers we may only briefly say: If "the divinity that doth hedge a king," is being largely annulled in later times through such things as open criticism, murderous assault and assassinations of kings and earthly rulers, so do we believe must the assumptions of "Elijah" Dowie fail, and fall, before the analysis which an open court of investigation must sooner or later bring to bear upon his extraordinary claims. "Beware of false prophets," said the Savior, "which come to you in sheep's clothing." The texture of Prophet Elijah Dowie's "wool" is very fine in many regards, but the wool and hide, we know, are not the whole animal.

He claims originality as a "restorer" of church polity, and organization after primitive patterns, in the order of the ministry of the "seventy," for example, and fulfills by ordaining, not in quorum with specific numbers, but an indiscriminate and small army of not only men, but women, to that office and ministry.

There are also "overseers," "elders," and "deacons;" all or any of them baptize, with the triune form in immersion, etc. And in answer to our inquiries as to why the office of apostle was not included in the "restoration," we were informed by one of the high dignitaries that "God would have to attend to that."

"Divine healing," however, is the widely advertised and seemingly all important drawing card, and theme of conversation. The results up-to-date, so far as our observation has gone, being about parallel with that of Mrs. Eddy's Christian Science, and other religious orders claiming divine healing,

with spiritualists, hypnotists, and healers through powers occult, etc., all of whom Doctor Dowie freely denounces.

Latter Day Saints may learn many valuable lessons at Zion City, on Lake Michigan, but when the Lord shall build up Zion, his Zion, he shall appear in his glory and the work will be done according to the ancient order as it is written in the changeless word and law, and through faithful and wise servants of his own appointment and calling.

And the gospel revelations to those who are privileged to get information and instruction through "the spirit of truth," from its great author, have an up-to-date electric light that makes the arrogant assumption of tallow candle illuminators seem in many regards sadly ridiculous, and ridiculously sad, to members of that organization which Paul in his time referred to when he said, "By the church might be known the manifold wisdom of God."

For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.—Ephesians 5: 8.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.—1 Thessalonians 5: 5.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true.—1 John 5: 20.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him.—1 John 2: 27.

And so we feel continuously and gratefully to sing and to say:

"Praise to the Lord for the great restoration,
Brought by the angel to Joseph the Seer."

In gospel hope,

CHICAGO, June 22.

MYRON H. BOND.



ARE OUR YOUNG MEN REALLY WORKING?

Considering the great work in which the young men of our church are engaged, and the conception of the gospel which grows stronger as its depths are studied, and the magnitude of the places some are called to occupy, which from our standpoint unquestionably surpasses any earthly station, it is clear that not quite the interest and enthusiasm that should be is being manifested, although many are making rapid advancement.

It is written that not many wise and noble are called. Yet those are chosen that can do the work if they will. It is true that not many of the wise and cultured, and they that have reached prominence in the world, come into our church. But it seems to have been planned that after uniting with the church, their wisdom, experience, and education should be attained and seasoned with spirituality.

Some of the early founders were called ignorant at first, and possibly were, as regards the wisdom of the world, but by developing the talents given them and

being tutored by the Spirit which is the author of all the gifts of God to men, they received wisdom, were noble, became educated, and capable of organizing and establishing a government on the earth never to be thrown down. It is undoubtedly true, that as smart men have figured in the building of our church as have occupied the most popular positions in the world. No matter how accomplished, men representing an unpopular system can not be popular. Christ's kingdom never was popular.

Why should not our men have the greatest minds, if they are men chosen with good talent, even if in embryonic state, if they receive through the gifts of the gospel, a training which means ultimately perfection? This has always been true of great men. It is a fact that there never was a truly great man, but who was in possession of righteous principles, but who believed in and accepted some of the teachings of Christ; consequently having a good character. However, brilliant intellect, developed talent, a humble spirit, and a sterling character should be appreciated in the church, and will be popular with God.

When we see innumerable illustrations of the development of talent along every line in the world, which accounts for the greatness of the nation, and how earnestly men work to reach proficiency, generally for pecuniary gain or to carry out some mental hobby, it is all for a few years and they go the way of all the earth, lost sight of and forgotten by the masses.

So then, the question, Why should not our young men use all their time and energy and give their mind, might, and strength to the service of the church? They should do the work which is for their eternal welfare, and hasten to use the talents given them. The men with the best talents doing an equal amount of work will win in the end. But the brightest talent without activity can be outpaced by the diligent, faithful toiler with less talent.

With our advantages we should do even better than our fathers did.

There is nothing to be conceived, of a higher order for man to attain, than the development of his mental, physical, and spiritual being. Intellect, wisdom, discernment, and memory can be fully rounded out through the provisions of the gospel.

It is hoped that the consideration of these few suggestions of the possibilities held out to our young men, which can not be put impressively enough on paper, will open an avenue for greater aspiration.

FRED W. ROBERTS.

PROVIDENCE, Rhode Island, June 9, 1903.



"KIRTLAND TEMPLE" is the title of an article, the second number of which appears in the July *Leaves*, and is written by Elder Henry C. Smith. Each number of this three-part article is to be illustrated.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 28.

BY EDMUND C. BRIGGS.

Wednesday, March 28, 1860. Sr. Yokum and her daughter, who now live at Council Bluffs, Iowa, have often told me of how the mob shot her husband and left him to die on the prairie not far from here, [St. Joseph, Missouri,] bleeding with four bullet wounds. To this day the daughter, innocent lamb, mourns when she recalls those sad days of religious persecutions and intolerance when her dear father was shot down; and though he survived for years, yet suffered until his death. I have also many times heard Elder Z. H. Gurley tell of the time he and others were fleeing for their lives at the massacre at Haun's Mill. How they covered up Bro. Yokum in the tall rank prairie grass solemnly praying for his recovery, and left him all alone while they continued their flight in the rain of leaden bullets falling all around them. Seventeen of the dear Saints, men, women, and children, were massacred at Haun's Mill. Joseph Smith and others were after the most insulting manner abused and hand-cuffed and put in Liberty jail for many months. But, ah, says many of our devout orthodox protestant ministers, it served him right, he was a deceiver, fraud, and a wicked man, and his doctrine was a blasphemous pretention. "The idea that he has revelations from God as in the days of the ancient prophets is preposterous," as I have heard many of them say. I feel in my very soul to-night while I sit in this lonely hotel in St. Joseph, Missouri, to challenge any religious minister in this world to produce one single sentence Joseph Smith ever uttered or wrote on religious subjects that was not in harmony with the teaching of Jesus Christ as recorded in the Bible. He was the author of many, many pages discussing the various phases of the moral and religious questions that are before the nineteenth century. The true Latter Day Saints are in the lead of all other churches in teaching the entirety of the doctrine of Christ in the greatest simplicity, in all its fullness and excellency, and in giving emphatic expression and indorsement to all that is good in morals, and just as positive in giving expression condemning evil and wickedness. The Book of Mormon and Doctrine and Covenants of nearly a thousand pages of closely-written matter are preëminently works of the highest class in parallel lines, contrasting good with evil and always without any uncertain expression. They teach and indorse righteousness and holiness of life. They are the publications of Joseph Smith, and never has it been proven that he ever did an immoral act in his life or a wicked thing, and his doctrine was the gospel of Christ in all its purity. Can the same be said of the reformers, the leading prime movers of the popular protestant churches? Let my readers remember that

not one of them had an existence or a name in this world until the year 1517 A. D., as reformers.

Allow me to quote just a few paragraphs of what is said and written of them from a "History of the Protestant Reformation," by William Cobbett. This writer says of himself, page 360: "A parson said of me, once, by letter, 'Your religion, Mr. Cobbett, seems to me to be altogether political.' 'Very much so indeed,' I answered, 'and well it may be since I have been furnished with a creed which makes part of an act of parliament.' And the fact is, I am no Doctor of Divinity, and like a religion, any religion that tends to make men innocent and benevolent and happy, by taking the best possible means of furnishing them with plenty to eat, drink, and wear." On page 98 of his history he says, "Having in the preceding numbers shown that the thing impudently called the 'Reformation,' was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood, I intended to show, in the present number, how the main body of the people were, by these doings, impoverished and degraded up to this time; that is to say, I intended to trace the impoverishment and degradation down to the end of the reign of the bloody tyrant, Henry VIII." On page 102, he continues, "Perhaps the world had never, in any age, seen a nest of such atrocious miscreants as Luther, Zuinglius, Calvin, Beza, and the rest of the distinguished reformers of the Catholic religion. Every one of them was notorious for the most scandalous vices, even according to the full confession of his own followers. They agreed in nothing but in the doctrine that good works were useless; and their lives prove the sincerity of their teaching; for there was not a man of them whose acts did not merit a halter." On page 173 he says, "But when the Protestant religion came, and along with it a married priesthood, the poor classes were plundered of their birthright, and were thrown out to prowl about for what they could beg or steal. Luther and his followers wholly rejected the doctrine that good works were necessary to salvation. He held that faith, and faith alone, was necessary. They expunged from their Bible the Epistle of Saint James, because it recommends, and insists on, the necessity of good works; which epistle Luther called an 'epistle of straw.'"

The Reformations differed from each other as widely as the colors of the rainbow, in most other things; but they all agreed in this, that good works were unnecessary to salvation, and that the "Saints," as they had the modesty to call themselves, could not forfeit their right to heaven by any crimes, however numerous and enormous, by those amongst whom plunder, sacrilege, adultery, polygamy, incest, perjury, and murder, were almost as habitual as sleeping and waking, by those who taught that the way to

everlasting bliss could not be obstructed by any of these, nor by all of them put together; by such persons charity, besides that it was a so well-known Catholic commodity, would be as a matter of course, set wholly at naught. On pages 45 to 48 Mr. Cobbett says:

All accounts agree that Luther was a most profligate man. To change his religion he might have thought himself called by his conscience; but conscience could not call upon him to be guilty of all the abominable deeds of which he stands convicted, even by his own confessions, of which I shall speak more fully, when I come to the proper place for giving an account of the numerous sects into which the Protestants were soon divided, and of the fatal change which was, by this innovation in religion, produced even according to the declaration of the Protestant leaders themselves, in the morals of the people, and the state of society. But, just observing, that the Protestant sects had, at the time we are speaking of, spread themselves over a part of Germany, and got into Switzerland, and some other States of the continent, we must now before we state more particulars relating to Luther and the sects that he gave rise to, see how the King of England dealt with those of his subjects who had adopted the heresy.

The Protestants immediately began to disagree amongst themselves; but they all maintained that faith alone was sufficient to secure salvation; while the Catholics maintained that good works were also necessary. The most profligate of men, the most brutal and bloody of tyrants, may be a staunch believer: for the devils themselves believe: and therefore, we naturally at first thought, think it strange, that Henry VIII did not instantly become a zealous Protestant; did not become one of the most devoted disciples of Luther. He would, certainly; but Luther began his "Reformation" a few years too soon for the King. In 1517, when Luther began his works, the King had been married to his first wife only eight years; and he had not then conceived any project of divorce. If Luther had begun twelve years later, the King would have been a Protestant at once, especially after seeing that this new religion allowed Luther and seven others of his brother leaders in the "Reformation" to grant under their hands, a license to the Langrave of Hesse to have *two wives* at one and the same time! So complaisant a religion would have been, and doubtless was, at the time of the divorce, precisely to the King's taste; but, as I have just observed, it came twelve years too soon for him; for not only had he not adopted this religion, but had opposed it as a sovereign; and, which was a still more serious affair, had opposed it as an *author*! He had in 1521 written a book against it. His vanity, his pride, were engaged in the contest, to which may be added that Luther, in answering his book, had called him "a pig, an ass, a dunghill, the spawn of an adder, a basilisk, a lying buffoon dressed in a king's robes, a mad fool with a frothy mouth and a whorish face," and had afterwards said to him, "You lie, you stupid and sacriligious king."

Therefore, though the tyrant was bent on destroying the Catholic Church, he was not less bent on the extirpation of the followers of Luther and his tribe of new sects. Always under the influence of some selfish and base motive or other, he was with regard to the Protestants, set to work by revenge, as in the case of the Catholics he had been set to work by lust, if not by lust, to be gratified by incest. To follow him step by step, and in minute detail through all his butcheries and all his burnings would be to familiarize one's mind to a human slaughter-house, and a cookery of cannibals. I shall, therefore, confine myself to a general view of his works in this way.

His book against Luther had acquired him the title of "Defender of the Faith" of which we shall see more by and by. He could not, therefore, without recantation, be a Protestant; and, indeed, his pride would not suffer him to become the prose-

lyte of a man who had, in print too, proclaimed him to be a pig, an ass, a fool, and a liar. Yet he could not pretend to be a Catholic. He was, therefore, compelled to make a religion of his own. This was doing nothing, unless he enforced its adoption by what he called law. Laws were made by him and by his servile and plundering parliament, making it heresy in, and condemning to the flames, all who did not expressly conform, by acts, as well as by declarations, to the faith and worship, which, as head of the church, he invented and ordained. Amongst his tenets there were such as neither Catholics nor Protestants could consistently with their creeds adopt. He therefore, sent both to the stake, and sometimes, in order to add mental pangs to those of the body, he dragged them to the fire on the same hurdle, tied together in pairs, back to back, each pair containing a Catholic and a Protestant. Was this the way that Saint Austin and Saint Patrick propagated their religion? Yet, such is the malignity of Burnet, and of many, many others called Protestant "divines," that they apologize for, if they do not absolutely applaud this execrable tyrant, at the very moment that they are compelled to confess that he soaked the earth with Protestant blood, and filled the air with the fumes of their roasting flesh.

Throughout the whole of this bloody work, Cranmer, who was the primate of the King's religion was consenting to, sanctioning, and aiding and abetting in, the murdering of Protestants as well as of Catholics; though, and I pray you to mark it well, Hume, Tillotson, Burnet, and all his long list of eulogists, say, and make it matter of merit in him, that all this while, he was himself, a sincere Protestant in his heart! And, indeed, we shall by and by see him openly avowing those very tenets for the holding of which he had been instrumental in sending, without regard to age or sex, others to perish in the flames. The progress of this man in the paths of infamy, needed incontestible proof to reconcile the human mind to a belief in it. Before he became a priest he had married: after he became a priest, and had taken the oath of celibacy, he, being then in Germany, and having become a Protestant, married another wife, while the first was still alive. Being the primate of Henry's church, which still forbade the clergy to have wives, and which held them to their oath of celibacy, he had his wife brought to England, in a chest, with holes bored in it to give her air! As the cargo was destined for Canterbury, it was landed at Gravesend, where the sailors, not apprised of the contents of the chest set it up on one end, and the wrong end downwards, and had nearly broken the neck of the poor frow! Here was a pretty scene! A German frow, with a litter of half German, half English young ones, kept in huggar-muggar on that spot which had been the cradle of English Christianity; that spot where Saint Austin had inhabited, and where Thomas A. Becket had sealed with his blood, his opposition to a tyrant, who aimed at the destruction of the church, and at the pillage of the people! Here is quite enough to fill us with disgust; but, when we reflect, that this same primate, while he had under his roof his frow and her litter, was engaged in assisting to send Protestants to the flames, because they dissented from a system that forbade the clergy to have wives, we swell with indignation, not against Cranmer, for, though there are so many of his atrocious deeds yet to come, he has exhausted our store; not against Hume, for he professed no regard for any religion at all; but against those who are called "divines," and who are the eulogists of Cranmer; against Burnet, who says that Cranmer "did all with a good conscience;" and against Doctor Sturges, or rather the Dean and Chapter of Winchester, who clubbed their "talents," in getting up the "Reflections on Popery," who talk of the "respectable Cranmer," and who have the audacity to put him, in point of integrity, upon a level with Sir Thomas More! As Doctor Milner, in his answer to Sturges, observes, they resembled each other in that the name of both was Thomas; but, in all other things, the dissimilarity was as great as that which the most

vivid imagination can ascribe to the dissimilarity between hell and heaven.

The infamy of Cranmer in assisting in sending people to the flames for entertaining opinions which he afterwards confessed that he himself entertained at the time that he was so sending them, can be surpassed by nothing of which human depravity is capable; and it can be equalled by nothing but that of the King, who, while he was, as he hoped and thought, laying the axe to the root of the Catholic faith, still styled himself its defender.

He was not, let it be borne in mind, defender of what he might as others have, since his day, and in his day, called the Christian faith. He received the title from the pope, as a reward for his written defense of the Catholic faith against Luther. The pope conferred on him this title which was to descend to his posterity. The title was given by Pope Leo X in a bull, or edict, beginning with these words, "Leo, servant of the servants of the Lord, to his most dear son, Henry, King of England, defender of the faith, all health and happiness." The bull then goes on to say, that the King, having in defense of the faith of the Catholic Church written a book against Martin Luther, the pope and his counsel had determined to confer on him and his successors, the title of Defender of the Faith. "We," says the bull, "sitting in this holy see, having, with mature deliberation, considered the business with our brethren, do, with unanimous council and consent, grant unto your majesty, your heirs and successors, the title of Defender of the Faith; which we do, by these presents, confirm unto you; commanding all the faithful to give your Majesty this title.

On pages 133 and 135 Cobbett says:

For now, justice, at last overtook this most mischievous of all villains, who had justly to go to the same stake that he had unjustly caused so many others to be tied to. The three others were Hooper, Latimer, and Ridley, each of whom was indeed, inferior in villainy to Cranmer, but to few other men that have ever existed. . . .

Brought at last to the trial and to condemnation as a heretic, he professed himself ready to recant. He was respited for six weeks, during which time he signed six different forms of recantations, each more ample than the former. He declared that the Protestant religion was false; that the Catholic was the only true one; that he now believed in all the doctrines of the Catholic Church; that he had been a horrid blasphemer against the sacrament; that he was unworthy of forgiveness; that he prayed the people, the queen, and the pope, to have pity on, and to pray for his wretched soul; and that he had made and signed this declaration without fear, and without hope of favor, and for the discharge of his conscience, and as a warning to others. . . . Now finding that he must die, and carrying in his breast all his malignity undiminished, he recanted his recantation, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed!

In the language of Mr. Cobbett, I must quote again a few passages:

By making himself the supreme head of the church, he made himself, he having the sword and the gibbet at his command, the master of all property of that church, including that of the monasteries! His counselors and courtiers knew this, and as it was soon discovered, that a sweeping confiscation would take place, the parliament was by no means backward in aiding his design, every one hoping to share in the plunder. The first step was to pass acts taking from the pope all authority and power over the church in England, and giving to the King all authority whatever as to ecclesiastical matters. His chief adviser and abetter was Thomas Cranmer, a name which deserves to be held in everlasting execration; a name which we could not pronounce without almost doubting of the justice of God, were it not for

our knowledge of the fact that the cold-blooded, most perfidious, most impious, most blasphemous caitiff expired at last, amidst those flames which he himself had been the chief cause of kindling.

The tyrant, being now both pope and king, made Cranmer Archbishop of Canterbury, a dignity just then become vacant. Of course, this adviser and ready tool now became chief judge in all ecclesiastical matters. But, here was a difficulty; for the tyrant still professed to be a Catholic; so that his new Archbishop was to be consecrated according to the usual pontifical form, which required of him to swear obedience to the pope. And here a transaction took place that will at once show us of what sort of stuff the "Reformation" gentry were made. Cranmer, before he went to the altar to be consecrated, went into a chapel, and there made a declaration, *on oath*, that, by the oath that he was about to take, and which for the sake of form he was obliged to take, he did not intend to bind himself to anything that tended to prevent him from assisting the King in making any such "reforms" as he might think useful in the Church of England! . . .

Having provided himself with so famous a judge in ecclesiastical matters, the King lost, of course, no time in bringing his hard case before him, and demanding justice at his hands! Hard case, indeed, to be compelled to live with a wife of forty-three, when he could have, for next to nothing, and only for asking, a young one of eighteen or twenty! A really hard case; and he sought relief, now that he had got such an upright and impartial judge, with all imaginable dispatch. . . .

It was now four or five years since the King and Cranmer had begun to hatch the project of the divorce [from the pope]; but in the meanwhile, the King had kept Anne Boleyn, or in more modern phrase, she had been "under his protection," for about three years, and, here, let me state, that, in Doctor Bayley's life of Bishop Fisher, it is positively asserted that Anne Boleyn was the King's daughter, and that Lady Boleyn, her mother, said to the King, when he was about to marry Anne, "Sir, for the reverence of God, take heed what you do in marrying my daughter, for, if you record your own conscience well, she is your own daughter as well as mine. To which the King replied, "Whose daughter soever she is, she shall be my wife."—Pages 28, 29.

And it is a remarkable fact in direct line of this same ecclesiastical Judge Bishop of Canterbury, the Reverend John Wesley, founder of the Methodist Church, claims his authority as he says, "When their champion (Mr. Nash) appealed, coming close to me, asked by what authority I did these things, I replied, By the authority of Jesus Christ, conveyed to me by the (now) Archbishop of Canterbury, when he laid hands upon me and said, 'Take thou authority to preach the gospel.'" And Wesley did not claim he had been converted until he had founded his church both in Europe and America.

"But, ah," say some of my dear readers, who may by chance note the quotations above (if my memories should find place in print), "they were written evidently by bitter enemies of the 'Illustrious Reformers.'" Just so, my reader, but you can see that it is a fact that any man can be destroyed in his reputation by his enemies, and you can easily see also that I would be a base, unprincipled man to undertake to meet you in argument and rely upon what your enemies should say against you, by referring to the statements of such enemies.

Remember I do not say these allegations against

those reformers are true, and those quoted are but a small part of the infamy and crime that is charged against them by their enemies. But dare you deny them in part or as a whole in the light of history handed down from the sixteenth century to the present time? I am prepared in solemn truth before God to deny every wicked thing that is charged against Mr. Smith and that is being circulated broadcast against him all over the civilized world by the clergy of the popular churches which were founded by men who never claimed that God called them by revelation to do a work for God on the earth and many of them were criminals and died on the scaffold or by fire. Joseph Smith, though harassed by about forty law suits, was never convicted of a wrong in all his life in any court of the land and never accused of any of the black crimes the reformers of the sixteenth century were. I have been acquainted with thousands of good people in and out of the church and all of them say Joseph Smith was a good, moral, and honest man. I never saw a man in all my life who ever knew an immoral act of Joseph's. The worst crime except the gossip and slander, the popular ministers ever refer to is that he claimed to have received a revelation from heaven and by direction of the heavenly angels organized the church of Christ after the apostolic pattern.

I thank God I have read the history for and against both Catholic and Protestant churches and their founders, so I am not altogether a novice in historical lore; and if by hearing and information of what has been said and written against the founders of either Catholic or Protestant churches, it is possible to be qualified to be a juror or judge, I have had some little opportunity.

I have not been willing to judge of the truthfulness or falsity of any religion or church organization until I have heard both sides, from its friends first, if possible, and then from its enemies. And one thing I have tried to guard myself against, since I came to years of discretion, is not to allow any one to prejudice me against any individual or his religion by hearing his enemies speak disrespectfully of him or his faith; and all I ask now of any man is, in a dispassionate manner to hear and learn what Joseph Smith truly did say and teach, and if he believes in the teachings of the Christian Bible he can not honestly reject the teaching and doctrine of Joseph Smith.

With all the above thoughts like a vision passing before my mind, I can not help but feel sad and lonely to-night (not a friend near me except Bro. Beebe, and he is taking rest in sleep), as I contemplate the condition of the world and the latter-day work that must ultimately restore Israel into favor with God, just before the second advent of the Savior. If the son of the Martyr were only with us, it does seem the Reorganization would soon be a power in

the world for good and have a tendency to check the apostasy of the Utah Mormons.

I must retire, as I am weary and tired, and if Providence permits we continue our journey across the state of Missouri on the morrow.

Thursday, March 29, at twenty minutes past nine in the forenoon we are on board the cars of the Hannibal and St. Joseph Railroad. Indeed, in comparison to the slow stage-coach, the Prophet Nahum 2:3, 4 has very fitly described them when he says, "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He [the conductor] shall recount his worthies [the passengers]: they shall stumble in their walk." The conductor put one passenger off because he had not paid his fare, but he counted all the worthy ones in, and I was one of them, so I continued on my journey. When we arrived at Hannibal we took steamer for Quincy, Illinois, which is situated on the banks of the Father of Waters, the Mississippi River, twenty miles north of Hannibal, and then again on the cars to Galesburg. We reached the city at seven o'clock in the evening. Bro. Beebe is not feeling very well, though is cheerful in spirits. He has been broken of his accustomed quiet and rest so many nights that he is very weary and tired. So I suggested we stay over night and rest. He readily accepted the proposition and we put up at the hotel of the railroad passenger house.

Friday, March 30. It is beautiful weather and we are feeling nicely after a good night's rest. Galesburg is a beautiful inland city. At ten o'clock in the forenoon we again are on the cars of the Chicago Burlington & Quincy Railroad for Mendota, eighty miles from Galesburg, and then changed cars to the Illinois Central, eighteen miles to Amboy, arriving at our destination at three o'clock in the afternoon, and walked one mile and a half to Bro. Royal Stone's. Here we met Bro. W. W. Blair and wife, and after usual greetings of fraternal expressions of kindness he said, "Did you come by way of Nauvoo?" I replied in the negative. He then said, "Joseph is to be with us at conference, or at least he said he would; but as all things human are uncertain we will not say anything about it to make talk in the world, until he comes." He then informed me that Elder William Marks, of Shabbona Grove, had received a letter from Joseph in which he said he had determined to take his father's place at the head of the Church of Jesus Christ of Latter Day Saints, and desired Bro. Marks and such others as he might select would call on him immediately at Nauvoo in order that he might obtain their counsel on church matters. Agreeably to this request, Elder Marks, Israel L. Rogers, and W. W. Blair visited him on the

20th and 21st of March, and after this interview, Joseph informed the brethren that he would be at the General Conference at Amboy on the 6th of April. The council he wished to have with the brethren was their wisdom and advice about redeeming the Mormons of Utah from their evil practices of polygamy and kindred doctrines. He stated he understood that the law of God to the church was given February, 1831, and can not be superceded by any other law, and he also said he believed that many had been led into the evils of their doctrines honestly and it is advisable and proper to adopt a mild course towards the Mormons who had apostatized from the faith as his father taught it.

Thank God, O my soul! This is good news to me; too good to realize that it can come to pass so soon. My joy is too great to give expression to my feelings. Is it possible I am to realize all my hopes so soon in these matters? Like it was with John the Baptist, I feel to say is it indeed he of whom it has been prophesied should come to fulfill the many promises to the Saints? Is Joseph surely coming so soon, called of God to take the presidency of the church! Between fears and hopes I rejoice in my very soul. If he now comes to the Reorganization, the oft-repeated question, What would you think if Joseph should claim a call from God to take his father's place and unite with Utah Mormons? What would you think then? My invariable answer has been, I knew he would not unite with such an apostate people. I feel a spirit of contentment and peace, yet like one who has had great hope for some special blessing, and not altogether satisfied until the momentous event is passed into history.

How will the public announcement that Joseph, the son of the choice seer, is president of the church affect the scattered Saints in all the world? What will the professors of the sects now say of this young man? He has been in some respects before the religious world all his life, and no one has attacked his character. What will they say now, if the young man is called of God and successor of his father? I was not personally acquainted with the choice seer, but I am with this young man; and if the devoted, uninspired professors undertake to slander him, I shall know by personal experience that they are moved from selfish motives or a lying spirit. His father was an obscure unlearned young man when he commenced his religious work. This young man has been quite prominent before the world as the eldest son of Joseph Smith, the founder of the Mormon Church, as they are pleased to call it. He has a fair education, is noted as upright and honest, and has never been associated with the Mormons, who have been so prominent in the world, because of their wicked apostasy from what his father taught. If he gives the lie to all the scandal repeatedly circulated by the popular clergy of the world by his conduct and defense of the gospel of

Christ as taught by his father, what will our enemies resort to next? Will they meet this young, honorable man with an honorable defense against his doctrine? with the Bible and the internal evidence of our own books? Or will they resort to the ashes of his father, and repeat the scandals circulated by his enemies who persecuted him to death? If the son is now accepted by common consent by the church his father founded, he will indorse the doctrine published by the Reorganization, the Bible as the foundation of our faith, the Book of Mormon, and the Book of Doctrine and Covenants as the word of God and law to govern the church. It will also be an evidence of the position taken by the Reorganization of the church against the pollution of polygamy and the kindred doctrines taught by the Utah people, that are so horrible according to the Christian standard as taught by the True Latter Saints. This is the general thought occupying my mind to-day and I rejoice with all my heart, and will await the events that must take place in the next few days. If Joseph does certainly come, What will he say to us first? is my leading thought and expectancy is happily upon the countenances of all the Saints.

Sunday, April 1, 1860, the Saints observed in fasting and prayer to our heavenly Father for his special blessings to attend our General Conference. Social service at Bro. Stone's residence and in the evening at the same place Elder Blair spoke a short time on the first principles of the gospel, and the meeting turned into a general social service. All are in good spirits; weather is beautiful and roads good.

Tuesday, April 3, Elder Samuel Powers of the Twelve, Elders John Gaylord and William Aldredge of Wisconsin, George Mory and Oliver Dunham have arrived in good health and spirits.

Wednesday, April 4. Quite a number of the brethren are here and meeting was held in the Cadwell Schoolhouse, Elders Z. H. Gurley and William Marks presiding. General council, nominating of quite a number of the elders for officers in the several quorums of the church and general preparatory work and business for the conference. The elders are in good spirits and hope, gladdened by the news that the expected Joseph will soon be with us. But few of them had learned that he had said he would attend our conference or of the visit of the brethren to see him.

Amboy, Lee County, Illinois, April 5, 1860. I accompanied several of the brethren who were anticipating friends to arrive on the next train which is now due. While we were waiting at the depot Bro. Joseph Smith came up the street to meet us. I happened to be the only one who knew him. I soon introduced him to the Saints, and he informed me that he came up on the night train before, that his mother was with him, and was at her sister's, Mrs. Wasson's, who was an old resident of the place. I

then invited him to attend our social prayer-meeting to be held at Bro. Stone's this evening. He replied, "I would like to attend, but also would like to have my mother go if I had any conveyance so she could." I informed him I would see that he was provided with conveyance for himself and mother. This evening Bro. Stone's son, Lardner, took his open double-seated spring carriage and went after them. They were cheerful, unassuming, and social in conversation, yet reserved in manner, casually referred to the stormy time crossing the river on their way, but made no expression in relation to the church. Just as we reached the door of Bro. Stone's residence (the house is a very neat one story and a half cottage in L form), the congregation knelt in prayer, the parlor was closely seated and packed, but the front room had no seats and the audience was standing, and two alcoves or bedrooms, veiled in front by curtains which were drawn to one side, were where hats and caps had been placed.

Bro. Joseph and his mother sat on the edge of one of the beds while Elder Gurley offered the invocation to our heavenly Father for his blessing, and as the audience rose to their feet, a hymn was sung, and just as the closing lines of praise were sung, the Holy Spirit said to me, "Introduce Bro. Joseph as the son of the Prophet Joseph, and Sr. Emma as the wife of the deceased." I instantly said to Joseph, "Allow me to introduce you to this audience," and took him by the hand and led him to the door of the sitting-room and introduced him in the form of words as above commanded of God, and in the same manner introduced Sr. Emma. Our hope as based upon prophecy is now being realized. A joyous influence of the Holy Spirit solemnized every heart in divine presence, and Elder Gurley said, "Welcome, welcome." Bro. Joseph said, "I am pleased to meet with you, and in coming I propose to say to-morrow to you, if the same Spirit that prompts my coming prompts my reception, I am with you. He did say other words but I do not remember them so I can repeat them. I do not think Sr. Emma made any response to the glad voice of Elder Gurley to her, "Welcome, welcome, to the elect lady."

I am truly glad to record the above events, as they will ever serve as a link in the history of the great latter-day work, and they are true as God can not lie. The meeting was a spiritual feast. Many of the Saints spoke and rejoiced in the Holy Ghost. Several spoke in the spirit of prophecy, which must have been very comforting to Joseph and Sr. Emma, and all the Saints were lit up with great hope, comfort, and peace of the Holy Ghost. As the hour of service advanced I was impressed to offer prayer and thanksgiving to our heavenly Father and was led in supplication to ask Almighty God to bless the church in its effort to gather into his sheepfold the honest in heart everywhere in all the earth, and that Israel

might be gathered from its long dispersion and that Joseph, the son of the Martyr, may be kept from the besetting sin of the ancient kings and prophets of Israel. I had the assurance by the Holy Spirit that my prayer would be answered and that Joseph would never be led into the gross crime of polygamy. The meeting was a happy one, long to be remembered, and will be handed down in church history as an epoch never to be forgotten. As it was getting late, Joseph said to me, "I wish you would excuse us and allow us to return." As we took them back to Mrs. Wasson's they expressed themselves pleased with the spirit of the meeting and appreciative of the Saints, but they did not shake hands with any of them, as we retired before the close of the services.

I have been quite particular in the record of events as I believe it will be of interest to the rising generation that will follow us; also because it is a fulfillment of prophecy that I would come to the church with the Prophet Joseph. Before I took my mission in 1856 it was revealed to me that I should not return to Zarahemla, Wisconsin, until Joseph would be called to take his father's place and that I was directed in Western Iowa to attend this conference, and means would be supplied to bear my expenses, all shows unmistakable evidence that a divine power had been guiding in all these matters. It was not a studied plan of mine to even meet Joseph at Amboy, but it seemed to come about as a natural happening so far as I was concerned. But now as it has come about, as current events in history, I can see how an overruling Providence has been in it all.



THE REDEMPTION OF ZION.

In HERALD of May 27, in a letter dated May 19, the following statement was made: "If Saints do not use wisdom they will yet learn that 'the children of this world are wiser than the children of light,' and in years to come may have to pay far more for good Missouri lands."

I wish to make the following deduction from sacred writings, both ancient and modern: Land will be cheaper in Missouri in the years following the high prices than it has been for years past. Some may say, how do you come to such a conclusion? Let us turn to Doctrine and Covenants and other sacred writings. "The land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you."—Doctrine and Covenants 63: 8.

Thus we see that Zion shall be redeemed by purchase and by power. Now let us look at the financial condition of most of the Saints. I read sometime since that most of the Saints are in from poor to fair circumstances, there being com-

paratively few rich persons in the church. At present prices how can Zion be redeemed by the Saints "by purchase"?

We also learn in section 100:3 that Zion is to be redeemed by power. How is that power to be displayed in bringing about the redemption of Zion? I believe it will be brought about by "desolating scourges" of sickness, wars, famines, pestilences, earthquakes, lightning, floods, etc. "And after your testimony, cometh the wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds."—Doctrine and Covenants 85:25. A desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty.

In conclusion let me say, I believe that by the power of God displayed in scourges, in the fierce and vivid lightning, by famine, floods, cyclones, and by people dying off from the earth, land will be cheaper than it has been for years, and thus Zion shall be redeemed by purchase.

Your brother in Christ,

J. G. HODGES.

R. F. D., No. 1., OELWEIN, Iowa, June 14.

Selected Poetry.

Cuddle Doon.

The bairnies cuddle doon at nicht
Wi' muckle faucht an' din;
"O, try an' sleep, ye waukrife rogues,
Your faither's comin' in."
They never heed a word I speak;
I try to gie a frown,
But aye I hap them up and cry,
"O, bairnies, cuddle doon."

Wee Jamie wi' the curly head—
He aye sleeps next the wa'—
Bangs up and cries, "I want a piece"—
The rascal starts them a'.
I rin and fetch them pieces, drink,
They stop awee the soun',
Then draw the blankets up an' cry,
"Noo, weanie, cuddle doon."

But ere five minutes gang, wee Rab
Cries out fra' neeth the claes,
"Mither, mak' Tam gie o'er at once,
He's kittlin' wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon;
But aye I hap them up an' cry,
"O, bairnies, cuddle doon."

At length they hear their father's fit,
An' as he stukes the door
They turn their faces to the wa',
While Tam pretends to snore.
"Ha a' the weens been gude?" he asks,
As he pits aff his shoon.
"The bairnies, John, are in their beds,
An' lang since cuddled doon."

An' just afore we bed oursel
We look at our wee lambs;
Tam has his airm roun' wee Rab's neck,
An' Rab his airm roun' Tam's.
I lift wee Jamie up the bed,
An' as I straik each croon
I whisper till my heart fills up,
"O, bairnies, cuddle doon."

The bairnies cuddle doon at nicht
Wi' mirth that's dear to me;
But soon the big warl's cark an' care
Will quafen doon their glee;
Yet, come what will to ilka ane,
May he who sits aboon
Aye whisper, though their pows be bauld,
"O, bairnies, cuddle doon."—Anonymous.

Mothers' Home Column.

EDITED BY FRANCES.

The Master's Touch.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let
Hidden and lost thy form within us lie!
Spare not the stroke! Do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose that we may become
Thy perfect image, thou our God and Lord?—Sel.

Pearls From the Depths of Intellect and Heart.

When the loss of property and the severance of friendships have come, when the future is overcast and we know nothing of what is before us except simply this, that God's will must be done, and when we try to leave all to him the endurance which then reveals itself is the masterful power of the human will. Men trained in this experience can not be frightened nor disheartened by troubles however great.—R. S. Storrs.

The Christian life that is joyless is a discredit to God and a disgrace to itself. "These things have I spoken unto you," said Jesus, "that my joy might remain in you and that your joy might be full." Study these words. Believe them. Attempt them. Steadily accomplish them and the joy of the Lord will enter you long before you hear the word, "Come, ye blessed enter into the joy of your Lord."—*Sunday School Times*.

Make my heart, I pray, of kindness
Always full, as clouds of showers;
Keep my mortal eyes from blindness;
I would see the sun and flowers.

From temptation pray deliver;
And, good angel, grant to me
That my heart be grateful ever,
Herein all my askings be.—Alice Cary.

Silently the work of our lives goes on. It proceeds without intermission and all that has been done is the under-structure for that which is to be done. Young man and maiden, take heed to the work of your hands. That which you are doing is imperishable. You do not leave it behind you because you forget it. It passes away from you apparently, but it does not pass away in reality. Every stroke, every single element abides and there is nothing that grows fast as character.—Selected.

The vice of envy is not only a dangerous but also a mean vice, for it is always a confession of inferiority. It may provoke conduct which will prove fruitful of wrong to others and it must cause misery to the man who feels it. It will not be any the less fruitful of wrong and misery if, as is so often the case with evil motives, it adopts some high-sounding alias. The truth is that each one of us has in him certain passions and instincts, which, if they gain the upper hand in his soul, would mean that the wild beast had come uppermost in him.—Theodore Roosevelt.

The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure and increase our sensibility to suffering. They spoil us of the armor of a pure conscience and trust in God, without which we are naked amid hosts of foes and are vulnerable by all the changes of life. Thus to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or however we violate any moral or religious obligation.—Channing.

When He Comes Home at Night.

The wide-thrown door—a flood of lamplight through;
The touch of hands and lips, the words are few;
A woman's upturned face and her glad eyes
That thrill a welcome to him tenderwise;
A voice that holds for him the old delight—
Her clinging arms—when he comes home at night.

The snowy little table simply spread;
The gurgling, singing kettle; on the mat
Ensnared in loud content, the old house cat;
The lamplight's radiance on a woman's head,
And prodigally over all, the beam
Of his own fireside with its cheerful gleam;

A child's shrill voice in welcome lifted high,
A romp in rough-and-tumble, hearty style,
The drooping lids and white crib by and by,
A lisping voice protesting all the while;
A little sleeping form—and bent above,
Her brooding face, alight with mother-love.

O heart that works and at its working sings!
O you who have such store of homely things,
And homely joys that seem to you so small,
There is not one that you would sell of all
For any price, or deed away the right
To what is yours—when you come home at night!

—Anna Spencer Twitchell, in *Western Christian Advocate*.

My Cross.

"My cross is not o'er heavy; fair and light
It looks, to those who stagger 'neath the load
Of burdens, rough-hewn by affliction's might,
They do not see what smarting galls are hid
Under its shifting lightness: can not feel
The thousand needle-points that prick and goad

The thin-clad spirit; know not that the seal
Of silence covers suff'ring; nor that mid
The fragrant flow'rs that round the light cross cling,
Are noisome nettles twined, whose venom'd sting
Rankles within the soul. If lips but smile,
None note that anguish whitens them the while;
Nor deems life's lie is aught but truth; nor guess
How the heart knoweth its own bitterness."

"Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow. If thou
Another's soul wouldst reach,
It needs the overflowing heart,
To give the lips full speech.

"Think truly and thy thoughts
Will the world's famine feed.
Speak truly and thy word
Shall be a fruitful seed.
Live truly and thy life shall be
A great and noble creed."

Dear Mothers: In reading April's letter in the last HERALD, my heart went out to her in the deprivation that we mothers all have in not being able to attend so many places of real interest while the dear babies are needing our care. My thoughts went back to my past and I think if the dear mother knew how much harder the terrible disappointment is to be free to go when and where you desire and to return to an empty house, no dear babies to care for, no little one to hold in mamma's warm hand, no dear manly boy or sweet girl to give the good-night kiss and tuck in his own bed, but instead to find empty bed and chair and only vacancy and silence. If the dear mother knew how a mother's heart can be starved for heaven and her loved ones, she would hug her dear ones to her heart and thank God for all her trial now. My heart breathes a silent prayer that the dear mother may never know the harder disappointment, but may with all her cares, trials, and burdens be able to "pass on," and when tucking the dear ones in bed, to breathe a silent prayer for the childless mothers that they may be able to do some good here while "only waiting."
A MOTHER.

The Consecrated Will.

Laid on thine altar, O my Lord divine,
Accept my gift this day for Jesus' sake.
I have no jewels to adorn thy shrine
Nor any world-famed sacrifice to make,
But here I bring, within my trembling hand,
This will of mine—a thing which seemeth small
But only thou, dear Lord, canst understand
How, when I yield thee this, I yield mine all.

Hidden therein thy searching eye can see
Struggles of passion, visions of delight,
All that I am, or love, or fain would be
Deep love, fond hope, or longings infinite.
It hath been wet with tears and dimmed with sighs,
Clinched in my grasp till beauty it hath none.
Now from thy footstool, where it vanquished lies,
The prayer ascendeth "May thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in thine own will that e'en,
If in some desperate hour my cries prevail,
And thou givest back my gift, it may have been
So changed, so purified, so fair have grown,
I may not know, or feel it as my own.
So one with thine, so filled with peace divine.
But gaining back my will, may find it thine.

—Selected by Sr. Boswell.

Letter Department.

SOUTH PITTSBURG, Tennessee, June 20.

Editors Herald: The Saints and friends of Western Kentucky and Tennessee who are interested in the proposed Snow and Boaz debate will be interested in knowing the present status of affairs in that line.

I received a letter from Doctor Turnbow, of Pilot Oak, Kentucky, written May 5, containing the following propositions from W. T. Boaz, he to affirm the first, I the second. Proposition one: The Bible teaches that the New Testament is a perfect standard of religion and morals under Christ. Proposition two: The Bible teaches that we, the Latter Day Saints, can and do perform miracles in Christ's name as wonderful as those performed by the early church. In reply I wrote him that I was surprised to get such propositions from a man of his reputation as a debater, as they did not contain the differences between us. I offered to debate the usual church propositions, or to furnish a man to debate them.

He replied that the propositions he sent set forth the position on those points, and that if I wanted a debate on those propositions I should say so, if not, "speak out." I wrote him again expressing surprise that he should submit such propositions, stating that it seemed clear he did not want to meet me on fair propositions. I stated that if his church be the true church of Christ, harmonizing with the Bible in faith, organization, doctrine and practice, he certainly ought to be willing to defend it. If he refuses to do so, it proves that he does not believe that he represents the truth, or at least he is afraid to defend it as such. I was ready, willing, and anxious to meet him on the church propositions.

He wrote reply on June 11, from Sedalia, Kentucky, as follows:

"Your letter to hand some few days past. We accept the propositions, as you will not debate anything else. Joe S. Warlick will represent the Church of Christ. You get a man, the strongest you have. We shall expect it, as you will not debate anything but the church question. When you want specific propositions I am ready for you. Let me hear from you at once, also as to time. We want it to begin October 26, 1903. Let me know the name of your man, and where he lives. Joe S. Warlick lives at Dallas, Texas.

"Proposition one: Is the church of which I, Joe S. Warlick, am a member, in fact the church of God, harmonizing in faith, organization, doctrine, and practice with the church set up by divine authority nineteen hundred years ago?"

"Proposition two: Is the church of which I, _____, am a member, in fact the church of God, harmonizing in faith, organization, doctrine and practice with the church set up by divine authority nineteen hundred years ago?"

I wrote Mr. Boaz that we would accept his Texas man and debate the church propositions with him, as his letter indicated clearly that he (Boaz) would not discuss the church propositions with us. I asked him what he meant by "specific question," and wanted to know if the church questions were not "specific." I certainly think they are. I told him the time would suit all right, so far as I knew then, and that I would confer with my brethren as to the most suitable place, but felt sure they would want it near Sedalia, as that would accommodate more of our people than any other place. As to the man to meet Bro. Warlick, of Dallas, Texas, that could be decided later. I would confer with I. N. Roberts, our missionary in charge, and he would appoint a man to meet Warlick. I expressed hope that we would have a nice and profitable discussion of the questions involved.

I submit the above to the readers of the HERALD so all may see just how anxious Elder Boaz was to meet me. I trust the debate may be productive of good. Bro. I. N. Roberts will please take note of the above.

Am busy and feeling well.

C. L. SNOW.

SALT LAKE CITY, Utah, June 22.

Editors Herald: I arrived here in the afternoon of the 13th instant, from Lamoni, in company with Sr. Mabel Clark who was on her way home to British Columbia. Rather of a sameness in the appearance of things on the way, vegetable growth and development being about the same as it is in Iowa. Here in Utah they have had a late spring and it has been unusually wet. Last week we had a regular thunder and lightning, rain and hail storm. Mabel was asking me on the way, if there was ever any thunder and lightning in Utah. While here she received an ocular demonstration in answer to her question. The earth fairly quaked under the loud peels of thunder.

The following day we met with the Saints at the chapel, attended the Sunday-school, after which Bro. Swen Swenson preached an edifying discourse, being assisted by Bro. Hansen, the elder of the branch. The writer was the speaker of the evening aided by Bro. Swenson. There was a cheerful feeling manifested by the Saints, who were pleased and comforted. In the afternoon Sr. Clark and the writer attended the services at the Tabernacle. It was stake conference, and we were just in time to be present at the sustaining of officers. Sustaining means something in Utah as they stand by their men after they are sustained, a virtue that might be imitated by others with profit. Sr. Clark remained over until the 17th sight-seeing and viewing things about the city, when she went on her way homeward. The event of the week with our little band of Saints was the marriage of Sr. Vera Higgins of this city and Mr. Robert H. Wilson of Denver, Colorado. The service was held in the chapel at 8 o'clock, the evening of the 17th. Vera is the only child of Doctor Higgins and Sr. Pauline and it pulled hard on them to see their favorite transferred to the keeping of another, but they bore up quite bravely. At midnight the happy pair took the train for San Francisco, where they are to reside for the present. May success and happiness attend them.

On Sunday last I made my first visit to Bingham Junction. Met with the Saints at the house of Bro. and Sr. Wardell. The meeting was a cheerful one. Bro. A. M. Chase and family came in from Ogden during service, all looking well. Bro. Chase is down with horse and carriage to try street preaching in Salt Lake City and at other points; he also made some appropriate concluding remarks at our meeting. Last evening Bro. Chase made his debut on the streets of Salt Lake City, corner of Main and Second South. There was quite a crowd present from three to five hundred. The interest was good from beginning to close. Questions were asked by the crowd, and there was wit, hot-shot, and some merriment displayed. We pronounced the meeting a success, and they are to meet again this evening. Sr. Chase is a helpful factor in the way of singing, also the boy and girl, though they are small. Just now the writer is cared for at Bro. and Sr. Barrows'. They and the Saints in general are well. Bro. Swenson is being effective among the Swedes just now. They seem to be waking up.

Fraternally,

WM. H. KELLEY.

CLINTON, Ontario, June 24.

Editors Herald: I came here in company with Elder Alvin Knisley a few days ago. Held services twice last Sunday, the 21st, in Sr. Small's house, and announced for Monday and Tuesday. Rain prevented our gathering on Monday evening but on Tuesday evening we held forth to small crowd again. The continued wet weather hindered a number who had been attending from coming out. Bro. Knisley was here some six or seven weeks ago and baptized three. At present there is quite an apparent interest and a number are very near the kingdom. I trust the Saints, especially in this part, will remember us in their prayers, that we may be guided in our work and be enabled to show the "light of life" unto the world and that these honest ones may be persuaded to render obedience to the sovereign

will of God in baptism and in living a godly life "in Christ Jesus."

In the meantime we have secured a hall, and have it seated with chairs, at the small cost of one dollar per week, we get it from the mayor of the town, Mr. Jackson, who is very generous and hospitable so far as our dealings with him thus far are concerned; the hall could easily be made to seat one hundred or over. We made our first effort in the hall to-night after having billed the town yesterday and set out a bulletin board.

The crowd was not very large to-night, only some fifteen or twenty being out, but the weather continues very rainy and prevents people from moving out much. We look for better crowds as soon as the weather settles. It is hard on "Solar's system" to part with the "long days" and I suppose we may look for him to shed a few tears about the 21st of June.

In the faith,

WALLACEBURG, Ontario.

WALTER L. BENNETT.

PROVO, Utah, June 22.

Editors Saints' Herald: I left home and loved ones on the 17th and arrived in this place on the 20th. Here I met with and spoke to the little band of Saints yesterday, from whom I received a true saintlike reception. The little flock has lately endured many trials by sickness and other discouragement, but I hope that in time, even these things may be sanctified to their good. A loving father and merciful God will not cast away his children who trust in him, but when "the mists have cleared away," it will no doubt be seen that his hand has been over them even during the dark and trying hour.

As I am entering upon the work here I shall be glad to hear from the Saints in the mission where I have labored in times past, as well as from other places, that I may become acquainted with the needs and prospects for the work, so that time and labor may be spent to best advantage for the Master's cause. I can be addressed at 349 West Third South Street, Provo, Utah.

Hoping, praying, and willing to labor for Zion's cause, I am yours in the faith,

H. N. HANSEN.

NANTYGLO, Wales, June 13.

Editors Herald: I regret very much that Bro. Lewis has been necessitated to take his release, but his health has been very poor for some time and does not improve. He has endeared himself to the Saints in Wales and will be missed very much by many. Personally, I shall feel his departure very much as he was in subcharge of Wales. Bro. E. B. Morgan landed last Saturday and I expect to meet him next Tuesday in Cardiff.

All the Saints are in expectation and eagerly waiting to meet Brn. Smith and Evans. I believe the work is in fair condition. Bro. John Davis has spent five weeks in the Manchester District and reports successful meetings. His services have been much appreciated there.

I had the pleasure of baptizing ten in Leeds during the month of February; held good meetings there. Bro. Pierce is in that city tracting in his usual faithful manner. He has labored in Lydney in this manner and I understand his services have been helpful and productive of good. Three more have been baptized in Hamilton. The work in Scotland is moving on in an encouraging manner, though there have been a few clouds. I spent a week in Newcastle preaching on the market-place to very large crowds of interested hearers. Much credit is due Bro. H. Broadway for the courageous manner in which he has persisted in holding up the truth, and energetically holds forth in the streets to good audiences. I do wish we had an elder we could locate there. Several seem to be interested. I have been in Wales nearly three weeks, helping Bro. Davis in open air work. We have had lively times, meeting with much opposition, but still we got many hearers and a few sympathizers.

I leave here for Cardiff Tuesday, and after remaining a week shall leave for London and thence to Southampton to meet Brn.

Smith and Evans who are due to land after five o'clock in the afternoon, June 24. We are hoping to have a splendid time at our coming conference in Leeds at which our two presidents will be present.

From what I learn the work in Sheffield is assuming a very encouraging aspect. Interest is being aroused by Bro. Greenwood ably supported by local brethren. I also learn London is doing finely. So generally speaking the prospects are encouraging. Wales requires much care and labor, and under the conjoint efforts of Brn. Morgan, Jones, and Jenkins we expect a decided improvement. With regards to all,

In bonds,

HAMILTON, Scotland.

J. W. RUSHTON.

SEILING, Oklahoma Territory, June 20.

Editors Herald: One Friday in May Mrs. Crawley and I started southeast to find some new places for preaching. Saturday forenoon at ten o'clock we came to the Harper School-house where a crowd was gathering. We went in and learned it was the Seventh-day Adventists' Sabbath-school. We took part with them, by invitation, they wondering who we were. The lesson was about the resurrection, where Paul says, "We which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4: 17. They taught that the Lord would take them to heaven to dwell with him a thousand years, all on the earth being destroyed, and the earth desolate during that time.

Some differed from them, and by permission I preached to them upon the resurrection, at the close of the school; showing from the thirty-eighth and thirty-ninth chapters of Ezekiel and the last chapter of Zechariah how matters would be at the time of the second advent of the Messiah, he coming and destroying all but one sixth of the armies around Jerusalem (Ezekiel 39: 1, 2), and in the land of Israel, "two parts [of the people] therein shall be cut off and die; but the third part shall be left therein."—Zechariah 13: 8. And this third part of Israel who had been gathered to Jerusalem in unbelief of their Messiah, are to be refined "as silver is refined, and will try them as gold is tried," "shall call on his name," "be his people" and he "their God" (verse 9), in that day, when he comes as Paul speaks of in Thessalonians bringing those who sleep in Christ with him. "And his feet shall stand in that day upon the Mount of Olives," etc.—Zechariah 14: 4. "And the Lord my God shall come and all the saints with thee."—Verse 5. And, "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."—Verse 3. All nations who are gathered against Jerusalem to battle as described in verse 2. Then after the Lord has destroyed the Gentile nations about Jerusalem, except the one sixth who escape, save the one third of Israel who are spared as taught in Zechariah thirteenth and fourteenth chapters, by causing that "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Ezekiel 13: 1. The Jews accepting Christ as their Messiah by obedience to the gospel. "And [then] the Lord shall be king over all the earth."—Zechariah 14: 9. And all that are left of all the nations must come up yearly to worship the Lord at Jerusalem. Read the chapter.

While showing that "the wicked shall be turned into hell," etc., one preacher asked, "Where and what is hell? Is it only a hole in the ground?" I answered, that to-morrow at eleven o'clock I would answer that question. That Saturday night I preached on the plan of salvation. Went to their Bible reading that afternoon, and by request, announced to preach on the nature of man Sunday night. Had fair audience Saturday night; very good at eleven o'clock Sunday, and crowded house Sunday night. Left appointment for two weeks. The next Saturday I preached ten miles southwest of there, a Christian min-

ister taking exceptions, talking about "Joe" Smith, etc. Left appointment there for second Sunday in June, it being unoccupied.

I returned to fill the Advent appointment, and on Sunday held three sessions of debate with their champion who was there ready for battle on the subject of the Sabbath. He said he could continue no longer then, but would continue it for two weeks in the fall if the people wanted to hear it. The crowded house voted unanimously for it, and it is to be in September. I was so afflicted with a crippled leg that I was unable to stand, having to talk sitting down. I continued growing worse until the next Sunday it seemed I could not live, and only one week until my appointment in the Christian settlement, over twenty miles away, and there was no one to take my place.

On Friday, June 12, I got from my bed to the buggy, and rode ten miles to see if I could stand it. Saturday wife and I went twelve miles towards Oakwood, and Sunday morning on to my appointment in the rain. After Sunday-school the Christian minister with his family and a few others left, but many others coming in I had a good audience. Left appointment for sermon on Book of Mormon at night. Went three miles for dinner with a Methodist family, who seem much interested. They talk of coming to our reunion, at Guy, July 3, with many others. Large audience at night; excellent liberty. Was able to stand up and preach for the first time in a month. Am still very feeble; can gain but little strength, being seventy years of age. One Book of Mormon ordered, scattered numerous tracts and copies of Voice of Warning.

As ever, in gospel bonds,
D. S. CRAWLEY.

MAQUOKETA, Iowa, June 21.

Dear Herald: There are a few Saints in this place. We belong to the Fulton Branch, but that is so far that we do not hear very many sermons. We are reading the papers and church books. They have to answer for a preacher. Bro. Warren Turner was here last winter for a couple of weeks and held meetings in private houses. So many of the Wesleyan people came to hear that we had to move into a larger building. Their preacher was not pleased and would appoint other special meetings at their church to keep them away. We succeeded in getting two worthy people, Bro. and Sr. Clayton. Others are investigating. Sr. Clayton was unable to walk any distance or do her housework; she was administered to by Bro. Turner and now praises God that she has been healed.

We are all eager to go to the district reunion and conference at Waterloo. Death and sickness have visited us many times, but we feel that the heavenly Father has been with us through it all and that we have much to be thankful for. We ask the prayers of Saints that we may ever be ready to do our Master's will.

Your sister in the faith,
MAE DAVIS.

INDEPENDENCE, Missouri, June 23.

Editors Herald: During the year 1898, I held a debate with Elder Sewell, of Dot, Texas. This debate was published by the *Gospel Advocate*, printed at Nashville, Tennessee. After its publication, I got numerous letters from the South, from parties belonging to the Christian Church, making further inquiry as to our faith. One of these correspondents, Mrs. G. A. Reynolds, a writer of books, pamphlets, tracts, etc., wrote me as becoming much interested in the debate, and acknowledged that I made my points in the debate of lasting worth to her and others. This lady's husband, I understand, is a leading minister in the Christian Church. By request, I supplied this lady with tracts and pamphlets, and later with Book of Mormon and Doctrine and Covenants. She now sends to me one of her pamphlets, entitled, "The Bell Tower," in which she has this to say of the Book of Mormon:

"A WORD IN BEHALF OF THE BOOK OF MORMON.

"I desire to call attention to the 'Book of Mormon.' No book I presume, has ever been more misunderstood, severely criticised, and unjustly censured than this one. Those who would be its friends have really been its greatest enemies, not knowing and keeping God's law, the law they already had—the Bible—instead of holding the truth that Jesus is 'the beginning and the end of the law.' They have been led astray by further legislation.

"Said book is all it claims to be, a revelation of God and his dealings with man on this continent, while our Bible is a history of God and his dealings with mankind on the Eastern Continent. 'The Book of Mormon' and the Bible are companion pieces. They are the two witnesses John refers to in his revelations, and the two agree, and it is a matter of prophecy that they are to run together in the last days, and that the spirit of life is to enter them, etc., and no man can prove my assertion false. Let us hear both witnesses, then we may be capable of rendering a just verdict on the whole matter. Let us not judge the book by what is claimed to have grown out of it. In this way the Bible might as easily be set aside.

"A correct copy of the book can be had by addressing I. N. White, Independence, Missouri. Said book fell into my hands about twenty months ago. I read it to see what I could find about visions and dreams. I had been accused of believing with the Mormons, but I knew I was not a Mormon, but a Christian. I knew very little about them, but understood that polygamy was one feature in the belief of at least a part of them, and with my knowledge of the Bible I knew they were in error, and was reluctant to read a work that so glaringly conflicted with the teachings of the Bible, carrying as it does, blasphemy on its very face. I felt that my spare moments were too precious to throw away on such a book, but I was sorely tried for I could find no one congenial with my way of thinking to unburden my heart to. In fact I began to wonder if those who professed to teach the Bible really knew much about it, for it seemed they did not want to talk along this line of thought, or hear me talk, and realizing that I was in 'deep water,' with no human aid, I resolved to lay hold of everything within reach, though it might be driftwood, and knowing that 'the angel of the Lord encampeth round about,' and reaching out, the Book of Mormon fell into my hands, and being assured the Lord, even the Lord, was with me in my quest for truth and knowledge, all fear vanished, and to-day I am standing on a happy shore, 'dryshod,' trying to 'throw out the life line' to others.

"I was indeed astonished when I had read the book and found what it really was, and that it is just as plain in its teaching against polygamy as the Bible is. Its worth to me can not be estimated. It has shed a radiance truly sublime across my pathway; led me onward and upward; 'out of darkness into light.' By placing it by the side of the Bible, where it belongs, I am enabled to grasp truths that have hitherto been a mystery to man. Get the book and read it, and imbibe its teachings, and you need fear no evil. Neither death, nor life, nor angels, nor powers, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate you from the love of God. You will be Christ's and Christ is God's.

Truly your friend,
"MRS. G. A. REYNOLDS."

I see part of this pamphlet is published in the *New Orleans Democrat*; but the pamphlet itself is published at the *Enterprise Office*, McComb City, Mississippi. It certainly is not strange to see this lady's version of the Book of Mormon from our standpoint of an unprejudiced investigation of its contents. The Book says itself: "and when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy

Ghost." This lady's unprejudiced investigation of the contents of the Book of Mormon, with her testimony as inclosed, is another witness in favor of its divinity. I can easily see that God's hand is moving "all along the line." Let us be patient, humble, and diligent, working without murmur or complaint, and the truth will plant itself in the hearts of the true and honest, and thus will Zion be redeemed.

Yours in the conflict,

I. N. WHITE.

VERNON, Texas, June 21.

Editors Herald: We came here in the fall of 1900, on account my health. I am in much better health than I was. This is an excellent country for people who have any form of lung or rheumatic disease. It is also free from malaria. In fact, it is a very healthy country. I have opened a sanitarium here and am receiving patients from different sections. I expect to make some effort to have patients from the northern states next winter. It is an ideal place to spend the winter.

During the two years just passed crops have been poor, but this year they are abundant, and farmers are feeling good.

We have a small branch of the church about seven miles east of here, and another about twenty-five miles east. Church prospects are not especially bright as some of the members are moving away, but those that are here are as spiritual and devoted to Christ as members in most of the branches, and they have a good name in the community.

My family and I are well pleased with Texas, yet we often think of Lamoni and the many friends we left there.

We also miss the church privileges we had there. But I have never felt as some do that they must live in a large branch in order to enjoy religion. Jerusalem was not the only place to worship anciently. (John 4: 21.) If the Saints would give more attention to worshipping "The Father in spirit and in truth" and not rush to large branches where they often grow into grumblers and faultfinders it would be better for both them and the church.

Yours in gospel bonds,

J. H. HANSEN.

INDEPENDENCE, Missouri, June 22,

Editors Herald: On May 27, I left Kansas City on the last train that went to Blue Rapids, before the great flood of 1903. I was to go to Downs on the 29th, to assist in dedicating a Union church building near Cheyenne on the 31st. The flood cut off every source of travel. I was completely hemmed in on three sides with water. When the Blue was at high water mark, the people thought they had seen the worst. That night I had a dream in which a messenger stood by me and said: "The worst has not come." Here I was shown the great straits the people would be put to. My heart sickened; and had it not been for the saying of Christ, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," there seemingly would have been nothing to bridge over the great calamity that passed before my eyes. The water came down in torrents, till the Blue was from six to ten feet higher than had ever been known by the white man. Many of the Saints lived on the low lands and I think thirteen of their houses were submerged, and three washed off by the flood; some lost their all, and barely escaped with their lives. Some had been warned in dreams, and by impressions, but it was hard to make them believe that sudden calamity awaited them unless they fled to a place of safety. We often learn by the things we suffer. Our people should make an effort to "stand in holy places"—keeping our lives pure before God, by keeping all of his commandments. Bro. Gowell, Twombly, and Madden, were with me part of the time. Not a train could go in or out for eleven days. No mail could be secured from any source, and all of the telegraph wires were down. At length they got up one wire, but I could not secure its service to send a dispatch home to let them know that I was safe.

One *Kansas City Journal*, for May 31, was brought to town by means of skiff and other private conveyance, and was purchased from a traveling man at the enormous price of fifty cents. This paper went the rounds as though in war times after some great battle had just taken place. The next paper that got into the place was the *Kansas City Star*, for June 2. Bro. Gowell and I halted the man on the bridge long enough for us to "sketch it," and the news was like water to a thirsty soul; though it told of the great calamities at Topeka, Kansas City and elsewhere. The paper was well worn, and the man refused to sell it, saying he paid twenty-five cents for it. During this time, a cyclone passed some three miles to our west. It made its appearance in the southwest and some man rode through the street, crying "A cyclone is coming," which came near creating a panic. But as fate would have it, passed by us, and the town received no harm, more than the scare. The whole thing was past before many knew of what was up.

We kept up meetings during the time we were "water bound;" I succeeded in getting in twelve sermons. "The signs of the times," was a living question, and we had little difficulty in getting people to see some things at least. On the 9th Bro. Gowell and I took train for Centralia. The road was very dangerous, and we saw sights wonderful! We were met at the depot by Sr. Joseph McDougal, who escorted us to their home where we had access to their best strawberries, cream, etc. They knew just how to make elders feel at home. Sr. McDougal stepped across the way, and got us the late papers, and we laid in a supply of "news."

It is hard to keep a "live elder" still, and so we thought to try for a place to occupy the two nights we were to stay there. Bro. Gowell tried the place for an appointment; the mayor said we could have the "street." That was something new to me; but I was there for business. Eight o'clock came, and we were found on the corner, in front of the mayor's office. We nerved up, and commenced to sing; they walked, ran, and gawked, and still we sang. Presently I gave Bro. Gowell the "nudge" and he stepped into the street, and commenced to tell the story. He was suffering with cold and I thought his voice sounded a little "tame," so I soon was by his side and suggested we sing another hymn. This was the same as saying "quit" to the brother; the hymn was sung and I took the job off from Bro. G.'s hands, at a great relief to himself, as he had urged me at first to speak. In a very few minutes a lady was walking up and down the sidewalk saying, "Amen!" "That's true!" I continued, and something I said caused the lady to stop the "amens," etc. But the people soon saw they were facing a cyclone that was not to be scared from the street by a few groans. I talked for forty minutes, my first experience in street preaching. Made an announcement for the next night.

During the day Bro. Gowell crayoned the sidewalks with, "Preaching on the street to-night." A crowd commenced to gather before the time; men, women, and children, all classes seemingly. We sang three hymns, and I took the street again and for fifty minutes held the interest of the audience. Sixty or more stood before me, and many behind me on the other walk, and in windows, etc. I just felt "splendid." This is written that others may take courage, and do likewise where you fail to make an opening in some other way. The gospel must be preached for a "witness." If the people will not come to you, go to them. Be courteous, and show yourself a "polished gentleman." If you will heed this, you will feel a piece of mind, that you will not feel when going to a town where you are closed out of the churches, and going away without letting your light shine. Try it brethren and prove my words for yourselves.

On the 11th we went six miles south to where the conference of the Northeastern Kansas District was to be held on the 13th and 14. We put up at William Brooks', and were cared for in good style. Mr. Brooks belongs to the Christian Church, but his wife is a staunch Latter Day Saint. Both are good and

kind, and I trust sometime in the near future will see eye to eye. I spoke that night at their commodious schoolhouse, and Bro. Gowell the next night. The conference followed, with only fair attendance from the membership on account of the flood. Good attendance from outsiders at the preaching services. One was baptized by Bro. Thomas, our young missionary. There is a union Sunday-school at this place, some three or four denominations participating; no one of them seemingly having the ascendancy—"doctrine" being avoided for the sake of peace.

The preaching during the conference seemed to border upon a dividing line. "Doctrine," as we presented it, hit hard. But I am not responsible for what the Lord has said; though I may be, in a measure, for the way I say it. Well, I was informed that the Anti-Mormon League was to be notified of the situation. So the world moves. Elder H. I. Bryant, of the Christian Church, preached there some months ago, and said he wanted to debate with our people. He corresponded with me, and we agreed upon propositions; but later he wrote me they did not want a debate there, as the people could not care for those that would attend; so I dropped the matter; but now my visit, with the conference, and the other brethren, seems to have placed the people in a position to "care" for a debate, so I have renewed my correspondence with Elder Bryant, and a debate may be among the probabilities by and by. There is something to gain or lose there, and I will keep a jealous eye on it. May God direct in the matter. I found many good and kind-hearted people there. Unity in and for the truth is what they need. On Monday the 15th, Bro. Burns and I left for Atchison, where I preached that night to an interested congregation; and I felt the presence of God's Spirit in a large degree. Brn. Gowell and Thomas went to Vermillion for tent work; will be cared for by Bro. and Sr. Cox, who are alive in the faith.

Tuesday the 16th, I took train for home, anxious to see Kansas City, and to know more about the great flood. Train went slow, so I took it all in. When crossing the Kaw at the city, and while my head was protruding from the window, taking in the situation, bridges, cars, houses, sidewalks, etc., smashed and piled up like so much kindling-wood, besmeared with mud, slime, and filth, and a stench arising from it almost stifling me, the very spirit was given to me that men have when realizing the fulfillment of Christ's saying, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21: 26. It was certainly a sad sight, and a discouraging feeling crept over me that would make the stoutest heart feel faint. Presently this spirit left me and the impression came to me very forcibly, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Thus my heart took cheer in the midst of sadness, sorrow, and pity, mingled with great sympathy, went out to all those who had met such disaster from the flood. The great damage done by the flood can only be realized by seeing it. Seemingly, "the half had not been told." On reaching my home, I found all well, and my son, Ammon, busily engaged telling the story of the gospel to the people in the suburbs of the flooded city, in a gospel tent. Brn. Hulmes, Parsons, Warnky, and some others all busy in the work of the church. I am assisting in tent work for a few days, while making my arrangements to go to Illinois to assist the brethren there till some time in August.

In gospel bonds,

I. N. WHITE.

KRISTIANSAND, Norway, June 8.

Editors Herald: I mentioned in my last letter in the HERALD that whenever I did write I hoped I would have good news. How thankful we should feel when we have made some progress; let it be ever so little, it proves that the Lord is at the helm, and is guiding the good old ship safely through the breakers and amid shoals, both seen and unseen. Skirmishes with Adventists, Baptists, Methodists, and others is the order of

the day; but praise the Lord I am sailing boldly along, not changing course without orders from "the Captain." Our continued efforts begin to tell. I baptized three good men in this city, last month; men who have over a year been considering the cost, but are now "grounded in the faith," and boldly testify of the evidence received. There are others near the kingdom. Bro. Kronberg assisted nobly in declaring the word while present with us. His testimony and exhortation are powerful and instructive. Surely the Lord pointed out to Bro. Anderson the right man. Bro. Söiland in like manner. They are now opening up a new field, Tredstrand and vicinity, there being several hundred there who have separated from the state church and are studying baptism. Brn. Anderson and Muceus are pushing the work of the translation of the Book of Mormon, and preaching intermediately, so we are all about our Father's business; and yet we must say we are unprofitable servants.

Not being able to write to all my former associates, brethren, and Saints in America, I take this opportunity of stating Bro. Enge remembers you always with gratitude and brotherly love. Brn. Van Eaton, Holmes, Sheldon, Wells, Lindsey, Cole, Puckett, and Ward; Srs. Taylor, Holmes, Wells, Lindsey, Duncan and Van Eaton. Let us press eagerly forward, having our eyes fixed on the prize at the end of the race.

Your brother in the conflict,

N. C. ENGE.

PADUCAH, Kentucky, June 24.

Dear Herald: I have just read the letter to the isolated Saints in the HERALD of June 17 and thought that I might be one and concluded to make a start. I do what I can but it seems to be very little. I wish I could do more. I am alone here in the work. Our elders have never been in this part of Kentucky but some of the Utah elders were here some time ago. I have handed many papers to some of my neighbors to read, but some do not believe in it. I wish some of the elders would come here to preach. I have a nice place around my house to fix for outdoor preaching. If some of them will come, I will do the best I can to make them feel at home, and I believe some others will too. I would love for the people to hear them preach and tell the people where they stand. My six small children and I live here alone. We came here last fall and all the preaching we have is reading the papers. I am glad when they come. I love this great work. I want to go back so we can go to our meetings and Sunday-school. I try to live near my God and teach my children the right way.

I ask an interest in your prayers in our behalf. I live five miles west of Paducah, on the Hinkleville road.

Your sister,

BETTIE JOHNSON.

LET, Tennessee, June 15.

Editors Herald: As some would like to know how I came out with the woman preacher I referred to in my letter of May 26, I will write a few more lines. The interest was good throughout my meetings at Sequatchie College. The lady spoke four nights, using half of the time. Her last effort was to prove that C. L. was the son of perdition. She became angry and told the people she would not talk to me any more, as her Bible told her to reject all heretics. Some of the people came to me and said, "Elder Snow, we are not here for the fun of it, we are here to learn about the Bible, and we have about made up our minds that the sister can not teach us, but you can. We do not want you to lose half of the time by giving it to her." I told them I thought that night would satisfy her. But after missing two nights she came back again, but refused to take any part for two nights. But on Sunday after I had entertained the people for one hour she sprang to her feet and said she wanted to talk to the people. I told her I would take a vote, as some were not willing for her to speak. I called for

a standing vote and no one rose, so I turned to the lady and said, "Now, sister, you see how you stand with this people; not even one wants to hear you." She spoke out and said, "That is no criterion to go by because they did not stand up." "Well," I said, "go on and talk if you want to; I will listen to you if no one else will."

So she began to tell the people not to be led astray by Elder Snow, for the Holy Ghost had revealed to her that he was a bad man and a false prophet and a son of perdition. He has come here with no authority only what he got from Joe Smith when he laid his hands on him, and who was old Joe Smith? Nothing but a thief. At this juncture the people rose up and walked out of the house and left me and her alone. Just before they all got out of the door I ask them to wait till I could give notice of baptism that evening and dismiss them. So I baptized one at three o'clock. Large crowd out, the lady preacher with the rest. She was there at night but kept silent, so I closed the effort at that place that night, having spoken fourteen times in all with excellent liberty. Left quite a number almost ready to come in with us.

Two weeks have passed and Bro. Smith and I came back to College and began meetings last Saturday night. I stayed there with W. R. till Tuesday morning then I came here some seven or eight miles north, leaving him to continue at College. I am to begin meetings here to-night. I learn the lady preacher has been here and warned the people not to go out to hear me. Am feeling well; had four Utah elders to hear me last night, but they were out and gone before I could speak to them. Somehow they are always in a hurry.

C. L. SNOW.

ADEL, Iowa, June 25.

Editors Herald: I am alive in the work and by the grace of God conduct one once in a while out of the kingdom of darkness into the kingdom of God. My health is good but I have been afflicted with deafness for many years and have been praying day and night to my heavenly Father to bless me with hearing, and have received many a testimony that he will bless me and that the time is not far off. For this I thank God.

I have no certain dwelling-place and pray to my heavenly Father day by day to soften the hearts of the Saints and friends. I stopped with a Methodist friend on my way to conference and he made me a present of a fine two-dollar hat. He is a good man and I hope he may yet be able to see the greater light. May God bless all such is my prayer.

I ask an interest in the prayers of all the Saints.

As ever, a lover of the truth,

N. STAMM.

LLANELLY, Wales, June 13.

Editors Herald: We shall return home July 3 on the Cedric, White Star line. My health has been poor for some months. I would like to have stopped till fall but under the circumstances it would not be advisable. Pleased to learn of visit of Brn. Joseph and Evans to the British Isles. They will receive a warm reception. We welcome Bro. E. B. Morgan and wife to Wales. They arrived June 5. We shall miss Brn. Davis and Pierce who go to England. Wife and Ruth are well.

WM. LEWIS.

SANTA CRUZ, California June 24.

Editors Herald: We arrived safely from Independence, Missouri after being on the road two days overtime, owing to wash-outs, and the flood at Kansas City. Our health has very much improved already. I found Brn. F. C. Smith and Jacob Smith with other Saints pleased to see us. We rented a hall. Last Sunday twenty-three were present. We hope to help the precious cause along.

Yours truly,

J. C. FOSS.

BOND, Mississippi, June 21.

Editors Herald: I have been away from the church ever since 1893. I married out of the church. My husband is a Baptist. I expect to die in the truth. I want you all to pray for me that I may hold out faithful. I know that we have some Christians and I believe that three are stronger than one. Therefore, that is why I ask you to help me accomplish my desire, which is a godly one. So help me. I know it is hard at first, but God is in this plan. There is no Saints' church here. I see a good chance for one and if the Saints will help me to build the church, I will pay for the lot. I am speaking as though I had met you before. Though I have not met you here I hope to meet you in glory. I feel that a good work could be done here in this place. I am the only Saint here and I need strength. I believe the people here would follow if they only had a leader.

DORA BOOKER.

SALT LAKE CITY, Utah, June 26.

Editors Herald: We are here in the great city of Salt Lake still holding the fort in the gospel wagon. Bro. Chase has preached every night this week to very large and attentive congregations. Started Monday night with three to four hundred people and they have increased till last night we had five to six hundred very attentive listeners, and after two hours with them we drove off leaving a great number still discussing the subjects. We find many in sympathy with us here and when some of these abominable doctrines are being hit the hardest we hear all through the crowd "amen," "that's true," while others of course are not at all pleased. Bro. Kelley is here and a great help and may do some of the preaching. Bro. Swenson and Hansen are also here and helping in the good cause. A week's meetings were held in this way in Ogden, we think much good was done.

Hastily,

MRS. A. M. CHASE.

LOS ANGELES, California, June 20.

Editors Herald: Reflecting on our inefficiency as a pastor and our general short-comings we are yet thankful that in spite of these the branch has constantly progressed and to-day is in the best condition it has ever been. We have no serious cases of trouble and a general knowledge of the whereabouts and spiritual standing of practically every member. This attainment is largely the result of work and worry rather than of tact and skill. We take the present status as a good omen for the future and trust that in our release and the installation of a wiser and more efficient president that a marked and rapid growth will be apparent and the Saints as individuals and the church collectively will give evidence of the salutary change.

Bro. R. R. Dana has recently returned from his extended Eastern trip and is joyous and happy in the work. Bro. Nelson Van Fleet has been in poor health for some time but is now convalescent. Bro. A. Carmichael was the speaker here to-day, morning and evening; finance the theme. He stirred the Saints up and though very positive in the presentation of his positions it was clearly apparent that all the Saints do not see eye to eye along this line. He must come again.

Bro. W. E. Peak came in from the East yesterday, he goes on to San Bernardino this week. I expect to visit most of the district prior to the reunion. Am getting myself in position to enter the missionary field as soon as possible. Bro. J. C. Clapp was at Corona when last heard from. He is covering old ground and the joy of reunion seems mutual between him and the Saints.

T. W. WILLIAMS.

Elder J. F. Burton has written an interesting number for the series of articles on helps for young men, and it will appear in the August *Autumn Leaves*.

Miscellaneous Department.

Conference Minutes.

Northeastern Illinois.—District conference convened at Mission, June 6, 1903, at 10 a. m. F. G. Pitt chosen to preside, Jerome E. Wildermuth secretary pro tem. Report of district president read. Dekalb, First Chicago, West Pullman, Sandwich, Mission, Wilmington, Central Chicago, Plano, and Unity Branches reported. Reports of presidents of branches read. Ministry reporting: Thomas Hougas, M. H. Bond, R. W. Burwell, F. M. Cooper, Philemon Pement, E. M. Wildermuth, Jerome Wildermuth. Bishop's agent John Midgorden reported: Received \$734.67; paid out \$567.30; balance on hand \$167.37. Minutes of last conference read. Bro. Mark's request was granted and he was restored to full fellowship. Election of officers resulted as follows: F. G. Pitt district president, F. M. Pitt associate president, W. E. Williamson clerk and treasurer. Next conference will convene at Plano, Illinois, at time appointed by the district president. Prayer and sacrament-meeting 9.30 a. m., in charge of E. M. Wildermuth. Preaching by M. H. Bond, E. Davis, T. W. Chatburn, F. M. Cooper. A vote of thanks was tendered the Mission Saints for their hospitality towards the visiting Saints.

London.—Conference met with the Waterford Branch, June 6-8, 1903. President R. C. Evans was chosen to preside, assisted by Elders MacGregor, R. C. Longhurst, J. H. Taylor, and N. Overholt; Maggie MacGregor and James Pycock secretaries. As per resolution October conference no ministerial or branch reports were made. At 2 p. m. met for prayer and testimony, the gifts of tongues and interpretation being given for the comfort of the Saints. President Evans addressed a crowded house at night, the subject being, by request, Tithing, Consecration, and the Redemption of Zion. Bishop's agent reported: Balance at last report, \$687.04; receipts, \$3,313.33; expenditures, \$3,798.89; balance \$201.48. Sunday morning at 8 o'clock prayer-service was held. The gifts of tongues and interpretation were given in exhortation to the Saints. Sacrament was partaken of during this service. Elder A. E. Mortimer preached at 11 o'clock, President Evans at 2.30 p. m., and Elder Gregory at 7.30 p. m. A short business session was held Monday morning, after which conference adjourned to meet with London Branch at the call of the district and mission presidency.

Kewanee.—Held at Joy, Illinois, June 6 and 7, 1903. John S. Patterson, district president, in the chair, Elder M. D. Murdock, assisting; J. L. Terry, clerk. Elders reporting: J. S. Patterson, M. D. Murdock, J. Arthur Davies, Dale S. Holmes, E. T. Bryant, David S. Holmes, O. H. Bailey, J. W. Terry, J. L. Terry, H. E. Moler. Priests Oscar Harter, J. M. Kech, W. P. Terry, Joseph G. Cole. Teachers Charles L. Holmes, J. W. Allen, Melvin Holmes, William Duncan. Deacon J. C. Epperly. Branches reported: Millersburg 75, White Eagle 24, Buffalo Prairie 42, Peoria 55, Canton 79, Rock Island 71, Kewanee 126, Joy 35. Bishop's agent reported: Received, \$121.44; paid out, \$102.97; on hand, 18.47. Adjourned to meet at Millersburg, Illinois, September 5, 1903, at 10.30 a. m.

Convention Minutes.

Northeastern Illinois.—Convened at Mission, Illinois, June 5, 1903, at 3 p. m., Bro. F. G. Pitt in the chair. Bro. R. A. Penney and Sr. Bessie Clark were chosen credential committee. Reports of district officers read. Treasurer's report was referred to an auditing committee composed of Brn. Jerome Wildermuth and James Page. Report of superintendent of the Dekalb Sunday-school read and adopted. R. A. Penney, of Chicago Sunday-school gave verbal report. Bro. F. G. Pitt offered his resignation as district superintendent. Resignation was accepted and Bro. F. M. Pitt was elected to fill his place. Five minutes speeches were made by Bro. F. G. Pitt, Bro. E. M. Wildermuth, Sr. Bessie Clark, Bro. James Page, Bro. R. A. Penney, and Sr. Suman. At 8 o'clock p. m. an entertainment was given.

Little Sioux.—Convened at Pisgah, Iowa, June 5, 1903, at 10 a. m., with Superintendent Sidney Pitt in charge, Annie Stuart secretary. The reports of schools show an enrollment of 619, one school having been organized since last convention. The district adopted plans for a circulating library, also the work of the "Cradie Roll." The schools were quite well represented and a good interest in the work was shown. Bro. J. M. Baker gave us encouraging words both in Sunday-school and Religio work. Adjourned to meet at Woodbine, Iowa, in October.

Northern Nebraska.—Met at Blair, Nebraska, May 30, 1903. The session was a lively one. We were favored with the company of Brn. T. A. Hougas and F. A. Smith. The advisability of having but one business session and two institutes during the year was considered, and arrangements made for an institute session next fall and such divisions at the business session next January.

Pastoral.

To the Saints of Arizona, Greeting: Forasmuch as Bro. Luff has requested me to take the oversight of the work in your Territory and being desirous of accomplishing all the good I can, I wish to ask the cooperation of all Saints in the Territory and all others that feel an interest in the cause of truth. Will the Saints who read this write me and let me know what the prospects are for missionary work in your localities. It is a long way to travel to get to you but I am willing and ready to make the effort if you think it advisable. You will please take into consideration that I am not as active as I once was and can not climb hills and swim rivers as I used to, but I am still able to preach the word, and quite willing to do it.

My address is 1634 Grover Street, Los Angeles, California.
J. C. CLAPP.

To the Saints of the St. Louis, Missouri, District, Greeting: Having been appointed to labor with you this conference year, and having been placed in charge by Apostle I. N. White, I desire to come among you with cheer and good-will, and that we may work together harmoniously to advance the great work we all love so much.

It will be my policy to strive to encourage the people of God to the fullest extent of my ability while I may be with you; and to this end I specially invite the cooperation of all, and hope that all those holding priesthood throughout the district will seek to honor God by faithfully performing the duties devolving upon them in harmony with the instruction of the Lord to us to "Let every man learn his duty and to act in the office in which he is appointed," remembering that, "He that is slothful shall not be accounted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."—Doctrine and Covenants 104: 44.

I would therefore respectfully suggest that the local ministry exercise all their energies at every available opportunity to proclaim the angel's message among the people, making new openings and following them up wherever practicable to do so. The time is short, brethren, and much yet to be done; and the reward is to be given to those unto whom it can be said, "Well done, good and faithful servant!" Who among us shall hear that welcome plaudit? You have done well in the past, brethren, but we wish you to do better in the future, mounting higher and higher with each successive step until the victory shall be won that we may triumphantly wear the crown. Let all put their shoulders to the wheel, each one pushing, and by cautious, prayerful and persistent effort make this the banner year for the St. Louis District.

Will the ministry throughout the district, who have been, and are now doing missionary work, please be prompt in reporting to me on the first days of July, October, January, and March, that our report may be made to the general missionary in charge in good time.

I shall be glad to have the presidents of branches throughout the district correspond with me relative to the needs of the work in their vicinity, that attention and help may be given wherever practicable to do so.

That peace may characterize all our work, and the benedictions of God's love ever gladden the pathway of all the struggling, trusting children of God, is my prayer.

My permanent address is 1240 Glasgow Avenue, St. Louis, Missouri.
WILLARD J. SMITH.

The following fields of labor have been allotted to the missionaries herein named: Norfolk, Oxford, and East Elgin Counties to T. A. Phillips; Brant, Wentworth, Haldimand, Welland, and Lincoln Counties, to Benjamin St. John; Essex and Kent Counties, to R. B. Howlett; Lambton County, to J. M. Baggerly; Huron County and that portion of Perth in the vicinity of Listowel to Alvin Knisley and Walter Bennett; Bruce County and Owen Sound, to A. E. Mortimer and Alexander McMullen; Grey, Simcoe, and North Dufferin Counties, to R. C. Russell; Victoria, Peterborough, Haliburton, Muskoka, and Parry Sound Counties, to S. W. Tomlinson and J. A. Blackmore; Toronto, Humber Bay with the regions round about to Frederick Gregory; Manitoulin and north shore to John Shields and G. C. Tomlinson; Manitoba and Northwest Territories, to J. L. Mortimer; George Hampshire will labor as circumstances

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permit in New Ontario; Elders Longhurst, Leverton, and Green, officers of the districts, will also labor as circumstances permit, presumably among the branches. Personally I expect to do more or less work in the new fields now opening up in Chatham District but will hold myself in readiness to answer the urgent calls that may come from other quarters. Wellington County has not been provided for; we shall expect those local stalwarts, Brn. Buschlin, Taylor, Cooper, and Tarzwell will do what they can in the regions round about. We shall look for reports the first days of July, October, January, and March. Let the work of the Religio Society continue, it is destined to become the backbone of the mission.

Now then let everybody work and be happy.

D. MACGREGOR.

Home address, Box 648, STRATFORD, Ontario.

To the Saints and Friends of Central California District, Greeting: Having been placed in charge of the field work in the above district by Elder Joseph Luff, missionary in charge, I earnestly solicit your hearty coöperation in presenting the gospel message to the people. We ask the ministry to do what you can and report to me on the first days of July, October, January, and March. If you need any help, let me know.

SANTA CRUZ, June 24.

J. C. FOSS.

To the Ministers and Saints of the Southern Indiana District, Greeting: Having been placed in charge of the above-named district I desire the hearty coöperation of all. In order that the work may be carried on more successfully, and that the missionaries may feel the responsibility of looking after the work in different parts of the district, I have placed Brn. M. R. Scott, Jr., and J. J. Boswell, in that part lying north and east of Jefferson County, including Jefferson County. This is not to interfere with Bro. Boswell looking after the finance. Brn. P. A. Flinn and Charles E. Harp, Orange, Duboise, Washington, Crawford, and Perry Counties. M. R. Scott, Sr., south of the Air Line Railroad, and W. C. Marshall in Jefferson, Ripley, and Johnson Counties when not with the missionary in charge. Looking over the district I see the necessity of pushing out into new fields, and thus fulfill the law that saith, "And he said unto them, Go ye into all the world, and preach the gospel to every creature." All those that desire preaching, or know of any opening, write me and we will see that your wants are supplied. Let the Saints that are scattered do all that they can to effect an opening, remembering the law, "He that is warned let him warn his neighbor." Let each one see that he does his duty. There is no time for idleness in the kingdom of God. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." To the missionaries: Let us see to it that we put in full time, remembering that we are working for the Lord. "And now I speak of the residue who are to come unto this land. Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time; neither shalt thou bury thy talent that it may not be known." Let us remember that each one will have to stand before God and answer for his stewardship. Bro. J. J. Boswell, Wirt, Indiana, R. F. D., is the Bishop's agent. Send him your tithes and offerings, that the elders' families may be supplied and that the

elders may be free to go and carry the bread of life to the world. Bro. James P. Sappenfield, Byrneville, Indiana, is the district president. Any matter arising in the branches that needs his attention write to him. I will be through the different parts of the district as soon as I can. My home address is Plainville, Indiana, Box 52. Your colaborer in the Master's vineyard,
GEORGE JENKINS.

Sixth Quorum of Priests.

Will the members of the Sixth Quorum of Priests please take notice that a quorum meeting will be held at the mission conference which convenes at Leeds on August 1. Will every member who has not already done so report change of address at once, as several letters have been returned to me by postal authorities. Any member who has been ordained to a higher office will please forward particulars and date of ordination. Yours in hope,
T. J. Elliott, 23 Royle Street, Seedley, Manchester, England.

Seventh Quorum of Elders.

Please take notice that a meeting of our quorum will be held during the forthcoming mission conference, to be held at Leeds, August 1-3. Will each member strive his utmost to be present, as matters unusually important are pending for our consideration. Henry Greenwood, president; Samuel Fred'k Mather, secretary.

Release of Missionary.

To whom it may concern: This is to show that Elder William Lewis, appointed to labor in Wales, is hereby (at his request) released, because of ill health and is at liberty to return home at his convenience.

JOHN W. RUSHTON,

Missionary in Charge British Isles Mission.
HAMILTON, Scotland, June 13, 1903.

Reunion Notices.

Parties coming to Southern California reunion can secure cots, tents, mattresses, etc., by making arrangement with Sr. Maggie Pankey, Santa Ana, California, *in advance*. Parties coming had better bring a good supply of bedding, dishes, cooking utensils, etc. Arrangements will be made for supplying all with suitable place to do cooking. Reunion convenes July 17 to 27. Nearest depot Southern Pacific, Santa Fe one mile away. Will meet all trains when notified. Get off at Orange. Notify Sr. Maggie Pankey, Santa Ana, California, when and on what railroad you will arrive. By order of committee.

Notices.

I desire the names and addresses of Saints residing in the upper peninsula of Michigan. I am within one hour's ride of Sault Ste Marie, and can conveniently reach other points, and desire these names to assist in promulgating the gospel. I hope persons able to impart information in this regard will please do so at once, or quite as early as convenience will allow. My address is Fibre, Chippewa County, Michigan. Respectfully,
E. A. Goodwin.

Contributions to Graceland College Museum.

Bro. F. A. Henderson of Pipestone, Minnesota, furnished the fine specimens of red clay pipestone for the Graceland College Museum, brought by Bro. O. H. Midgorden. This is correction of former notice.

Died.

BELL.—At Windsor, California, June 3, 1903, H. Bell, aged 79 years, 5 months, and 3 days; was baptized May 8, 1872, by Elder Glaud Rodger. His testimony of the Book of Mormon and the truth of the latter-day work was published in HERALD of March 15, 1875. This testimony was read at the grave, where about seventy-five friends assembled to pay their last respects to a man whom they highly respected. A sermon was delivered of forty-five minutes duration, expressive of the hope of the Saints, by C. A. Parkin.

WHITEAKER.—Elder Samuel H. Whiteaker died at the home of his daughter, Sr. Laura Brunson, near Ashton, Illinois, June 8, at the age of 84 years, 6 months, 16 days. Married Catherine Marquint, who preceded him three years, August 15, 1841. Eleven children were born to them, all of whom survive them. One firm in the latter-day work, a good, true friend and

brother, has gone home to his "Father's house." Funeral sermon by Rev. A. Simpson, of the Congregational Church.

BARRETT.—At Lamoni, Iowa, June 17, 1903, of heart disease, Sr. Anna M., wife of Bro. George Barrett, aged 66 years, 8 months, and 3 days. They were married in 1855. Their only child, a son, lives in Texas. Bro. Barrett, being a civil engineer, has been in railway service in Virginia, West Virginia, and Arkansas. Came to Lamoni in 1894, and finding the truth were baptized by Bro. Henry C. Smith in 1895 or 1896. She was a devoted wife and glad of the gospel to the end. Funeral serv-

ice on Sunday, June 21, sermon by Bro. H. A. Stebbins, assisted by Bro. E. L. Kelley.

BOOTMAN.—Maud Alice, wife of Bro. William Bootman, died June 1 and was buried at West Plains June 3. Sr. Maud was a kind and noble Latter Day Saint. They had been married a little over two years and a fine son was born to them eleven weeks ago, which will be kindly cared for by its uncle and aunt, Bro. and Sr. Charles Bootman of Springfield, Missouri. Funeral in charge of Bro. Henry Sparling.

THE RESTORATION OF THE JEWS.

TO OUR SUBSCRIBERS (See Page 61)

Jan. 1903
Vol. CXXX
No. One

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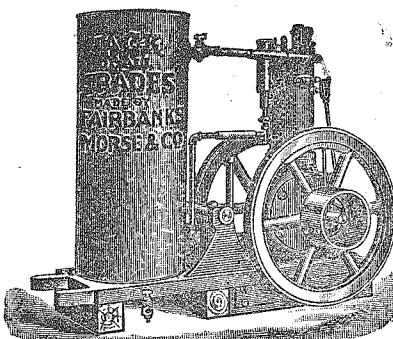
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, July 8, 1903

Number 27

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

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Editorial.

PRESIDENT SMITH IN ENGLAND.

By cablegram which was sent by way of London, Ontario, from London, England, on June 25, news reached Lamoni that Brn. Smith and Evans had crossed the ocean safely. On July 6 letters from President Smith reached Lamoni bearing date of June 24, written on board the New York, about twelve hours before they expected to land. The following letter from him will be read with interest by those who are anxiously waiting for news from the travelers:

On Board the United States Mail Steamer New York,
 Wednesday, June 24, 1903.

We left New York, in company of Brn. R. C. Evans and William Newton, June 17. We have had up to date, a very pleasant trip. Bro. Evans was quite seasick until Saturday, since when he has been well and enjoying the journey. Bro. Newton and myself have been free from sickness. It is like sitting in the parlor or on the porch at home, it has been so smooth the most of the time. The first three days were cloudy. We had service on Sunday forenoon at half past ten.

The captain is F. M. Passow; purser, Thomas Kinsey; surgeon, L. F. Psotta. This vessel is three hundred sixty feet long, sixty-three feet wide, forty-two feet deep; registered tonnage ten thousand four hundred thirty-three. She is built of steel, and is well appointed for ocean travel.

By posted information we learned that there were two hundred twenty-eight staterooms, nine hundred ninety-five berths; and may carry one thousand one hundred forty-two passengers. Officers: One master, six mates, thirty engineers, fifty-seven firemen, two hundred twenty-five deck crew, twenty-one oilers, sixty coal passers, and one hundred thirty stewards.

Everything on board is clean, orderly, and quiet. Nothing of a boisterous nature is allowed, except the waves and the beat of the ship's life, the steam and the rush of the propeller. Lying in one's berth one feels the throb, throb, and can very easily fancy that the huge steel structure is alive and that the beat one hears and feels is the pulsation of its life forces like the beat of the human heart.

Excellent attention is given to every one on board and those unfortunate enough to be sick are very

The *Chicago Tribune* for July 6 contained a list of fifty-two dead and thirty-six hundred sixty-five injured as the harvest of the celebration of the Fourth of July, and the list was incomplete. The number grows every year. Surely there is a more joyful and patriotic manner of celebrating our national natal day than the use of deadly explosives.

kindly looked after by sympathizing attendants who by training and duty are ready and willing to alleviate distress—but Bro. Evans seems to think that there is no use for remedies. It is said there is neither prevention nor cure for *mal de mer*. Not knowing we do not say.

Tuesday evening there was a concert in the second cabin, the object being to aid the Sailors' Fund, for the use of sick and disabled seamen of both England and America. The roles were from volunteers, and there was good singing and recitation and music. The chairman, Mr. Gibson from Georgia, delivered an address on the Southern Race Problem. It was a characteristic exhibition of Southern sentiment against the poor "niggers." We were sorry to hear it.

It is now the eighth day "on the deep, deep sea," and it is growing monotonous. We do not expect to reach Southampton till in the night. We hope to meet Bro. Rushton there.

JOSEPH SMITH.

CENTENARIAN LATTER DAY SAINT.

The clipping below from a Welsh paper telling of one of our aged sisters comes to us with the following comment by Elder William Lewis:

"The inclosed clipping is in the main correct, only the sister is one hundred two, not one hundred four. I called to see her on her birthday, March 25, 1903. I had the honor of eating with her. She enjoys her cup of tea, sugar, and cream. This was her breakfast, ten in the morning; she took the third cup of tea, two pieces of bread and butter, and a small piece of boiled ham. She is very bright; talks like a person of fifty. Her memory is good. Remembers well her childhood days and up to the past two years. The present she forgets. I called on her one year ago, but she does not remember it. She remembers well my parents whom she saw forty-seven years ago. I notice she is not so active as one year ago and I doubt if she sees another birthday. She gets up every day and stays in her room; has not been outdoors this last year. She would reach and pour out her tea with a steady hand. Was very glad to hear of the progress the church was making. She requested me to pray with her and wishes the Saints would come and hold a meeting, which we will do ere long. I enjoyed my visit of two hours with her. She is a Saint of good record. May peace be with her to the end."

A WELSH CENTENARIAN.

At Pontrhydyfen there resides a widow named Mrs. Thomas, who, it is believed, has reached the age of one hundred four years. The old lady has only within the last few years lived at her present abode with her son, Jacob Thomas, having for several years resided at Skewen. Mrs. Thomas is a native of Pentregwelnais, adjacent to Llandebie and Llandilo. In her early years she was a weaver, and then met her first husband,—David Morgan, by whom she had several children, Morgan dying, she then married Jacob

Thomas, with whom she celebrated her golden wedding, they having lived together for over sixty years. On being asked her age she replied in the vernacular one hundred two years. Asked if any of her family had attained any great age, she answered again in Welsh that she remembered when she was four years of age that her great-grandmother called at her mother's house when she was one hundred years of age. Mrs. Thomas has a daughter living in America over eighty years of age. She remembers distinctly the battle of Waterloo, as her three uncles fought in the battle and, fortunately, all three returned upon peace being declared. Upon being questioned as to which husband she had been most happy with, the old lady's face lit up with smiles, and she said that they had both been good husbands and that she had been most fortunate. She had married the first husband when twenty-one years of age, and they lived on a small farm, for which they only paid £5 per annum. She did not know any English, and thought it was rather late to commence learning. She could not attribute anything in her past living to account for her old age, as she had had to work very hard during her lifetime, and, her husbands earning small wages, she had to live economically; but, feelingly, she said that she could ascribe everything to God. She had not had a days serious illness until she was over seventy years of age.

Mrs. Thomas' intellect is quite sharp, and her answers were given most intelligently; she wears no glasses, and easily recognizes those residing with her. She is loud in her praise of the extreme kindnesses received at the hands of Mrs. and Miss Thomas, her daughter-in-law and her granddaughter. Some relatives of Mrs. Thomas are strongly of the opinion that the old lady is in her one hundred fifth year. She celebrates her birthday on March 25.

"POLYGAMY NOT FUNDAMENTAL TO 'MORMONISM.'"

The League for Social Service, 105 East Twenty-second Street, New York City, has issued a number of tracts against "Mormonism." In one entitled "Political Aspects of Mormonism," by Reverend Josiah Strong, D. D., is the following language, found on pages four and five:

It is strange that the anachronism of nineteenth century polygamy—the remaining "twin relic of barbarism"—should have appeared among the most progressive people in the world; strange that a conception of marriage which originated in the twilight of the race and which for many centuries has survived only in the darkness of heathenism should now flourish in the noonday of Christian truth; strange that an institution characteristic of the Far East should be established in the New West, that a poisonous Asiatic plant should strike its roots in American soil; strange that the people who have the highest ideal of womanhood should be the ones to reduce the wife to a fraction of a woman.

It was the practice of polygamy more than anything else which fixed public attention on the Mormons and placed them under ban. It was polygamy against which Congress legislated. It was polygamy which for many years barred Utah out of the Union, until this crime against womanhood was outlawed by the proposed State constitution and the most solemn pledges were given that it should be for ever abandoned. But it is not polygamy which makes Mormonism a political menace. The doctrine of polygamy dovetails into the Mormon system perfectly, but is by no means fundamental to it. One branch of the Mormon church—the Josephites—would discipline a member for practicing it.

There is another doctrine far more radical, the root, of which polygamy is the fruit, viz., the divine authority of the priesthood.

WAS HE THE ARCHANGEL?

The following paragraph is going the rounds of the press in a letter of John Mac Reynolds to the *Kansas City Star* relating several reminiscences of the last visit in Kansas City of Father De Smet, the famous Jesuit missionary of the plains:

From my recollection of what Father De Smet said to me at that time about the Mormon immigration to Salt Lake Valley in Utah, Father Dalton's statement was true that Father De Smet had met Brigham Young on the banks of the Missouri River and advised him to go to Utah with his followers, where they would be undisturbed by the tread of emigration for many years to come, and that Father De Smet furnished the Mormon prophet with a vivid description of the beautiful and fertile valley of Salt Lake and also a map and chart of the route across the plains to that promised land, and Father De Smet must have been the archangel whom the Mormons generally credit with appearing unto Brigham Young and directing his course across the western wilderness into a hitherto almost unknown part of the country. That Brigham had no definite knowledge of just where he would settle with his colony, is a well-known fact, and that after meeting with Father De Smet he determined to seek the land described to him by the Jesuit priest, and kept the matter a secret unto himself until he had discovered the exact location presented on the map furnished him. Many of Brigham's followers became suspicious of their destination and, tired out with hardships, were about to revolt just as they emerged from the mountain pass and saw the beautiful fertile plain spread out before them.

"ROMAN CAMPBELLISM."

The following is clipped from the *Herald and Presbyterian* for January 7, 1903. It will be read with interest by many of our readers.

The *Christian Standard* devotes nearly four pages to an address on "How to make practical the theory of Christian Union." Its claim is that Campbellists are not a denomination, but simply Christians, and that the proper thing is for everybody else to join them. This is exactly the position of the Roman Catholic Church. The *Standard* likens its brotherhood to one division of an army; all the other divisions have abandoned their positions.

"What shall be done? Shall the ten thousand who stand like a stone wall in the position where their leader placed them, change? Or, shall the ninety thousand be brought back and rallied round this heroic band? To ask such a question is to answer it. Let those who have wandered away, return, and the army will again be united and victory made sure."

So the Roman Catholic Church has been saying for generations. It is The Church. All the rest are heretics. Campbellists can no more change or admit they are a sect, or give up their doctrine of immersion, than Romanists can give up the Pope. The *Standard* puts it in this wise:

"But if we have truly returned to primitive Christianity, we are not a denomination any more than sprinkling is baptism, and we can neither disband nor change our cry without disloyalty to God and his word. A thousand Christians adopt sectarian principles, and thus become a denomination. But when one of them breaks away from these false principles and returns to the teaching of the New Testament, he is simply a Christian."

If there is any one doctrine which deserves the name of a sectarian principle, it is the Campbellist doctrine of immersion. If there is any one claim which militates against Christian unity to-day, next to the claim of the Pope to be the representative of Christ, it is the claim of Campbellists that they are Christians and that all others are schismatics or sectarians.

Christian unity actually prevails among most denominations of Christians. They work together, pray for each other, and rejoice in each other's success. Only the Campbellist and the Roman Catholics claim infallibility, and each unchurch the other and all the rest of Christendom. Matters are not getting better, but rather worse. True, there is fraternity and cooperation in places. Ministers of various churches unite in services with Campbellists, and things seem harmonious, but at once the peace is disturbed by such utterances as this in the *Standard*, which, by the way, is less harsh and more tolerant than other papers of the denomination. Christian people need to know that Campbellist pleas for Christian unity mean nothing more than an invitation to accept their doctrines and join their church.

GRACELAND CATALOGUES.

The new catalogues of Graceland College have been issued, and those interested may secure copies by addressing I. W. Allender, secretary of the Board of Trustees, Lamoni, Iowa.

Copies have been mailed to many of the branch presidents, and it is hoped that they will see to it that these copies are placed in the hands of young persons contemplating attending college. We trust the Saints will make a vigorous effort this school year to support the efforts of the Board to make Graceland a place where our young people can secure a good collegiate education. Parents contemplating sending children to college should feel that it is a duty to support Graceland by patronage.

Let us have a good attendance of young and energetic Latter Day Saints. Let us support Graceland College in every way, remembering that it is *our school*.

UTAH ELDERS AT KIRTLAND.

The *Deseret Evening News* for June 27 contained the following in a letter of Elder Samuel E. Hill, Jr., from Cleveland, Ohio:

Professor Mills, accompanied by Elder Walker, took a trip out to Kirtland. While there, he had the privilege of addressing the members of the Reorganized Church who were holding services in the Temple. He expressed great pleasure in having the privilege of visiting and speaking in a place so renowned in church history. . . .

On Monday a party of elders, Saints, and friends to the number of twenty-three, including Elder Ben E. Rich, took a trip out to Kirtland, where we had been granted the privilege of holding a meeting in the Temple, through the kindness and courtesy of the Reorganized Church, who are now in possession of it.

Elder Rich presided at the meeting. Elder John Walker being the first speaker, took up the subject of the "Apostasy and Restoration." Elder Rich then occupied the remainder of the time, speaking upon the "Divine Mission of Joseph Smith," bearing a faithful testimony to this, and also to the divinity of the Book of Mormon. He reiterated the statements of the three witnesses to the book showing how faithful they were to their testimonies which are contained in that book.

Many members of the Reorganized Church who reside in and around Kirtland were present at this meeting, among them being Apostle Greene.

This is the first time that our elders have had the privilege of

holding meeting in that holy house, since it has been in the possession of the Reorganized Church. Therefore the favor granted us was indeed greatly appreciated by all who were able to attend.

After the dismissal of the meeting all those present were granted the privilege of inspecting the several different rooms in the Temple. Apostle Greene and Elder Devore explained the use of each as much as they understood them.

The Temple was struck by lightning a few days ago, the bell-fry being damaged to a small extent, while several small holes were made in the roof.

Kirtland is indeed a most beautiful spot, built as it is upon a hill, and surrounded by other hills, all clad in a luxuriant coat of green. The Temple standing facing the east, overlooking Chagrin River, presents a picture to the eye that will long remain with those who have the pleasure of viewing it. How great must have been the faith of a people in the one whom God had placed to lead them, to leave so beautiful a place to travel to the distant and then comparatively unknown West.

EXTRACTS FROM LETTERS.

Bro. G. H. Hilliard writes from Clitherall, Minnesota, June 28: "We start to Bottineau, North Dakota, to-night to attend reunion there next week. Six baptized at the reunion here so far. We close here to-night. Preaching good, testimony-meetings spiritual, and feeling among the people excellent."

Elder H. O. Smith wrote from San Antonio, Texas, June 27: "Bro. Macrae and I have just returned from the 'mountains.' We had a nice trip and good audiences and liberty in presenting the word. I go from here to Seiling, Oklahoma, Monday the 29th."

Bro. A. M. Chase makes the following report of the work in Salt Lake City in a letter of July 2: "Well, we are at work on the street here preaching every night on Second Street, near Main, to crowds of not less than five hundred. And *such interest*. Every night we have to simply bid the crowd good-night and leave them, and last night our service lasted from eight to eleven o'clock. Brn. W. H. Kelley and Swen Swenson are with us and we are happy. Wife and children assist us in singing. Altogether we think prospects are brightening here."

EDITORIAL ITEMS.

The Utah church is advertising that a Samoan Book of Mormon has just been issued from the press.

Mirza Ghulam Ahmad, of Qadian, Punjab, India, a self-styled messiah, has challenged Dowie to a prayer-duel, to settle the question as to which one is right in his claims. Mirza says: "I am the very messiah, the promised one, for whom he [Dowie] is so anxiously waiting. Between Doctor Dowie's position and mine the difference is this, that Dowie fixes the appearance of the messiah within the next twenty-five years, while I give him the glad tidings that the messiah has already appeared. I am that messiah, I will pray him to death, to settle the question." We have not heard that Dowie has accepted the unique challenge.

Bro. George H. Graves wrote from Fulton, Kentucky, June 30. He appears to be meeting with good success. He sends us clippings from the *Fulton Daily Leader* and the *Fulton Commercial* in which his work is spoken of.

The *Wheeling Telegraph* devoted a column on the first page of its issue for June 22, to a sketch of Bro. Myron Thomas of that city, whom it describes as having been the youngest minister in the world at the time of his ordination, March 2, 1901. He is not yet seventeen years of age and is still a pupil at the Benwood high school, but will spend the summer with a party of field missionaries in Pennsylvania.

Elder J. W. Rushton recently sent us a clipping from the *Rhonnda (Wales) Leader* which reports the meetings held there by Elders William Lewis, John Davis, and J. W. Rushton. It speaks highly of the sermons delivered and states that for the purpose of explaining to the public that assertions made by the Reverend Mr. Lamb, a Baptist minister, are entirely unfounded, the church has decided that Elder John Davis shall meet him in public discussion on general church propositions and propositions regarding Joseph Smith and the Book of Mormon.

The committee on Primary *Quarterly* appointed by the last conference is now meeting in Lamoni and looking after its work. The committee consists of Srs. V. Blair and Maggie Blair, Kansas City, Sr. Eva Bailey, Independence, and Srs. Ruth Smith and Anna Salyards, Lamoni.

As an item of interest to Book of Mormon students, the following short passage is quoted from the press news of Pope Leo's condition, in the dispatches for July 6: "In the portion of the loggia of Rapheal, adjoining the papal apartments, were the families of Count Riccardo Pecci and Count *Moroni*, the Pope's nephews." So it appears that some of the names in the Book of Mormon are not so "uncommon" after all.

The Saints of Lamoni enjoyed a sermon by Elder D. C. White last Sunday morning, and one by Elder J. D. White in the evening. It was indeed "White day."

Bishop E. L. Kelley addressed the people of Stewartsville, Missouri, on the Fourth, remaining also for services on Sunday.

We have received from Bro. Burton, Papeete, Tahiti, specimen pages of the first form of the Doctrine and Covenants which is being printed in the Tahitian language. The pages are about the size of our edition of the same book, and present quite a neat appearance. Bro. Burton is working against odds, however, and will deserve much credit for issuing the book under present difficulties.

Lamoni did not celebrate the Fourth, but the Star of Bethlehem Sunday-school made a big day of it and celebrated with a picnic in the church park. The games, races, program, etc., made it a very enjoyable celebration.

Original Articles.

A PUZZLE.

The following are extracts from two resolutions which the Presbyterian Church is circulating among congregations of various denominations, asking that they be affirmed:

Resolved that we earnestly petition the Fifty-eighth Congress to submit an amendment to the Constitution of the United States, to the legislatures of the several States, defining marriage to be monogamic and making polygamy and polygamous cohabitation, under whatever guise or pretense, a crime against the United States, punishable by severe penalties.

Resolved that we earnestly request the United States Senate to investigate the charges against Apostle Reed Smoot, of the Mormon church. If it be found that he is a polygamist, we ask that he be expelled from the Senate on account of unlawful practices.

While the following is an extract from the Fergus, Canada, *News-Record*, March 16, 1899:

PITTSBURG, Pennsylvania, May 27.—The last day's session of the Presbyterian General Assembly opened this morning with a crowded docket. An overture from the synod of India, asking for a reply to the memorial on the subject of baptizing polygamous converts was considered. The Mohammedan was admitted to the church and he was allowed to retain both wives and house. . . . Doctor Morrison representing the synod trial cases and special legislation, held that the recognition of polygamous marriage by the church in India was an absolute necessity; "any other rule," said he, "would rule David out of the church."

Consistency is said to be a jewel. The puzzle is to locate the jewel in the above.

ELBERT A. SMITH.



THAT "OTHERWISE."

An effort has been and is being made, by professed believers in the gospel restored, to drag the pure and plain teachings of the Book of Mormon down to a level with that "doctrine of devils," the plurality of wives. Their efforts, however, are but a mean compliment to the understanding of intelligent people who are interested at all. But alas, there are too many who are ready to seize anything which might be used in their hopeless warfare against the progress of the cutting truth that God can only recognize *one* church as his when they severally fail to harmonize. This class, instead of rejoicing that they are blessed with the sound of the truth, and accepting the whole gospel with its ancient power and clearness, are too apt to be moved with jealousy and hatred, thinking their "craft in danger," and will "cry out, Great is Diana of the Ephesians." With this class, anything, regardless of its source, which may tend to besmirch the pure teachings of the Book of Mormon, is swallowed with great relish. And in the language of one writer against these terribly deluded "Mormons," such things are received with much enjoyment. But without fear of successful controversy we are free to make the statement that the

Book of Mormon has no superior for the strength, simplicity, and uncompromising character of its statements in denouncing polygamy. And yet in the face of this indisputable fact, those who would excuse themselves for their wicked, lustful inclinations, have tried to wrest these same scriptures to make them fit their unholy cause.

And for this purpose, attack is made on the following from Book of Mormon, page 116, small edition: "For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the Scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."

How any reasonable person can construe the above and what follows it to permit a thing which is an "abomination" before the Lord is a mystery. Yet not so much of a mystery when we realize how hard the enemy of all righteousness is striving to connect criminal teachings with the cause which he has a just reason to fear.

The last two sentences in the quotation just cited, is the meager hook on which is hung the claim of the privilege of practicing polygamy, if the Lord commands so to do, "otherwise," if he does not command to practice it, "they shall hearken unto these things," that is to these statements that it is an abomination. Oh, how weak! How apparent the cunning, deceptive work of the evil one, putting "evil for good and good for evil." "Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none." Here we have a positive command. And he tells them that they shall keep his commands or the land shall be cursed for their sake. Now can we believe that the Lord would change his mind about the matter, and give another command to violate the former, and thus establish that which is so abominable?

Hardly. The God we desire to serve is unchangeable.

"For, if I will, saith the Lord of hosts, raise up seed unto me, I will command my people." This is equivalent to saying, "I have a right to command my people," or "I excuse not myself for having commanded them," as in Doctrine and Covenants, section 2, paragraph 8. He has now commanded them how to raise up a righteous seed unto him, and it is the same and only rule for the marriage relation that the Lord has ever given or ever sanctioned. And he says through his servant Jacob, that if he will raise up seed unto himself, that he wills to command his people: "otherwise," if he had not commanded them or did not, "they shall," or they will, "hearken unto these things." This last clause is a prophetic prediction of what the people would do if they were not commanded; that they would hearken to things concerning David and Solomon. It should not be construed to be a command to follow David and Solomon. The word shall, instead of will, in the prediction conveys the same meaning and makes the prophecy more forcible. The Lord knew they would, and so he says they "shall hearken," etc., if not commanded.

We see that many are determined to excuse themselves, because of David and Solomon, and hearken unto those things, notwithstanding positive commands to the contrary. And those who try to find, and push through a loophole in this God-given message, to justify their misdeeds, will eventually learn that "God is not mocked and whatsoever a man soweth that shall he also reap."

Brethren, let us rejoice in the fact that when we are called upon to make a defense against such attacks, before the world, we stand upon the solid rock of eternal truth, and if we are faithful our works will not be burned at the last day.

JAMES YATES.



AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—No. 29.

April 6, 1860. Ever a memorable day in the cycle of days when God commands a work to be done! We accompanied Joseph and his mother to the conference. He is cheerful and easy in his manner, unassuming without the least expression of affectation; reserved and yet not distant in his way; he greeted us, "Good morning," as he and his mother took seats in the carriage. On the way to the hall he asked me the following question: "What do you think in relation to new revelations?" I replied, "We believe the general law of God is given to the church as recorded in the Bible, Book of Mormon, and Book of Doctrine and Covenants, but as has been in the ages past, so it will be in the future, as circumstances and new events or obstacles demand there will be new revela-

tions from God, but always in harmony with what has been given, and never conflicting with the law of God already given." He then said, "I wish the conference to organize and conduct its business this forenoon just the same as if I were not there." As I led the way into the hall I gave them seats and then informed Elder Z. H. Gurley of Joseph's request and conference organized in the usual manner by choosing Elder Gurley president, and Elder William Marks assistant, Elders Andrew G. Jackson and Isaac Sheen clerks.

After invocation by one of the elders President Gurley in an eloquent and impassionate address took a retrospective view of the great latter-day work, congratulating the Saints for their union and courage in their work of love and sacrifice the last year, in the building up of the church, which was reorganized April 6, 1830, by command of God, soon came under condemnation, but continued until the ministers were established in quorums; the Choice Seer and Prophet was taken from them and finally they were rejected as an organization in 1844 and scattered as sheep without a shepherd, the rebellious driven out of the land of Zion to the great American desert graphically described by the Prophet Jeremiah as the salt land (Jeremiah 17: 6, 7), while the pure in heart have been watching and waiting for a reorganization of the church, which was effected in the year 1853 at a General Conference by choosing a majority of the Quorum of the Twelve by command of God, in order to again have divinely appointed general traveling presiding officers "to build up the church and regulate all the affairs of the same, in all nations" (section 104: 12). Still we wait for further direction from the divine Master, who is "Christ, the head of the body which is his church." With loving exhortation as few men can make to the Saints he closed with a hearty amen.

He called on Elder Samuel Powers of the Twelve, who addressed the Saints upon the general principles of the gospel of Christ, its unchangeableness and entity must be received to have the promise of the celestial glory, and in a clear, logical manner established the fact that its elements are eternal in all its provisions, and the power of God unto salvation. He has such a breadth of thought, and is such a sacred historian and biblical scholar it is an intellectual feast to hear his oratory while he preaches Jesus Christ and him crucified, and a Savior risen from the dead.

I followed upon the same subject, that this wonderful story of the cross was restored by the angel, after the former-day apostasy as recorded in Revelation 14: 6, 7, in the year 1830, and a host of Saints had been gathered around the standard of Prince Immanuel, and for fourteen years the church of Christ had been built up in every land, and on the isles of the sea. We saw no obstacles in the way to hinder

its mighty strides from conquering every foe, and becoming the triumphant church in a very few years. But instead thereof it was foreseen by the inspired prophets that after the church should be restored in the latter-days there would be another apostasy, "And many should follow their pernicious ways; by reason of whom the way of truth should be evil spoken of. And through covetousness shall they with feigned words make merchandise of you."—2 Peter 2: 2, 3. But thank God another prophet says, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59: 19), hence the Reorganization has been raised up in fulfillment of prophecy.

The Saints are in best of spirits and hope, and at the adjournment Bro. Joseph and his mother were introduced to many of the Saints.

At half past one conference convened and after singing Elder Archibald Wilsey offered invocation and President Gurley made a few remarks and invited those who wished to unite with the church. Brn. Horace Bartlett, Frederick Squires, and Joseph Robinson arose to their feet and expressed their faith in Christ and desired to unite with the Reorganization and were received by unanimous vote. Bro. Joseph Smith then came forth and was introduced by the president in the following words, "I am pleased to introduce to you, my brethren, Joseph Smith, the son of the Choice Seer." He then made an address after which a motion was made that he be received and chosen to the office of president of the high priesthood. A unanimous vote was had and he was ordained under the hands of Elders Z. H. Gurley, Samuel Powers, W. W. Blair, of the Twelve, and William Marks and George Morey of the high priests. The quiet, peaceful spirit of God brooded over the entire audience when the solemn ordination took place and the Saints were happy and comforted in the faith. I could realize that as his father had been ordained at Amherst, Ohio, on the 25th of January, 1832, to the office of president of the high priesthood, so now the son Joseph had been ordained at Amboy, Illinois, on the 6th of April, 1860, in harmony with the precedent in his father's case, and the law of God, which says, "Every president of the high priesthood (or presiding elder), is to be ordained by the direction of a high council, or general conference."

As I reflect upon it now it is indeed strange that all of the impostors who have risen up to lead different factions of the church since the martyrdom of Joseph, have overlooked this one sacred ordinance established by the law of God. It shows how blind they were, and the midnight blindness of their followers, who were deceived by them. The people in Utah ought to see that when their president assumes the office of the presidency without *revelation* or *ordination* to the office, he is violating the express command of God

which says, "Exalt not yourselves" (section 105: 6), and this revelation was addressed to the Quorum of Twelve from which the members exalt one of their number to the presidency, thus ignoring the law of God entirely in that matter, as well as the revelation which says, "The president of the church, who is also the president of the council, is appointed by revelation."—Section 99: 6.

The minutes are here given as published in the *Amboy Times* and copied in the TRUE LATTER DAY SAINTS' HERALD, volume 1, number 5, page 101, with the comments of the editor, who I am informed is a gentleman of the Presbyterian Church in good standing.

From the *Amboy, (Illinois) Times*.

THE MORMON CONFERENCE.

We devote considerable space to the proceedings of this body, believing that they are of great importance to us, even as a nation. There is a great body of these people scattered through the States, who, unwilling to follow the fortunes and doctrines of Brigham Young, have been quietly waiting for the time to come when they could organize under a lineal descendant of Joseph Smith, as their prophet. That time has at length arrived. Joseph Smith, Jr., occupies the position which his father once held. A new era in the history of Mormonism has dawned—an era which we hope will greatly improve the name of this despised people.

Whatever ideas we may entertain in relation to the doctrines of the Mormons, we must look with approbation and satisfaction upon any movement on their part which looks towards a radical reformation in their practices as a people.

For many years past Brigham Young has been looked upon as the embodiment of Mormonism, and those professing to be Mormons have been regarded as no better than he. Henceforth, they, or at least one branch of them, are to be judged by a different standard. The eyes of the world will now be turned upon young Joseph. Hitherto this man has borne a good name. His talents are of no mean order; and it is earnestly to be hoped that he will use them for good, and not a bad purpose.

We give a correct report of Mr. Smith's remarks, previous to his acceptance and ordination by the church,—the only reliable report yet published.

The Annual Conference of the "Church of Jesus Christ of Latter Day Saints," assembled in this city on the 6th inst., at ten o'clock in the morning.

The Conference organized by calling Zenos H. Gurley to the chair, and appointing William Marks assistant.

The forenoon was spent in preaching by Zenos H. Gurley, Samuel Powers, and Edmund C. Briggs.

The sermons were devoted principally to setting forth their peculiar doctrines and defining the difference between their branch of the church and that represented by Brigham Young. They profess, and we believe with the utmost sincerity, to hold in utter abhorrence the wicked doctrines and practices of Brigham.

It is claimed that the great body of the Mormon people are scattered through the several States, and that a prophet, by lineage, will call together the scattered fragments and unite them into a grand whole.

AFTERNOON SESSION.

According to adjournment the Conference assembled at half past one.

Horace Bartlett, Frederick Squires, and Joseph Robinson signified their desires and united with the organization.

Joseph Smith, Jr., then came forward, when Mr. Gurley said, "I present to you, my brethren, Joseph Smith."

Mr. Smith then spoke as follows:

"I would say to you, brethren, (as I hope you may be, and in faith I trust you are,) as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

"I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

"God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

"For two or three years past depositions have been waiting on me, urging me to assume the responsibilities of the leadership of the church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

"I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

"I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives of various kinds, at the foundation of all of which is selfishness, should I come forth to stand in the place where my father stood.

"I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

"I have endeavored as far as possible, to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

"There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

"I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

"I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, (pointing to a volume before him,) not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people, was so repulsive to me, that it seemed as if the thing could never be possible.

"The change in my feelings came slowly, and I did not suffer myself to be influenced by any extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

"It has been said that a Mormon elder, though but a strippling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

"I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, according as circumstances differ.

"Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew, but I ask not to be received except as by the ordinances of the church.

"Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage, yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have not come of my own dictation to this sacred office.

"I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

"The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

"In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals.

"I have my short-comings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation, for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

"A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

"I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you."

When Mr. Smith concluded it was moved that he be received as a prophet—the successor of his father, which was carried by a unanimous vote.

Mr. Gurley then said: "Bro. Joseph, I present the church to you in the name of Jesus Christ."

To which Mr. Smith responded as follows: "May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that he may grant to us power to recall the scattered ones of Israel, and I ask your prayers."

Isaac Sheen then led in prayer.

Then followed the ordination of Joseph Smith as President of the High Priesthood.

These ceremonies were earnest and impressive, and when they were completed almost the entire congregation were in tears.

Emma Beideman [Bidamon], mother of Joseph, was then proposed and united with the church.

The conference then proceeded to elect and ordain the following persons as members of the High Council:

John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Dwight Webster, Winthrop H. Blair, Andrew G. Jackson.

The acting president then stated for the benefit of those not belonging to the Mormon church, that these councilmen were a jury for church matters, and, with their president, settled all differences between members, etc., etc.—that one half always acted in behalf of the church, and the other for the accused. To

determine in whose behalf each should act, lots were cast, and those getting odd numbers would always act for the church, and those getting even for the accused.

Lots were then cast with the following result:

Gaylord	7	Aldrich	12	Morey	9
Cadwell	8	Beebe	4	Doan	1
Dunham	5	Whitcomb	2	Hewitt	11
Webster	3	Blair	10	Jackson	6

Isaac Sheen was then elected and ordained president of the High Priests Quorum.

Then followed the election of the seven presidents of the Quorum of Seventies, and the following-named persons were chosen: James Blakeslee, Edmund C. Briggs, Crowell Lamphier, William D. Morton, Archibald Wilsey, George Rarick, John A. McIntosh.

The first five were ordained, the two latter being absent.

S. J. Stone was elected and ordained president of the quorum of elders.

Israel L. Rogers was elected as Bishop of the church.

The remainder of the afternoon was spent in preaching, and prayer-meeting was held in the evening.

April 7. Israel L. Rogers was ordained as Bishop, in whom is vested the presidency of the Aaronic priesthood

George Rarick was also ordained as president of the Quorum of Seventies.

A list of names was here handed to the Prophet, of persons to be dismembered, but he objected to having action on the matter on grounds of charity.

The Sabbath was spent in preaching and administering the ordinance of baptism.—*Saints' Herald*, May, 1860.

April 7. On the convening of conference this morning I was requested by the president to offer prayer and while in supplication I had a vision and saw the words before me as I spoke them, "Let my servant Israel L. Rogers be ordained to the office of bishop in my church, for this is his calling saith the Lord your God, Amen." The Holy Spirit in power rested on the entire audience so all confidence without a doubt was given to the Saints by the gifts of the Holy Ghost. I now feel, let the results be what they may, the reorganization of the church of God is established on the true foundation in harmony with the will of our heavenly Father, Jesus Christ being the head of the body which is his church on earth as in ancient apostolic times. The burden is now lifted from me as the especial witness crying in the wilderness of scattered latter-day Israel, the source to which to look for deliverance from the false shepherds who have sought to lead the Latter Day Saints. The church is now organized in a formidable manner, like a standard to which all who are desirous to know the truth may flock when seeking the kingdom of God, with all the elements as constituent parts of the the government of God, as clearly described in the Bible, and witnessed in the great things of God's law written to Ephraim and the Book of Doctrine and Covenants. I am now happy and contented in the peace of the Holy Ghost, and will by the grace of God endeavor to build up and strengthen the church of God wherever my lot may be cast among my fellow men and return to my mission with renewed hope.

DO YOU BELIEVE IN THE BOOK OF MORMON?

That every Saint does not believe all the truths contained in the Book of Mormon, the writer has learned to his astonishment. More startling than this, however, is the fact that some do not even read the book. We do not refer alone to indifferent Saints, but also to a few who regularly attend church services, with the exception of the Religio. In September, 1832, a revelation was given to the church in regard to unbelief, and neglecting to read the Book of Mormon. We quote a part of the revelation, which is found in Doctrine and Covenants 83: 8:

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

Nephi and many other writers of the Book of Mormon, testify that they know their record to be true. Whether we have a right to criticise and reject will be determined by the following quotations from the Book of Mormon:

And if there be faults, they be the faults of man. But behold, we know no fault; nevertheless, God knoweth all things; therefore he that condemneth, let him beware lest he shall be in danger of hell fire.—Page 495, verse 2, small edition.

And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew behold, ye would have had no imperfection in our record.—Page 500, verse 8.

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit; and he shall know and bear record. For because of my Spirit, he shall know these things are true.—Page 508, verse 12.

Thou hast also made our words powerful and great, even that we can not write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and and I fear lest the Gentiles shall mock at our words. And when I had said this, the Lord spake unto me, saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will show unto them their weakness.—Page 524, verse 2.

And then ye shall know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; and only a few have I written, because of my weakness in writing.—Page 525, verse 4.

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Page 544, verse 1.

The words of Moroni just before he hid the records in the earth:

And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you,

Did I not declare my words unto you, which were written by this man, like as one crying from the dead? Yea, even as one speaking out of the dust. . . . And God shall show unto you, that that which I have written is true.—Page 545, verse 2.

That a Saint should read the Book of Mormon, assisted by the Spirit, and not believe all the truths contained therein, is an impossibility.

JOSEPH FERRIS.

Selected Articles.

REVISION OF THE PRESBYTERIAN CREED.

The General Assembly of the Presbyterian Church at Los Angeles, May 28, by a unanimous vote adopted the revision of the Confession of Faith as prepared by the committee appointed by the assembly in 1901. Thus is settled a question which has agitated the church for about fifteen years. By the adoption of the eleven overtures important changes are made in the articles of the Confession of Faith. One of the most vital of these is embodied in the declaratory statements recorded in Chapter 3 and Chapter 10, Section 3, as follows:

"That concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world and his readiness to bestow his saving grace on all who seek it; that concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted for all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer and that no man is condemned except on the ground of his sin.

"Also that it is not regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit, who works where and how he pleases."

For Section 6, Chapter 25, of the Confession of Faith the following is substituted:

"The Lord Jesus is the only head of the church and the claim of any man to be the vicar of Christ and the head of the church is unscriptural—without warrant, in fact—and is an usurpation dishonoring to the Lord Jesus Christ."

After the final adoption of the overtures Doctor Henry Van Dyke, the retiring moderator and a leader in the movement for the revision of the creed, said he wished to make it clearer and especially wished to say "to the brethren of the press that this revision does not mean that the Presbyterian Church has changed her base one inch, but it does mean that she had broadened and strengthened her foundations.

Her divine sovereignty shall never be interpreted so as to mean fatalism."—*Northwestern Christian Advocate*, June 3.



OUTLINES OF A PREACHABLE THEOLOGY.

The Holy Spirit, the Scriptures, the person of Christ, the kingdom of God, the Christian church, and the Christian doctrine of God comprise the outlines of a preachable theology, the points which the Christian preacher and teacher must make clear. Such is the conclusion, after "a wide and exceedingly varied Christian experience," arrived at by Doctor A. A. Berle, recently installed as pastor of the Union Park Congregational Church in Chicago. A "profound spiritual impression," says the *Bibliotheca Sacra* (Oberlin, Ohio), has been made by Doctor Berle's statement, which can be accepted "as indicating in a fairly representative way the trend of thought in the Congregational churches." We are indebted to the same religious quarterly for the statement itself, which is in part as follows:

"The doctrine of the Holy Spirit, I hold to be the first and most fundamental of doctrines for the Christian preacher to know and teach. . . . I believe in the Holy Spirit of God as the immanent God who is in all things, over all things, through all things; and that the supreme quest of the spirit of man is to find and commune with the Holy Spirit; and that such communion is the first and last requisite of peace with God and power in life. I believe that this Holy Spirit is a Person, not merely a power not ourselves that makes for righteousness."

The next great doctrine in the outline of a preachable theology is that of the Scriptures of which Doctor Berle says:

"The human spirit, liberated from the law of sin and bondage, instructed by the Spirit of God, immediately begins its divine career of growth in grace and knowledge of the kingdom of God. The records of such growth constitute the Holy Scriptures. . . . Scripture . . . does not become the word of God till it is illuminated by the Holy Spirit, and by him interpreted to the spirit of him who seeks its guidance and direction."

This brings us to the person of Christ. "Christ," says Doctor Berle, "is the Door."

"This is his own figure, and it accurately represents his mission. He is the last and completest provision of God by which men may come into fellowship and communion with Him, and see, in terms of their common and untechnical life, what the life of obedience and service to God is like. Thus the person of Christ becomes a matter of supreme interest in the task of the Christian preacher and teacher."

So much stress is laid upon the kingdom of God by Christ himself that "its nature and its methods must necessarily constitute a most impor-

tant part of the ministry of the Christian preacher:"

"It is a kingdom where law is dominant, but the law is the law of love. It is to exercise brotherhood and practice charity. It is to seek first life in Christ, and then grow under the tutelage of the Spirit of God. It is to be a prophetic rather than a priestly kingdom, and its sacrifices are to be the sacrifices of service rather than those of ritual and offering. Its great desire is righteousness and its unfailing yearning is love. . . . Only the social teaching of Jesus can rescue us here from spiritual tyranny on the one hand, or material tyranny on the other. The one emerges in spiritual principdoms, culminating in a papacy; while the other arrogantly tells the world it has 'nothing to arbitrate,' when thousands are freezing to death."

Doctor Berle further announces his belief in "the Holy Catholic Church" thus:

"I hold this church to be a democracy in form and in government; that its authority lies solely in its collective voice, and that its collective voice, when that can be ascertained, is likely to be the path of wisdom and of power; that it can not delegate its authority to any individual or individuals, but that the preservation of the truth of God and the glory of Christ alike require that we should constantly do our utmost to discover what the Spirit saith to the churches."

Finally, "when the communion with God has reached the stage of stability and unfluctuating serenity, the knowledge of God is characterized by the filial relation:"

"It is standing on this summit of spiritual life and power that Jesus is enabled to say, 'I and my Father are one.' In a less powerful sense, but in a not less real sense, the Christian, liberated, trained, and chastened into harmony with God's law, and lifted into God's life, may also say with Christ, 'I and my Father are one.'"—*Literary Digest*, June 13.



A "DECLARATION OF WAR" UPON "HIGHER CRITICISM."

One result of the radicalism taught by Delitzsch and others in Germany, who have denied that the books of the Old Testament contain any divine revelation, has been a renewed activity on the part of the conservatives. The most pronounced champion on the conservative side is doubtless Doctor Johannes Lepsius, a recognized scholar and vigorous combatant. In his own journal, the *Reich Christi* (No. 1), he publishes what he calls a "Declaration of War" against "the Hegel-Darwinian-Wellhausen" school. He says, in substance:

We are at the beginning of a new epoch in the life of the Church. The seventy-year war between mythology and theology in the domain of the Old Testament has seemingly ended in a complete defeat of the traditional views. The critical views prac-

tically control Protestant thought everywhere and have assumed international proportions. Not one university man in Germany holds to the Mosaic authorship of the Pentateuch, and all make concessions to the newer views.

And yet when a person coolly and deliberately looks at the so-called "certain results" of the critical investigation of the last century and a half, what are these "results?" Nothing else than the conclusion that the most of the books of the Old Testament are literary frauds; that they do not correctly teach the historical development of the religion in Israel, and; to make matters worse, intentionally and purposely misrepresent this history, especially those books that have been "revised" in harmony with the spirit of the Deuteronomist. The whole Mosaic code, in its real essence, at any rate, is held to be a later fabrication, and its claim to have been given in the wilderness is regarded as an historical falsehood. Its whole historical background, it is asserted, is a fabrication, and the Law is but the outcome of a struggle between the advocates of the local cults and the hierarchical tendencies of the Jerusalem priesthood.

There is only one other religious book that, in its origin and development, can be compared with the Old Testament, as the critics regard it, and that is the Book of Mormon. A mere glance at this parallel must convince the earnest Christian that he can have no share in the radical criticism of the times. The strongest argument against the hypothesis is to state it in its simple and naked truthfulness.

The *Deutsch-Amerikanische Zeitschrift* greets this declaration by Doctor Lepsius with enthusiasm, and declares that he will prove himself a worthy antagonist. Doctor Lepsius has begun the publication of a series of investigations in the *Reich Christi*, in which he purposes to demonstrate that the reconstruction of the religious history of Israel by the modern hypothesis is substantially based upon a begging of the question in two directions, namely: (1) That the methods and results of the investigations of the sources of the Pentateuch are unassailable; and (2) that the archaeological data in reference to the historical books of the Old Testament have been sufficiently investigated and have been correctly interpreted. Both claims, which are essential to the newer criticism, are false, he holds, and a reinvestigation from the very beginning is necessary. If this is done, the radical views can not stand.—*Literary Digest*, June 20.

The most notable educational questions of the last quarter are discussed in the July-September *Forum* in Mr. Ossian H. Lang's paper on "The Educational Outlook." Among them are the problem of rural public schools, the shortening of the college course, and education in the Philippines.

Original Poetry.

A Savior's Praise.

Give place to truth, give place to light,
Reverence your God with all your might;
Give earnest heed to his command,
And in his holy presence stand.
With earnest heart, press on your way,
And look forward to judgment's day.

Prepare yourselves for what's to come,
And sit not ever idle, dumb;
Remember all the narrow way,
And for your future blessings pray.
Remember Him who blessings brings.
Controls the songs that angels sing.

He gives the light to mortals here,
And seeks the drooping hearts to cheer;
Remember Him whose life is light,
And worship him with all your might.
And think not in your heart to say,
He heeds not what I do to-day.

But give your service for his name,
His glorious gospel to proclaim;
Then will your joy o'erflowing be;
Then can you join the strain with me,
To praise his name in perfect love,
And seek his blessings from above.

Now gain a Savior's perfect love,
Record your name in truth above;
Rejoice in hope and never fear,
Then will he all your pleadings hear.
And then with joy we can proclaim,
I'm not ashamed to praise his name.

J. E. VANDERWOOD.

Mothers' Home Column.

EDITED BY FRANCES.

"Why fret thee, soul,
For things beyond thy small control?
Do but thy part and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed and wait in peace
The Lord's increase."—Selected.

A Solitary Way.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us from time to time,
There comes a sense of utter loneliness,
Our dearest friend is stranger to our joy,
And can not realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel."
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter where or what our lot may be:
Each heart, mysterious even to itself,
Must live its inner life in solitude.
And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key himself
To open all its chambers and to bless with

Perfect sympathy and holy peace,
Each solitary soul which comes to him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me;"
And every time we are "not understood,"
It is call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I can not bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief, which "no one understands,"
Conveys a secret message from the king,
Entreating you to come to him again.
The Man of Sorrow understands it well,
In all points tempted he can feel with you
You can not come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have a "solitary way."

—Margaret E. Sangster.

Dear Sister: I have thought for some time to write you and tell you of the success of our mothers meetings, and to thank you for the kind and helpful letter you wrote me last summer in regard to the Daughters of Zion meetings, and the magazine you told me of, the *American Mother*. Oh what a help it is; I do wish we might get the sisters interested in that magazine. I have sent in thirteen subscriptions to it from Janesville, mostly trial ones. It seems to me that any young mother after reading it would try to keep it in her home. I loaned the March number to a friend who has sent in a club of ten. I was glad to see the story, "Two Pictures," copied in the *Autumn Leaves*. It was good. But truly, we have just as good articles in our Daughters of Zion department in the *Leaves* as any that could be taken from the *American Mother*, only the space is so small. We need more room. I hope and trust that some day we shall have a magazine all our own for the Daughters of Zion.

Well, we hold our mothers meetings every two weeks and the way they have gained in interest is so cheering. I hope and pray that they may do good and help tired and careless mothers to a higher plane of living and thinking and thus bless the children. We now have a subject for each meeting. We try to have several papers dealing with it and then a question box and discussion, and we have special music and recitations at nearly every meeting. Often the discussion is longer than the program, and oh, so earnest, and in such a good Christian spirit. The meetings are always opened with reading from the Scriptures and prayer. Here are some of the subjects we have considered: "Sacredness and Responsibility of Motherhood," "When Should a Child Begin to be Taught Obedience," "Religious Training of Children." This last subject made a grand, good meeting and some beautiful thoughts were brought out. I hoped that it would make "our faith" as to the training of the children seem better to those who know that the superintendent is a Latter Day Saint. We give out free reading matter on the subject discussed at each meeting, or try to do so as nearly as we can. We have given out nine hundred twenty-five pages so far and have made sixty-four calls in the interest of the work. The W. C. T. U. seems to have much confidence in me and I hope and pray that I may be more worthy of it, and ever stand a true Saint.

But there were dark times when I first started. Three meetings that were advertised in the papers fell flat. I was there and a few of my friends but not enough, they thought, to have a meeting. Then we made up our minds to have a meeting anyhow

no matter how few came, but we have always had as many as eighteen and over since. Next week we are to have a parents meeting and have a nice program prepared by the children. We hold this one in the evening, the next in the afternoon, changing in this way so mothers can come. We expect Mrs. Hunt of Harvard, Illinois, Assistant National Superintendent of Mothers Meetings to be with us some time soon to give two lectures afternoon and evening. I do hope and pray that it may do good.

But oh, dear sister, you do not know how I long to be with the Daughters of Zion that I might labor with them for the upbuilding of motherhood in our own dear church; and when I receive praise for work done I think, "Oh, if I were only working for my own church, how much comfort it would bring me. Then I think perhaps this is wrong. We should each do all the good we can, wherever our lot is cast. But we who are out in the world alone often long to be with our own church, or Christ's church, rather.

I shall try to save all the cream of these meetings, and at the reunions we will try to have the very best Daughters of Zion meetings possible. I have in mind now two little books I wish to distribute there, "A thoughtful Hour with Father" and "A quiet Hour with Mother," two neatly bound little books of twenty-two and twenty-eight pages each. I wish you might send for some to use in your local society. You can get them at one cent each by sending to Mrs. Evelyn H. Riddell-Houston, "The Maples," Clintondale, Pennsylvania.

I have found so many precious things along our line of work. Doctor Mary Wood-Allen's leaflets are among them. I now have the agency for all her books. Shall try to have them at conference, but not to make money. Oh how I wish we had church books, a few at least on these lines of thought, but I realize how hard it would be to get the money for the first issue. We have the birthday books for our boys. My oldest boy received "Silver Thimbles" on his tenth birthday and the second little son received "Footsteps of Jesus" and the Christmas book for his last birthday. Those are all the children's books, are they not? They will soon be old enough for "Pattie," and "With the Church in an Early Day," and I want the "Talks on the Book of Mormon" now. What a help the *Religio Quarterly* is! I wish you would write me about the Daughters of Zion work. With love,

EFFIE HIELD.

232 Washington Street, JANESVILLE, Wisconsin.

What Makes a Friend.

I saw this phrase on the cover of a new book the other day and it set me thinking: What is it that makes a friend? "He that would have friends must show himself friendly?" says the old proverb. It sounds simple enough, as so many other things do, till you look into them.

The art of friendship is, in fact, only one part of the art of life, which we are all set here to master and which it takes many people the whole of their allotted span to learn the rudiments of. But it is a very vital and necessary part. Do not we all feel that a man or woman who has reached old age without making friends has made a sad failure of life? The woman may be a queen of fashion, the man may be a multi-millionaire, it does not matter. To be friendless is to be horribly poor and also discreditably unsuccessful.

What is it that binds us to our real friends—the friends who last? I think a great deal of it lies in this, that they give you credit for the best that is in you. Not that they spoil you with weak flattery or blind admiration. Perhaps they may be hard on you at times—or you think so—but you feel that they believe in you, in your best self; and the sentence you would dread to hear from them beyond all others is, "That isn't worthy of you" or "I was disappointed in you there."

It stands to reason that where there is true friendship there must be a considerable amount of mutual tolerance. One must accept divergencies of taste and opinion with a large-minded charity. One must not carp and fret at little defects. It is

astonishing on what tiny reefs a very promising friendship will sometimes go to wreck. Don't you remember the girl whom you thought so charming, till you went on that holiday journey with her and then her way of dawdling and missing trains or her lack of interest in something you wanted very much to see or her selfishness about having the window shut when you wanted it open, fairly made you tired of her before you got back. Well, perhaps she had her little list of grievances too. Perhaps both her life and yours might be fuller and richer to-day if you could have had a little more patience with each other.

Probably the deepest, most enduring, most satisfactory friendships all round are those that are formed between members of the same family. The friendship of happy married people is the closest human tie that the world knows. Have we not seen dear old married couples who have actually grown, through a perfect likeness of spirit, to be strangely like each other in the face? Then there are the lovely friendships of such brothers and sisters as the Herschels or the Renans or William and Dorothy Wordsworth or Charles and Mary Lamb. Those with whom you have common memories and interests reaching back to the very beginning of conscious life must always have a special nearness. Yet it is by no means a matter of course that one's intimate friends are of one's own family and household.

Possibly, if you don't make friends of your sisters, the reason is that you are too much alike. "It is so annoying," some one once said to me, "to see your own faults in other people." A girl who is strong-willed and impetuous, living with two or three like-spirited sisters, is less likely to find an intimate friend in one of them than in some quieter and more yielding nature outside the family circle. How beautifully Shakespeare shows us the attraction of difference in "As You Like it," with his picture of the princess-cousins, Rosalind and Celia, one of the most beautiful examples of loyal girlish friendship that exists in literature. The gay, witty, adventurous Rosalind, the quiet Celia, cool and perhaps a little critical, yet so simply, nobly devoted to her friend—who can forget them and where can a girl find a more charming pattern of friendship?—Selected.

Letter Department.

CLEVELAND, Ohio, June 26.

Herald Readers: Leaving home May 21, (late of necessity) in company with Sr. George and her two children, of this city, who had been visiting in Independence and Lamoni since February, we stopped in Chicago from Friday till Monday, by the kind invitation of Bro. and Sr. Bond, and I had my first opportunity of addressing the Saints there, in both the south and west branches. Indeed, meeting with some whom I had known long ago, and making the acquaintance of others, was a great pleasure. Among the former was Bro. Charles Culver with whom I went for lunch after the afternoon service with the Saints of the west branch. At their home I met Srs. Culver, his mother and sister, but missed his father who had departed this life since last I met the family. Bro. Charles went with me to and on the first car-line I should take returning to the south branch for the evening service, for which Bro. Bond had announced me, at the close of his most interesting and instructive discourse from Revelation 11: 17, portraying the great contrast between the present conditions of human government and those which will obtain when He shall reign whose right it is to rule.

As I took a second car-line, Bro. Culver left me as he could not attend the evening service. On reaching my hand into my pocket for a loose nickel, the only change there, as I knew, I felt a small, folded, soft paper, which I knew I had not placed there. Handing the nickel to the conductor, I determined to see what it was. Imagine my surprise when I found a twenty-five cent piece closely wrapped in a five-dollar bill. Evidently the quarter had been placed in the bill to give it sufficient weight

to carry it down into the pocket. A fifty-cent piece and a quarter were handed me after the evening meeting, and I had plenty. No wonder the Savior said to his disciples, "Take no thought." I was again reminded of his question, "Lacked ye anything?" and the reply. "Nothing Lord."

I need not say that our welcome among the Saints and friends of Cleveland was a most hearty one, and we were as glad to be with them again. All were disappointed that I could not remain even over Sunday, because of a discussion in Wood County, for which arrangements had been made, to begin June 1 and meetings announced for the day previous. The location is five miles west of Prairie Depot, where there are ten Saints, three of whom Bro. A. B. Kirkendall of Creola, had baptized during last winter. Some of these Saints had previously moved there from Vinton County. Bro. J. E. Kelley preached there in March, leaving quite a commotion among the people as he went on to General Conference. Out of this came the debate.

The usual church question and the Book of Mormon were the propositions. Our opponent had refused to sign the latter as worded, so only the former was expected in the outset. However, in his first negative speech he attacked Joseph Smith and the Book of Mormon, paying little attention to our affirmative on the church proposition. Objections being made, in our second speech, to his course, which on the first evening he refused to change, but promised at the opening of the second session to let the Book of Mormon alone during the first proposition, and to debate the other as worded, afterward. The promise, however, was not kept, for Joseph Smith and the Book of Mormon were the objects of his tirade in every speech.

Before opening the fifth session our opponent suggested to me, that we drop the church question and take up the other, saying that the people (some of them) thought the debate was doing more harm than good. Evidently they discovered he was not "downing Mormonism" as fast as they had anticipated. We objected saying that he had so hindered the discussion of the proper question, by constantly bringing in the other, which necessitated reply, that I was not half through with the subject. After a promise that I could continue as long as I wished after the other question was debated, I reluctantly consented. Suffice, it to say that after the third session on the Book of Mormon, our opponent said to me, "I'll stay with you to-morrow night, and then you can go ahead," virtually withdrawing from both propositions before we were near done.

We got in four sermons after his withdrawal, one of them by Bro. J. R. Beckley who came just in time to hear the last session of the debate; after which the angry portion of the people refused us the use of the house any longer. The director who closed the house, said "the people" were dissatisfied, and that we must close. So we took the expression of the people present, (a good representation too) by vote. No more than one hand that we could see was raised to close, but many went up for us to continue, but the director would not retract. So we left Bro. Beckley to "hold the fort," preaching at the home of Bro. Paten, and elsewhere as opportunity could be obtained.

Returning to Cleveland on Saturday last, we found Children's Day just at hand. The occasion was a very enjoyable one. The day following we waited upon Mr. Leslie, in charge of the city parks, who very kindly granted our request for permission to hold services in Wade Park, where we held forth last summer. The day being propitious we will renew that part of our work next Sunday. We are still encouraged here.

In bonds,

O. B. THOMAS.

RATHDRUM, Idaho, June 28.

Editors Herald: Would be glad to see any missionary who comes this way as we have not been privileged to hear a Latter Day Saint since we left Mondamin, Iowa, more than a year ago. We are thirty miles east of Spokane, Washington. Climate is

lovely, scenery beautiful, and mountain water is excellent. Crops look fine and everything favorable only we miss our church privilege that we enjoyed so much in Mondamin. Will try and look up the Saints of Spokane when an opportunity offers.

Hoping for the best with always an interest in the gospel truths, I am,

Very respectfully,

MRS. C. A. BERRY.

CLINTON, Iowa, June 30.

Saints' Herald: I have been afflicted with heart trouble for a number of years. As I did not know at first what the trouble was, I have passed through experiences which have taught me a few lessons. The most important of all is that I should be more patient with my fellow man. It is needful to pass through affliction that we may see ourselves more as we are. Now that I have been brought to a place where I can see myself a little more as I am my desire is to be able to profit by what I have learned. Through my afflictions God has blessed me. It seems to me more than I am worthy; therefore, I am made to rejoice in my afflictions.

I have made some investigation and had some experience and although but little it may be of benefit to some one. After I found myself in a condition that I could labor but little, I remembered of reading of Bro. Turnbow's experience of which he wrote in the SAINTS' HERALD of April 5, 1899, and March 12, 1902, and thought that I would try eating raw food, mostly wheat. I found it was better for me in some ways. I believe Bro. Turnbow's idea is all right, that is, to stop eating food that is not good for the human stomach and disease which is caused therefrom will leave as it did with him. It is too bad that when Saints have been given the Word of Wisdom they will keep right on using things which are not good for them. Surely we should give heed to the Word of Wisdom as far as it is possible for us to do so, if we wish to keep the health which has been given us. Saints, let us live up to the word of God both temporally and spiritually. Let us be thankful to God for what he has given us and profit thereby, and we shall receive greater light.

If you write to Bro. Turnbow or myself we will tell you where you can get a book of instructions which agrees with the Word of Wisdom as to what kind of food is good for man in different seasons, also instructions by those who have had twenty-five years experience of what kind of foods are good for different diseases; it costs but very little.

I ask the prayers of all God's people that if it is his will I may be healed of my affliction that I might be the means of helping in this great work of God.

WILLIAM ALBERT WILSON.

444 Twelfth Avenue.

NINA, Ohio, June 30.

Editors Herald: For two weeks past we have urgently pressed the claims of the great latter-day work to the people of this region. In Oakharbor, Elder U. W. Greene, and myself delivered ten discourses, and I can now see the shell cracking to some extent. The pastor of the Methodist Church criticized the work in his sermon last Sabbath, so we were informed. Not being present, we accosted the reverend gentleman on the street, and he denied the statements with which he is accredited. We now learn that the report is all over the town that he "falsified." There are a few golden grains among the chaff in Oakharbor, but the majority are wrapped in the dusty parchments of priestcraft.

If the church could send a minister through this part who could preach the gospel in German, no doubt a great work could be accomplished, as a large part of the population is of that extraction. If Bro. J. S. Roth could execute a mission in Ottawa

County, Ohio, my impression is, he could reach numbers, for they would be attracted by a sermon from him on *taufen*.

We came to Nina last Saturday, preached in the evening to a large audience. On Sunday the Saints fitted up the grove near the hall, and brought baskets blessed with good things. To say we enjoyed the Lord's favor would not justify the conditions. A very large attendance partook of both spiritual and temporal feasts. We delivered three discourses during the day, and enjoyed good liberty. There are a great many believing the gospel in this part. Last evening, as usual, we were greeted with a fine class of listeners, and we discoursed on the restoration of the gospel. (Revelation 14:6.) Bro. Carlile is announced for this evening. He arrived on the ground yesterday afternoon from Toledo, and Oakharbor.

I find the Ohio ministry humble, zealous, and united in the purposes of the gospel, free from jealousy, and anxious to follow the law, instead of enforcing individual opinions. When such equilibrium is sustained, the cause will move. But Satan is not dead yet, neither doth he sleep. But he is too much of a gentleman to take a seat in the heart, unless the door is open, and he invited.

The work is onward in these parts, if progress is slow. Old Babylon "mutters and peeps," and mystery, secrecy, and darkness are her chief elements. "He that is of God cometh to the light."

It is quite a busy season for this agricultural district. I expect to move into Defiance, Paulding, and Williams Counties after July 4.

Hopefully and hastily,

S. W. L. SCOTT.

KANSAS CITY, Missouri, June 26.

Dear Editor: As I have not seen much in the HERALD about the recent flood in the Kaw Valley, I thought I would try to tell the readers of the HERALD something about it. I am not going to tell it all. I do not think man can tell, nor pen begin to tell all.

On May 31 I went to the shops, in the Frisco yards where I work, to save such things as I could, for the water at that time had not entered any of the shops. About ten o'clock we were compelled to go to the hills as the flood was upon us. The small houses, shanties, lumber, and driftwood of all kinds were on the move. I went to the highest hill and there with my umbrella over my head I sat and watched the water as it moved and carried away everything that was loose and would float. The day was damp, raining part of the time. The bluffs were lined for miles with men, women, and children. I dare say that there were fifty thousand people on the bluffs all day on the Kansas City side from the Missouri River to Argentine, a distance of about three miles.

On the Kaw River there were sixteen bridges, four wagon bridges, the balance were railroad and street-car bridges. About ten o'clock in the morning two spans of the Belt Line bridge gave way, although it was loaded down with sand-cars. About four o'clock in the afternoon the bridge above gave way and all the driftwood that was held by that bridge came down and carried away the two remaining spans of the Belt Line bridge. Down came the driftwood and houses and struck the Kansas Avenue bridge and it went down. Next the street-car bridge, the Rock Island bridge, the two stock-yard bridges, and then the Union Pacific bridge with seven engines which were placed on it to try and save it. About seventy-five feet below was the Missouri Pacific bridge loaded down with engines and cars and this bridge stood the pressure. It still stands. Next the elevated bridge went down and all the bridges but one on the Kaw River from Argentine to the Missouri River were swept away. May 31 and June 1 will long be remembered by those who witnessed that awful flood. Many houses could be seen coming down the river and we could see men and women on houses waving some white garment, and when night came they would place a lamp

in the window as a signal. We could hear them hallooing for help. Boats were scarce. No one but God knows how many were drowned.

On the 7th of June I went to Armourdale to see the effects of the flood. I went over the Missouri Pacific bridge, that was the only way unless I had paid twenty-five cents to cross on a boat. When I got over I saw one of the worst sights that I ever saw. Those beautiful yards such as the Union Pacific and Missouri Pacific Railroad yards were gone and nothing but driftwood and houses and oil tanks and lumber piled up on both sides and not a track to be seen that was safe. Cattle, horses, sheep and hogs were scattered all over among the driftwood, and box cars in every shape turned and twisted all over. I went up the river and destruction could be seen on all sides. When I got to Kansas Avenue I went to Packard and all along houses, barns, driftwood, sand, and mud were in the street. It is a horrible sight to see what was once a thriving city, the home of the working man, torn to pieces and hundreds of houses washed away. Hundreds have no sign of a home; all gone in the flood. I learn that some of our brethren and sisters were caught in the flood. Bishop Roderick May is doing all he can to relieve the suffering of the Saints and is trying his best to get means to supply the needy ones, and if the Saints will only respond and place means in our bishop's hands I know that he will do the best he can.

The water was six feet eight inches deep in the Union Depot and about nine feet under the Twelfth Street viaduct, and in the streets of Armourdale it was twelve to eighteen feet deep. The river was a roaring stream from bluff to bluff. There were thousands of freight cars in the flood and I am told that hundreds were washed away. Hundreds of cars of grain, wheat, oats, and corn are gone, also fruit of all kinds, merchandise, furniture, and hardware.

Our city was left in bad shape for a few days. No light; gas, and electric light and water-works plants were in the flood. Our mayor ordered all teams to haul water for the people in the city hotels, laundries, and such as needed water. No lamps were allowed to burn. Candles were in demand. This lasted only a few days.

I have heard our elders talk about the gathering, and have wondered how it could be brought about. As a rule the Saints are all poor and the price of land is so high, two or three hundred dollars a foot for land, and in the city fifteen hundred to two thousand dollars per foot. I did not see how the Saints could gather home to Zion, but all is clear to me now. I learn that God is going to redeem it by judgment when his time comes.

An old colored lady that lived in Armourdale belongs to the Baptist Church and is very religious, and is all the time talking about God's loving kindness. After the flood she was asked what she thought about God's loving kindness. "Now," she said, "I do not know sah, but I is convinced that he is awful powerful."

Your brother,

JOSEPH R. LEWIS.

INDEPENDENCE, Missouri, July 1.

Dear Editors Herald: I am living about five miles from Independence and do not have the privilege of mingling with the Saints in worship as much as I would like to, but by the help of the Holy Spirit and the welcome pages of the HERALD and *Autumn Leaves* I do not feel as lonely as I would otherwise.

When I read the *Autumn Leaves* and note the advancement made in the articles and general compiling my heart rejoices for my prayers are always for the onward progress of the Lord's work and I hope that as we are able to use and appreciate his blessings he will bestow. So by the blessings he grants us do I realize our onward march. A march hard for some, but Christ has given us to understand that he will be our help always in our time of need.

I enjoy the columns of the HERALD and when some one I know has been so fortunate as to be blessed in writing a letter worthy

of its pages I rejoice in their joy. I remember with what joy I first saw some poems of mine in *Autumn Leaves*. I rejoice to see church talent in its columns.

Praying always for Zion's weal,
Your sister in Christ,

ANNIE M. WHITEAKER.

ALBANY, Missouri, July 1.

Editors Herald: Bro. D. C. White and I came here with tent and began meetings June 24. Have held eight services. Meetings well attended and considerable interest manifest. One name given for baptism and I am sure others will follow. The restored gospel is winning its way, and prospects are favorable for an ingathering here, though we expect to meet considerable opposition before we close up our work. This is the home of J. D. McClure, a would-be valiant opposer to the work, and member of the Anti-Mormon Association.

At Darlington we had a good meeting—some interested, and one name given for baptism which will be attended to soon.

Others believe the work and I hope will soon obey. We closed there June 23 and began here next night, not losing any time. While at Darlington we enjoyed the hospitality of Bro. and Sr. E. A. Bray, and others. Sr. Etta, daughter of Bro. D. C., came at the beginning of our meetings at Darlington and rendered very valuable assistance in the song service. Such help is appreciated by the missionaries, and all who attend, and adds much to the interest of the meetings. She is still with us, and faithfully performs her part of presiding at the organ, and assisting in the singing. I hope we can always be so favored. Many have spoken in a very complimentary way of our singing. Here we are enjoying the hospitality of Mr. (soon Bro.) and Sr. Robidoux and also Bro. and Sr. H. N. Pierce who have lately moved here from St. Joseph. Their presence and assistance in the singing helps very much. The tent will probably be here for two or three weeks longer.

Hopefully,

JOSEPH C. VAUGHN.

OTTUMWA, Iowa, June 22.

Editors Herald: We are still strong in the faith that the angel delivered to man in these latter days, although we are without a shepherd to revive our thoughts as to our duty and to God but by reading his blessed promise to all mankind. We rejoice to know that we are of the fold. If you can possibly send an elder here there is a man that will be baptized, as he has been investigating our doctrine for some time, and says we have the only true doctrine, although he has been a Campbellite minister here in this county and has baptized over four hundred into that faith. If any of the elders will come this way they will have a hearty welcome with any of the Saints here, and I feel that some good could be done here as Brn. Roth, J. W. Adams, and Elvin left a grand impression here in regard to this latter-day work. We will meet the elders at the depot, or they will find us at 641 West Fourth Street. Praying earnestly for Zion's welfare, I am,

Yours in bonds,

Z. M. SANTEE.

HOAG, Nebraska, June 26.

Editors Herald: I am holding forth at this place, conditions are quite favorable for the presentation of the gospel message. Bro. Walter M. Self will soon be with me, so we hope to do some good. We contemplate doing work in Beatrice and other towns. Saints please take notice and assist the missionary by giving him a place to lay his head, and a morsel of food.

Notwithstanding the incessant rains that have hampered our efforts we feel encouraged, knowing that we are engaged in the Lord's work, and that he will take care of his own. We feel to make use of the time and push the work as much as possible. I am thankful to my heavenly Father for the grace bestowed upon me, that I am permitted to enter into the labors of others. I want to so live, that while I am showing others the

way, I may myself develop in the virtues and grace of our blessed Lord.

I wish to express my gratitude to the Saints in Fremont District for their kindness to me while there. They shall always have a place in my memory, as among those with whom I have spent many happy hours. I am glad to learn that Bro. C. Scott is able to be in the front again.

I like my field of work, I believe Nebraska is healthier than Western Iowa. I have had good health and gained in flesh while here. There is plenty of opportunity for preaching, and a demand for it. As I pass the ripening harvest-fields my thoughts go out in regard to the blessed work of our Master, feeling that the harvest-field of humanity is now ripe, ready for the reapers. I only wish the reapers were more numerous. My prayer is, that the Lord will strengthen the few and make them a power for good.

We have some noble Saints in this district whose aim is to do what they can, that the work may prosper. Trusting that we may all work with our might that much may be accomplished this year, I am,

Ever your fellow worker in the Lord,

ADOLPH E. MADISON.

DENVER, Colorado, July 1.

Editors Herald: Sunday was Children's Day in Denver, and at the close of the morning service six of the children of the Saints were baptized in the Platte River by the writer, and confirmed at the evening service.

At the semiannual business-meeting Monday evening the writer was again elected branch president; O. A. Westland priest, K. Seli teacher, and I. C. Edwards deacon. We hope the branch is in a better condition than for some time before, and that the work will move forward.

E. F. SHUPE.

SPRINGBURN, Scotland, June 24.

Editors Herald: This morning I was taking a retrospective view of my three years experience as a missionary, and while I can not boast of accomplishing very much I can see many times where God has given me light and liberty in presenting the message of love. My first experience as a missionary was in the Dakotas, and I will ever remember the Saints there for their loving kindness to me, and in this far-off land I often think of the sweet peace and blessed communion of God's Holy Spirit we had while together.

Bro. Arber and I are doing our best to get our claims before the people here. We have much opposition resulting from our street-preaching. I can not say that I am in love with street work. I seem to get the street fever, but after I get started and get warmed up a little I am not so bad.

Utah elders are quite numerous in the city; I am informed there are seventeen. I met two about a week ago at Brighton Cross, a place in the city noted for street-preaching. They had quite a large crowd around them I waited till they were through and then I asked them if they believed Brigham Young to be a prophet of God. They would not answer me. I then stepped forth and with the help of God made the difference between us as plain as I could. I backed up every position with quotations from the books or from their own publications. One made an attempt to reply but it was all assertions, no proof whatever. He started out by saying that we were a contentious class of people, and that we made it a practice to hunt them up wherever they were holding meetings and try to destroy their influence with the people. I made a short reply to him and told him his statements were wrong, in my own case at least, for I had been in Glasgow nearly two years and this was the first time I ever met them, but that we as a body were determined to occupy every opportunity granted to us to make plain the differences between us. O what a joy and pleasure it would be to preach the restored gospel if those evils and abominations had not been heaped upon

it by an apostate church! The principles of the gospel can not be successfully refuted by any man for it is God's divine plan for the redemption of man. We expect Brn. Joseph and R. C. here in September. We will be glad to see them. Many peace and prosperity continue with the church is my prayer.

In gospel bonds,

25 Avenue Road.

G. W. THORBURN.

DALLAS CENTER, IOWA, July 2.

Herald Readers: The conventions and conference of the Des Moines District were not largely attended, but much business was done, and those present were encouraged. Brn. F. A. Smith and George H. Hilliard rendered valuable assistance in the preaching services, and in giving words of counsel to membership and ministry.

Following the conference Brn. H. A. McCoy and S. K. Sorensen took charge of tent work going to Packard in Butler County, and from their late reports I am informed of excellent interest attending their efforts there.

Bro. C. J. Peters is laboring in Warren and Madison Counties; Bro. T. F. Jones near Frazer, and Bro. Cushman and myself remained at Boone, where two were baptized on Sunday, the 21st. From there I went to Pilot Mound to occupy in the Seventh-day Adventist church which had been secured by Bro. T. F. Jones for a week's services. Here we found but little interest, in fact came near being frozen out for want of an audience, although all treated us kindly.

Monday last I came here to answer a lecture delivered by Reverend J. Kirkendall of the M. E. Church, Sunday night. The spirit of the attack was that of hatred instead of love, but it has caused a spirit of investigation on the part of a few who were never interested before, and has strengthened the Saints. Tuesday and Wednesday evenings I used in making my reply, but many on account of prejudice did not come to hear, although I learn that many were within hearing distance whom I did not see. The same minister lectured against us about eight miles from here where there are none of the Latter Day Saints, and there comes a desire that we reply to him there, and an effort is being made to so arrange.

The spirit of opposition here during the last three weeks has assumed the nature of mobocracy, and boycotting. The efforts in both directions have failed to bring about such results as were desired, although it has hindered one from being baptized for the present, but we look forward with prayerful hope that God will give her grace to endure the trial of waiting the time required to prove herself a free woman, freed from hypnotism and undue influence of the Saints as charged by her relatives.

I am informed by late letter from Des Moines that nine precious souls were baptized there last Sunday, one of whom was Bro. Hall's wife for whom he has been anxiously praying for some time, the others being lambs of the fold, children of Saints.

Celebration is occupying the minds of the people principally at present, hence a slight lull in our activity. With anxiety to give light to those who sit in darkness, to lead the erring to see the error of their ways, to promote in all a forgiving spirit, and to edify the faithful, I am,

A laborer in hope,

J. F. MINTUN.

PACKARD, IOWA, July 2.

Editors Herald: While at the Boone conference, the duty of tent preaching was assigned to Bro. A. H. McCoy and myself, and upon application of the Saints living in this locality to have the tent located here as soon as possible, we proceeded from the conference to this place. We set up the tent on the 20th of June, but owing to rain could not commence meetings until the 22d; since then we have only missed one evening.

This is a fine farming and dairy country, hence you may know that the people are all busy, especially so on account of recent rains and floods, which to some extent have damaged crops,

not so much, however, in this locality as elsewhere. As a rule the crops here look well, and some extraordinary. Our meetings have been fairly well attended all through, beyond our expectations. Some are apparently interested in our talks, and think it "sound doctrine," others do not think so.

To-night we will close until after the Fourth and Bro. McCoy will deliver one of his favorite subjects, that of heart disease from a scriptural standpoint, and illustrated. Any one afflicted with that dreadful disease will be most sure to receive a permanent cure by the application of the remedies prescribed by Bro. McCoy.

The Saints here are good upright citizens, and an honor to the cause of Christ, and if I am not greatly mistaken this is the reason of the good attendance of outsiders at our meetings. Some of the Methodist choir people have rendered valuable service in singing. Sr. Farr furnished us an organ and her daughter, Mrs. Crosby, kindly acted as organist, with others to assist part of the time. Sr. Farr is a distant relative of Jared Carter and her mother, Sr. Hurd, who lives here with one of her daughters, was a member of the old church in Kirtland, Ohio, and was well acquainted with Joseph Smith and his whole family. She says he was a good man and everybody loved him. I am told that up here at Green, about six miles distant, is an old man who was well acquainted with Joseph Smith, but never belonged to the church, and no one in his presence dares to insinuate that Joseph Smith was a polygamist or an immoral man. We will likely call on him when we go to Green with the tent and secure his testimony.

Before attending the district conference we had the tent put up at Mingo, the home of Bro. and Sr. Earhart, but owing to excessive rains and floods we did not have a fair show. Small, but attentive audiences greeted us every night, after the weather was sufficiently settled to permit us to hold meetings. While there my colaborer, Bro. McCoy seemed for the first time during our acquaintance to feel somewhat discouraged after a continuous rain of seven days and as many nights, and was almost inclined to think that the "prince and the power of the air" had full control of the elements, but I rather think he has changed his opinion since then.

In gospel bonds,

S. K. SORENSEN.

BIGTIMBER, Montana, June 23.

Editors Herald: I have had a broken piece of back-bone removed. I laid over one hour under the influence of chloroform during the operation. I am well now and have been home from the hospital six weeks. I am in the faith. I know God's word is truth. Pray for me that I may live the life of a true child of God and never bring reproach upon the name Latter Day Saint.

MRS. M. J. FELL.

INDEPENDENCE, Missouri, July 1.

Editors Herald: When I call to mind the fact that it has been ten years or more since I have written you for publication. I wonder how it can be, when at one time I was so active in the church work. At the time I was initiated into the kingdom, in January, 1871, at Newton, Iowa, I little thought that one could feel an indifference for his welfare; but such has been the case. Soon after I united with the church, I was called by prophecy to fill the important office of elder. I had hardly acquainted myself with the importance of my mission, when I moved with my family to Elk County, Kansas, near Fall River. Settling on a new claim, it required about all of my time the first year, to make myself independent of church support, but in this I failed, on account of crop failure. I was not idle in preparing my mind for a work of which I was ignorant at that time. I soon advanced in the studies and after I began work for the Master, I was prepared for any opposition I might have to meet. I remained in Elk County for about eleven years "scattering seeds of kindness." After having seen a branch of twenty members organized I moved back to Iowa, stopping at Rhodes, Marshall

County. I found a good-sized branch with plenty of elders who were willing to tell the good story, with Bro. J. F. McDowell at the head, which of course I appreciated, and as a result I spoke three or four times. After a year of quiet, I moved to Independence, the "Center of Gathering," and have lived here about sixteen years, have spoken about two or three times, there being so many good speakers present every Sunday, another good long rest was had. After coming to this place, I engaged in business and have been actively engaged ever since, but never losing sight of the good to be obtained by an active church life, in which I expect to engage as soon as I am able physically and financially.

I feel that I may tax your patience, but I will here state that I have good reason for devoting a majority of my time to church work. On the 25th day of last March I closed my office and went home, feeling a little ill. On the back of my neck was what seemed to me a boil, but which in about a week the doctor pronounced a malignant carbuncle. It was decided that the carbuncle should be lanced at once, but this did not have the desired result. I kept getting worse and worse, until Doctor Mather, formerly of Lamoni, with the assistance of Doctor Sheeley performed the first operation. A large portion of dead tissue caused by the carbuncle was removed, the incisions causing a terrible shock to my nerves, and it was about six hours before I was revived. In a few days afterward a consultation was had, and it was decided that another operation would have to be performed. I remember hearing Bro. Joseph in his prayer over me, plead with God for my recovery, and ask that the surgeons' minds be directed aright, which Bro. Mather is willing to acknowledge was done. A specialist, Doctor Van Scoyoc, of Kansas City, was called and he with Doctor Mather performed the second operation. Before the operation, however, the specialist made a close examination, after which he gave my family to understand that my recovery was very doubtful, and that I might die under the operation. With all this information, not once did I feel that I would die, and I am glad to testify to the mercy of God, to whom I give the glory. In a few days another operation was made. Although very weak I would submit. My children were anxious about me, and I remember they came to my bedside to bid me as they thought a last farewell. When the doctors came into my room to make this third operation, I said to the surgeon, "What do you think about my dying now?" "Oh," he said, "you are all right, you will go through," and I did. While I am not well, I am able to visit my office. Under the direction and skill of Doctor Mather, who in my case I believe received direction from the Lord, my neck has filled up level, and is nearly healed over.

I think Doctor Mather is one of the most careful, and sympathizing physicians I have had with me, and do not hesitate to recommend him to the Saints.

Now since passing through all this and coming out of it as I have through the tender mercy of God, do you not think I ought to do something for him?

Hoping this testimony may encourage some poor soul like myself, to return and advance in support of the kingdom of our God, I subscribe myself,
Your brother in Christ,

W. S. LOAR.

PEORIA, Illinois, July 3.

Editors Saints' Herald: We are doing the best we can in Peoria. Finding that it was difficult to get people to come to our hall, I began preaching on the streets, after having secured permission from the chief of police, and although I had no one to assist me and had to make the effort alone I was blessed in the effort, and many people stopped to listen to the gospel story and gave good attention. The tracts that I offered for distribution were eagerly received.

I am now made happy by the fact that I am no longer required to labor alone. Bro. F. A. Russell joined me June 30,

and since that time we have continued the effort together. Bro. Russell is a splendid worker on the streets, and I feel that he is just the man that I have been needing to assist me here. He brought his telescope organ with him, and that together with our singing I find to be a great aid in drawing and attracting the people. Large crowds remain for more than an hour at a time and give the very best attention. We have had some opposition, but this is to be expected. We hope that good will be the result. This gives a splendid opportunity to distribute tracts. People will more readily receive a tract after having heard a sermon preached than they would if you were to take it to their homes.

We expect to continue as long as interest demands and our strength endures.

Yours in the gospel,
207 Callender Avenue.

H. E. MOLER.

NEWCASTLE-ON-TYNE, England, June 21.

Dear Herald: I thought this an opportune time to make the HERALD readers acquainted with this large city with its two hundred thirty-one thousand souls, few of whom have ever heard of the Reorganized Church of Latter Day Saints. A short time ago I received a letter from Bro. C. A. Butterworth, Victoria, with the address of Bro. and Sr. Squires' friends in this city, and as Bro. J. W. Rushton was on a visit to us shortly afterwards, we went and paid them a short visit. We found them rather hard to approach at first as they have heard so much of the Utah church, but as Bro. Rushton explained the difference they became quite reconciled to Bro. and Sr. Squires being united with the Saints as they were good Christian folks before, and wondered why they should leave their own church, the Church of England, and it had given them a lot of worry to think they had not had their youngest babe baptized, but blessed. I said I had never been able to find a command in the Scriptures to sprinkle babes, and the young lady referred me to where the babes were brought to Christ to be blessed. Yes, said I, that is just what your brother and sister have done; it is required of all to believe, and repent, before baptism is of any value, as baptism is a means to an end, and if the means are not used, we could not very well reach the end, the remission of our sins. We had quite a good time and had to stay and have tea, and were invited to come again.

Bro. Squires' mother had to confess that their letters were a great deal more spiritual since uniting with the church than ever before, and we thought that it ought to be convincing evidence to them of a move made in the right direction, and am glad to say Bro. Rushton put their minds at rest in the step they had taken. Miss Squires had been to their minister to write Bro. Squires to inform them of their delusion, but he declined. We are thankful the work is onward. The other family is Mr. and Mrs. Gimlitt, of Eldon Square, fine noble people, Methodists, and they like to talk of the work. We made their acquaintance through Bro. and Sr. Morgan on their way to their mission in Wales, as they stayed a few days here and paid us a visit, staying with Mr. and Mrs. Gimlitt. I am invited to visit again next Sunday and have a talk on the gospel, and feel sure God has a people here, and trust many may be found out and brought to the fold.

Since Bro. Griffiths paid us a visit last year quite a stir is being made in this city. On March 22 I went down town to see if the people were willing to hear what I had to say, and found two or three platforms occupied and wondered how I should be able to speak with things in full blast, so went from one to the other as questions might be asked, and was gladly surprised to hear the Christian Evidence people ask for questions or opposition. I felt there was some chance, so I went to a Mr. Boyce, and said I should very much like to speak from his platform for fifteen or twenty minutes. He replied, Are you for or against us? I told him I would speak and they could judge for themselves how I stood. I was received well, with many invitations

to come back on the 25th and I can assure you I was on time. After thirty minutes talk one of the speakers came and ask me if I was a Baptist. No, said I. Are you one of the brethren? No; and so it dropped. So I continued with them two, three, and as many as seven sermons a week, two on Sunday, five through the week. It was a hard thing for them to fix my faith outside of the Mormons, but I continued to preach the gospel and minded my own business, and three or four times the leaders came to me and confessed that there was some other power than that of man with me. But oh how slow men are to see the signs of the times, as in Jesus' day, and accept his gospel.

I am more than glad that a door is opened here for the gospel to be preached as a witness, and raised as an ensign to the people. But the query was, What strange man is amongst us? They would have expelled me, only I held so closely to the Scriptures and, thank God, that saved me from being banished from the Christian Evidence platform and the big market, and so by the help of the dear Lord I made a good opening for Bro. J. W. Rushton when he came and stayed about seven days and had a grand reception to our platform and did most excellent work with the understanding the platform was always open to him, although he said things that cut as a razor, as I had done. No man can always frame his language so that it will please. The people were well pleased as a whole, and speak well of him. As they were at a loss to know who I was if not a Utah Mormon, I asked Bro. Rushton's advice, and he said, If I were you I should keep right on preaching and it will come out all right in its time. So I went with Bro. Rushton to tell the gospel story. Some seeing others making inquiries about baptism, laying on of hands, etc., said they would like the matter thrashed out. But alas, an enemy got round them after they had arranged to meet me again and talk the matter over and next time we were to meet those interested ones who had been told I was a Mormon, so they could not hear me, as it was plainly seen I was one. It spread at express speed. Oh if the gospel could be spread as quickly, it would soon reach to the ends of the earth. And now it is blazed through the camp, but I had not expected that it had reached my coworkers, the Christian Evidence men, and when I went down on Monday night the Methodist Evangelist said, Mr. Mole and I have been contending the whole afternoon on the subject of baptism, I for immersion. Mr. Mole, a Presbyterian minister, for sprinkling. I was asked my views on the subject and said surely the Scriptures do not teach sprinkling, but a burial, which means immersion. Mr. Mole said, Mr. Broadway, you hold too closely to the word, and are too earnest in your belief. The evangelist said the thought had come to his mind that I was a Mormon. I said I was what is called a Latter Day Saint, but not a Mormon, as there are two distinct bodies of Latter Day Saints. He said he had learned something that he never before knew.

Yours for the one faith,
78 Grosvenor R Jesmond.

H. BROADWAY.

DES MOINES, Iowa, July 1.

Dear Herald: The progress of God's work in all parts of the world brought to us through your precious columns is noted with interest, and when our hearts have been made to rejoice exceedingly we want to tell you of our joy. Last Sunday was an important and a joyful day for the church and Sunday-school in our city. At the Sunday-school session at ten in the forenoon the officers for the coming six months were elected, Bro. A. A. Reams being chosen superintendent for the third successive term. The Sunday-school work in the city has advanced to a marked degree during the past year and this has come about through the earnest, faithful, and united action on the part of officers, teachers, and pupils. The superintendent spoke of the addition of sixty-nine volumes to our Sunday-school library, double the number of *Quarterlies* being taken, an increase of twenty-five

Hopes, and all obligations being met by the regular collections, which have been very liberal.

At eleven o'clock Bro. M. H. Cook gave a very instructive talk on baptism. At three o'clock in the afternoon the Saints met at the water's edge and Elder E. O. Clark administered the ordinance of baptism to nine precious souls. Eight of these were of the lower grades of the Sunday-school, the other a young woman who until quite recently was considerably opposed to the work but now rejoices in it. Bro. Clark was but recently chosen president of the Des Moines Branch, and but the Sunday before ordained an elder, and to thus administer the ordinance of baptism to so many, and to those who have been with us all in the Sunday-school for several years, was a most delightful event to all, especially to him on this first Sunday after his ordination to the higher priesthood. Bro. Clark met the new born sons and daughters at the church at five o'clock and gave them a practical talk as to their new duties. At the evening service the confirmation took place in the presence of a large congregation of Saints and was full of promise to some if they continued humble and faithful. Following this the branch priest gave a short talk with chart work descriptive of "Our Garden of Eden," pointing out the trees the fruit of which those placed therein might eat and those of which they must not if they hoped to enter the celestial kingdom of their God. May the promise of God be verified unto these obedient children that they may not be tempted and tried more than they are able to endure.

Church work in this city is advancing. Even the most conservative must admit this. There is a unity of spirit among those called to be Saints, and the united effort of the faithful saints in church, Sunday-school, and Religio work is having an effect for good, as was shown by these nine being "added to the church" last Sunday and we believe that others will follow soon. The membership of the branch now numbers two hundred three.

For the benefit of the Saints and elders who may be in the city at any time we announce the following services at the church located at East Sixteenth and Des Moines Streets: Sunday-school, ten o'clock in the forenoon; sacrament service, eleven o'clock in the forenoon, the first Sunday of each month; social-meeting and preaching service each alternate Sunday, eleven o'clock in the forenoon; Religio, half past six in the evening; preaching service, eight o'clock in the evening; prayer-meeting every Wednesday evening. All visiting Saints are cordially invited to attend these services.

Praying God's richest blessings upon all his children, and upon those seeking to learn of the gospel restored to earth, I am,

Yours in the one faith,

J. R. EPPERSON.

Editors Herald: While you Westerners have been deluged by storm and flood, we Easterners have until of late been meeting with the opposite—the long-continued drought beginning in early spring causing the earth to become dry and hot and vegetation was at a standstill for some time. Forest-fires raged with fury, being driven on by fierce wind, and the poignant fumes of hot smoke at times were almost unbearable. Whole townships lying along its pathway were swept over as if they were covered with chaff or tinder, till it had spent its fury and reached its plethora. Then the precious rain came, washing the smoke from what vegetation there was left, causing the old fields to begin again to put on their coat of green. One feels better now while he breathes the pure, clean, balmy atmosphere. Nova Scotia has suffered more by the drought than Maine, as the drought has lasted longer here.

The drought or dearth in religion still lingers here. The few Saints living here, as in most other places, are trying to be good, yet they are seemingly not willing to use altogether such material as the Master has provided to work out a thorough reformation of life and character. Saints should be very care-

ful about their daily walk, as the eyes of the world are upon us and a versatile life can never be inviting to the world. The Saints are to be the light of the world and the salt of the earth and all this by their good works. Our lives should be spent in the contemplation of future happiness, the hope inspired by the study of God's word, and its correct understanding and proper appliance to one's life is commendable. Should there be no heaven, and if the eyes that are closed in death should know no awakening, it is still better that we now lighten the sorrow of the sad and burdened about us and leave our deeds as heritage and example to those who shall come after.

The creeds about here, so far as I can learn, are making no improvements; the seeming unity among them is not upon principles of Christianity, nor of pure love. In his Creed of Christendom Mr. W. R. Gregg justly writes: "I have but one word more to say and that is an expression of unfeigned amazement, that out of anything so simple, so beautiful, so just, so loving, and so grand, could have grown up or been extracted anything so marvelously unlike its original, as the current creed of Christendom."

Emerson says: "We boast the triumph of Christianity over paganism, meaning the victory of the spirit over the senses, but paganism hides itself in the uniform of the church. Paganism has only taken the oath of allegiance, taken the cross, but is paganism still outvotes the true men by millions of majority, carries the boy, spends the treasure, writes the tracts, elects the minister, sends missionaries to the heathen, and persecutes the true believer."

We can therefore sympathize with the little fellow who was attentively studying the map of the world, "What place are you looking for, Willie," inquired the father. The small boy knit his brow and traveled a circuitous route with his forefinger; "I am trying to find Christendom," he answered.

May we regard God's law, and bless the opportunites held out to us in making proper use of the same, is my prayer.

S. O. FOSS.

LAMONI, Iowa, July 6.

Editors Herald: Since last writing I called at Leon where I found the branch quite reduced in resident members and the services of the church nearly at a standstill, but a few faithful and well respected Saints and friends quite ready to assist in a special effort. I held meetings for two weeks and was hindered greatly by rain, but the interest became good and I was informed that we had the best hearing and the largest congregations that have been in the church for several years. Our charts created considerable stir in the city. I left with many requests to return in the near future.

I then went to Hiteman, where I found the branch in great need of officers, all the male members having gone to other mines, but in spite of discouragements I found the camp-fires burning. A few faithful sisters were at the helm and a live Sunday-school and prayer-meeting were carried on each Sunday. Honor to whom honor is due. We have some fine brothers-in-law there who look well to the financial part of the work. On June 21 I led five splendid young people into the waters of baptism. I feel sure their work will not be in vain. This is the place where the Baptists wanted to destroy our work a few years ago but did not want to undertake the job themselves, so they sent and got Clark Braden to do the job for them. He relieved himself of a great deal of abuse, falsehood, and ridicule, but, like all sediment left by an overflow, the next rain washed it all away. So I think this has been all washed away and we look for better times for the branch in the near future.

I then went to Cleveland and remained two weeks after conference. This is a live branch of about one hundred Saints and I am glad to say in the two weeks I was with them I did not hear

the least particle of discord or fault-finding, officers and members all are one in the interest of this glorious latter-day work.

Yours to the end of the race,

W. H. KEPHART.

Miscellaneous Department.

Conference Minutes.

Northeastern Missouri.—District conference convened at Bevier, Missouri, June 13, at 10 a. m., Presidents J. A. Tanner and F. T. Mussell in charge, William Chapman and G. A. Tryon clerks. Branches reporting: Bevier, Higbee, Pollock, and Huntsville. Elders reporting: J. A. Tanner, F. T. Mussell, William Chapman, J. T. Williams, George Hicklin, F. A. Evans, R. R. Jones, John Kaler. Priests: William Kelso and George Essig. Teachers: James Tanner and A. G. Young. Bishop's agent reported: On hand last report, \$79.97; receipts, \$190.96; expenditures, \$256.88; balance on hand, \$14.05. Audited and found correct. Treasurer's report was read and accepted. A petition from the Huntsville Branch asking the privilege of changing their name to that of Green Leaf Branch was read, and on motion the request was granted. Bro. J. A. Tanner was elected district president, F. T. Mussell vice-president and William Chapman secretary. The time and place of holding the next conference was left with the district officers. The question of a reunion was left in charge of the district officers and missionaries to act as wisdom may direct. Preaching by Brn. John Kaler and George Essig.

Eastern Michigan.—Conference convened at Port Huron, Michigan, June 13 and 14, 1903. J. J. Cornish presided, assisted by William Davis and E. J. Goodenough; J. W. Davis secretary. Branches reporting: Five Lakes 72, Cass River 72, Lebanon 61, St. John 70, Applegate 33, East Fremont 55, Pigeon River 55, Evergreen 177, St. Gideon 50, Port Huron 36, St. Clair 44, Belle-river 30, St. Thomas 51, Blackriver 34, Huron Center 73, Flint 32, Maple Valley 73, Buel Center 53, Bay Port 87. Ministry reporting: O. J. Hawn, Charles E. Grant, A. Barr, Murdock McDonald, Israel Goheen, Jared L. Sweet, W. O. Harrison, William Davis, J. J. Bailey, E. J. Goodenough, George Smith, Eugene Wyman, B. T. Parker, George R. McConcha, William Collins, Thomas Young, J. W. Davis, Lyman D. Whitford, Joseph Emlaw, Matthew Cleland. Bishop's agent reported: Total receipts, including amount on hand, \$1,892.83; expenditures, \$1,345.28; balance on hand, June 13, \$547.55. Audited and found all correct. William Davis was elected district president, O. J. Hawn assistant president, J. W. Davis secretary, P. G. Hager treasurer. The following resolution was passed: Resolved that this district requires that each person, holding a degree of the priesthood in the district, shall report to the district conferences; and be it further resolved that their license be required of them upon failure to report once annually. Adjourned to meet with the Belle-river Branch, in October next.

Southern Indiana.—District conference convened at Byrneville, June 20, 1903. The district president being absent, Bro. George Jenkins occupied the chair, choosing for his assistant, J. T. Scott, secretary, W. C. Marshall, J. J. Boswell assistant. Morning session opened at 10:30. Minutes of previous conference read and approved. Visiting brethren invited to participate. Branches reporting: Leavenworth 41, gain 2; Mount Eden 24, loss 3; Rego 23; Byrneville 79, gain 8; Union 63, gain 6; Oriole 65, gain 45; Plainville 30; Hope 68, gain 16. Elders reported: M. R. Scott, Sr., P. A. Flinn, J. T. Scott, M. R. Scott, Jr., baptized 4; George Jenkins, baptized 3; W. C. Marshall, baptized 1. Priests J. J. Boswell, S. C. Gruver, Charles E. Harp, baptized 1; Lee Pavy. Bishop's agent's report: On hand January 1, 1903, \$9.25; receipts, \$529.60; expenditures, \$514.57; on hand June 20, \$24.28. A committee appointed to audit bishop's agent's accounts and books. Motion prevailed to suspend delegate system during the conference. Motion prevailed that the matter touching the petition of Louisville Branch be not considered until conditions are complied with. Committee appointed by the conference of July 26, 1902, to audit retiring Bishop's agent's books, reported and report was accepted. Resolution prevailed as to the desecrating of the Lord's Day. The secretary was authorized to draft letters of condolence on the death of Elder James M. Scott and Priest Samuel Scott. Report of auditing committee accepted. Bro. James P. Saffinfield was elected president of district, W. C. Marshall assistant, Sr. Mildred Anna Marshall secretary and treasurer. Officers of church and district sustained. A vote of thanks was tendered

the Byrneville Saints for their hospitality. Preaching by James W. Metcalf, Charles E. Harp, W. C. Marshall. Adjourned to meet at Plainville, Daviess County, Indiana, October 31, 1903.

Convention Minutes.

Des Moines.—Met in convention at Boone, Iowa, June 12, 1903. At 9 a. m. a joint prayer and testimony-meeting was held, which meeting was in charge of Superintendent W. Christy and Assistant Superintendent W. C. Earhart. The business session opened at 2 p. m. with W. Christy presiding. The following reported: W. Christy, W. C. Earhart, Elsie Russell, and Ida Hand. Schools reporting: St. Charles, Rhodes, Eagle Grove, Clear Creek, Oskaloosa, Grinnell, Runnells, Des Moines, Boonsboro, Dallas Center, and Ortenville. The closing session was held at 8 p. m. at which the Boonsboro Sunday-school rendered a musical and literary program, followed by an interesting talk by Elder J. F. Mintun. Adjourned to meet the day previous to and at the same place as the next district conference.

Pastoral.

Elder Evan B. Morgan is appointed submissionary in charge of Wales. The brethren are requested to report to him at 137 Severn Road, Canton Cardiff.
JOHN W. RUSHTON.

To the Local Ministry of the Little Sioux District, Greeting: You will each and all seek to labor in the district, to the best of your ability. It would be well if the presidents of branches would assist the ministers who are members of their branches, in spreading the work in their several localities so far as they can, either by preaching, or handing out church literature to those who will read.

Refrain from preaching tithing, without first consulting with the Bishop's agent, A. M. Fyrando, of Magnolia, Iowa, as this part of the work has been hindered in the past through a lack of uniformity of teaching. May the love of God abound in all your hearts.
J. C. CRABB.

To the Ohio District: Being placed in charge of the missionary force and therefore responsible, the coöperation of all is greatly desired. The Lord places responsibility upon all; we should therefore work together. Section 42: 21 of Doctrine and Covenants contains this: "And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the church." In 119: 8 you will find this: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." Section 83: 16 says: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."

Will all, especially scattered Saints try to effect new openings and inform me where labor is needed. Let us all work together.
Your coworker,

R. ETZENHOUSER.

Care of 220 North Fifth Street, COLUMBUS, Ohio.

To the Officers and Members of Branches in the Mobile District, Greeting: The brethren are earnestly requested to be very diligent in the performance of the work the Master would have them to do. Let due and proper regard be paid to the observance of the sacrament of the Lord's Supper. The priests should with prayerful hearts and with loving and kind intent visit the members one or more times during the quarter. If all the dear brethren will consider the great privilege offered them in the matter of tithes and offerings of working for the Master along this line of service, there will be means in the storehouse and joy in the hearts of God's people. The times are perilous, and the enemy alert, but if we are wise and faithful we will receive the blessing, care, and protection of the Lord.

F. P. SCARCLIFF, president of district.

Missionary Release.

Those concerned will please note that J. W. Adams has been released from the missionary force for the remainder of the conference year, during which time he will not represent the church in an official capacity.

FRED'K M. SMITH, for the First Presidency.

Book of Mormon in Danish, Now Ready.

Special attention of the Saints is called to the work of the Book of Mormon in Danish by Apostle Peter Anderson and missionary Peter Muceus of Porsgrund, Norway. This is an excellent work and should be on the center-table of every Scandinavian household in the land.

The church has been at great time and expense in preparing this work ready for delivery into the hands of the Saints. The Herald Publishing House with its many other burdens, did not have the means to advance to get out this work, and the church has had to supply the means. We ought to have one thousand applications for this work at once from the Saints, Scandinavian or English it does not matter at \$1 each, so as to help along the cause of Christ in this regard. If you can not read the work yourself it is well to have it in your library for those who can read it, and to loan to your neighbors. We trust that the Saints who can do so will be interested in helping defray the expenses of this work at once, as we are needing a translation of this book in the German and French languages as well as Scandinavian, and no one ought to hesitate to perform his or her part in having them issued at an early time. Here is where special offerings will do good to the cause of Christ, and greater good to the individuals who make them.

Please send in orders at once,—\$1.00, \$1.25, or \$1.50, according to the style of binding you wish,—to Herald Publishing House, Lamoni, Iowa, or hand to any bishop's agent. Strict account will be kept of all offerings made for the benefit of this publication so that the Saints will soon see whether an effort to place this work, which gives an account of a remnant of the house of Israel, before the Scandinavian people will be a success.

Do not forget to send name and price of work to Herald Publishing House aforementioned.

Very respectfully,

E. L. KELLEY, Bishop.

LAMONI, Iowa, July 7, 1903.

Notice of Appointment of Bishop's Agent.

The Saints and friends of the Reorganized Church in and for the district of South Dakota will please take notice that Elder W. W. Whiting, of Bonesteel, South Dakota, has been duly appointed Bishop's agent of the Reorganized Church of Jesus Christ of Latter Day Saints in and for said territory, and that tithes and offerings, donations and gifts for the use and benefit of said Reorganized Church can be made to said agent, W. W. Whiting, who will give due receipt therefor, and perform all work usually devolving on Bishop's agents of the said Reorganized Church.

Commending the said agent, Bro. Whiting, to Saints and friends who are interested in the work of the gospel in said territory, I am, in behalf of the Bishopric of said Reorganized Church,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, July 1, 1903.

Notices.

To the members of the Northeastern Kansas District, Greeting: The records show 553 members enrolled and 227 of these (almost half of the membership) absent from their branches. Those who are absent should apply to their branches for letters of removal and place them in the nearest branch. The clerks should make an effort to have those absent apply for their letters so that the records could be put in a better condition. White Cloud Branch in this district has been disorganized, and as the record of that branch has never been placed in the hands of the district clerk, I therefore ask that it be sent to me at once. I also ask for the Leavenworth Branch record; any one having that record please send to me at once. Members of branches that have been disorganized should apply to me and I will send their letters as soon as possible. James W. Burns, district clerk, 219 North Fifth Street, Atchison, Kansas.

Two-Day Meetings.

The Sparta Branch will have a two-day meeting under a tent in Sparta, Michigan, July 18 and 19. All Saints and friends are cordially invited to attend. Those who can handily will please bring their baskets as our numbers are few. All come who possibly can as we wish to make a successful influence for the glory of God and the advancement of his kingdom. Your brother in Christ, Charles E. Irwin.

There will be two-day meetings at the following places: Derby Branch, July 25 and 26, W. C. Marshall and M. R. Scott, Jr., in charge; Oriole Branch, August 8 and 9, Charley Harp

and Peter A. Flinn in charge; Rego Branch, August 15 and 16, W. C. Marshall and James P. Sappenfield in charge; Leavenworth Branch, August 22 and 23, M. R. Scott, Sr., and Charley Harp in charge; New Marion Branch, August 29 and 30, M. R. Scott, Jr., and J. J. Boswell in charge; Union Branch, September 5 and 6, George Jenkins and Charley Harp in charge; Byrneville Branch, September 19 and 20, W. C. Marshall and Charley Harp in charge. All of these meetings to be basket meetings on Sunday. James P. Sappenfield, district president, Byrneville, Indiana.

Meetings will be held at Theodore, Alabama, second Saturday and Sunday in July; Bay Minnette, Alabama, third Saturday and Sunday in July; Bluff Creek, Mississippi, fourth Saturday and Sunday in July; Perseverance, Alabama, first Saturday and Sunday in August. Let as many as possible of the Saints observe the third Sunday in July as a day of fasting and prayer. Fast to commence with the evening meal Saturday and close with the evening meal Sunday. F. P. Scarcliff, president Mobile District.

Reunion Notices.

The sixth annual reunion of the Kentucky and Tennessee District will convene at Crossland, Kentucky, on Saturday, July 25, continuing over two Sundays. According to previous appointment district conference will convene on the reunion grounds Saturday the 25th at 10 a. m. Plenty of room for tenting, etc., good water for both man and beast. We expect a large attendance as Crossland is about the center point of the district. It is a cozy place, nice shady groves, and very convenient to the railroad, only three miles from Hazel on the N. C. & St. L. Railroad. Brn. I. N. Roberts, W. R. Smith, C. L. Snow, and D. W. Cook of the general ministry with T. A. Hougas, General Sunday-school Superintendent and missionary, and others of the local priesthood will be present. J. R. McClain, district president, Box 202, Fulton, Kentucky.

To those who contemplate attending the Clinton District reunion to be held at Taberville, Missouri, commencing August 14, 1903. There will be a daily hack to and from the railroad, Rockville being the nearest station. All those wishing to board please give notice in due time, also those who wish tents. Pasture close by for horses at reasonable rates, also hay and corn. Free fuel and straw on the grounds. Let all come that can and enjoy the meetings. Respectfully in bonds, C. H. Athey, Thos. McCormick, Taberville, Missouri.

The Northwestern Kansas District reunion will be held at Frank Bergier's five miles east and one half mile south of Osborne, Osborne County, September 4 to 14, 1903. Hay, pasture, wood, and stoves free, and a general invitation to all to come. Let as many as possible of the priesthood be there. Brn. I. N. White, Madden, Gurwell, Teeters, Ward, and other good speakers will be there. It will be conference and reunion. Let all come. J. F. McClure, chairman of committee and district president, Gaylord, Kansas, June 25.

The Massachusetts District reunion will convene at Silver Lake, Plympton, Massachusetts, August 1-10, inclusive. Parties attending will buy tickets to Plympton, Massachusetts; the lake is about five minutes walk from the station. Tents, 10x12, \$2.50; 12x15, \$2.00. Orders for tents should be placed with any member of the committee as soon as possible. The boarding tent will be in operation with weekly rates of \$3.25, children \$2.00. We would like to know as soon as possible how many expect to patronize the boarding tent, that accommodations might be made for all those desiring to do so. Single, woven wire cots 25c each. If invalids who can not tent will write the committee to that effect the best arrangements possible will be made for them, it may be possible to get a few rooms in the village, if so they will be had. On arrival at the station all baggage checks should be given to the committee and not to the expressman. We are expecting a large representation of the ministry this year. O. L. Newcombe, 6 Union Street, East Somerville, Massachusetts, G. W. York, Adolph Leckney, Arthur Crocker, Harry Wood, Committee.

The Des Moines District Reunion will convene at Rhodes, Iowa, beginning Thursday, August 13, 1903. All Saints and friends are cordially invited to be with us during these meetings which will continue for ten days. Tents and camping supplies at same rate as on former occasions. Compartment tents: 14x21, 5 rooms, \$5.50; 14x14, 3 rooms, \$4.50; 10x14, 2 rooms, \$3.50. Wall tents, standard: 14x16, \$3; 12x14, \$2.50; 10x12, \$2; 7x9, \$1.75. Cots: Canvas, 20c; wire, single, 35c; wire, double, 50c. Camp tables, 35c. Gasoline torches, 35c. Ovens, 75c. Mattresses, single, 25c; double, 35c. Chairs, canvas, 10c; wood, 15c. Two-burner gasoline stoves, 75c. For ten days. Address all orders to George W. Johnson, 202 Fifth Street, Des

Moines, Iowa, who will have charge of the tent supplies. All orders should be in his hands not later than August 5. There will be a dining-hall on the ground which will be in charge of the committee, and we suggest that all come prepared to take meals at the dining-hall as we expect to run on the coöperation plan and we think that if nearly all patronize the dining-hall it will be cheaper and much nicer and cleaner than for all to do their own cooking. Committee: H. A. McCoy, Chelsea, Iowa; W. C. Hidy, Nevada, Iowa; W. Christy, Dallas Center, Iowa.

Conference Notices.

Central Nebraska District will hold conference at Meadow Grove, August 8, at 10 a. m. A good attendance is desired. Levi Gamet, president.

The conference of the Utah District will be held at Provo, Utah, September 4, 1903. This comes within the date of our reunion at the same place which meets from August 29 to September 5. Please let all interested take notice and let full reports be made. A. M. Chase, district president.

The Northeastern Texas and Choctaw District conference will meet with the Shawnee Branch, at Lydia, Red River County, on July 31, 10 a. m., and all visiting members coming by rail will come to this place. Lydia is ten miles south of Avery and conveyance will be furnished to carry the visiting members to place of meeting on July 29 and 30. Avery is forty-four miles west of Texarkansas, and forty-seven miles east of Paris, Texas, on the Trans-continental Division of the Texas & Pacific Railroad.

Convention Notices.

The Central Nebraska District Sunday-school association will meet in convention at Meadow Grove, August 7, at 2. p. m. Levi Gamet, superintendent.

Married.

HAMLEN—TATE.—At the Saints' church, Philadelphia, Pennsylvania, at noon, June 24, 1903, Mr. Edward R. Hamlen and Sr. Lillian Tate, both of Easton, Pennsylvania. The ceremony was witnessed by a number of Saints and friends. Elder W. E. La Rue officiated. May a long, happy, prosperous life be theirs to enjoy.

Died.

BEST.—Sr. Charity Ann, (nee Smart) wife of William Best, died at Plano, Illinois, June 13, 1903, aged 43 years, 11 months, and 10 days. She was baptized by Elder N. L. Blakely, December 27, 1874, at Zone, Ontario. She came to Plano in 1877 where she was married to William Best, May 4, 1886, by Elder Wentworth Vickery. Funeral sermon by Elder F. M. Cooper, June 15, assisted by Reverend Henry, pastor of the Baptist Church. She was buried under the auspices of the Modern Woodmen. Deceased was an excellent wife and mother, and a saint of God. She leaves a husband and three children to mourn.

PRIOR.—Sr. Mary Prior died at the home of her daughter, Sr. Willey, near New London, Iowa, June 12, 1903. Her maiden name was Brooks. She was born October 14, 1818, in New Salem, Virginia. She was married to William Burge in 1841, and to George Prior in 1847. She united with the church in 1890; being some of the fruit of the labor of Elder Fred Johnson. Funeral sermon at the home by Elbert A. Smith.

COWLISHAW.—William Cowlishaw was born December 20, 1826, at Old Linton, Nottinghamshire, England; baptized March 1861; ordained an elder June 9, 1862; died at Moorhead, Iowa, April 12, 1903. Funeral services conducted by Elders Mark Jensen and J. C. Crabb. This brother lived a consistent Christian life, and was respected by all who knew him. He leaves a wife and many friends to mourn, yet not without hope.

PRICE.—Bro. James B. Price of Oakland passed peacefully and suddenly away in San Francisco, California, June 23, at the age of 72 years, 11 days. He leaves six children and eleven grandchildren, five children and his beloved wife preceded him in death. Five of the children were present at the funeral, though Sr. Kaighin one of his daughters returned from a tour twelve hours too late to see her father in life. The obsequies were held at the home of his daughter, Sr. Helwig in San Francisco Friday, June 26, in charge of C. A. Parkin, sermon by J. M. Terry. Bro. Price was born in England, but has spent nearly fifty years of his life in America. He occupied as an able minister of the word, and was an honored member of the High Priests' Quorum. His words were kindness, his acts benevolence.

SMITH.—Norman Cowen, infant son of Bro. George H. and Sr. Florence Smith, of Philadelphia, Pennsylvania. Born November 20, 1903; died June 23, 1903. Funeral service held at the Saints' church June 25, conducted by W. E. La Rue. Interment at Cedar Hill Cemetery, Frankford.

The Saints' Herald.

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If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

PETERSON.—Inger L. Peterson was born in Denmark, September 24, 1833, and died at her home in Grove Township, Shelby County, Iowa, June 28, 1903. She was married to Bro. J. Fred Matheson November 13, 1856, who died in 1876, leaving his wife with seven children, three of whom have since followed their father to the land of rest. She was married to Bro. Rasmuson Peterson in July, 1878. Sr. Peterson was baptized into Christ October 9, 1876, and been a consistent and honored member of the church, doing what she could to bless others. Funeral services were conducted at Saints' chapel Gallands Grove, Iowa, June 29, 1903, by C. E. Butterworth and James Caffall.

In Serbia, the change of dynasty is looked upon as the result of a revolution rather than as the consequence of a crime in the ordinary sense, and it is further held that if Alexander had not been put promptly out of the way there must have been civil war, with much loss of life and many distracting consequences. In short, it is the opinion, not only of the Servian army, but of the leaders of church and state, that Alexander and his wife had committed high crimes and misdemeanors against the Servian nation which called for condign punishment, and that it was better that they should have perished than that the country should have been plunged into civil war.

They were perfectly aware that they reigned against the will and desire of the Servian people. They knew, moreover, that they were in great perii. Even the blindest adherents of the mediæval doctrine of the divine right of kings must have found it difficult to bring people of such lowly origin and such recent advancement as the Obrenovitches or the Draga Maschins within the protecting pale of that mystical doctrine. Alexander's father was a swine-herd who became a brigand and guerrilla fighter against Turkish troops. Subsequently, the Sultan of Turkey designated him a prince, and made the dignity hereditary. Bismarck and Disraeli allowed the Principality of Serbia to become a separate kingdom, and Prince Milan assumed the title of King. Monarchs nowadays hold their positions, not by divine right, nor yet by prestige or reverence for royal blood. Most European countries have many families of more illustrious lineage and more aristocratic origin than the family that holds the ruling rank. Thrones are secure, nowadays, only where monarchs conduct themselves with discretion and with a regard to public interest. The King of England, the Emperors of Germany, Austria, and Russia, the King of Italy, and the Queen of the Netherlands, are marked examples of rulers who serve public interest with fidelity, and avoid doing that which would alienate or antagonize the people over whom they reign. Alexander's position in Serbia was like that of some strange adventurer, temporarily exercising power as a dictator over some so-called republic of Latin America, rather than like that of a stably placed constitutional sovereign.—From "The Progress of the World," in the *American Monthly Review of Reviews* for July.

The *North American Review* for July possesses the qualities of timeliness, variety, authority, and commanding interest for which one confidently looks in all the issues of that periodical. Harold Cox criticizes "Mr. Chamberlain's Protection Scheme." Discussing "The Servian Tragedy," Mr. Charles Johnson gives a summary of the history of the kingdom of Servia. O. P. Austin presents statistics showing the extraordinary place

recently attained by "American Manufactures in the World's Markets." Doctor Emil Reich offers "A New View of the War of American Independence." J. N. Léger, Haytian Minister to the United States, answering certain aspersions recently cast upon his fellow countrymen, tells "The Truth about Hayti." Abraham Cahan endeavors to establish a connection between "Jewish Massacres and the Revolutionary Movement in Russia." Raúl Pérez explains "The Panama Canal Question from a Colombian Standpoint." George L. Kittredge, Professor of English in Harvard University, writes of "An American School." Lucius F. C. Garvin, governor of Rhode Island, advocates the adoption of "The Constitutional Initiative." W. L. Penfield, solicitor to the State Department, shows the advantages to international law which have resulted from "The Anglo-German Intervention in Venezuela." Adam Scot introduces "Some Letters from Ruskin to a Young Lady." Margaret Bisland contends that "The Curse of Eve" still follows woman when she possesses herself of the fruit of the tree of knowledge. Richard Arthur contributes a dramatic poem of great power and excellence, entitled "Odysseus and Calypso," and the number closes with the seventh part of Mr. Henry James' novel, "The Ambassadors."

Ida M. Tarbell completes the first part of her "History of the Standard Oil Company," in the July *McClure's*. Her last chapter entitled "The Real Greatness of the Standard," in which she pays ample tribute to the wonderful organization of the trust, the executive capacity of the men at the head of it, and the loyalty and efficiency of the great body of its employees. It was not Miss Tarbell's original intention to publish the history in two parts, but the subject grew so beneath her hands that more and additional chapters were seen to be necessary. The editors announce that this second part will begin in the fall, and will continue the history down to the present day, taking up many of the questions of the hour to which the trust have given rise.

One Way to Prevent Typhoid Fever.

A comparison of the typhoid death-rate in twenty-two cities, eight American and fourteen European, will be found instructive. The figures are compiled from the official vital statistics of the cities named for 1901:

	Population	Deaths	Death Rate per ten thousand.
Washington.....	278,718	161	5.78
Chicago.....	1,698,575	509	3.00
Boston.....	573,579	142	2.48
Philadelphia.....	1,321,408	444	3.36
Providence.....	178,000	47	2.64
New York.....	3,536,517	727	2.06
St. Louis.....	598,000	198	3.31
San Francisco.....	360,000	70	1.94
London.....	4,544,983	548	1.31
Paris.....	2,660,550	343	1.29
Cologne.....	376,000	30	.81
Amsterdam.....	525,662	40	.81
Dresden.....	403,862	30	.74
Bresleau.....	425,564	27	.63
Leipsic.....	471,519	28	.61
Berlin.....	1,891,900	88	.47
Vienna.....	1,735,640	76	.44
Munich.....	503,000	24	.48
Stockholm.....	301,050	13	.43
Frankfort.....	294,000	9	.21
Nuremberger.....	262,900	6	.23

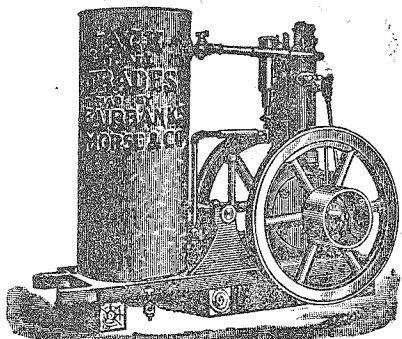
Why the very general use of boiled water does not safeguard more homes against typhoid invasion than it appears to be probably due to the fact that it is not used exclusively. There is almost certain to be carelessness in the kitchen, however great the degree of care in the dining-room. The washing of green vegetables in water from the tap, and its addition to food preparations served uncooked, will often carry the germs to the most scrupulously-guarded table. If the water supply of a house is known to be polluted it should be treated like any other poison. Bottled waters may or may not be safe. It depends partly upon what they are filled with and partly upon how the empty bottles are cleansed between refillings. Since the consumer can know very little about this, however curiously he may inquire, and a person is safe in concluding that the environment of bottling-shop is not conducive to the development of the "aseptic conscience," he may feel more confidence in water he has boiled and properly cooled than in a supply which must be taken largely on faith.—Doctor James C. Bayles, in the *World's Work*.

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The Saints' Herald

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

Volume 50

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 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS
 RICHARD C. KELLEY, ASSISTANT EDITOR

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Editorial.

SENIOR EDITOR IN ENGLAND.

The brief note sent heretofore announces the arrival of Bro. R. C. Evans and myself at the world's great metropolis, London, a city of nearly six million inhabitants. Here a small band of Saints, having a little church in an obscure street in one of the densely populated portions of the city, amid manufactories and work-people's residences, is striving to maintain the cause of a risen Redeemer, under conditions most discouraging, in charge of Elder J. W. Worth, a man of the people who devotes as much of his time as practicable to the duties of his office.

The greeting we met with was characteristic of hearty appreciation and the cheer which marks the association with Saints in every clime. We met them first at a little reception in the church, where, sitting at the table with a supply of food and drink, we passed an hour of pleasant association. After this we who were strangers were introduced by Bro. John W. Rushton, under whose care and direction we are making the tour of the branches, or so many of them as time will permit us to visit. The speech of welcome was cordial and was appreciated by us, as we tried to tell the Saints. On Friday, in company with Bro. Rushton, T. J. Sheldon, and Joseph D. Howell, we visited certain points of interest in London, including, fortunately for us as visitors, the locality known as the Pall Mall, a fine avenue reaching from Buckingham Palace, the city residence of King Edward and Queen Alexandra to the Horse Guards Parade. On this occasion the scene was full of animation and excitement, ladies and gentlemen on horse-back riding to and fro, many thousands of gaily-dressed and handsomely-attired pedestrians moving rapidly to take up positions whence they could obtain a good view of the pageant as it would pass by. The object of the parade being review of a portion of the troops and the trooping of the Guard's colors, in honor of the King's birthday. This ceremony means the presentation of a new standard to the regiment. Realizing that I was an American citizen, I nevertheless enjoyed the glitter and show, and the significance of the ceremony,—for it signalized the perpetuation of a ruling dynasty which has controlled the fortunes of the British people for many hundreds of years, protected and enforced by military power. Surrounded by subjects of the King,

SOME books needed by Library: "Secret Societies in all ages," by Heckethorne; "History of Freemasonry," by Gould; "God's Image in Man," etc., published by Lee & Shepard, Boston; "History of Egypt," by E. A. Wallis Budge, M. A.; "New Conceptions in Science," by Carl Snyder.

feeling the importance of the earthly power exercised by the empire over the world, I could still feel that the spirit which characterized the American citizenship rose from the spirit of the sturdy integrity of the Anglo-Saxon race.

It was difficult to see the King with any thought of studying the man as he passed, wearing as he did the elaborate uniform of a colonel in the Grenadier Guards. The large busby sitting low down upon the forehead hiding his eyes, the heavy strap covering the mouth and lower part of the face, precluded the formation of any estimate of his character as a man, therefore can express no opinion in reference to him, other than that he presented the appearance of a well-fed, hearty, good-natured Englishman. Other dignitaries formed part of the procession, among whom were noticed the Prince of Wales, the Duke of Connaught, the popular Lord Roberts, and many princes and diplomats from foreign Courts. The carriage containing Queen Alexandra, the Princess of Wales, and other ladies of the royal household, turned aside from the route of procession just before reaching the point where we stood, and was driven rapidly to the reserved seats set apart for their use during the ceremony, so we only succeeded in obtaining a glimpse of the lovely woman, whose name and character are so universally admired and, in Britain at least, loved with a deep and lasting affection.

The pageant passed, the crowd dispersed, and under the guidance of Bro. Howell, whose guests we were for our day's outing in the city, we visited Westminster Abbey, Britain's Mausoleum of her great and historic dead. Within the precincts of this venerable and imposing pile many ceremonies attendant upon the ruling of the nation have been witnessed, and beneath its floor many of England's departed kings, queens, heroes, poets, and statesmen, have been deposited, and their various deeds of virtue and heroism have been inscribed upon tablets and placed upon its walls. To us the most suggestive and impressive spot was the council chamber, in which the leading dignitaries of the church and state have taken into consideration questions affecting the welfare of the nation, in which they were interested during the time of their incumbency and office,—the "Jerusalem chamber."

Here it was that Henry IV spent his last days and died, before the large and elaborately carved fireplace, and his son, the impetuous but generous Henry V, snatched the dying king's crown, with hasty greed before the breath had left the body of his regal parent. Here, too, were enacted the scenes of the translation of the Bible under King James, who gave to the world the common translation of our Bible, to us the most sanctifying of all the scenes and events which have transpired within the venerable pile. It was in this room, also, that the council of divines met to revise the Bible.

The impression made upon me, as I regarded this so-called venerable pile and noted the decay which the gnawing tooth of time has traced upon its walls and columns, was that it is commemorative of the rise and decline of a hierarchy which cursed the world in the sacred name of religion. Within its walls were enacted some of the most detestable and sacrilegious farces in the name of justice against individuals for the exercise of conscience and liberty of thought, whose real crimes were that they stood in the way of the unholy ambition and lustful desires of those who held political power. We could but revere and venerate the sacred uses of this edifice founded in the exercise of religious fervor to commemorate supposed virtues in others and ostensibly to the honor and glory of God. And, however much we may fancy or believe they were the virtues of mistaken piety, we can but give them credit for the motive by which many of them were actuated. But moralizing upon the still visible evidences of human frailty and folly or wickedness in high places has but little to do with modern London, and so we left the solemn cloisters of Westminster Abbey, moving out into the garish light of day to mingle and jostle in the restless, swirling torrents of London's busy streets. Near by, and right opposite to the Abbey, are the Houses of Parliament, the Lords, and the Commons. Here Britain's modern lawmakers, the hereditary incumbents of the offices and the ones elected by the people, meet and engage in wordy warfare as to what shall be and what shall not be the law by which her people shall be governed. Among these we may mention, as now pending, measures for the amelioration of the condition of the King's Irish subjects, who for seven hundred years have been under the cruel despotism of a feudal system fastened upon them by their incoming conquerors under William of Normandy; and the *momentous question* as to whether a man may marry his "deceased wife's sister," commonly known as "The Deceased Wife's Sister Bill."

In the first, and to my mind the most important of these two questions, occurs a splendid and historic opportunity for King Edward and his Parliament to effect a lasting and beneficial revolution for the good of his subjects in the Emerald Isle, which will inscribe his name and title upon the scroll of honor, and in after centuries he will be regarded as a benefactor and deliverer of these people who for centuries have been ground down under the heel of aristocracy and enslaved with the manacles of religious superstition. If he can and will by the deepening and broadening of his sympathies interest himself and wield the influence he possesses for the emancipation of Ireland's poor oppressed thousands, he will earn for himself a place in the affections of all his people equalled only by that of his illustrious mother and prove himself her worthy successor. Having no desire to interfere in the political questions of the

British Empire I simply note the impressions received by seeing the ancient and the modern buildings which must arouse more than ordinary interest and regard.

From this place we meandered along until we found ourselves under the shadow of the domes of Saint Paul's Cathedral. What we have read of Saint Paul's was justified by our observation, brief and hurried though it was, of the grand, magnificent structure. Tired as we were with wandering in the hot glare of the sun over the hard and dusty pavement, we were pleased to sit down in the quiet calm of that sacred church, under the swelling beauties of that grand old dome, a perpetual reminder of Sir Christopher Wren, the celebrated architect under whose skillful direction the cathedral was erected, and rest on one of the plain but comfortable chairs listening to the modulated cadences of the venerable prelate who was pronouncing a eulogy of well-deserving praise upon England's greatest of poets—Milton.

This eulogy over, we passed into the street viewing the monuments of Wellington, the Iron Duke, and General Charles Gordon, Chinese Gordon, who perished in Kartoum, two of England's great soldiers.

This covered the tour of sight-seeing and we hurried home to Bro. Sheldon's to meet a representative of the London *Daily Mail*, one of the widest circulated papers in England. What the result of this interview may be, we do not know, though we think it was somewhat disappointing to the reporters seeking for something sensational to satisfy their readers.

A visit to Enfield and a reception at the house of Bro. and Sr. Judd were followed by a service in the Saints' hall at which after introduction by Bro. Rushton, we two visiting brethren spoke to those in attendance, two reporters being among them. On Saturday, the 27th, Bro. Howell being unable to get off from work, under the supervision of Bro. Sheldon and still in company with Bro. Rushton we visited Tower Bridge and witnessed the lifting of the draw, each leaf of which weighs one thousand seventy-five tons, which is moved by hydraulic pressure, and the passing of a Dutch vessel above the bridge to her anchorage in the Thames, a circumstance providential to visitors from a distant land. From the bridge we went to the celebrated Tower of London, an architectural monument of the reigns of the rulers of England dating from the time of William the Norman, with whom it originated. We have neither time nor inclination to attempt a description of all we saw; suffice it to say, that the impressions recalled by the reading of the history of England of cruelties practiced upon prisoners of state in the Tower, unto the end of many of them on the block under the heads-men's ax on the green, were accentuated as though we were present at the actual enactment of the scenes themselves.

Wearied by the labor imposed by passing from place to place, the Editor and Bro. Sheldon parted with Brn. Evans and Rushton, and went home to rest, the younger men feeling an active desire to visit and see the aggregated wealth of the empire in the collection known as the crown jewels, a collection representing seventeen and a half millions of dollars, one piece alone, namely, the crown of King Edward VII, valued at five millions of dollars, a magnificent sum to be gathered into one object weighing less than three pounds, to be worn by the royal head on state occasions.

Saturday ended with service in the Saint's church at which Bro. R. C. Evans preached from the first stanza of the well-known hymn, "Lead, kindly light." It was a memorable day and will furnish food for reminiscences in many an otherwise idle hour.

Sunday morning we gathered in the church at eleven o'clock, when Bro. J. W. Worth, the president of the London Branch, had charge, and Bro. Evans preached the sermon from the text, "Ye must be born again." The audience was attentive and the preacher enthused with his subject. The afternoon service was prayer and testimony in charge of our aged brother, Thomas Bradshaw, who, with his family, have been long and steadfast advocates of the faith in London, assisted by the Editor. The branch had secured the Stratford Town Hall, for the evening service beginning at half past six. The congregation was fair under the circumstances, and the sermon was preached by the Editor, who felt blessed in the effort. Bro. J. W. Rushton had charge and presided with due propriety, Bro. R. C. Evans offering the opening prayer. At the close, two of the audience presented some questions, the questions were gracefully turned over to Bro. Evans, who, as usual, was equal to the emergency. So closed our first Sabbath day in England and our labors in London ended.

Monday morning after bidding adieu to Bro. and Sr. Sheldon, whose kind hospitality we had shared and appreciated, we left the great city of London en route for Lydney. We passed on our way Windsor Castle, another of the royal residences, whose flag, floating in the breeze from the battlements, conveyed the knowledge that the King and Queen were in residence there. We reached Lydney at fifteen minutes past four in the afternoon, where we were announced to preach in the evening.

With kind regards to all,

Your colaborer in Christ,

JOSEPH SMITH.

LYDNEY, June 30, 1903.

It is vastly better to have something to say and say it roughly than to be smooth spoken and have an empty head.

HELP THE TRACT FUND.

Missionaries from all parts of the world are calling for tracts. Branches and districts are asking for tracts. The Religio Society is calling for tracts and sending in some money to pay for its orders.

The church is furnishing tracts to all of these; but all should remember that the tract fund is not endowed. The Saints must not forget this part of their work. No work is more important, and no Latter Day Saint can afford to fail to perform his duty in making an offering to help along this work.

To help send out the gospel in this way is to "cast bread upon the water,"—the good results will be realized by and by. Send in your offerings for the tract fund. Pay to any bishop or bishop's agent, or send direct to the Presiding Bishop, E. L. Kelley, Box 18, Lamoni, Iowa. But do not forget to help the tract fund, and do it now!

"TRANS-ATLANTIC AMERICAN."

President Joseph Smith in a letter to his wife inclosed a copy of the *Trans-Atlantic American*, "printed and published on board the steamship New York." It is a small, four-page paper, neatly printed. One column is devoted to "Latest Marconigrams." The following under the heading "From the Log" is of interest:

June 17, 10 a. m. Commenced voyage. In communication with Pier, Babylon, and Sagaponack. In communication with Cunard liner, "Aurania" she reports—"Had fine clear passage."

June 18. In communication with Nantucket Station, we report—"All well to New York."

June 19. Signals from Cunard liner Campania and American liner Philadelphia.

June 24, 11 a. m. In communication with Marconi's Lizord Station.

DANGER OF "THEORIES."

In an article written shortly before his death for the *London Times*, entitled a "Generation in a City Pulpit," Doctor Joseph Parker gave expression to facts or beliefs he had learned by his long experience. He spoke of the repeated but unsuccessful efforts to break down Sabbath observance utterly; then he wrote, as quoted in a recent number of the *Presbyter*:

I will go further and testify that within my personal observation no heterodoxy permanently thrives. Even magic lanterns "have their day and cease to be." They are toys for a season only. Odd practices, eccentric doctrines, fads, megrims, and all sorts of intellectual curiosities may flourish for a time, but "having no deepness of earth, they soon wither away." False doctrine, however eloquently expounded, hardly ever pays its own rent. Many a startling heterodoxy intended to bring in an intellectual *renaissance* has had its light cut off by some sordid gas company, callously indifferent to modern speculation and the artistic temperament. Account for it as we may, it is the gospel old and undefiled that alone can stand the wear and tear of time, and grow younger with the wasting years. The only thing that is really new is the Christian Evangel, and that is

because its newness is really old. When time draws a draught of water from a surface pool, she mocks the world's thirst; only when she draws from eternal springs is she the servant and messenger of God. In the last thirty-three years I have seen enough dead theories, exploded nightmares and discarded hypotheses to make a full-sized cemetery. They have gone the way of all the earth. They flamboyantly entered the world as an amateur military band, and coughed their way out of it as a squad of consumptive tramps. Whenever a preacher has a new and sparkling theory in religion, I know that the first nail in his coffin has been driven and clinched.

The lesson to be drawn from Doctor Parker's words is, stick closely to the written word, and avoid finely-spun theories which take you far into the realms of the speculative and unknown.

DOCTOR INGLIS ON TEA AND COFFEE.

In connection with the Word of Wisdom, the following words of Doctor David B. Inglis, a noted nerve specialist of Detroit, are significant and worthy of careful consideration, especially by Saints who use tea and coffee despite the advice of the Word of Wisdom to the contrary. After speaking of some causes of nervousness, he said:

Another prolific cause of nervousness is the use of tea and coffee. Personally, I don't care whether you use the narcotics—it simply adds to my income. But if you ask me for the causes of nervous difficulties I must be honest, and tell you that tea and coffee are to blame for more troubles of this kind than any other poison—yes, more than alcohol or tobacco, because more widely used by both sexes. Not until the nation has stopped using these beverages can it hope to be freed from nervous difficulties.

The language as above we quote from the July number of the *American Mother*, in its report from the National Congress of Mothers, held in Detroit, Michigan, May, 1903. Doctor Inglis delivered his address before a meeting of the Mothers.

EVIDENCE OF PREHISTORIC MEN IN MONTANA.

Sr. M. K. Kling, of Akron, Ohio, sends us the following extract from the *Beacon Journal* for July 2, 1903. It may be of interest to some of the Book of Mormon students:

BIG TIMBER, Montana, July 2.—Wonderful discoveries of fossils and bones of prehistoric men and animals are being made in the Fish Creek country by Professor M. S. Farr and a party of students from Princeton University. In the remains of a city belonging to the stone age Professor Farr found the bones of animals of immense size, and various crude instruments many of them studded with gems. Near the creek was found, almost complete, the skeleton of a man nine feet high, and another skeleton, somewhat smaller, was found near by, probably being that of a woman. Bones believed to have belonged to a dog the size of a horse were also discovered.

LIFE is not made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart.—Sir Humphrey Davy.

SUPPORT GRACELAND COLLEGE.

In the *Ensign* for July 9, the editor, under the caption, "It's up to you," has an editorial which is well worthy of careful consideration by every Saint who wishes to be in the line of progress. He clearly points out the urgent necessity for wiping out Graceland's debt as soon as possible, and closes his article with the statement, "If the Saints are wise, earnest, and faithful, one of the events which our worthy Historian of the church will record of this year will be, that the year 1903 marked the deliverance of Graceland from the incubus of debt which has so cruelly trammelled its usefulness in the years since its doors were first opened with a welcome to all who desired to equip themselves for effective work in the church, and in the affairs of men."

We most sincerely hope that the wish of the editor of the *Ensign* may be realized and that the close of 1903 will see Graceland free from debt, that the college may the more completely enter upon its work as a distinctive factor in the development of the great latter-day work in what we believe to be the latter times. We do not believe that Graceland's usefulness is fully entered upon as yet, and one of our reasons for so believing is the fact that her support by the Saints has not as yet been what it should be. With the great burden of debt lifted, the Saints then can arise to the emergency and sustain the school in such a way that it can rapidly find its place of greatest usefulness and prove to the Saints the wisdom manifested in establishing the school when it was.

The time may never come and probably never will, that the Saints will not need to contribute to the maintenance of Graceland College, unless some beneficent person arises and endows the college with a sum so munificent that its support will be ever after assured. Until such an endowment is established the Saints will have to go down into their pockets annually and maintain the institution.

That it is worthy of such a support we think no one can deny. But beside the financial obligations of the Saints toward the support of Graceland College, there is another kind of support which it is hoped the Saints will at once give, and that is the healthy, lasting support of patronage. That there was in the minds of the men whose efforts resulted in establishing Graceland, a firm conviction that there was a need for a church school, we can not doubt. To say that there was not wisdom in establishing the school when it was, would be to reflect upon the judgment of the conference which sanctioned the movement, and a continued reflection upon the conferences which have from year to year sustained the school. Whatever may have been the differences of opinion concerning the founding of the college, those differences should have long ago been buried and every loyal Latter Day Saint become active in the interests of Graceland.

As there was a need for the establishing of the

school, so there must be the need of Latter Day Saints sending their children to that school, so that they may receive the benefits for which the school was instituted and has been sustained. Hence Saints should feel it not only a pleasure but a duty to see that their children who are expecting to attend college should have their eyes turned Graceland-ward. We do not see how Saints can feel otherwise than that there are decided benefits in sending their children to Graceland. We believe we are safe in saying that there has not been a young Latter Day Saint who has attended other colleges or universities under the management of either sectarian or civil authorities who has not felt the handicap of being in an element somewhat antagonistic to the faith in which he has been raised. Hence it follows that the student who is pursuing work in Graceland where he can feel that his interests are always close to those people who are guiding his footsteps along the pathways of human learning, will do the work more satisfactory to himself, and his environments will be such as to keep him more closely in touch with the faith under whose influences he has been reared.

While the work of Graceland as a school is strictly non-sectarian, in that the theology and doctrines of no particular church are taught, yet the influences which surround the school are morally such as are usually found in Latter Day Saint communities. This can not but be a recommendation to Latter Day Saints who are contemplating sending their children to college. We make the statement that the moral environments in Lamoni are such as are usually found in live Latter Day Saint communities, notwithstanding the fact that we know there are malcontents who are prone to circulate reports that the moral tone of Lamoni is not such as to justify the above statement. These malcontents, however, are found in all communities, and are ever ready to decry anything local, and are continually looking for the greenness of distant fields.

Graceland labors under one great disadvantage under her crippled financial condition, the importance or significance of which Latter Day Saints can not afford to ignore. In hiring teachers for the school, to insure efficiency the board is compelled to compete with other institutions in the way of salary, or else depend upon Latter Day Saints who are willing to make some sacrifice in this way, and work in Graceland for less than what they can get in other schools. Some there are who have manifested a willingness to make such sacrifice. Are there others?

We trust that the Saints everywhere will give Graceland serious and prayerful thought, and that all of them will assist this year to give in every way the support needed. Let us sustain the board, and the faculty which is chosen by them. Let us remember that Graceland is *our* school, and let us see to it that those in charge of its work are supported so heartily that it will be made a successful institution of which we may all be proud.

EXTRACTS FROM LETTERS.

Under date of July 9 Bro. H. E. Moler wrote from Peoria, Illinois, to R. S. Salyards: "Bro. F. A. Russell and I are now busy at street work here in this city. We are having good crowds here most every night, notwithstanding we have some on the opposite side of the street nearly every night who conduct services of some kind, such as the Salvation Army or the Volunteers of America, but we seem to get our share of the crowds."

In a letter from Sydney, Australia, June 9, Bro. J. W. Wight wrote to R. S. Salyards: "I expect to go to Adelaide soon for the discussion which Bro. Jones has stirred up. If it turns out as the one at Melbourne did we will certainly profit, as twenty-six have been baptized since the debate began, and Bro. Mackie is to baptize five more next Sunday. We expect to get the work better established in Adelaide as a result. I expect to start home November 2, if via Vancouver: November 9, if via San Francisco."

Bro. I. N. Roberts wrote from Louisville, Kentucky, July 6: "We had a fine sacrament and prayer-meeting yesterday. Most all took part in the meeting and were blessed in so doing. We also fasted and the good Lord was with his children. I will leave here Thursday for Fulton, Kentucky. I ordained Bro. J. W. Metcalf yesterday to the office of seventy as per action of the General Conference. Felt well in ordaining."

We note the following in a letter from Elder D. L. Shinn, Annamariah, West Virginia, July 9: "Bro. E. H. Durand is with me here and we have the schoolhouse and the attention of the people where there was a battle fought two years ago between Shinn and Bunner of the Disciples, and recently another between Godbey and Kirkman of the same church. Bro. J. L. Goodrich was here a short time ago and baptized Sr. Robert Cooper. Elders Weaver and Bell of the Disciples were, we are informed, full of pugnacity and have been anxious for a fight but have not uttered a single growl since we came. Shall do our best for the HERALD."

Bro. H. A. McCoy wrote from Packard, Iowa, July 10: "Elder S. K. Sorensen and I are here with the tent. Found the interest not good, closed tent-meeting the evening of the 7th and took down tent just in time to avoid a very bad storm. Since that time it has been raining all the time; creeks and rivers are out of banks and will do great damage again."

Bro. and Sr. George F. Closson wrote these words of appreciation from Matthewson, Oklahoma, July 8: "We do not feel that we could get along without the HERALD. When a number happens to be late in reaching us we feel lost. We enjoy reading the good that it contains."

Apostle I. N. White wrote from Independence, Missouri, July 10: "Will remain in the Illinois Mission till after their reunion to be held at Dry Fork, from August 1 to 10. After that will go to the Taberville reunion August 14 to 24."

EDITORIAL ITEMS.

We recently noted the fact that an ancient city had been discovered in Mexico, in a remote part of the state of Pueblo. Press dispatches on June 25 from Mexico City state that the Mexican government has deemed the discovery of sufficient importance archaeologically to justify sending the sub-director of the national museum, Senor F. Rodigeruez to visit the ruins. He was accompanied by Nicholas Leon, an archaeologist and ethnologist, who reports the ruins such as never have been known to the world of science, "and the most primitive ever discovered in Mexico," so ancient indeed that a great deal of time and study would be necessary to learn "in what epoch these were built, as well as by what people."

We have received from Henry Clews & Company, bankers, New York, a little pamphlet called "Investment Guide," containing much information such as usually interests investors.

In a letter to the First Presidency dated June 12, Bro. C. A. Butterworth writes that his health is improving gradually. This will be good news to the Saints.

A. G. Mumma, of Lamoni, Iowa, an enterprising merchant, has provided Graceland College in a way that is worthy of emulation. He placed a fine clock in the hall, which has been very much appreciated by the students and faculty. We wonder that there are not other merchants as thoughtful of Graceland as Mr. Mumma has been.

Elder F. M. Cooper had a communication on the editorial page of the Chicago *Inter-Ocean* for July 9 in which he corrects mistakes made in a report of the celebration of the founding of Plano published in that paper. He makes plain the connection of the church with the early history of Plano and distinguishes between our organization and the Utah people in a way that is bound to aid the work.

Word comes to us from the Church Recorder's office that the family of Bro. William Graham will organize a branch at Gordon, North Dakota, on July 17.

The *Mystic Bell* has succeeded the *Gospel Echo* as the name of the little sheet published at Denver, Colorado, in the interests of the work.

A large crowd of Lamoni Saints witnessed a grand event at the "Home Pond" last Sunday. Nineteen were "born of water" at the hands of Elders F. B. Blair and J. A. Gunsolley. Three of the new members were confirmed at the water's edge and the rest at Sunday evening services.

We have received the first number of the *Watchman*, a monthly publication edited by D. L. Shinn and issued by the Clarksburg, West Virginia, Branch. It is to be distributed throughout that section to meet misrepresentations and to help remove prejudice and open the way for preaching. We anticipate that much good will be done by the neat little paper and commend the Clarksburg Saints for their undertaking.

Original Articles.

WORKS.

SERMON BY ELDER HEMAN C. SMITH.

Delivered in London, England, June 23, 1898.

(Reported by J. D. Howell.)

I will read from second chapter of Ephesians:

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

This is the reading of the first thirteen verses of the second chapter of Paul's epistle to the Ephesians.

I desire to-night to invite your special attention to the eighth and ninth verses: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

It is thought by a great many people who hear our theories presented, that this passage of Scripture is against us, and we are sometimes accused of avoiding it. If it is against us we want to know it. I am sure that I have no disposition to try to avoid meeting any statement made in the word of God, and if in it there is anything so contrary to the theory I preach and can be made to appear so, I am anxious to become acquainted with it, for I do not wish to do anything out of harmony with the word of God. We shall therefore, to-night, examine this passage of Scripture carefully. In the first place we call your attention to Paul's statement that men are saved by faith and not by works lest any man should boast. Our critics tell us that our theory calls upon men to obey the ordinances of the gospel which involves works, and if we are to work out our salvation in fear and trembling, then it is contrary to the theory here expressed that man is not saved by works.

I will take occasion right here to state that if the Apostle meant by this statement that man was to do no work at all, that no character of work was required at his hands, it is out of harmony with other passages

of Scripture and other writers. I read in the seventh chapter of Matthew and twenty-first verse what the Lord said in regard to that subject. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now there he places the vital issue upon what a man DOES, not upon what he says. Not upon his profession but upon his acts. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." If that does not imply that a man must work and that action is required at his hands, then I fail to understand the meaning of the language, and this will appear more evident when we read the context. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them [mark the language] I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Now in this illustration the Lord shows the difference between the wise and the foolish man in building and the difference between the two does not occur because of the building itself, but it occurs because of the foundations upon which they build. They are both supposed to have built houses, but there is no criticism here upon the man who built upon the sand so far as the house is concerned, nor is there any intimation that the house was inferior to the other man's house. They built their houses—one upon the sand and the other upon a rock. When the rain descended and the floods came and the winds blew and beat upon the house built upon the rock it fell not; it stood, but when the house that had been built upon the sand went through the like experience and the same conditions surrounded it, it trembled and fell—one had been built upon a foundation of rock and the other upon the drifting sands. Now the man who built his house upon the sands represents the man who hears the words of the Lord and does not do them, and the man who builds his house upon the rock represents the man who hears the word of the Lord and does them. Now the difference between the foolish and the wise lies simply in the doing. Not in the hearing, not in the believing, not in the acceptance of the fact that he is required to build does his

wisdom lie, but in actually building and thereby doing the will of the Lord. That to my mind implies most emphatically that a man *must* work; that there is something for him to do. If then man must work in order to obtain an entrance into the kingdom of heaven, Paul, in saying what our friends make him say, that man has no work to perform, is out of harmony with the teachings of Christ. I, however, do not think that Paul is out of harmony with the teachings of the Lord and when we examine Paul's writings we find that what Jesus taught Paul taught: he teaches that man is expected to work out his salvation. But before we give any further attention to this, we want to cite the language of James as well. He takes the position that a man *must* work and that there are acts which he must perform. In the second chapter of the epistle of James commencing at the fourteenth verse, we read these words: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Now he asks a question here and asks it in such a way and frames it in such language that we are led to the conclusion if we read no further than this that the Apostle James would have us believe that faith alone would not save men. He then illustrates, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; *what doth it profit?*" He uses that illustration of the position he occupies that a man can not be saved by faith alone.

If a man is naked and he is told to depart in peace and has no home to go to, does it do him any good? That is the idea. Has he profited by your faith? He has gained nothing by making his condition known to you and importuning you, for no works accompanied the faith. James says that faith without works is dead, being alone. That is a positive statement. Further he says, "Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well. The devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" That is his position. Our friends make Paul contradict James when they quote him as saying that man has no work to do.

James, in order that he might not be misunderstood, illustrates further and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Whatever others may think there is no doubt whatever about James' position on the point. Paul is not quite so clear as James, but I think we shall see before we get through to-night that he agrees with James: there is no question about that. James believed that no man could be perfect

unless his faith was confirmed by acts and says, "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then [and mark what a positive statement this is] how that by works a man is justified, and not by faith only." Now I read somewhere and you may know where it is when I quote it but I shall not tell you where it is, that "the doctrine of sanctification by faith only is a very wholesome doctrine and very full of comfort," that is, that faith alone is very wholesome and very full of comfort. Now to me that is NOT true: it is not full of comfort to me and it is out of harmony with the statement of the Apostle here, for he says that a man is not saved by faith only but by faith and works. That to me is a wholesome doctrine very full of comfort. James then proceeds to say, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body [and here comes a leading illustration upon the point] without the spirit is dead, so faith without works is dead also." "As the body without the spirit is dead." Now you know just what condition the body is in when the spirit has departed from it. Its vitality is gone; its power is gone; it has become a helpless mass of clay, and that is not the worst of it, we should be glad sometimes if the body when the spirit has gone remained simply a helpless body. Men have endeavored to preserve it by embalming it, but when the spirit has gone the body is without power, vitality, and locomotion. Very soon it becomes a mass of corruption and very soon we are not safe in the presence of that body, and although we may love that unanimated form of clay, yet it must be taken away and we must bury it in the cold ground and cover it again with its Mother Earth simply that our lives may not be in danger by coming in contact with it in its corrupted state.

Now if faith without works is like a body without life there is no vitality in it. There is no power in it, but it must become a mass of corruption, and in order that we may preserve our spiritual health we must not come in contact with faith without works, but we must take it away and bury it for ever or our spiritual health will be endangered. That was James' position and he was very emphatic in teaching that man could not be saved unless work was included with his faith. Does Paul disagree with him? We can not afford to disagree with Paul. If he is in harmony with James, then the position taken up by our friends that he is against him is wrong and they are mistaken as to his teachings. We will admit for a short time for the sake of argument, that they are right, and assume that no works are to be done at all. Works avail nothing, and if that is so it is positively wrong to do anything, as it is written that we shall do nothing that is not productive of good, for "whatsoever is not of faith is sin." If then this rendering of Apostle Paul is right, it is very pertinent

for us to ask, "What is work?" for if there is no work to be done, we must understand what work is, and we must make no mistake as to what is meant by the term. Our friends in taking the position they do, tell us that baptism is a work, and I assume that if baptism is to be excluded then other things are to be excluded also. Work does not mean action of the physical body alone, it is an operation of the mind as well. Webster defines work as an effort of the body or of the mind, action physical or mental. I do not know whether any one defines it in any other way, and I do not know any one that will question Webster's definition.

Now if all work is to be excluded, we are to make no effort of the mind or of the body. There must be no exercise in any way or we will be out of harmony with the passage of Scripture as interpreted by our friends. It is generally understood when you go to a library that you go to read the *works* of men's minds, and on the book-covers you will read the title, The Works of Professor So and So. In common parlance that which is born of the intellect of men is called *work*, and if Paul means no work at all, we are simply not to think, and how can we believe in anything at all without thinking? If we are not to think how can we have faith; how can we believe in God? Well did the Apostle James say that by works was faith made perfect. You can not have faith without works because it takes work to have faith and it takes work to believe. But some one says, "We don't believe it that way." I thought not. And so we agree that some works are not excluded by this passage of Scripture, and if some works are not excluded, perhaps the very thing you try to exclude is not excluded.

Says another, "We draw a line between physical and mental work. We believe that mental work is all right. But what we mean is that man is not required to do anything outwardly for the salvation of his soul." If we are to make no effort physically, then where are we? I am told here in the writings of the Apostle Paul that it pleased God by the foolishness of preaching to save them that believe. If you think that preaching does not require a physical effort, just try it. Then if God has determined by the foolishness of preaching to save men, it requires a physical exertion to do so. So you see you can not exclude all physical works; the Scriptures will not permit it. You can not attend the house of prayer without physical exertion. It requires physical exertion to get here and physical exertion to sing the praises of God when you are here. It requires physical exertion to utter the name of God in prayer—you should not sing and you should not preach if it means physical exertion. What do you think of it? Do you think then that the Apostle Paul, when he advised that no man should boast of what he did, intended to say that there was no

virtue attaching to anything accomplished which required physical exertion? I hardly think that the man who stops and analyzes the language and reads carefully will think so. If men would but critically examine the language and ask themselves, "What do these things mean?" there would not be so many false theories in the world to-day upon which so many people build their hope of salvation.

Now we will read this again: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Certainly Paul did not mean that there were no works to be performed, and when we analyze his language carefully, whatever other conclusion we may come to, I think we shall conclude that Paul is in harmony with James. We will read further this time and not stop where people usually stop.

We will admit that it is by grace we are saved through faith. It was the grace of God, the favor, and love of God towards us that gave us the plan of redemption. We did not make it; we had no part in forming it; it was never born in the intellect of man, but man received it by the grace of God. God favored him with it and bestowed it upon him and for this reason Paul says, "For by grace are ye saved through faith; [faith in the plan revealed through the Christ-man to save you,] and that not of yourselves: it is the gift of God." That explains it. It is not of yourselves, but it is the gift of God. "Not of works, lest any man should boast." Under what possible condition could a man boast when the plan of salvation was given to him. When he had it fully presented to him there was no occasion for any boasting. If a man accepts a plan of redemption from another, though that plan may require something to be done on his part, he has no occasion to boast.

Now we told you that we would read a little further and we will. Paul, as you will notice, uses the word *for* in order to give a reason for what he has said before "For [because] we are his workmanship, [we are the workmanship of God,] created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That is just as plain as the other when you read it. God has ordained good works for us to walk in.

The reason why we are not to boast and not saved by the works of which we could boast is because we are the workmanship of God and he has created us in Christ Jesus unto good works which God hath before ordained that we should walk in them. God hath ordained that we should walk in good works. Now that agrees with the Savior and agrees with James and Paul but excludes the works a man could boast of if they were in any way effective in saving him.

Let me suggest here that when you are told you have something to do, that you can solve the prob-

lem by asking yourself the question, "Has God ordained it?" If he has, you ought to do it; if he has not, then do not do it. The question is as pertinent a question as any that could be asked.

If I make the statement that a certain work is necessary as a part of the plan that will save you and you are satisfied about it, obey it; if not, reject it. If I am not able to establish the fact that God has ordained it, then I have not performed my mission well.

We are told that we are out of harmony with Paul because we ask people to obey the ordinances of the gospel of Christ, but instead of our being out of harmony our objectors themselves are out of harmony if we are to walk in the good works ordained of God.

One of the most beautiful thoughts recorded in the Scriptures is that we are to be collaborators together with God, for this is what Paul says in his epistle to the Corinthians. I like to think of that. I would dislike very much to be deprived of the privilege of working together with God, for when we accomplish any material good we do so by working with God.

We enjoy many privileges to-day that our fathers did not enjoy. In the early days they did not know anything of steam which we have utilized to drive our wonderful and burdensome vessels from one part of the earth to the other. They were just as sincere as we are to-day, but the present benefits they did not enjoy because they were ignorant of the means now employed. But the thought is that we did not discover the power of steam by which all these wonderful things around us are enjoyed. We did not create it. We boast sometimes of our inventions, and of our progress, and all that sort of thing, but really in this, as in the plan of salvation, we have nothing to boast of. These things were given to us by the grace of God, and we accepted them by faith just as much as we did the teaching of the inspired word. When man harnessed the power of steam he did not create a single thing in connection with it, but he simply learned how to work together with God in the matter. God had created the law by which it was done and had suffered man to become acquainted with it in order to perform its work, and by learning the law he had placed himself in harmony with its Creator. Man learned how to bring the lightning to the earth and by its means transmit messages over the earth in an instant of time, and by its means turn darkness into light. But he did not create anything. When men use the power called electricity they simply utilize what is already created—they simply learn to labor together with God. When we place ourselves in harmony with the laws we are laboring together with God, and are able to use the forces of nature for our benefit, but so long as we are ignorant of the laws, so long will we fail to receive any benefit from the forces around us. If that is true it is true also of the spiritual law that governs and saves us, and it stands to reason if we suf-

fer loss because of ignorance in other things, we will suffer loss if we are ignorant of the plan of salvation by which the Lord has proposed to lift us into his presence. What we have to do in other things is just what we have to do in regard to the gospel of Christ—we have to learn to labor together with God, and when we have learned that we will accomplish wonderful things in the spiritual as well as the material world.

Right here allow me to suggest the thought that if men are not performing the same works that they did eighteen hundred years ago, it is because they do not know the law. The more man learns to labor with God, the more he will be able to accomplish.

I have no sympathy with the thought that away back, nearly two thousand years ago, men were able to work together spiritually with God, but that we can not do it now; and the reason I have no sympathy with the thought is that it suggests to me that we are not so thoroughly in harmony with God as they were, and that instead of our making advancement we have been retrograding. There can be no question about that. It is, I think, a very regrettable thing to have to say that while we have been advancing in certain lines, and while we have been discovering the forces of nature in the heavens above and the earth beneath, and utilizing them for our good and for the advancement and development of the world, that we have gone back in spiritual things and can not work so effectually now as the people used to do.

Can men avoid this conclusion? Until they begin to learn the laws of God, this world will never be converted. You may arouse their enthusiasm, or you may arouse their fears and cause them to be alarmed, but that is only a mild form of the teachings of the Dark Ages. They used to put men on the rack and use thumb screws, and all that sort of thing, in order to make men confess that they believed in God, and when they had made that confession under torture they supposed them to be converted. The same spirit prompts the preaching to-day of the terrors and torments of hell, to scare you to confess that you believe in God. The principle is the same in both cases—one is applied physical torment, the other mental torment. Such teaching dwarfs the intellects of men. You want to learn the truths that we have set before you to-night, that if you are in harmony with God you will be able to accomplish something, and until this lesson is learned all the preaching that causes men to profess the name of Christ through the fear of torment hereafter, will be worse than a farce—it will be poisonous to the mind, and men will never be satisfied. But when men are conscious of the fact that they are strangers from God, and are made to understand the means of reconciliation, then they will be satisfied.

We have to think along certain lines, that is, to

think according to law if we are to accomplish anything. If you allow your thoughts to run riot you will never be able to come to any correct conclusion. You want to be very careful. You want to be sure that your thoughts are in the right direction, or they may not amount to anything. We must think of how to be able to work together with God. God has given us a law by which we are not only to work but to think, and our thoughts should be directed along that line if we wish to accomplish something. We can make our faith perfect by our works, and then we are certain to be saved. That is a wholesome thought.

We sometimes talk about working for God. The man who works for humanity is the man that is accomplishing something. You may ask, Does the Divine need any assistance from you? If not, work for humanity, for the elevation of your fellow beings. The prayer of the Master just before he was offered up carries out the thought that we have presented. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Oh, that is the idea: we are to be one, God in Christ and Christ in men. We are to work together and then we shall accomplish some good, and the more harmonious we are with them, the greater will be the work we can accomplish. Then we will not be discouraged by the thought that Christianity is retrograding instead of developing. I believe that so long as there is one left that shall be doing right in the sight of God, he shall work by the gifts and power of God and he shall accomplish something, not because he can do it alone, but by reason of the fact that God dwelleth in him. And so you and I may accomplish great good by working together with God. We are saved then by grace through faith, and that not of ourselves: for "it is the gift of God: . . . for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I have not the least particle of doubt with regard to the work in which we are engaged. I am confident that we shall see the triumph of this latter-day work. I do not know whether we shall see it here or in the hereafter, but either in the flesh or in the spirit we shall witness it. We shall see it rise triumphant over every obstacle that opposes it, for God is in this latter-day work and we shall either be satisfied and rejoice in its triumph, or we shall be filled with shame and confusion if we have not been faithful to the trust reposed in us.

It is our duty to know God each for him or herself, and when we know him we can intelligently work with him; which is the secret of success in all legitimate effort.

ANOTHER TRADITION OF THE FOUR BROTHERS.

Speaking of the traditions of the American Indian, Mr. Brinton, in "Myths of the New World," says: "Hardly a nation on the continent but seems to have some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history."

The following extract is along the same line and shows that the tradition was carried to the islands of the sea. It is also a clue to the origin of the inhabitants of the islands of the Pacific. It is taken from the June, 1903, number of the *Paradise of the Pacific*, from an article written by Reverend Westervelt.

"Four brothers, each bearing the name of Maui, belong to Hawaiian legend. They accomplished little as a family, except on special occasions when the youngest of the household awakened his brothers by some unexpected trick which drew them into unwonted action. The legends of Hawaii, Tonga, Tahiti, New Zealand, and the Harvey group make this youngest Maui 'the discoverer of fire' . . . 'the man endowed with magic,' or 'Maui with spirit power.' . . .

"The Harvey Island legends say that four mighty ones lived in the old world from which their ancestors came. This old world bore the name of Ava-iki, which is the same as Hawa-ii, or Hawaii. It is interesting to trace the connection of these four names with Hawaiian mythology."

ELBERT A. SMITH.

Selected Articles.

ADDRESS OF SENATOR HOAR.

[THE following paragraphs are extracted from an address delivered by the Honorable George Frisbie Hoar of Massachusetts, at the University of Iowa, Iowa City, Iowa, on Commencement Day, June 17, 1903. The eminence of Senator Hoar and the quality of the address make them worthy of our attention. In full the address occupied fourteen ordinary newspaper columns. It was all solid and scholarly though and we are sorry we can not have room for it all.—EDITORS.]

I think that our generation does not adequately comprehend the importance of treating a state, or town, or city, as a moral being with character, and affections, and principles and influence, and history, instead of a mere aggregation of human beings to be reckoned by numbers. Our ancestors recognized the American states as equals in these qualities, and did not apportion political power according to the mere brute force of numbers. Who would think of having a confederacy to which all Europe should belong in which Switzerland, or Holland, or Sweden should vote in proportion to numbers in the same body with Rus-

sia or Turkey? If there had been such a league or confederacy, in ancient times, who would have thought of having Athens, or Sparta, belong to a confederacy with Persia or Egypt, and having a vote in proportion to numbers? The fact that a city, or state, or town, is a moral being, with a life of its own, and a quality of its own, is one of the secrets of constitutional liberty. It is the secret of the great things which have been wrought out in political life in all human history. The fact that you think of your country, or your state, or your city, as you do of your mother, as an individual, is what makes you love her and ready to die for her. I have often thought, what indeed I have said more than once elsewhere, this moral quality which men in free states attribute to the state, or the country, has created all there is of value in a country's history. The citizen has a conception of the moral character of his country, and that conception inspires him with the same moral qualities, whether they be noble or base. When the French soldiers marched with Napoleon through Europe, overthrowing all her kingdoms and powers, to the tune of Marseillaise—"Sons of France, awake to glory!"—it was the master passion of France, the mother that inspired her sons. At the end of that march, forty centuries looked down on her from the pyramids. But one day in Trafalgar Bay, they met the children of another mother of a different moral quality and character, inspired by a very different sentiment. To them Nelson gave his immortal signal—"England expects every man to do his duty." Duty-loving England and glory-loving France met in that deadly conflict, as they have met on many an historic battlefield before and since, and then as ever, the lover of duty proved the stronger. The England that expected every man to do his duty was as real a being to the humblest sailor in Nelson's fleet as the mother that bore him. It is this that has made England; it is this that has made Massachusetts; it is this that has made little Rhode Island; it is this that has made Virginia; it is this that has made Iowa. And it is this that inspires her children with filial love!

The highest love of country is developed and strengthened, and not weakened, by local attachment. The man who loves his household best is the best neighbor. The man who loves his household and his neighbor best, is the best citizen for town or city. The man who loves his town or city best, loves his state best. The man who loves his town and city and state best, loves his country best.

I am, I believe, as ardent a lover of my country as any one. I do not believe that I love her better than do any of you. But I do not think it would be possible for any of us to love Russia or China or Turkey as we love America.

As soon as a free state has existed long enough to have a history that history itself becomes a powerful

and, commonly, a conservative force. A great history begets a great history. It repeats itself. Everything upon which the eyes of the child have opened is full of high and stimulant counsel. The soldier's monument, the battle-ground, the legislative chamber, the scene of some civic victory, the venerable figures of survivors of a past generation, all these are inspirers and instructors of the youth. They train up the child in the way he should go better than any creed or catechism. Then comes the influence which we are apt to think of with alarm and dread, but which I incline to think is really among the most hopeful signs for the future of the people. That is the mixture of other races. Look a moment at one element in our American citizenship, which until very lately we have been more afraid of than any other. We are coming now to know better. We have had it in the East in larger numbers than you have. But it constitutes a large and important proportion of the western population also, especially in the cities, to which everywhere political power is passing. It is the element known as the Celtic. The other great component elements of our immigration, the English and the Scotch and the German and the Scandinavian, resemble the American of English stock in moral quality. They are, in general, as we are, Protestants in religion. They mingle readily and at once with the life which they find here. So we have never viewed their coming with much alarm. But to the element known as the Celtic some different considerations apply.

Nobody can tell exactly, but nearly or quite twenty-one millions of immigrants have come into this country within the living memory. If they were alive now, they would make a great and mighty nation, able to hold their own against any power in the world. I am not sure that they could not hold it against the powers of the world combined.

What brought them across the sea? Undoubtedly our great natural resources had something to do with it. But the natural resources of South America are as great as ours, and yet the immigrants do not go there. It is not a community of religious faith that attracted them. A large part of our immigration till very lately has been of conscientious and devoted Catholics. Yet they came to a Protestant country. It was not merely our rich and fertile fields or cheap lands that brought them here. Canada has a territory larger than ours; her lands are cheaper. She has still vast fields fit for wheat, uncultivated and unredeemed. Yet her chief seaports have been till very lately but gateways on one route from Europe to the United States. A majority of the natives of Canada are in the United States at this moment. The immigrants would not go to our Southern States, where slavery once existed and where it has left its race

hatred behind. The one thing that brought these men here, perhaps half unconsciously to themselves, is three or four little sentences Thomas Jefferson wrote, and the fathers of the Republic signed: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by the Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

"That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundations on such form, as to them shall seem most likely to effect their safety and happiness."

When our fathers laid that corner-stone for the state they meant to make for the nations of the earth, without distinction of race or rank, a "City of Refuge, a city that hath foundations, whose builder and maker is God."

If there be one lesson in which all authorities are agreed, it is that the greatest nations are made up of a mingling of races. The Celt not only had kept the purity of his blood in Ireland, but, in spite of Saxon and Norman and Dane, he was still the largest single part of England.

Now, in this mighty chemistry whose processes are age-long, whose cauldrons are continents, the elements do not mingle without effervescence and strife. Conflicts of religion, the struggle for political mastery, the hatred of race, the scorn of the gentleman for the inferior, the sullen anger of poverty toward wealth, all keep the great mass, in what, after all, is a healthy activity. But still, Time, the great reconciler, does his work. When the nation becomes one people, you have common interests, and common loves, and common fears. The same stars look down upon them. They worship the same God. They hope for the same heaven. Sunset and sunrise, spring and autumn, summer and winter, speak the same lesson to the soul. The noblest of human passions—love of country—burns alike in every bosom. The boys and girls go to the same school and the same college. Prosperity and adversity, hope and fear, joy and sorrow, come to all alike. As civilization and wealth grow, they come to read the same books and to think the same thoughts. They follow the same flag. They stand side by side on the same battlefields. The touch of nature that makes the world kin, makes one family of them also.

The function of the university is to declare that the most impracticable things in the world are, after all, the most practical, that the greatest reality is that which is ideal. You may trace the career of man on this planet to the very beginning of history. You

may trace it back with Darwin to the monkey and the mollusk, and the grass, or with Emerson to the day—

"When the poor grass doth plot and plan
What it will do when it is man,"

but the most important force in human history is that of which Darwin has nothing to say, and which science does not explain.

There is a spiritual lineage for which the professor of biology does not account, and which his laboratory does not enable him to analyze. The naturalist tells us that this race of ours rose from the dead inorganic matter to the vegetable, from the vegetable to the animal, from the animal to the human, and from the savage to the civilized man. If what he have to say be all of it, our existence on this earth is a pitiful failure. It seems as if modern science is destroying the framework and setting in which imagination has painted to us the beauty and the glory of the great doctrine of immortality, has destroyed everything in which we can find comfort, either in memory or in hope. But science has not in the least helped us to explain another force—the spiritual side of man. Beside the pedigree of the physical and animal life, there is the pedigree of the spirit. We like to find it as we trace the descent of our splendid youth of 1861 from the men and women of the Revolution, and to trace their descent from the men and women of the great Pilgrim days in the inheritance of lineage and blood. But it is not confined to that inheritance. What has modern science to tell us of those forces, which burst the limitations of race, which break the chains of habit, and are more powerful than the inherited physical and moral forces of all generations? Tell us, my biological friend, if you can, why it is that every man and woman in this audience would rather die than have his neighbor believe he has done a base action, even if he will never suffer thereby? You will not find that explained in the encyclopedia. What was it that made the Pilgrims cross the sea on the bleak and stormy winter voyage, and yet when the larger part of them died the first winter, no man of the survivors went back in the ship to England in the spring? What was it that led your boys to give their lives for their country in that terrible four years of the Civil War when nearly every household in Iowa was in mourning for the dead, and yet scarcely a household in Iowa repented the sacrifice? There was a wireless telegraphy that came down across the ages from the men of Marathon and Thermopylæ to the men of the Mayflower, and from the men of the Mayflower to the men of the Revolution, and from the men of the Revolution to our young men of 1861.

The fate of the nation depends in the last resort on individual character. Everything in human government, like everything in individual conduct, depends, in the end, upon the sense of duty. Whatever safe-

guards may be established, however complicated or well-adjusted the mechanism, you come to a place somewhere where safety depends upon somebody having the will to do right when it is in his power and may seem to be to his interest to do wrong. When the people were considering the adoption of the Constitution of the United States, one of our wisest statesmen said that the real and only security for a republic is when the rulers have the same interest as the people. If they have not, constitutional restraints will break down somewhere, except for the sense of duty of the rulers.

All elections depend upon this principle. You may multiply election officers and returning boards, you may provide for an appeal to courts of first resort or last resort. But in the end you must somewhere come to a point where the sense of public duty is stronger than party spirit, or your election is but a sort of fighting, or, if not that, a sort of cheating. The same thing is true of the individual voter, or of the legislator who is to elect the senator, or the governor who is to appoint the judge or executive officer, or the judge who is to interpret the constitution or the statute and decide the cause, or the juror who is to find the fact. On these men depend the safety and the permanence of the Republic. On these men depend life, liberty, and property. And yet each of them has to make that choice. Each has to decide whether he will be influenced by ambition or by party spirit or the desire for popular favor or the fear of popular disfavor or the love of money on the one side, or by the sense of duty on the other.

The great single purpose of moral education must be to induce the will to adhere to its general permanent and deliberately-conceived purpose in spite of temptations which appeal to it with special strength at the time of the choice of action. In other words, it is to give a strength to resolution which will overcome the strength of temptation.

The university must choose what she will teach her children, and her sons must choose whether they will learn and practice her lessons. Whether we accept the doctrine of the old theology, that everything that comes to man by descent cometh of evil, and that neither man nor nation can escape an inexorable doom but by putting off and trampling under foot the old Adam with his deeds, we must at least believe that the great virtues, justice, veracity, unselfishness, courage, lie at the foundation of all national and all individual greatness. There is no such thing as a title in any nation by inheritance to be called the chosen people of God, or as a race doomed by God to be the subjects or dependents of any other. To the larger and surer vision there is no such thing as Fortune. Justice and Freedom are the parents of Fate. Where these are we have no need to concern ourselves with what the day may bring forth. The product of the ages will be secure. The cosmic

result will be the same, whatever the daily event may be. It is to this that it is the office of the university to be a perpetual witness to the youth of America. It will be their fault if they do not make their country its perpetual witness to mankind.

Mothers' Home Column.

EDITED BY FRANCES.

"I know not where His islands lift
Their fronded palms in air,
I only know I can not drift
Beyond his love and care."—Selected.

Children.

Children are what the mothers are;
No fondest father's fondest care
Can fashion so the infant heart
As those creative beams that dart,
With all their hopes and fears upon
The cradle of a sleeping son.

His startled eyes with wonder see
A father near him on his knee,
Who wishes all the while to trace
The mother in his future face;
But 'tis to her alone uprise
His waking arms; to her those eyes
Open with joy and not surprise.

—Walter Savage Landor.

Obliging People.

I once was a wedding guest where the clergyman, venerable and fatherly, exhorted the bride to be a kind and obliging wife. The latter adjective seemed extraordinary and a little beneath the dignity of the occasion, but the more I have reflected upon it, the more the word and what it stands for have grown upon me. It is no slight thing to be obliging, accommodating, ready to put one's own desires aside and to live for others in little services, little things of daily gentleness and little self-denials. Husband and wife dwell together in life's tenderest intimacy. Unless both are obliging, they are in peril of that tiny rift which may widen to a great chasm in time.

What is it to be obliging? Is it not, primarily, to look rather upon the things of others than upon one's own, to wish for the friend's pleasure rather than for one's own ease, to give up rather than to hold fast? The obliging maid in the kitchen is not upset when the master of the house, arriving too late for luncheon, requires a meal prepared in the middle of the afternoon. The obliging boy or girl cheerfully lays down the book or the problem to go on an errand. Nobody enjoys taking a shopping-list to town for a friend and proceeding from store to store to match ribbons and braids, but the obliging woman does it and bears the fatigue without complaint. To oblige another when it costs nothing is mere amiability. To oblige when the act involves a sacrifice is pure unselfishness.

"In forty years of life with my husband," said a lady, "I never knew him to be disobliging either in large things or in small. He has never omitted the small courtesies which add so much to the pleasure of one's home." It was high praise. Would that we might all deserve it! All can not be generous in bestowal, especially of money, all can not be equal to the sudden emergency, all can not always be brave, but all may be obliging.

Perhaps one way in which this excellent quality may be illustrated is in the habit of rising at once when one is called in the morning and of coming promptly to meals when they are ready.

Few of the minor transgressions of good manners cause more real confusion and annoyance than the objection to prompt rising, which lays its paralyzing hand on the sleeper who prizes the morning nap. Drowsily he or she turns on the pillow, far-away and faint sounds the tap at the door heavily drift over the eyes the waves of slumber. Reluctance holds the brain, habit binds the limbs, frequent indulgence blinds the conscience. Down-stairs everything is at a standstill because the lazy member of the family tarries above. The omelet, that should be feather light, is flat, the warm biscuits grow to brown, the cook's temper crisps alarmingly and the children will probably be late at school. A little spice of obligingness about getting up in season would save all the needless fuss.

And then, here is a word for the man of the house, who is much too apt to linger longer than he need on the way home at night. Business, he fancies, exacts his staying later than the closing hour or, when he does start, he thinks a walk in the brisk air will be refreshing and as it involves only the taking of a train a half-hour later, he avoids the street-car and tramps sturdily to the ferry. Had he arranged at home for this half-hour's margin on his return it would have been all right, but most men have an impression that meals spring up at the wave of a magic wand and no thought occurs to them of soggy potatoes or overdone meat. An obliging man takes care to consider domestic arrangements. He is as punctual as he possibly can be about the hour of his return at nightfall.

Obliging people are sunshine bringers in a world where shadows throng. Their spirit of universal good-will is contagious and they make people happier because they are themselves happy. Churlishness has no room in their scheme of living. They grudge not, they put themselves out, they take trouble and pains that they may confer pleasure. A genius for obliging others is as valuable a natural possession as any other great and fine endowment; but when it is not natural, it is easily acquired, for it may be cultivated by prayer and painstaking.—Aunt Marjorie, in *Christian Intelligencer*.

Pearls From the Depths of Intellect and Heart.

Life is a duty—dare it;
Life is a burden—bear it;
Life is a thorn-crown—wear it;
Though it break thy heart in twain,
Though the burden bear thee down,
Close thy lips and stand the pain,
First the cross, and then the crown.—Unknown.

God's Spirit is throned in the heart. He walks with us as a friend, he breathes into our spirit the inspiration of power and love and a sound mind. In the secret places of our trial and our doubt, in the hour when our nature trembles on the verge of fall, in the hour when our being asserts its immortal righteousness against a base temptation, he is with us.—Stopford Brooke.

Upon him whose mind is engrossed with care or ruffled by passion, the most beautiful objects make no impression. To perceive and enjoy them the mind must be calm. The beauties and sublimates of nature are like the stars, which the storm shuts out; but when the heavens are serene, they come out, one after another, to the eye that is watching for them, till the firmament glows with their light.—Mark Hopkins.

Let us be patient, you and I;
Let us, like watchful guardsmen, make
Our hearts a haven for the sake
Of those that drift, they know not why.

Let us be patient. Let us keep
Our watch-fires faithful as God's stars,
Whatever storm or shadow mars
The breadth of life's uncertain deep.

Let us be patient. Let men trace
No frown, no insincerity,
In skies of ours, that all may see
God's presence in his child's calm face.
—Frank Walcott Hutt.

Abundant joy and comfort in thy sorrow;
A faith that asks not when nor where nor how;
A gladsome day—there never comes "To-morrow,"
For each it is an ever-present "Now."
And so I wish the one long day of sweetness,
With inward peace which nothing can impair;
Each trial touching not its calm completeness,
But making life more earnest, real, and fair.
—Caroline Tickner.

Light at Evening Time.

Have not some of us had experience in the glorious Alps, when, on nearly reaching the top, we have been surrounded by clouds, mist filled the air, the tempest hurtled around us and we sat down utterly disappointed in our hope of a glorious view and ready to wail with despair at a lost day, a lost prospect, a lost joy? But by and by a strong wind swept the heavens and revealed the beauty of the skies! There stood the white throne of the Monta Rosa and yonder the magnificent Matterhorn, and as the evening sun bathed it in rosy glory we have stood lost in admiration. "At evening time it was light." Have not you and I had experiences in the past like that? Ah! we have, and realized the blessed hope. We can not give up in despair even in times of trial. Many are the experiences of this kind, I say, in the history of God's people. Look at poor old Jacob, bewailing the fate of his dead: "All these things are against me; I will go down into the grave unto my son mourning." Wait a minute! The caravan is coming! Glorious news! His sons returning, bringing full sacks of corn to Jacob and his family. At evening time to the old man it is light—it is light!

If you and I have no stormy days we never can enjoy the bright ones. If we never have any dark mists, we never can enjoy the outburst of the sunshine from behind the clouds. In the darkest moment Faith strikes a light and cheers the faint. Fear not, fear not, at evening time it shall be light. Think it not strange concerning the fiery trial that has tried you, as though some strange thing happened unto you; only keep pushing on, higher, higher, higher every hour, assured that you will get above the lower cloud and be bathed with the effulgence directly from the skies. After all, the Christian life is a walk of faith from beginning to end. God never deceives his children. There is never a broken promise in all the history of God's church, not one. All things work together for good to them that love him. He says: "I will make the darkness to be light before you, the crooked things straight. These things will I do for you." Very often our poor hearts feel—

"The way is dark, my Father,
Cloud on cloud is gathering thick before me,
And loud the thunders roar above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom lead safely home thy child."

Listen! Back comes the answer:

"The day comes fast, my child. And it shall be
Not one step longer than is best for thee.
Cling close to me and ev'ry spectral cloud
Of fear shall vanish. I will take thy hand
And then at evening time it shall be light,
My child."—Theodore L. Cuyler.

Prayer Union.

William G. Curtis, Soldiers' Home, Marshalltown, Iowa,
requests prayers in his behalf.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Minnesota Reunion.

Sessions of Sunday-school were held on the camp grounds of the Minnesota reunion at Clitherall on Thursday and Sunday afternoons. The attendance was large considering the size of the camp and the interest was marked. These sessions served a double purpose, that of teaching a Bible lesson and a lesson on the management of a Sunday-school.

Besides this normal or institute work was held each afternoon during the week until Saturday when the question of a district organization was considered. Interest in that direction had been growing stronger all week and it was with considerable enthusiasm that the workers of the district voted to organize with a district Sunday-school association. They by vote adopted the constitution provided by the General Sunday-school Association and became a member of the General Association.

They organized with Bro. L. G. Wood superintendent, Sr. Kate Jepson assistant superintendent, Sr. Della Hawley secretary, Bro. P. W. Martin treasurer and Sr. Hallie Gould librarian. We bespeak for them success in its practical sense, and pray that the good Lord will bless every effort put forth in righteousness for the upbuilding of the work there. We hope to meet with them at some future time and to find them moving straight forward.

It was with many regrets that we were obliged to say "Good-bye" and with a promise to "come again" we took train for other fields where we had arranged for other work. God bless the Minnesota Saints.

THE season for "Children's Day" is now about passed and we may now with profit think over our success or our failure, or our omission. It is often an opportune time to study over a matter just as we have passed it. It is then upon our minds as it never was before and will not be again till a similar occasion passes. If you have made a fair success, see wherein you may next year vary or improve it to advantage. If you have failed, learn now what the trouble was and avoid its recurrence. If you have omitted Children's Day entirely, it is your duty to look into the real benefits of the day's exercises and then judge for yourself if you have the right to deprive the school thereof. Of course there may be some obstacles in the way, but they can be overcome if there is a strong enough will behind you. If you can not have a Children's Day program, you can have a fair substitute therefor in the shape of special class outings or picnics. No elaborate preparation is necessary, but, to the contrary, simplicity often adds to the enjoyment of the day. But whatever you do, do not fail to give your school at least two special day programs every year, if you wish to hold what you have or to gain any more scholars.

We insert here a portion of an article taken from the *New Century Teacher's Monthly*, published by the David C. Cook Publishing Company, Chicago. A little later, there will appear another article from the same paper on the subject of "Class and Special Outing Trips." How I wish that all of our teachers would take such an interest in their classes as to induce them to go with their classes on some outing, or invite the class to their homes and spend two or three hours on the lawn or in some comfortable nook or in the parlor. You will, from that day on, have an influence over your scholars that you never had before. It is a duty you owe to those in your care, and one which you can ill afford to neglect.

SOME HINTS UPON CHILDREN'S DAY EXERCISES.

If we would properly observe Children's Day, the plan and purpose as conceived in the minds of those by whose authority

the day is set apart should be clearly understood. Sometimes there seems to be a misapprehension on this point, even on the part of pastors and superintendents. In one church of which I have particular knowledge the children of the Sunday-school sat through the morning service holding the boxes which held their carefully hoarded nickels and dimes, waiting patiently for the passing of the plates, while the pastor preached a sermon—an excellent sermon it was, too—to parents! The only part the children had in that glad festival day of leafy June was the privilege of laying upon the plate their offerings for Sunday-school mission work! Is it any wonder that the children of that church stray over into the fold of a neighboring Sunday-school where they have Children's Day?

The object of Children's Day is twofold—the benefit to the children in our home Sunday-schools, and the bringing of offerings for the work of extending Sunday-school influence into destitute regions in our own land. And again the benefit to the children is twofold, or should be, and the thought of this uplift for the scholar should run through our plans for the day. The service throughout should be of interest to the children. In some schools the program is made up entirely of exercises by the children. I am not sure that the highest point of excellence is reached by this plan. As I have said, there is a twofold object as regards the pupils in our schools. Children's Day should be a day of joy—a bright time to remember; a day of flowers and music and banners. It should also be a day when the children's Friend and Elder Brother is brought very close to them; they should be made to feel that, in the midst of their happy celebration, Christ is present, listening as, with joyful hearts, they sing their praises to him.

There should be a sermon—a sermon to children. I believe in a sermon to children oftener than once a year; but on this day at least there seems an especial appropriateness in having on the program a special sermon for the children of the Sunday-school. And a blessed thing it is if the pastor knows how to do it! It must not be too long, nor too dry; it must not be over the heads of the primary pupils nor too simple; it should not be delivered without careful preparation; indeed, if the pastor has not had this matter in mind for weeks, it will be better to wait until next year before putting a children's sermon on your program, unless you have one of those rare pastors who preach to the children now and then and already know how.

By all means have a march. A march opens the exercises of the day with enthusiasm; it sets the pulses of parents and friends throbbing with a holy joy, and, unconsciously, perhaps, the children have taken steps in the march towards the holy city. Then, when the children are in their places, let the choir and congregation rise and give a song of greeting, a glad song, sung in a way to make the younger people feel that you are glad they are "Marching on!" Then I would have the choir and congregation and children all join in the gladdest, most praiseful hymn that can be found. Thus we are well started in our day of gladness. For this glad, triumphal day I would call in those who play upon instruments—the cornetists and violinists—and add these to the volume of praise.

For many reasons Children's Day seems the best time for promotions from the primary department. Make something of this event in the lives of the children. A promotion card or certificate should be prepared, signed by the pastor, the superintendent of the primary room and the class teacher. Let the march be so arranged that the class will file into a pew near the front, and, at the set time on the program, let them be called forward to a place upon the platform, facing the audience and receive from the hand of the pastor the promotion cards. These cards may be handsomely printed in gilt, or, if this can not be done, they may be written by some one who writes a good, plain hand. Then, after the cards are given, let the main school rise in recognition of the admission of the new class to the advanced department. The superintendent of the school may speak the

words of welcome, or the school may sing a welcome song, or both ways of recognition may be used. This little public ceremony marking an epoch in the lives of the scholars will be gratifying to the parents, as well as stimulating to the pupil.

Encourage the children and older members of the Sunday-school to sing. Let there be special preparation made for the music of the day. The choir should lead, but should not do all the singing. There may be class songs—quartets, duets and solos by the scholars—as well as choruses. Try to manage so that every pupil in your school may feel that he has a part in the celebration. Only a few can be brought on for recitations, but every child can be made to feel that he is needed in the singing. Hard work? Well, yes, everything is hard work, if we put it that way. But I do not suppose that you, my dear teacher, went into Sunday-school work because you thought it was easy. Nothing is easy, if we think only of weary muscles, tired brains, and constant strain—and nothing is hard when we lighten all the burdens with love, and rest all our care upon One who is strong, and take all the puzzling problems to One who is wise. . . .

Children's Day will tax your strength and your patience, and, when it is over, you may feel that you are on the verge of collapse; but, if you will, you may put into all of your effort that which will act like a piece of elastic tape—a spring-back—and you will come out of it as good as new. And this quality which will give the spring to your work is the quality of love for the work whereunto you are called.

May the coming Children's Day be a day of joy and a day of power! It may be ours to set in motion influences which shall tell upon the coming church!—*The New Century Teacher's Monthly*.

Children's Day Gifts.

In radiant summer beauty,
We welcome sunny June,
With all her blossoms trailing,
And birdsongs all in tune.
But dearer far and sweeter
Than other golden days,
Is this bright day when children
Lift up their songs of praise.

The children of the household—
How precious are they all!
If one is counted dearest,
It is the baby small.
And surely God, our Father,
And Jesus Christ his Son
Must love to gather closest
Each tender little one.

Hark, how the youthful voices
Ring out afar and near!
Amid the angels' chorus,
Our Father bends to hear.
Oh, blessings on the children,
In every house of God!
Dear Shepherd, lead them gently,
Where thou thyself hast trod.

—*The New Century Teacher's Monthly*.

DOING nothing for others is the undoing of ourself. We must be purposely kind and generous or we miss the best part of our existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others.—Horace Mann.

Letter Department.

TAWAS CITY, Michigan, July 4.

Editors Herald: As I have been blessed with the Spirit of the Master I rejoice in God. At our conference we had a glorious time. The Father revealed himself by his Holy Spirit. Through the gift of prophecy three elders, one priest, and one teacher were called. It was grand to hear the Saints tell their desires to live aright, and I was made strong in the work of God. I want to grow stronger in the faith and prepare to meet God when he comes. We know it will be a trying time when we are called upon to sacrifice our all for the building up of Zion, but I want to so live that I will be ready and willing to give my all when the Lord shall make the call. It will be a glorious time, if we are faithful and serve God to the end, when Jesus comes to this earth again. I want to so live that I can please my Father each day I live, and, Saints, do not get weary in serving our Master; he will reward us when he comes and we shall enjoy his presence. I would to God that all the honest in heart would obey the gospel. I remain,

Your brother in the gospel,
JOHN BELLINGER.

PAPEETE, Tahiti, June 19.

Editors Herald: Our mail brought us good news from home and from the church also, and we are glad to learn that the church is growing in desire to keep all the laws of the kingdom of our God. There seems to be a wonderful connection between all parts of this "one body," and as is the church at home so is it abroad, unless indeed the Australian Mission may be an exception this year past. However, we are much pleased to note that since conference there seems to be a revival of interest in some degree in the work here.

By letters from our assistant secretary of the mission,—Elder Turatahi, and a missionary, Priest Titi, we learn that there is quite an interest in Makatea, and that ten persons were lately baptized there, and that many others desired baptism, but were living with companions unmarried, and therefore could not be received.

Elder Teariiarotaha, missionary to Tubuai, upon his arrival there, learned that several Protestants had been among the Saints trying to lead them into the Protestant Church—as the old London Missionary Society organizations are called—first a few Protestant men attended the meetings, then five women accompanied them, they were permitted to speak or pray or sing in the meetings of the one branch of our church now on that island; after a short time the minister, accompanied by the women, visited them and exhorted them all to come into the Protestant Church, into the one fold, and so on. At the conclusion of his speech, Elder Peretei, the branch president, called upon Elder Araiati to respond to the speech of their guest, this he did at first by asking him to tell plainly what was the foundation of his faith, what gospel he was teaching, and what was his belief. He replied that he believed in Jesus and in his death, and the shedding of his blood for an atonement for sin, and that he believed in all that was spoken of Jesus from Genesis to Malachi, and from Matthew to Revelation. The elder then asked him if that was all, to which he replied yes. Then Elder Araiati answered saying, The devils believed and trembled, but were not saved thereby, and Jesus said if you love me *keep my commandments*; and all that you believe we already believe, and far more than you do, we obey his commandments; therefore you had better repent and be baptized and then you may be saved, for in the Bible we are taught that in the church of Christ were faith, repentance, baptism by immersion, and the laying on of hands, and the officers were apostles, prophets, sevens, elders, priests, teachers, and deacons, and patriarchs and bishops; and the gifts of the Holy Ghost—all these we have and you have not, then why should we go into your fold? You

had better come into our fold, which is the true church of Jesus Christ.

They have not visited the branch since then, and the missionary, Teariariataha, has baptized four there lately.

Elder Maruaki in Aratika—where Bro. and Sr. Gilbert were for a few weeks last summer—reports having baptized some there, and others are hindered by reason of not being married.

We are also glad to note the fact that the desire to keep the marriage law is increasing, and it is beginning to be accounted a disgrace to live together unmarried, and such are getting ashamed of it. The missionaries have long tried to bring about this state of the question, and while Bro. Peterson was here a strict law was made against allowing such persons to live on the grounds of Taronia, nor those who used tobacco or liquors either, which rule is still in force, so that step by step we are gaining in that direction also.

We made up a box of clothing and cloth for dresses and for men's clothing also for the Saints of Raroia; and Tongi, who lost her two children in the storm, brought a shirt to send up to them. All is moving on quietly. Peace be with you all.

JOSEPH F. BURTON.

WILKINSBURG, Pennsylvania, July 7.

Editors Herald: Months have gone by since I knocked at your door, and perhaps this is not altogether the proper thing for one who desires to be faithful in all duties and responsibilities.

Had just closed gospel labor at Keb and Ottumwa at time of last writing. Spent a few days at Lamoni, after an absence of six months, and while preparing necessary work for the General Conference was kindly cared for by Bro. Eli Hayer. There is a something peculiar and inexpressible to one on the downhill side of life, to be alone and homeless, and dependent upon friends for shelter. Have ever loved home, and did not leave the roof-tree of father until after my twenty-fourth birthday, and then only to establish a family altar. As age creeps apace there is a deepening of the desire for the quiet and restfulness of home. O for patience to abide faithful till the obtaining of that restfulness, and peace that shall be ours when the never-ending reign of love and peace shall be our portion.

While on our journey to Independence we witnessed two things out of date, a man gathering corn the last days of March—in the planting season,—another man cutting stalks with a “nigger-hoe.” After seeing the “stalk-cutter” in use for two or three decades in Nebraska and Iowa, it was hard to believe our eyes. But so it is in the common affairs of life, as in the realm of revealed religion, many are satisfied with the belief and practice of their parents; and if it once was right to go to mill with corn in one end of a sack, and a rock in the other end, the stick-fast fellows where they were left by the great reformers (?) think that rule is absolute and unchangeable. The mob spirit in Russia against the Jew is prophetic as to what the ministers of the restored gospel will have to cope with at no distant date. The Devil has not gone out of business, neither need we expect that he will permit the peaceable kingdom of God to be established among men without a struggle sharp and decisive.

The work of General Conference, council, and quorum, was more fatiguing to me than heretofore experienced. That which was done and said made an impress upon memory, and there came to me the thought that while we may conveniently for prudential reasons expunge from our minutes, yet there has been wisely provided, “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.”—Malachi 3: 16.

The conviction has burned itself into my soul, that whatever of influence I am able to wield either in conference or elsewhere,

by voice or vote, must finally be met when I shall appear at the bar of eternal justice to receive the reward of my life work, and as a guidance in the effort to win the crown and wave the palm when we anchor in the haven of rest, we have: “Thou shalt not speak evil of thy neighbor, nor do him any harm.”—Doctrine and Covenants 42: 7. It is worthy of all acceptance that our labor should ever be with an eye single to God and his law, a continuous effort in meekness, charity, and wisdom to be helpful in spreading and establishing on a sure, honorable, and honest basis, the gospel restored by the angel to the prophet of Palmyra, and to the uplifting of those who yield obedience thereunto, both as to a knowledge of spiritual life, and possession of things that pass away with the using. So may we be able “unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.”—Doctrine and Covenants 1: 2.

Should the revelation of God require the despoliation of one portion of the vineyard for the upbuilding of some other portion thereof, there should be a ready and willing disposition to acquiesce in the God-imposed sacrifice and loss. Those who cheerfully submit to such earthly hardships have a rich promise, and my preference would be to have the companionship of those who make the sacrifice, that I might obtain: “Gather my Saints together unto me; those that have made a covenant with me by sacrifice.”—Psalms 50: 5.

Near the close of conference la grippe put a poison fang in my system, and I still suffer from its evil effects.

While remaining at Independence for a rest spell, that was actively employed in gospel work, I visited the Second Kansas City Branch and ministered the word with the comfort of the Holy Spirit, and received the urgent, and saintly invitation, Come again!

Returning to Lamoni I met a welcome from John Scott, my new brother-in-law. Was kept busy with High Council, quorum, and Graceland College work. May 10, occupied at Pumptown Schoolhouse, and once at Lamoni; did all that opportunity and request permitted me to do.

Left on June 15 for appointed field, and while there came to me a peaceful assurance by the Spirit, nevertheless there was mixed therewith a sadness. Have heard many express the opinion that constant service as a missionary would wear a man away from the home love, and overcome hesitancy for travel. That is not the result with me. Duty and a desire to please God has been my prompting and anchorage.

I stopped at Burlington, Iowa, at Bro. Albert Giesch's. Found the family sad and dispirited, as on that date their son Carl was sent to the hospital the third time. Poor boy, what he has suffered, and what a care he has been during the ten months of his helplessness! The next day I spent a few hours at the hospital to cheer and administer to the lad. Went to the home of the missionary, and found Elbert up a tree. He puts the robins to shame cherry-picking. In the evening we made our good-bye bow to a fair audience. Blessed little Miss Nina Mildred Dussan, of Memphis, Tennessee.

June 17, went to Montrose, and had a fair turnout, notwithstanding two other churches, and a Mexican wild-west in operation. Next morning at the first cockcrow, hied to the depot, only to wait at a locked-up depot on the bank of the Mississippi for two hours for a belated train. This resulted in my spending most of the day in bed at Aledo, Illinois, where I spent two days visiting my son and his family; and although considerably under the weather, went to Chicago the 20th. Was met by Brn. F. G. Pitt and M. H. Bond. I was kept on the jump, leg and tongue, while in the great city by the lake. Spoke once at the west side, and four times at the Central Hall. Possessed the peace and freedom of the Spirit in declaring the word. I am glad that I visited Chicago. Was surprised to meet so many old acquaintances, and it was a pleasure to form new ones. Thanks, Saints, for your kindness.

June 25, at half past seven o'clock in the evening I left Chicago on the Pennsylvania Road for Pittsburg. The trip was not a pleasant one, as the train was crowded most of the way. Three horse buyers behind me kept filling up on "high life" (that to me was a new name. Had heard of "valley tan," and "tanglefoot," etc.), and were very noisy, and especially so while quoting scripture in an unknown tongue, and in explaining the same to justify illicit indulgence. Complaint was made by a lady, and for a few moments the prospect was favorable for a scene.

The night was cold, and I suffered; but all things mundane have an end. At fifteen minutes to eight on the morning of the 26th, the train pulled into the great union depot, and I was a stranger in the "smoky city." Spent some time in moving around, closely scanning and studying faces, none of which I knew. I concluded to act promptly; so moving carefully, with a prayer in my heart for guidance, I fixed upon a young man and addressed him: "Are you acquainted about the depot?" He replied: "Somewhat." My next was: "Do you know E. Harry Thomas, who works in room 625 on the sixth floor of this building?" The exclamation was: "O, you are Bro. Elvin, are you?"

By the kind care of the Saints, and the free use of "the King's English," I have not been lost in this great, busy, hilly city. So far the attendance at the meetings has been small, or at least it so appears to me. An excuse therefor is the scattered condition of the membership, the excessive heat of the past ten days by which many have lost their lives, and last, but not least, the Fourth of July attractions. However, it is yet too soon for me to write up an opinion concerning the work here, or to fix up a forecast of what shall be done, and what results will be. Faithfulness can not fail to bring a reward to those who labor and sacrifice for the sake of the gospel, and for the salvation of religiously misguided humanity.

When I first came I found a home with our genial brother, I. W. McDowell, in Sheriden, and at present am with Bro. J. H. Lockard, in Wilkinsburg. Both of these places are suburbs of Pittsburg.

Have had the pleasure of meeting my fellow associates, Missionaries L. D. Ullom and J. D. Porter, and we are expecting a visit from Bro. U. W. Greene.

Bro. G. T. Griffiths, how about that visit you expected to make to this place?

Reverend S. P. Linn, in Golden Gleams, page 334, presents us the following beautiful lines:

"Tired! well, and what of that?

Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day;
Coward, arise, go forth upon thy way!

"Lonely! and what of that?

Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on!

"Dark! well, and what of that?

Didst fondly dream that sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight,
Thy steps will guided be and guided right.

"Hard! well, and what of that?

Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task. Conquer or die!
It must be learned; learn it then patiently.

"No help! nay, 'tis not so;

Though human helps be far, thy God is nigh;
Who feeds the ravens, hears his children's cry;

He's near thee whereso'er thy footsteps roam,
And he will guide thee, light thee, help thee home."

Perhaps some others of Israel's host may find a screed of comfort and cheer in the above, as well as the undersigned.

The cheering news of the result of those two sermons of Bro. Joseph Luff in behalf of Graceland College should be an incentive and inspiration to the whole church. Saints, will the Independence Stake stand "head and shoulders above all Israel" in this God-approved effort in behalf of this church institution of higher education? I hope that the time is now fully ripe to fix in the mind and heart of every Saint the necessity and utility of Graceland.

ROBT. M. ELVIN.

ARMA, Kansas, July 4.

Editors Herald: I moved here something over three months ago. This is a nice country village and as there was no Sunday-school here I sent for *Quarterlies* and organized one. Our *Quarterlies* did not prove very popular, but still there have been a few who have come every Sunday, although prejudice has run high and some have called us Mormons and said we were all the same as the people in Utah, and have kept their children away from Sunday-school on this account. We sent for some tracts and my wife and I distributed them among our neighbors, but in talking among the people they told us they had never heard one of our elders preach, so a few weeks ago I attended Saints' meetings at Pittsburg and met with Elder F. C. Keck and I asked him if he would come and preach if I could find a place to preach. He said he would come as soon as I could obtain a place for him and on my return home I went at once to the people who call themselves the Church of God to see if we could occupy their church as they have a nice church here which is very seldom occupied. They refused to let us have their church, and at the same time the party informed me that as he had been raised within twelve miles of Nauvoo, he had heard the martyred prophet and also our prophet of the present day preach, and like all the rest of the guardians of man-made creeds he knew it never would do to have one of God's servants to come here and preach the true gospel of Jesus Christ. I secured permission of the school board to use the public school-house and then one of the storekeepers hearing I had been refused the use of the church offered me his hall above his store free of charge. I notified Elder Keck and on the 28th of June he arrived here and that same night he preached a grand gospel sermon. On Sunday, Monday, and Tuesday, by the influence of the Holy Spirit he told the angel's message, and a few are greatly interested and all said they never had heard anything like it before. We were very sorry he had to leave us so soon, as his preaching was arousing a great interest throughout the neighborhood and it will not surprise me if Bro. Keck does some baptizing on his return next fall. May the blessing of God be with him and long may he live to preach the gospel of our Lord Jesus Christ. Your brother in the gospel,

W. R. STEELE.

KANSAS CITY, MISSOURI, July 6.

Editors Herald: All winter and spring we have labored in this large city, holding meetings in many different places in private houses with very fair success, also visiting many that were friendly, explaining and teaching them the restoration of the gospel in our day, through the ministration of angels. For some time in connection with the stake authorities I have been preaching in the tent, but oh, how hard it is to get the people to come out and hear. If a negro minstrel, or a medicine show comes along that seems to attract many. Truly did Jesus say that the way that leads to eternal life is narrow and but few desire to go that way, but the other way is broad and many delight to travel that way.

On the morning of the Fourth I got a telegram from Osawatomie, Kansas, stating that Bro. Cornelius Johnson was dead. I

at once went there, praying that God might now open a door, as heretofore (so far as I know) we never could get ourselves before the people in that town. When we got there we went to work at once to see what might be done under the existing condition. We appointed the funeral at the residence for Sunday morning, got the notice out as best we could, invited Reverend Mr. Bobbett of the Christian Church to assist in the services, and he cheerfully complied with the invitation. We then called upon Mr. and Mrs. Morley, leading members of the choir of the Methodist Church, and they in a true Christian spirit consented to take charge of the singing. Our efforts were crowned with success and we had very many of the best citizens of the town, such as bankers, lawyers, doctors, merchants, etc., at our meeting. The house was full and many outside. We enjoyed good liberty in presenting the gospel in its fullness and the hope and result of obedience thereunto; to a great extent sorrow and mourning was turned into joy because of hope which the gospel brings. We spoke again at the grave on the resurrection of the dead. Reverend Bobbett rendered us good service; he is a noble young man, of excellent ability, popular, and well deserving of it. At night he very cordially introduced me to his congregation and invited me to assist him. I made many friends for myself and the cause we love so well. I found Sr. Mattie, daughter of Bro. and Sr. Johnson, very sick in bed. I laid my hands upon her head twice and prayed that God would be mindful of her and bless her. Next morning she told me that she was better. The doctor came and after making his examination I asked how she was and he said, "She is better, decidedly better." May God help her to be humble and faithful, and be a comfort and a joy to her good mother. George, a son, has a restaurant and will care for his mother; he is a good man, though not in the church.

Near the corner of Ninth and Main Streets my attention was attracted to a large beautiful monument. I made an examination and I found this inscription upon the monument: This inscription is in memory of the heroism of Captain John Brown, who commanded at the battle of Osawatomie, August 30, 1856, who died and conquered American slavery on the scaffold at Charleston, Virginia, December 2, 1859.

I returned home to-day and will continue to labor here with the tent till next Monday, then President G. H. Hulmes and I will make a tour with tent through the stake.

In gospel bonds,

F. C. WARNKY.

FANCY, Tennessee, July 5.

Editors Herald: I enjoy reading so many good letters from different ones of the Saints through the HERALD. Our nearest church being fifteen miles away, we are not permitted to meet with the Saints as often as we would like to. We never hear any preaching of our kind except when we go our church. The people around here are so prejudiced they will not come out to hear the elders when they come in.

I am many times strengthened by reading letters in the HERALD, especially those from the young people. I like to see them take an active part in this grand and glorious work which we know to be the church of Christ.

I desire the prayers of all the Saints that I may live worthy to have a home in Zion. Your sister in the one faith,

MYRTLE WILLIS.

WILLOW SPRINGS, Missouri, July 5.

Editors Herald: This is fast day and I enjoy it. I realize what a grand opportunity it is when we can approach our Divine Parent in humble devotion secretly and feel the tears flow freely and at the close of prayer feel the calm influence of the Spirit. It so strenghtens and encourages us. I have just made covenant with God to try to obey the command to come up higher more earnestly and faithfully in the future. Oh, how grand and

beautiful the thought when we are meditating on the Holy word of our Savior, calling to mind many blessings and promises. It is refreshing to reflect on the many manifestations and blessings I have received. I have been very negligent in the past year, but I am striving to atone by doing more. Pray for me, dear children of our heavenly Parent, that my future life may be more devoted to this blessed work of God.

Just returned from church, heard Bro. H. Sparling of Springfield, Missouri, discourse nobly, defending our precious work. Conference adjourned last eve; a goodly number in attendance, a splendid meeting, grand sermons, good testimonies. I truly enjoyed it and feel edified. In gospel bonds,

M. LUCY BRASHEAR.

SHENANDOAH, Iowa, July 9.

Editors Saints' Herald: During the series of services just closed at Tabor, Fremont County, five were added by baptism, Bro. Frank Goode making his first effort at baptizing. He did well. The entire Tabor Branch with their children are the Sunday-school, and they are alive and moving. This is as it should be. The children's preaching services Children's Day was a time of refreshing to me.

Missionaries in this field are moving, Bro. M. M. Turpen at Council Bluffs and vicinity, Bro. D. R. Chambers at Bartlett, and we are expecting Bro. J. S. Snively now at any time to join us. So far as I have been able to observe since reaching the field, Bro. Badham, the district president, is moving, looking after the interests of the work. Brn. George Kemp, F. Goode, William Gaylord, Eber Wilcox, Cline, and F. J. Redfield are nobly standing by, and looking after the interests of the work, each in his respective sphere and calling. All are hopeful of a moving forward of the work in this district.

The weather is now very warm. Corn crop rather backward here owing to the lateness of spring, this caused by late floods along the Missouri River Valley. But if the season continues it will come out all right. One can scarcely conceive of the beauty and grandeur of the valleys and undulating lands of Western Iowa now without beholding them, a continued series of variegated landscapes, the golden and green of the harvest fields, the dark green and purple of the groves dotting the valleys and slopes with a promiscuousness that of itself is lovely to the eye of the beholder, a great, almost continuous corn-field, broken by the farm buildings, and waving meadows, and all rejoicing the heart of man; but what of the secret, silent, all-potent forces of God, instrumental in producing these beautiful, affecting scenes, and the life and treasure they prophesy and life more abundantly?

But I will leave you here gazing. Am hopeful in the work. The earth here and its burden of verdure, the breezy, balmy atmosphere, the blue canopy above it, and their infinity eloquently proclaim the praises of their Creator, and to the mind of the humble Saints they all conspire with the dazzling glories of the solar orb, and the tender evening smiles of Luna to render a Zion! A brilliant mirror of the Zion yet to be. But do not let the poisonous, withering, blighting curses of sin mar it, lest decay and deadly waste chase its beauty and glory, its holiness for ever away, and this garden of Eden be turned to desolation?

Saints of the mission may address me for the present, at least, at Box 211, Lamoni, Decatur County, Iowa. Pray for us.

Your brother,

C. SCOTT.

WATERFORD, Ontario, July 8.

Editors Herald: By request of Elder T. A. Phillips of the London District, Canada, I drop these few lines that the Saints may know his whereabouts. He is quarantined in Waterford because of scarlet fever there.

PERCY YERKS.

Saints' Home, LAMONI, Iowa, July 8.

Dear Friends in Canada: Thursday afternoon, June 25, I arrived at this place having come through from Chatham, Ontario, without any serious or unusual delay.

Lamoni is a pretty little country town. The Saints' Home is a very nice place. The present building being altogether too small for the accommodation of all who need and merit a home here, an addition is to be built as soon as sufficient funds accumulate for that purpose.

The branch here numbers some thirteen hundred, and, on the Fourth of July, those so inclined celebrated the day by having a Sunday-school social in the church park, a beautiful grove surrounding the church building. The pleasure seekers of Lamoni had mostly gone to adjoining towns to spend the day and it was a very nice, quiet crowd that assembled at ten o'clock in the morning to hear the splendid program that had been prepared by the Sunday-school children. A stand, vending the delicacies suited to the day and season, netted over sixty dollars for the Sunday-school. A very enjoyable time was had by all. I met some dear old friends.

Your brother,

FERRIS B. ATKINS.

Miscellaneous Department.

Conference Minutes.

Galland's Grove.—Conference convened at Dow City, Iowa, June 13, 1903, J. M. Baker, C. J. Hunt, J. L. Butterworth, presidents. Branches reporting: Pilot Rock 27, Deloit 173, gain 1, Harlan 66, Dow City, 119, loss 1, Benan 51, Galland's Grove 245, loss 2, Mallard 80, loss 1. Auburn, Coalville, and Salem, not reporting. Elders reporting: C. E. Butterworth, blessed 13, D. M. Rudd, C. J. Hunt, F. B. Shumate, F. E. Cohrt, N. V. Sheldon, J. S. Roth, J. R. Rudd, J. M. Baker, baptized 4, O. E. Holcomb, D. Brewster, B. Salisbury, A. Jackson, J. Pett, J. T. Turner, A. R. Crippen, J. O. Sheldon, baptized 2, J. L. Butterworth. Priests: G. A. Hoisington, A. H. Rudd, J. H. Greenwood. Teachers: J. T. Spence, R. P. Peterson, D. A. Holcomb, T. C. Dobson. Bill of A. H. Rudd for \$2.50 for printing 500 rules for priesthood meetings was presented and ordered paid out of the district treasury. There not being enough money in the treasury a collection was taken and \$4.36 received. The conference voted to unite with the Little Sioux District in fasting for the recovery to health of Elders J. F. McDowell and A. M. Fyrand. D. M. Rudd was chosen district president and he chose as his assistants, J. T. Turner and A. H. Rudd. The present secretary, treasurer, and chorister were sustained. Bishop reported: On hand and received since last report, \$850.84; received special consecration, real estate, \$100; total, \$950.84; expended, \$933.40; balance on hand, \$17.44. Preaching by J. S. Roth, C. J. Hunt, C. E. Butterworth. Adjourned to meet at Deloit, Iowa, October 10, 1903, at 9 o'clock a. m.

Fremont.—Convened at Shenandoah, Iowa, June 6, at 10 a. m., A. Badham, C. Scott, and M. M. Turpen presiding, Charles Fry and T. A. Hougas secretaries. Branches reporting: Glenwood, Bartlett, Tabor, Hamburg, Shenandoah, Riverton, and Keystone. No report from Thurman or Henderson. Ministry reporting: T. A. Hougas, A. Badham, D. Hougas, James Comstock, F. Goode, E. S. Wilcox, S. Orton, G. F. Walling, N. L. Mortimore, A. J. Davidson, G. Kemp, C. M. Roberts, J. C. Moore, Charles Fry, J. Kemp, J. B. Cline, F. G. Dungee, L. C. Donaldson, J. Vinnerd, R. S. Hillyer, Joseph Goode, J. E. Claiborne, M. H. Eittleman, C. F. Goode, C. W. Forney, R. V. Greenway, S. S. Clark. Bro. N. L. Mortimore reported that he had opened up a mission at Pleasant Grove Schoolhouse. Bro. C. Fry tendered his resignation as secretary of the district which was accepted and a vote of thanks given him for his services. Bro. J. F. Redfield was elected to fill the unexpired term. Missions: McPaul, in charge of J. C. Moore; Pacific City and vicinity, A. J. Davidson; Pleasant Grove, N. L. Mortimore. Glenwood was chosen as place of next conference at the call of the district president. Report of C. W. Forney, appointed at last conference to solicit means to pay expenses of missionaries to General Conference, was read. Receipts, Thurman Branch, \$4.10; Riverton, \$6; Shenandoah, \$4; Bartlett, \$5; Tabor, \$7.85; Hamburg, \$3; total, \$29.95. Expended to H. Kemp, \$10; A. E. Madison, \$10; C. Fry, \$9.95; total, \$29.95. A report from C. Fry on tent fund was read: Balance on hand last report, \$7.27; received on sale two hymnals, 70 cents; total, \$7.97. The conference directed that this money be turned over to the bishop

of the district to be reserved as a tent fund until needed. District Sunday-school association reported a profitable convention just preceding the conference in which time was granted the Religio for election of district officers. The secretary presented a bill of \$1.40 for expenses which was paid by the taking of a collection. All the district officers were sustained including the bishop and counselors, and the missionaries laboring in the district viz., C. Scott, M. M. Turpen, D. R. Chambers, and J. Snively. Preaching by Charles Fry, Columbus Scott, and M. M. Turpen.

Pastoral.

To the Saints and Fellow Laborers of Northern Michigan District, Greeting: At the conference held at Whittemore, June 27 and 28, your humble servant was chosen to succeed himself as president of district and our worthy brother, C. G. Lewis, of Boyne City, Michigan, associate. We therefore invite the cooperation and assistance of all Saints in our effort to care for the work over which we have been chosen to preside. By resolution it was made our duty to arrange for two-day meetings, we therefore request presidents of branches, where they desire such a meeting, to notify us at once, as the season is now short. To those who were not present at conference we would say that the conference was a grand success, one of the most peaceful and profitable gatherings we have ever had in the district. I baptized a cousin of mine yesterday, a young man, who has been a faithful and energetic worker in the Religio and Sunday-school. With love and good will to all, we are very respectfully,
Your brother in Christ,
GLOVER, Arenac County, Michigan. J. A. GRANT.

Address to Saints of Lamoni Stake.

Saints of the Stake of Lamoni, Greeting: Since the choice and ordination of Bro. D. C. White as first counselor to Bishop William Anderson, the bishopric of the stake is filled. We desire to call the attention of the Saints to the fact that a large majority of the membership of the entire stake is resident in Lamoni Branch, and of necessity at least one member of the bishopric should spend his entire time here. Bishop Anderson is therefore almost continually in Lamoni, where financial matters connected with the church are of almost hourly occurrence. In the very near future, possibly about July 20, Bro. D. C. White will be engaged in Lamoni Stake as a missionary and member of the bishopric, and you who want his services, by way of advice, or in any way, can communicate your wants to him at his home, Lamoni, Iowa, or through any member of the stake bishopric, either in person or by letter. Any member of the bishopric will receipt for moneys paid to him for church purposes.

The address to the Saints lately published in the HERALD and in pamphlet form, should be carefully and prayerfully considered, and complied with so far as the Saints feel they are in a condition to comply. The statement in Section 64 of Doctrine and Covenants, "Now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people," is in force, and all who wisely comply with the same will be blessed as surely as the Lord has spoken it. We have opportunities to-day that we can not neglect without suffering loss. It is important that each individual member make a strong and determined effort to understand the law of God and to comply with its provisions and mandates, for it is only by so doing that we have claim upon God for his protection, his blessings, and a portion of the spirit of wisdom.

As a bishopric we feel much encouraged at the liberal support we have received from the Saints, especially of late, and being more fully organized and capable of taking care of the work, we expect to be able to secure a more general, and we hope almost universal compliance with the law. Each member's name should be upon our books as contributing what he can for the spread of the gospel, and the support of those unable to provide for themselves.

We are always willing to do whatever is in our province and power to aid you, and repeat our wish that you feel free to ask our attention to your wants.

WILLIAM ANDERSON, Bishop.
D. C. WHITE,
R. J. LAMBERT, Counselors.

LAMONI, Iowa, July 9, 1903.

Correction.

High Priests will please take notice, and correct circular No. 5, as follows:

Charles H. Caton, 189 Oldfield Road, Sparkbrook, Birmingham, England.

James M. Baker, 116 Bluff Street, Sioux City, Iowa.

ROBT. M. ELVIN, Quorum Secretary.

Notice of Appointment of Bishop's Agent.

The Saints and friends of the Southwestern Texas District will please take notice that owing to change of field of labor of Bro. John Harp, former Bishop's agent of Southwestern Texas District, Bro. David Palmer, whose address is Corner South Flores and Mitchell Streets, San Antonio, Texas, has been duly appointed Bishop's agent in and for said district.

We trust the Saints will remember and place their tithes and offerings in the hands of Bro. Palmer and so assist in the work of the gospel in said district.

The Bishopric also take this opportunity to express thanks to Bro. John Harp for the earnest and faithful manner in which he filled the office the previous year, and now wish him full success in his missionary labors.

Very respectfully,
E. L. KELLEY, Presiding Bishop.

Reduced Rates to the Dow City, Iowa, Reunion.

By the kindness of Eben E. MacLeod, chairman of the Western Passenger Association, we are able to state for the benefit of all whom it may concern, that reduced rates on the certificate plan have been granted to the Dow City reunion for the benefit of those coming from Iowa, Illinois, Wisconsin, Missouri, Minnesota, and Nebraska.

To secure said rates we will need *one hundred certificates* showing that the bearer has paid full fare from the place of starting to the reunion and that said fare has exceeded fifty cents. Certificates will be issued as early as August 29, 1903, but we must have the required number by September 4. See that agents issue a certificate for each individual or they will not be counted. Those coming via Arion, Iowa, must procure certificates from there to the reunion.

We have succeeded in securing reduced rates since holding the reunion at this place and we believe we can do so this fall if each and all will comply with the conditions. The fact that we have failed twice out of three times should not discourage any one. Remember the old yet inspiring words,

"If at first you don't succeed,
Try, try, again."

We have failed once, and I think twice, because some attending the reunion thought it was not worth while to bother with certificates as to do so would not benefit them any as they must return before the rates could be secured. This should not occur this time for it is a part of our duty as Christians to help others and especially is this so when we can do so without injuring ourselves. We have had the time for the issuing of certificates commence as late as August 29 so as to give us the best time for securing the requisite number of certificates before the time limit expires.

We hope those attending our reunion from Omaha, Nebraska, Council Bluffs, Missouri Valley, Mondamin, Magnolia, Woodbine, Sac City, Auburn, and those within that radius would take special pains to help us in securing the requisite number of certificates.

Thanking those who have kindly helped us in the past we earnestly solicit their cooperation this fall.

CHARLES E. BUTTERWORTH, in Behalf of Committee.

Contributions to Graceland College Museum.

Ames' Analytical Exposition of the Epistles of Peter, London, 1641; Sancroft's Sermons, London, 1644, by Bishop R. Bullard.

Two-Day Meetings.

Two-day meetings will be held in the Northeastern Kansas District as follows: Fanning, July 18, 19; Atchison, July 25, 26; Topeka, August 1, 2; Scranton, August 8, 9; Idylwild, August 22, 23; Blue Rapids, August 29, 30. In a united effort and full attendance of Saints, may we realize the favor of God, and be enabled to say with the psalmist of old, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Your coworkers, M. F. Gowell, missionary in charge, S. Twombly, district president.

Two-day meetings will be held in the Eastern Michigan District as follows: East Fremont, Michigan, July 25, 26; Shabbona, Michigan, August 15, 16; Applegate, Michigan, September 5, 6. Wm. Davis, Appin, Michigan.

Oklahoma Grove Meeting.

There will be a ten-day grove-meeting held by the Reorganized Church of Jesus Christ of Latter Day Saints, at Min-eim's Grove, seven miles southeast of Matthewson, Canadian County, Oklahoma, commencing Friday evening, July 31, 1903.

All are invited to attend, and the Saints especially to come and camp on the ground, and help make this grove-meeting a success. By order of reunion committee. W. P. Pickering.

Reunion Notices.

The Spring River District reunion will convene August 21 and continue ten days at Pittsburg, Kansas, on the beautiful grounds of Forrest Park, occupying pavilion with comfortable seats and lighted with electricity. A cooperative boarding-house will be carried on so that those desiring can bring their provisions and turn the same in to the committee supervising the arrangements and receive market prices. Feed and water for horses will be handy, and an effort will be made to secure pasture close by. Able speakers will be present and all Saints and friends are invited. Tents can be secured at the following prices: 10x12, \$1.25; 12x14, \$1.35. Cots, 25 cts. All coming on trains should bring straw ticks and quilts for bedding. This can be brought as baggage. All desiring tents address, J. M. Richards, 307 West Third Street, Pittsburg, Kansas. Committee: F. C. Keck, J. T. Davis, J. M. Richards.

The reunion of Fremont, Pottawattamie, and adjoining districts will be held in the Hougas Grove, three and one half miles northeast of Henderson, Iowa, August 22-30, 1903. Those wishing to rent tents therefor may do so by sending their orders to the undersigned not later than August 10. The tent company will not guarantee to fill orders received later than above date. Prices are as follows: Wall tents, 10x12, \$1.35; 12x14, three foot wall, \$1.85; 14x16, three and one half foot wall, \$2.25, all complete and delivered to you on the grounds; set up, 25 cts. extra. A limited number of bed-springs at 35 cts. per set. Orders filled in order received. All tents and springs ordered must be paid for whether used or not. But should you be unable to attend after ordering, we will assist you in an effort to rent. The committee expect to have a boarding tent and provision tent on the grounds. Watch for later notice. T. A. Hougas, Henderson, Iowa.

First North Dakota Reunion.

The first reunion of the State was held at Bottineau, North Dakota, from June 26 to July 2. A large number of the Saints attended from various parts of the State. The meetings were marked throughout for unity and spirituality. The Saints were built up and rejoiced in the gospel. Patriarch Alexander H. Smith, Bishop G. H. Hilliard, and Apostle Fred A. Smith were present the latter part of the reunion. North Dakota was organized into a district with William Sparling as president and Warren McElwain as secretary. The next annual reunion will be held at Dunseith, North Dakota.

Conference Notices.

District conference will convene August 22, 1903, with the Mount Zion Branch, Ritchie County, West Virginia. Those coming from the west will come via Parkersburg, thence over the Baltimore and Ohio to Cornwallis on the evening trains of August 21. Those coming from the east, over the Baltimore and Ohio on the morning trains to Cornwallis, where they will be met by the brethren and conveyed to place of conference. We invite the Saints from abroad to meet with us and bring the good Spirit with them that we may have a good spiritual time of rejoicing together, and we hope the priesthood of the district will turn out in mass. We are expecting Apostle Greene with us. G. H. Godbey, district president.

The Pittsburg District conference will convene at the Saints' Chapel, Fairview Branch, Glen Easton, West Virginia, September 5 and 6, 1903. The Sunday-school will have the grant of the church Saturday evening for their entertainment. Notice will be given later in regard to meeting of trains and all particulars. James Craig, president; E. E. Omohundro, secretary.

Died.

SWENSON.—Near San Jose, June 11, John Swenson, age 46 years, 2 months, 16 days. Bro. Swenson was born in Norway near Christiansa, March 26, 1857. He united with the Church of Jesus Christ about twelve years ago. His life was one of entire devotedness to his Master. Zealous and faithful in his work, with a love for his fellows, none ever left him without being advised as to spiritual advancement, and if in need of temporal aid his hand was never withheld. He lived in Christ—his works will follow. Funeral service by Elder J. B. Carmichael, assisted by E. W. Hawkins.

GORDANIER.—Sr. Amanda Gordanier suddenly died at her home, Otego, Kansas, June 24, at 2.40 a. m., of heart trouble,

The Saints' Herald.

ESTABLISHED 1860.

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

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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being sick less than an hour. She leaves a husband, one son, and one brother, J. O. Savage, of Springfield, Missouri, to mourn. Her last words were to her son to be a good boy and meet her in heaven. Baptized in 1877, she was firm in the faith.

EVANS.—At Hirwain, South Wales, February 16, 1903, William Evans, born June 15, 1825, aged 77 years, 8 months. He was a member of the church in the early days, and the Saints and missionaries were always welcome at his home. He leaves an invalid wife, one son, four daughters, thirty-one grandchildren, fourteen great-grandchildren, and a host of friends. Funeral in charge of Bro. Evan Lewis.

EVANS.—At Hirwain, South Wales, March 17, 1903, Sr. Elizabeth Evans, in her seventy-eighth year; born June 25, 1825. Was the wife of William Evans, who preceded her just twenty-nine days. She rejected the dogmas of Utahism and with joy was one of the first to join the Reorganized Church in Wales and was a faithful member for twenty-five years up to her death. She was very spiritual and has borne her testimony to thousands of the divinity of this latter-day work. She has gone to her long-merited rest. Funeral service in charge of William Lewis.

LESTER.—Bro. Thomas Lester, born January 24, 1843, at Long Whetton, Lancashire, England. He embraced the gospel at Waltham, Massachusetts, December 13, 1870, baptized by Elder Josiah Ellis. Ordained a teacher January, 1871. Bro. Lester has been Bishop's agent for the Philadelphia and New York Districts for thirteen or fourteen years, and as such served the church faithfully. He was perfectly reconciled and prepared for the great change, and so prepared his Bishop's agent's accounts for closing. He leaves a wife, one daughter, eight sons, and a host of relatives and friends to mourn his loss.

LASITTER.—Henry Carson Lasitter, grandson of Bro. and Sr. J. P. Neal and son of Mr. John and Sr. Laura Lasitter, was born June 4, 1899, and died June 7, 1903. Blessed by Bro. John Harp. The burial took place at the old Oakwood Cemetery about fifteen miles south of San Antonio, Texas, where quite a number of our brethren and sisters await with him the resurrection morn. The funeral services were in charge of, and remarks were made at the grave by Elder H. O. Smith, assisted by Elder W. S. Macrae.

Addresses.

Mission address of W. E. Peak is 112 Fifth Street, San Bernardino, California, in care of H. W. Patterson.

Home address of Robt. M. Elvin is Box 224, Lamoni, Iowa. Field address: care of E. H. Thomas, Chestnut Street, Corner Maria, Pittsburg, Pennsylvania.

Open Court for July contains the following: "M. Pérès's Proof of the Non-Existence of Napoleon;" "Second Lecture on Babel and Bible," by Doctor Friedrich Delitzsch; "Monotheism," Doctor Friedrich Delitzsch; "Reply to Critics of the First Lecture;" "Reply to Critics of the Second Lecture;" Kaiser Wilhelm on Babel to Bible;" "Egyptian Mysteries and Modern Freemasonry," Henry R. Evans; "Professor Harnock on the Emperor's Attitude toward 'Babel and Bible,'" "Pope Leo XIII on One of the Higher Critics;" "Mr. Thomas J. McCormack."

A writer for the July *Woman's Home Companion* recently visited Mr. Hudson Maxim, and performed the unusual and thrilling feat of cooking over high explosives. She speaks of her adventures as follows:

"Maximite, the most deadly of all modern high explosives, to most of us instantly suggests mammoth guns, shattered fortresses, wounded and dying men—synonym for destruction; yet but a few days ago, in Mr. Hudson Maxim's laboratory in Brooklyn, I cooked a neat little luncheon over Maximite, finding it as safe and manageable a kitchen fuel as a stick of driftwood, and far more convenient and expeditious. One match is always enough to start Maximite and smokeless powder. There is no danger of them not lighting at once,—and when you are first 'playing house' with these deadly high explosives you are very apt to wish there were.

"Not that Mr. Maxim wishes to make Maximite a specialty as a fuel for light housekeeping; he merely permitted me to do all these 'cooking-stunts' to prove how utterly harmless well-trained Maximite can be.

"Feeling very much as though I had received an invitation to an 'at home' in the cage of an African lion, I recently visited Mr. Maxim's laboratory, and with bated breath and trembling hands poached eggs and prepared coffee over smokeless powder, hammered nails with nitrogelatin, made tea in pretty Mrs. Maxim's drawing-room over a cake of yellow Maximite, assisted my host in hanging out gun cotton to dry, and aided in the capping of fuses that had been filled with fulminate of mercury. If a single grain of this fulminate had loitered around in one of the grooves of the fuses, Mr. Maxim, the photographer, and myself would most likely have been scattered over several blocks of adjacent real estate, but in such trifling subdivisions that the peaceful life of the Brooklyn home would not have been disturbed for a second."

An indispensable part of a truly liberal education consists of training in the science and art of interpretation. Language is the distinctively human means of communication. A knowledge of language which is essentially different from that possessed by the fluent speaker of several languages is absolutely essential to the precise and satisfactory interpretation of any language. Language is the form in which the highest expressions of human thought and feeling come to the individual man and to the succeeding generations of men. Language is, therefore, the essential form of what we call literature, in the widest meaning of that word. The interpretation of language is the use of the key that unlocks the treasures of literature. Therefore language must be studied as a training in the science and art of interpretation, or else the accurate and comprehensive knowledge of the best thoughts, feelings, and activities of humanity is shut out of the mind.

To acquire the science and art of interpretation, the prolonged and careful study of some one language is absolutely indispensable. Such a study of *one* language is not only indispensable, but it is sufficient for the average college student. For *this* purpose it is even far better to concentrate upon one language than to divide the time among three or four languages. He who knows one language in this way knows something which can not be otherwise acquired about all languages, about language as such. He is prepared not only to acquire with a largely increased facility any language which he chooses to acquire, but to use that language intelligently and skillfully as the key to unlock the stores of literature which it may contain.

Such a study of language as shall result in a training in the science and art of interpretation can not easily be conducted otherwise than in a language foreign to the student. Indeed, I very much doubt whether it is possible to impart any considerable degree of this kind of culture without compelling that careful attention to words—their meaning, their position in the sentence, their value, etc.—which unfamiliarity and the consequent compulsion to make a serious attempt at learning, of necessity bring about. He who is compelled to study a series of words that at first mean little or nothing to him, must somehow make shift to discover what they do mean. He must become an investigator, an explorer, an experimenter and discoverer in this foreign land. The attempt to force this way of investigating one's own familiar and native speech, when the way has not already been prepared by training in some foreign language, is not at all likely to be successful. English, therefore, can never be substituted for the classical languages.

Among all foreign languages the classical languages are for us best adapted to use by the teacher for training in the science and art of interpretation. This is due to the very structure of these languages, to the fact that, being dead, they are the more foreign, and especially, to the exceedingly elaborate and generally admirable apparatus of grammars, lexicons, annotated editions, historical and antiquarian illustrations, etc., with which several centuries of diligent research and careful scholarship have provided these languages.—Professor G. Trumbull Ladd in the July-September *Forum*.

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The Saints' Herald

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

Volume 50

Lamoni, Iowa, July 22, 1903

Number 29

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

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THE editors desire to secure a copy of the first issue of P. P. Pratt's "Voice of Warning," issued, we believe, in 1837. Any one who has a copy to spare will confer a favor on the editors by sending it.



PROFESSOR J. P. ANDERSON, of Graceland faculty, expects to spend two or three days this week on Grand River, making collections for scientific uses in Graceland's work. Bro. Anderson is an indefatigable collector, and Saints who assist him by sending specimens will be assisting worthily. He expects on his present trip to confine himself very largely to botanical specimens, and more particularly to aquatic plants.

Editorial.

IS THERE SLAVERY IN AMERICA?

What will be the outcome of the race troubles in the South, and indeed throughout the United States, is difficult to conjecture. That they will in time become very serious is not improbable. Rumors have of late been circulated which indicate that in many instances in the South negroes have been subjected to a species of bondage which is even worse than the slavery from which they were freed after the shedding of much blood. How extensively this contemptible practice has been carried on we do not know. It is likely that the newspapers have in many instances failed to circulate the news, though the suppression may have resulted from local efforts.

The senior editor sends us the following clipping from the London *Daily Mail*, issue of July 1, with the remark that we sometimes "have to go away from home to get the news."

NEGRO SLAVERY IN AMERICA.
 (From Our Own Correspondent.)

NEW YORK, Tuesday, June 30.

The recent revelations of the infamous system of negro slavery existing in Alabama have excited intense indignation throughout the country.

It was recently discovered that a widespread conspiracy existed between the magistrates, police, and employers of labor whereby hundreds of negroes have been deprived of liberty and transformed into slaves. Numbers of negroes in debt or guilty of some trivial offense have been arrested and brought before corrupt magistrates, who imposed heavy fines, which they were unable to pay. Instead of sending the negroes to prison, the magistrates would lease them out for six months or a year to the proprietors of plantations, quarries, etc., who paid the fine.

The negroes were usually sold for two to ten guineas, the magistrates or local constables pocketing the purchase price. Many negroes were arrested on trumped-up charges, compelled to stand mock trials, and illegally condemned to this form of penal servitude.

On many plantations the scenes portrayed in "Uncle Tom's Cabin" were vividly reproduced. The wretched negroes held in bondage toiled in the fields, driven by cruel overseers armed with whips, and were frequently beaten. At night they were kept in filthy pens, and were often half starved. Those who tried to escape were pursued by bloodhounds, speedily captured, and severely punished.

All sorts of barbarities were practiced. In one case recently exposed a negress who was ill and unable to work is said to have been strung up by the wrists and beaten to death. As the Alabama authorities showed no disposition to interfere, the United States judiciary department recently began an investigation of the slavery system. As a result eighteen men, including five owners of extensive plantations, mills, and quarries, two

magistrates, and several constables were arrested and charged with conspiring to deprive the American citizens of their liberty.

The trial opened in the United States Court at Montgomery, Alabama, to-day, and promises to reveal further startling facts. Other prosecutions are expected to follow. Public sentiment in Alabama strongly supports the prosecution, and every effort will now be made to put an end to this disgraceful system of slavery.

THE TRACT FUND.

Many of the Saints have remembered the tract fund by donations since their attention was recently called to it. One brother sent in twenty-five dollars and we understand the Ohio branches are taking collections for the benefit of this fund. We are glad that the Saints are realizing the importance of the needs of this fund, and we trust that enough may be subscribed to enable the Bishop to send out many more tracts. The reply of President Joseph Smith to the article in the *Arena* for November, 1902, by Joseph F. Smith of the Utah church, has been put in pamphlet form, and will appear this week under the title, *Plural Marriage in America*.

RELIGION IN OUR LIVES.

The *Outlook* sets forth the idea that our religion should be manifested in our every-day life in the following extract from a recent number:

The final evidence or religion is always the fruit it bears. No conformity to creed, nor rigidity of observation of ritual, no devotion to any church as an organization, no ritualistic act or service, can be the final test of the love of Christ in a man's heart. The final test of the presence of that love is always the disposition to treat others as Christ treats us, to do unto others as Christ has done unto us, and to illustrate in our relations with others the charity, kindness, and sacrificial spirit which gave the life of Christ and his death their beautiful and supreme significance. In the clamor of contending interpretations of the Christian life, in the tumult of antagonistic claims of authority from this church or from that, in all the uncertainty of thought, of practice, or of organization which prevails throughout the world to-day, the Spirit of Christ manifested in our relations with our fellows is the definite and fixed thing which any man or woman may learn and which every man and woman ought to practice.

EXTRACTS FROM LETTERS.

C. J. Spurlock, Bellair, Illinois, July 14: "Apostle I. N. White is to be here to-night from St. Louis to preach. Some here are anxious to see and hear him. Doubtless he will remain in Illinois till after the reunion in August."

Under date of July 8, W. H. Kelley wrote from Salt Lake City: "Polygamy is a live issue here; in fact, the live issue; it is advocated and defended on the streets. The people are taught by the leaders to believe it in their hearts if not led to practice it. We needed a tract, and so I had the reply to President Joseph F. Smith, as published in the *Arena*, put in tract form, and it just hits

the point. The people crowd around to get them, and when read it has a tendency to convince. Bro. Chase has a horse and carriage, and takes his wife, tents out, and stands in the carriage and talks. So far it draws. Sr. Chase, Charley, and Alice, all join in the singing, and so far the scheme is a success. Best thing yet." On the tenth Bro. Kelley wrote as follows: "The grand jury was not able to secure, or did not secure a verdict against polygamists; that is, polygamy is not practiced or taught here, yet they preach it all the time and practice it openly. The grand jury was trying to secure evidence of a new marriage, it is likely."

Under date of July 14 J. W. Waldsmith writes from Guide Rock, Nebraska: "Bro. J. R. Sutton and I are here and will preach at the Christian church to-night and continue for a time if the interest will justify, and we are permitted to use the church. We held forth in the Presbyterian church at Stoddard last Sunday night. Had a good turnout and good attention, with pressing invitation to come again. We are on our way westward so as to visit the Saints who have been isolated for a number of years, but were taken into our district last spring. We have been hindered greatly by high water, but now hope to be able to do more effective work."

E. A. Stedman, writing from Barnesville, Minnesota, July 10, says: "We had a nice reunion at Clitherall, and think at the end of the year we can report progress made. We are having a good hearing here and enjoying much of the Spirit in preaching the word. Am feeling well in the work."

J. W. Rushton writing from Llanelly, Wales, July 3, states: "On June 25 at ten o'clock in the forenoon I met Bro. Joseph and Bro. R. C. Evans at Southampton. We have visited London, Enfield, and Cardiff Branches. Have had enjoyable associations with the Saints who have been much pleased to greet our brethren. Fair crowds have attended our services and we trust that their visit will prove beneficial to the work in Great Britain. We arrived in Llanelly to-day. The brethren are well and enjoying themselves."

EDITORIAL ITEMS.

I. N. Roberts in making quarterly report writes that four of his men have failed to report. One of the four, D. W. Cook, however, is lying at the point of death. We trust that the brethren working in the various fields will make it a point to be prompt with their reports, so that the missionaries in charge can report promptly to the First Presidency. These reports are necessary, and hence we trust that the brethren will not neglect them, thinking that they are of no particular benefit. The reports as they come in from the missionaries are scanned very closely in the First Presidency's office. We trust that

in their next quarterly report neither Bro. Roberts nor any other of the missionaries will have reason to complain of their men in reporting.

Writing from Albany, Missouri, July 13, D. C. White reports four baptisms; fine crowds at the preaching.

The Tabor Sunday-school sends through its secretary, Sr. Agnes Dundson, a sum of money, three dollars nine cents,—special collection taken on Children's Day. She writes: "The school sends it as an offering to help out in the ministerial work, or whatever the Bishop can do with it." Such offerings are encouraging to those who are striving as best they can to carry the work forward. The manifestation of willingness to help always encourages anyway.

According to the *Louisville Courier* for July 12, lightning has struck the cross erected over the barn in the "Cabbage Patch." The barn is one erected by Mrs. Sarah Hedges, who preaches the immediate second coming of the Messiah. Mrs. Hedges believes the Lord will come to this particular barn, to the "Lord's Manger" which she has erected in the barn. She certainly has some peculiar ideas as to Christ's second coming.

By a news item which appeared in the *London Daily Mail* July 1, dated Sydney, Australia, June 30, we notice the "rain-makers" in that country carry on their operations on rather an extensive scale. The news item referred to tells how Doctor McCarthy, the "rain-maker," had gone to Broken Hill, in the silver fields "to break the drought." He was to start his process that night "with six assistants and six tents ten miles apart." The "rain-maker" evidently felt confident, and the Broken Hill Chamber of Commerce was "confidently preparing a guage to register the amount of the fall." It would be interesting to know the results of the "rain-making" process. We have often read with curiosity, to say the least, of the extensive processes indulged in by the "rain-makers" of the various tribes of uncivilized races of men; and now we wonder if future generations will read with the same feeling of the efforts of the "rain-makers" of to-day.

In a letter dated July 16 Bro. H. A. McCoy states that they had put up the tent at Greene, Iowa, and would commence services that night.

The *Hawkeye* of Burlington, Iowa, for July 12, contained an article under the heading "'True' Mormons Here," which tells somewhat of our work in Burlington, the Religio, Sunday-school, etc., and a little of what we believe. Our missionary there, Elbert A. Smith, received considerable notice by the reporter. The *Burlington Journal* for July 10 also devotes some space to a write-up of Bro. Smith and the belief of the church, also the work of the Burlington Religio.

Mrs. Ann Clarke, of Milan, New York, writes that there is a good chance for an elder to open up the work there.

Information has come to the Bishop's office that Elder D. W. Cook, whose illness was noted in an extract from letter of Bro. I. N. Roberts in this issue, has passed away.

Bishop E. L. Kelley left Lamoni Friday evening to look after matters of church business in Michigan and other parts of the East. He will be away for several days.

Just at the time for going to press with this issue we have received correspondence from the senior editor dated at Nantyglo, Wales, July 9. This will appear in next week's issue.

Pope Leo XIII, head of the great Roman Catholic Church, passed quietly away shortly after four o'clock in the afternoon of July 20. During his lingering illness a remarkable interest has been taken in him by the non-Catholic world, especially in the United States.

In a letter to the Bishop, Bro. Hubert Case writing from Redmoon, Oklahoma, reports forty-six baptisms in that district during the past quarter, fifteen of which were at Redmoon.

A special collection was taken up by the deacons of the Lamoni Branch last Sunday morning to meet the expense of the new heating plant for the brick church and other present needs. Eight hundred eighteen dollars fifty cents was the amount announced as subscribed at the Sunday morning services and several contributions have been received since.

Bro. William Lewis, wife, and daughter Ruth, arrived at St. Joseph, Missouri, July 14. The *Gazette* for July 17 devotes a column to Bro. Lewis and his late mission work in Wales.

During the early part of this month a plan of denominational union embracing the Congregationalists, the United Brethren, and the Methodist Protestants was formulated at Pittsburg by a representative gathering of these bodies. The promoters of this merger assert that a Protestant church union has become imperative as a measure of economy and to prevent the absorption of the struggling church weaklings by the robust religious bodies that have already obtained a firm foothold in the United States. The total membership of the union will be one million one hundred thousand. This is following the tendency of the times towards mergers and unions.

The Board of Trustees of Graceland College are expecting to build a cottage near the college building, to be used by the president of the school. The cottage is needed, and any help will be appreciated, either labor or donations.

Original Articles.

TRAINING OF CHILDREN.

The misconduct during church services of some who are quite young has been the means of bringing forth some talk that to me, as I view those matters, seems neither dictated by wisdom nor prudence, as I have been a child and a youth, and have grown up, like most of those spoken of, in blissful ignorance of what the teaching of parents to their children should be. Like them I was trained up after the traditions of men, instead of after the "admonition of the Lord." And I am of the opinion that the best way to remove the evil is to remove the cause that produced the evil by commencing as parents and obeying the admonitions of the Lord, as Apostle Paul says, "Fathers, provoke not your children to anger." If the father has no right to provoke the child for his evils, have those in charge of church affairs any right? "But bring them up in the nurture and admonition of the Lord." And the only secure method of obtaining, and also of retaining in our mind, the admonitions of the Lord, is by living in obedience to his command, "Search the Scriptures; for in them ye think ye have eternal life."—John 5:39. And again as he told the young man when asked by him, "What good thing shall I do, that I may have eternal life?" "Keep the commandments." And he said unto him, "Which?" And we are not left to presume that the Savior pointed out to him those commands that were by any means the least essential, when he said: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."—Matthew 19:16-19. And again when asked by the lawyer, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Here we think the question might be reasonably asked, If all the law hangs upon these two commands, and we pass either one of them by and almost entirely neglect to keep it, by what rule will we be able to keep the very numerous commands that are enjoined upon us? Jesus has said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12:49, 50.

We find Jesus in his last commission to his disciples commanding them thus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father

and of the Son, and of the Holy Ghost." We are aware that our people are very tenacious about living in strict obedience to this part of the command, but are they just as much so in regard to what follows, as were those disciples whom he addressed at that time? He said, "Teaching them to observe all things whatsoever I have commanded you:" and he attached to that the promise that if they did those things, which he had commanded them, "and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20. And we find that down to this day so far as we live in obedience to his commands he is with us, and no farther, as he has again said, I am bound when you do what I say.

We find by searching farther that those disciples went out in obedience to those commands and that Jesus was with them insomuch that they were able to heal all manner of diseases, and to perform many miraculous works, but it is with their teachings we wish now to deal.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."—Galatians 5:13-15.

Let us be watchful that there is no biting and devouring one of another, but live in accord with the principles taught in the divine word.

"Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God."—Galatians 5:19-21.

And, then the apostle gives us to understand that the workings of the Spirit make manifest a very different state of affairs and he says: "But the fruit of the Spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5:22, 23. That is, those who live according to those principles live above all law, and are out of danger of being restrained or apprehended by any law. Then he goes on farther teaching the brethren how they should do in order to work out those principles enumerated and says, "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."—Galatians 5:25, 26.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."—Galatians 6:1.

"Bear ye one another's burdens, and so fulfill the law of Christ." And what is the law of Christ on

that point? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7: 12.

"And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6: 9, 10. That is, if we do not become tired of advocating those principles laid down, and become desirous, as Paul has said, "of vainglory."

"For if a man think himself something, when he is nothing, he deceiveth himself." We often see men who seem to feel that they are of the utmost importance that an organization in which they have a membership would scarce be able to exist without the aid of their official capacity, to such Paul seems to be speaking, and he says farther, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 3, 8.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Romans 13: 8-10.

There are numerous other quotations that might be produced in defense of the principles of the doctrine of Christ, but as there is already perhaps too much space taken we will forbear quoting farther, and would say that our object in quoting thus far from the apostles is to establish the fact that they went forth in obedience to the commands of Christ, and taught those same principles which were lived and taught by him, and we learn by searching farther that they realized in a marked degree the fulfillment of the promises he had made to them, but of that at this time we do not wish to deal, but think we have before us enough of the principles of the doctrine of Christ to establish the point now under consideration, but we will do well to bear in mind one more declaration made by one of those disciples sent out to teach all things, and we will therefore quote it here. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

We should ever bear in mind the fact that the principles of the doctrine of Christ do not terminate at the laying on of hands, as we often hear quoted, but when we have received that ordination we are to go on to perfection.

But we wish now to search farther and learn if

possible whether this is some new doctrine Jesus has come to earth and established, or whether it was taught long before he was born a babe in Bethlehem. For he has said, "My doctrine is not mine, but his that sent me," and as the Apostle has said, "Jesus Christ the same yesterday, and to-day, and for ever," and therefore the fact is established that his principles are, and have been, and will be in all ages of the world. We find this same principle taught to ancient Israel, as expressed by the following words of the wise man: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3: 14, 15. By searching we learn that God requires of us only what he has required of all others in all ages of the past, so with patience let us search.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."—Leviticus 19: 18.

"Honor thy father and thy mother, as the Lord thy God hath commanded thee."—Deuteronomy 5: 16.

"Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbor."—Deuteronomy 5: 17-20.

"Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." That is, we should keep them constantly in our memory, to do them in all our transactions and dealings with men in this life just as expressed in the following language: "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6: 4-7.

We understand by the above language that we are to teach those principles constantly to our children both by precept and example that they may also grow up with those principles enstamped upon every act of their lives. And why not, if living those principles insures us a safe passport into the kingdom of God, teach them diligently to our children that they may walk by the same passport into the same kingdom? Would it not be a better legacy to bequeath our children than all the classical education we shall ever be able to bequeath to them? We leave the wise to answer, as that seems to be what is stirring the hearts of men at the present time, instead of living in obedience to the injunction to, "Bring

them up in the nurture and admonition of the Lord."

We have learned by the quotations we have cited what the admonition of the Lord is, but let us also remember another saying: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22: 6.

Here the question would arise, are we as a people living in obedience to the admonition of the Lord as cited in the foregoing? If not, let us apply the remedy where it should be before we apply it to the child. The only way to remove borers from a fruit tree is to go down at the root and dig them out from the place of deposit, and not go into the branches, and go to pruning them, if you do, the borer will work on and on, until the tree is dead. It is just so with the church, if there is a borer destroying the trunk of the tree, you must not commence to remove the evil by pruning the branches, but get down to the root where the evil lies, and dig it out.

Let us each one examine ourselves by the word given, and see whether we are in the faith.

The subject of love seemed to be very much thought upon and taught by our Savior during his ministry here. And we sometimes hear it spoken upon here, and at one time I remember a speaker remarked that he could not love a person that was not lovable, and all the construction I could put upon that, from the teachings he gave us, was that he could not love a person that was not good and kind, and I have been somewhat perplexed over it, but by taking the Savior's admonition to search the Scriptures, I found my way out of it, and for the benefit of some others I will quote what I found: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20. As the Savior was given us as a leader and a witness let us take his testimony:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven."—Matthew 5: 43-45.

We are taught in the divine Word that he is "no respecter of persons," that he loves all his creatures whom he has created, and if we fall short of that we are not his children. And as we find that teaching is not according to the law and the testimony we put Isaiah's construction upon it, and pass it by. But again, we are sometimes taught in regard to the subject of bringing up children, that we may bring them up the best we can and then oftentimes they will depart from our teachings and fall away, but as we discovered at once that that teaching was not according to the law and the testimony, we also pass it by as unwise words. But we would like to ask if there ever was a child trained up strictly after the nurture and

admonition of the Lord, as we find them recorded in the good Word of the Lord? If so, we would like to ask farther, Did he ever depart from that teaching? We would suggest that we should wait until we have such experience before we teach in contradiction to the wise man that wrote the Proverbs, who was not only a wise man, but it seems that he was much older and had had much more experience in life than some of us, and also that he wrote under the inspiration of God.

"All Scripture is given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2-Timothy 3: 16, 17. It is not safe then to tamper with the inspiration of God.

There is another thought touched upon by the Apostle James we desire to notice. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."—James 1: 27.

It must be apparent to every thinking mind that in order that we may enjoy undefiled religion we must keep ourselves unspotted from the vices of the world, that it is equally important that our children should also be kept clear from those spots of vice. How are they to shun those spots of secret vice which are most sure to come upon them in early childhood, if their parents neglect to warn them of approaching danger? They have no other means of knowing they may be innocently caught by Satan's power.

Not long since we heard a good sermon given on the subject of opportunities, and the idea was advanced that the golden opportunity to teach children was before they reached the years of accountability, that at that time Satan had no power over them to influence them to evil. That is correct thus far, but the speaker did not tell those parents that that was their golden opportunity to teach their children, that there was a Satan, and that he had enthroned himself upon the threshold of every household, with his trap set, into which if they enter they are sure to have placed upon them more or less of those most vile spots of secret vice, and if they lose that opportunity it can never return in time to save the child untarnished, for it is Satan's occupation to destroy, if possible, all the race of mankind, and he is ever on the watch-tower seeking his opportunity to destroy; he is vigilantly watching every opportunity let pass by man; he instantly makes use of them to carry out his schemes of destruction, and that is the manner in which he keeps his work constantly in the ascendancy.

The only way that we can ever counteract his work in the least degree, is to work up, as a whole, and attach to ourselves that same degree of vigilance which characterizes his work, and seize every opportunity that comes to us and make the best possible

use of every opportunity that comes to foil the works of the subtle worker. When this is done we will see the balance of the scale change to the other side, and it will tip on the side of righteousness, and the necessity will no longer exist, for any one to perform the painful duty of standing in any religious gathering to chastise either the aged or the youth for unrighteous conduct.

Let us have a few more sermons on the subject of opportunities as they come to us, and opportunities lost.

C. H. BARR.

LAMONI, Iowa, December 9, 1902.



INDIAN PROGRESS TOWARDS BOOK OF MORMON FULFILLMENT.

For many years I have been deeply interested in the study of the Book of Mormon and in investigating the internal and external evidences in favor of its being a divinely given message; also in the prophecies contained in it that are yet to be fulfilled. Therefore have I been gratified in seeing the gradual unfolding of events looking to the accomplishment of the declaration in that book that, "Many generations shall not pass away," after its publication to the world, before "the remnant" of the land, the Indian tribes, "shall be a pure and a delightsome people."

Apparently one of the greatest factors, or aids, to the fulfillment of that statement, has been the interest manifested during the past twenty years by the United States Government, and by good men and women in its employ, in the effort for the real and practical education of Indian children. Without doubt great progress has been made through the teaching of the young people of that race, not only to read and study the printed text-books and histories of the white race, but also practically to understand the trades and occupations of the whites, so that many have become proficient in them. And a few have come to excel in knowledge of the professions and scientific attainments of the superior race.

Thus have many of them been made to realize that their race is capable of rising to better things than their fathers have known, and to a higher intelligence, as well as being destined to have an active participation in the progressive achievements of mankind. After that the next step will be to learn that a still greater future is to come to them and to all the nations even the good time foreordained by the Creator, by him whom Paul says "hath determined the times before appointed, and the bounds of their habitation."—Acts 17: 26.

Many reports have been published by the Indian Commissioner and the Secretary of the Interior, also by individuals, all of them going to prove the past growth in education, the development of mental powers in the Indian boys and girls, and the general improvement being made by all who have been willing to abide by the rules and to continue in the effort

for their advancement. The present status is said to be excellent, and the outlook encouraging, if the promoters and workers do not weary of the toil and sacrifice necessary to accomplish the best results.

I regret that I have not with me some of the official reports, also more complete statistics for the preparation of an article. But such as I have will be given and some readers may be interested in perusing the things gathered from the sources at hand.

It seems that at the principal Indian school, the one at Carlisle, Pennsylvania, there has been a total of nearly four thousand children under instruction during the twenty years, but how many thousands at the many other schools I have no present means of knowing. The boys have numbered more than the girls at Carlisle, and they have been taught the trades according to their likes or wishes, while the girls have learned cooking and the general work of housekeeping, how to sew and to make their own clothing, and to do laundry work, and every service pertaining to neat and careful home-keeping. Thus very much attention is paid to the practical education of both the boys and the girls all looking to their own self-sustaining when they begin the battle of life for themselves after leaving the school.

Formerly this school graduated its pupils at the grammar grade, but in recent years more advanced studies have been introduced, and now those who graduate are well along in the high-school course as taught to white children at the public schools.

Vocal music is taught in the schoolrooms, while instrumental music is taught individually, and there are three literary and debating societies in the Carlisle school.

Another thing to be noticed is that some years ago the young Indians began to desire to labor during the vacation time in order to earn money to pay their personal expenses during the following year. At first the people on farms and in towns were doubtful about the Indian boys and girls making useful workers, but the few who were first tried by the whites so quickly proved their value that since then there is more demand for them than there is a supply of them, and those who have thus labored have in the aggregate earned over two hundred thousand dollars. And more than half of this amount has been deposited in banks to their credit for future use, less than half being spent for present needs. There is a savings bank in the school and they receive interest on their deposits.

It is also stated that many of the young men and women who graduate in the Carlisle studies then enter the Normal Department and there fit themselves for teaching; also that the Government is glad to employ all such in the various schools established in Indian Territory and in other parts of the West. Most of these schools are for primary scholars where younger Indian children make the start

towards an education before they go to the Carlisle or other advanced schools.

The foregoing is only a brief summary, but it is sufficient to awaken thought among members of the Reorganized Church of Jesus Christ as to the promises of God as understood by us, regarding the future of the posterity of Lehi and Nephi, as also of Laman and Lemuel.

The foregoing reminds me that at the World's Fair in 1893 one day was devoted to Indian interests in the Assembly Hall, and there an educated Indian, Doctor Carlos Montezuma, spoke of his race and of the improvement and development of many of them under the kind care of those who were making efforts to lift his people to a higher plane of life and duty. He told how he was brought out of ignorance and darkness, and of the work of developing him, until he became a physician and surgeon in the army of the United States.

All this shows what is possible to be wrought out in harmony with the declaration of God that I quoted near the beginning of this article. And it is our faith that sometime it will be fulfilled entirely, through the process of years and by the working of God's Spirit upon human hearts and upon all races and nations, for the happiness of man and for the honor of the name of the Lord. And we must not forget that he uses means to accomplish his purposes.

H. A. STEBBINS.

ROCKFORD, Illinois, July 14, 1903.



BIBLE TRANSLATIONS.—NO. 1.

BY C. J. SPURLOCK.

Since Bible criticism has become so common and widespread, not only by infidels and skeptics, but also by college professors and learned men of the world, its effect is far-reaching and damaging to the masses, hence efforts should be made to counteract its influence on the minds of the people. In fact, efforts in this direction are from time to time being made, and that, too, by men of wisdom and talent, but notwithstanding this, infidelity and vain and deceitful philosophy are making great inroads on the morals of the people. What then is to be done to better the moral and spiritual condition of the minds of the people? Shall we sit still and say enough has already been done to convert the world to the Bible? Nay, verily! Should we be idle spectators to this awful scene, we would be justly overtaken by the judgments of God. Let us, therefore, while our tongues are loosed and we are yet able to wield the pen in behalf of truth, our minds being actuated by the inspiration of the Almighty, use every available means of showing the honest ones of earth's millions that the Bible is true and that its present defects are largely the result of improper translations which have from time to time been made.

Here the objector might arise and say our Bible is correctly translated, or translated from the original manuscripts which the prophets of the Old Testament and the apostles of the New Testament wrote as they were moved upon by the inspiration of the Almighty. Assertions are not proofs and taking a contrary view of the matter I shall therefore endeavor to prove from authenticated sources that the common or King James Version, or the Revised Version of the sacred Scriptures, as well as many other translations, contain errors of translation. It is truly a serious thing to believe that the sacred Scriptures contain errors of translation, yet if they really do contain them, is it not better and more honorable to say so than to disguise that fact and thus deceive the people? Certainly, it is.

In order to get a proper understanding of the subject it is necessary to know how, or by what means, the translations of the Bible now in use were produced. These Bibles, the King James Translation, the Revised Version, and many others now in common use, were translated from ancient manuscripts, which have come down to us from the misty past. But who wrote these manuscripts, what is their age, and how well have they been preserved, are questions of vast importance in the consideration of the subject.

If the Bibles now in existence were translated from manuscripts which were imperfect, then the Bible itself must be imperfect also. Instead of the manuscripts from which the Old Testament was translated being written by Moses and the prophets, as many seem to suppose, "we have not a single manuscript one thousand years old." See *Old Documents and the New Bible*, published by Samuel Bagster & Sons, 1890; *Three Bibles Compared*, by R. Etzenhouser.

When we consider that much of the Old Testament was written some three thousand years ago and that we have not a single manuscript one thousand years old, we may view the subject of Bible translation with increased interest. It is proper in this investigation to note one peculiarity of the Old Testament manuscript, both in its ancient and present form; namely, that the writing consists of consonants only. "It is easy to see how in such a case the same word might be differently read according to the different vowels supplied. For example in English, B R N, BaRN, BoRN, BuRN, BRiNy, BaRoNy, etc. . . . Here, for an example, are two Hebrew words in Deuteronomy, B Z R, and P S G H, which in our Hebrew Bible read Bezer, and Pisgah, but which the Septuagint translators render Bozor and Pasgah."—*Three Bibles Compared* by R. Etzenhouser.

From this explanation relative to writing of the ancient manuscripts of the Old Testament, it is evident that in translating the Hebrew into the English, or other languages, at least some conjecture was made in supplying the vowels. When we note

that there are now some two hundred eighty or two hundred ninety different translations of the Bible, no two of them being alike, we see that of a truth some conjecture was necessary to produce them as they now stand. Having shown there was some conjecture used in the translation of the Old Testament, why should any one declare that the Bible contains no errors of translation? However, the difficulty is in part removed by there being so many translations made as there were, by different men at different times, and yet differing so little. For this we should all be thankful and give God the glory. Again, "Never did any writing come down through the ages so pure as we have reason to believe did our Hebrew Bible; but that it has come to us word for word as it left the hands of the inspired writers long ago, the evidence will by no means allow us to believe."—Page 22."

Having said so much in regard to Old Testament manuscripts and their translation, it is but fitting that we also refer before closing this article to New Testament manuscripts and their translation, that the reader may see how the Bibles in common use in the churches came into existence.

I shall continue to quote from *Three Bibles Compared*, as it contains much information on the subject by good authority. "Besides some very precious fragments there are only five copies of the New Testament at all complete which can be referred to a higher antiquity. These are to be dated, as we shall see, between the fourth and the sixth centuries."—Page 8. This same authority, Mr. Roberts, as quoted in the *Three Bibles Compared*, referring to the above-mentioned manuscripts says of B, or Vatican manuscript: "It now wants the Epistle to the Hebrews from chapter 9: 14, all the Pastoral Epistles, and the book of Revelation." He further shows that books or parts of books were left out of the other manuscripts.

I shall now proceed to show how the present Standard Version, as it is called, or the King James Translation was produced. Mr. Roberts continues by saying: "When an English version of the New Testament is put into our hands as furnishing a transcript in our own language of God's revelation of himself through Jesus Christ, it is of the most vital importance to be assured of the trustworthiness of the text on which that version has been based. Without this everything else must be comparatively worthless. . . . The first and gravest question to be asked regarding it has respect to the faithfulness with which the text on which it was based represented the true and original word of God. . . . The illustrious Erasmus comes into view, a man to whom modern thought is, in so many ways, under such deep and lasting obligations. That great scholar which was in England in 1515, and on April 17 of that year he received a request from Froben, an

eminent printer of Basle, to prepare for publication an edition of the Greek New Testament."

By further perusing the subject in *Three Bibles Compared* we find that Erasmus complied with Froben's request and by February, 1516, the work was completed and immediately published. "The first edition of Erasmus was reprinted, with corrections amounting to about two hundred, by Aldus, at Venice, in 1518. A second edition, with more than three hundred improvements, was issued by Erasmus himself in 1519. This was followed by a third edition in 1522. . . . The fourth edition of Erasmus is thus the most important and became the basis of all subsequent texts, until what is known as the "Received Text" was formed."

The true successor in this department was Robert Stephens. His great edition was the third, published 1550. In his work of translating he followed Erasmus, even when the readings in it were opposed to the authority of all manuscript. (Page 10.)

Beza was the successor of Stephens in translating Greek manuscript. He published five editions of the Greek New Testament, which "varied somewhat among themselves, but were based throughout upon the text of Stephens. And now we reach the interesting and important part of this sketch, as the history of the printed text of the New Testament just given has led us very near the date at which the Authorized English Version began to be made. It was commenced about 1604, when the above-named Greek texts were, in one form or another, generally circulated. Which of them, we ask with eagerness, formed the original from which our common English translation was derived? To this question the answer is, that Beza's edition of 1589 was the one usually followed. It had been based on Stephens' edition of 1550, and that again had been derived from the fourth edition of Erasmus, published in 1527. Such is the parentage of the Authorized Version—Beza, Stephens, Erasmus. What manuscript authority, let us ask, is thus represented? Beginning with Erasmus, we find that his resources were meager indeed, and that even the materials which he had were not fully utilized.

"It has already been noticed how hastily his first edition was prepared; indeed, he himself said of it that it "was rather tumbled headlong into the world than edited." The manuscripts which he had in his possession are still preserved. . . . Some of them bear in themselves the corrections which he made, and show too obvious marks of having been used as "copy" by the printer. They consisted of the following: In the Gospels he principally used a cursive manuscript of the fifteenth or sixteenth century. . . . He also possessed another cursive manuscript of the twelfth century or earlier, and occasionally referred to it. . . . In the Acts and Epistles he chiefly followed a cursive manuscript of the thirteenth or fourteenth

century. . . . For the Apocalypse he had only one mutilated manuscript. He had thus no documentary materials for publishing a complete edition of the Greek Testament. The consequence would have been that some version must have been left wanting had not Erasmus taken the vulgate and conjecturedly retranslated the Latin into Greek. Hence has arisen the remarkable fact that in the text from which our Authorized Version was formed, and in the ordinary uncritical editions of the Greek current at the present day, there were, and are, words in the professed original for which no divine authority can be pleaded, but which are entirely due to the learning and imagination of Erasmus. . . . Thus, then, stood the text of the Greek New Testament when the revisers of the Bishops' Bible set themselves to form from it our present Authorized English Version.

"Not one of the four most ancient manuscripts was then known to be in existence. . . . In these circumstances can it be wondered at that vast multitudes of changes will be found in the Revised English Version, owing to an amended text.'"

"Mr. Roberts in his companion to the Revised Version of the New Testament on pages one hundred fifty-four and one hundred fifty-five gives the time of the production of King James' Version as from 1604 to 1623 seven years. The number of scholars forty-seven."—Page 11.

"Mr. Roberts on page one hundred sixty-two, gives the date of May 6, 1870, as the opening of the work of the revision of the New Testament, and on page one hundred sixty-six gives October, 1880, as the time of its completion."—Page 12.

They were fourteen years completing the translation of the Old Testament. "Fourteen years, eighty-two men of high scholarship, wealth, the advantages and conveniences of all modern appliances, with the additional wealth of manuscripts and documents, discovered since the former translation—all these are the agencies employed in giving to the world the Revised Version."—Preface to Three Bibles Compared.

Let us now see if it was translated correctly. To ascertain the facts in the case, we need to keep in mind what has already been said about the ancient manuscripts and also to get the testimony of those who did the work of revision in the preface to the Revised Version of the New Testament.

"We recognized from the first the responsibility of the undertaking and through our manifold experiences of its abounding difficulties we have felt more and more as we went onward that such a work can never be accomplished by organized efforts of scholarship and criticism unless assisted by divine help."

Nature-lovers will find something very much to their taste in Ernest Harold Baynes' article on "Summer Wild Flowers," in the August number of the *Woman's Home Companion*.

Selected Articles.

THE PREVENTION OF TYPHOID FEVER.

A consensus of expert opinion would probably show that, judging by the standards of our present knowledge, typhoid fever is caused by the presence in the human body of a specific contagion. . . . It is believed that it is caused in human beings by distinctive bacilli, making their way into the alimentary canal by such vehicles as water, milk, and the saliva, surviving contact with the gastric juices of the stomach and, reaching the intestines, there multiplying and propagating their own specific toxin, to the absorption of which the beginnings of the disease are due. The guardian membranes of the alimentary tract are weakened and relaxed, or otherwise impaired, and through them the bacilli make their way into the tissues of the body. . . .

The existence of typhoid fever as a scourge of the human race, for as long a period as any form of disease is traceable by clinical records, insures a widespread distribution of the active agents of its infective industry. These might, and probably would, in time become attenuated and ineffective, if it were not true that the supply of fresh and virile bacilli is constantly being replenished by the occurrence of new cases, which are almost equally dangerous as disseminators of the contagion, whether mild or severe. Everything favors the belief that the average man is rarely quite free from contact with the germs of typhoid.

It has often been said of typhoid fever that one may eat it and drink it, but he can not breathe it. . . . It does not follow, however, that, so far as typhoid is concerned, bad air may be breathed with impunity. . . . One who seeks to safeguard himself against typhoid fever should take heed to his general sanitary environment and the appointments of his dwelling, since negligence in these respects will probably undermine his vitality and leave him an easy victim to what might otherwise find him immune. . . .

So long as the system is not in a condition of susceptibility to extrinsic forces operating to derange its mechanism and to produce the condition we call disease, it is impregnable. While typhoid attacks persons of all ages, its greatest fatality is among those in the prime of life. The period of maximum susceptibility seems to be between the ages of eighteen and four-five, and within that range the largest proportion of deaths occurs. This, however, may be less of a paradox than it appears to be. Vigorous persons in the prime of life are perhaps less prudent than the young are required to be and the old find it comfortable to be. They indulge in more excesses and incur greater risks in exposure to weakening influences. The consciousness of strength makes them indifferent to warnings which others heed.

Very likely the young and strong fail to recognize as soon as others the first symptoms of infection, and go about their business or pleasures until the disease is well advanced. . . . No doubt the relatively high proportion of mortality from typhoid among the young and strong finds its explanation in imprudence and neglect. Good general health is the best safeguard known or imaginable against typhoid; and it should not be forgotten that general good health is inconsistent with imprudence in habit or diet.

Undoubtedly the most frequent cause of typhoid infection is found in polluted drinking water. . . . It is most prevalent during periods of drought, when the water of streams and wells is low and the contamination is most concentrated. Generally speaking, the protection of a water-supply is beyond the power of the individual; but even polluted water may be perfectly sterilized by the simple expedient of boiling it. Care must be taken, however, to protect it from subsequent contamination. The cooling which is necessary to render it agreeable to the taste should not be done with ice added to it and permitted to mingle with it in melting, unless the purity of the ice is assured. Freezing does not sterilize water. . . . Ice may be loaded with them [bacilli], and with other dangerous micro-organisms. A wall of clean glass between the boiled water and the ice which cools it is prudent. . . .

Milk is in many respects the most dangerous article of food which comes into the well-ordered dwelling. It is a peculiarly favorable culture medium for many species of bacteria, and is a favorite vehicle for the germs of infectious diseases. . . . Generally speaking, it should never be used unsterilized. The process known as Pasteurization, by which it is heated to one hundred fifty-eight degrees or one hundred sixty degrees is the simplest and safest. At this relatively low temperature flavor and digestibility are but little impaired, but all of the bacteria and most of the fermentation cells are destroyed. In no other way than by heat can a household which receives a daily supply of milk be safeguarded against typhoid fever.

The same is true of sea food. Oysters and clams from their natural sea beds are rarely dangerous; those replanted for fattening and bleaching in the sewage-polluted waters of river deltas and tidal estuaries are very real sources of danger when eaten raw. . . . Indeed, there are very few things which may be eaten raw with impunity from the immediate danger of typhoid infection. . . .

Flies are industrious agents in the dissemination of the secondary infection of typhoid fever. These busy little scavengers are not at all fastidious, nor do they permit any one else to be. After wandering about all sorts of unclean places and picking up bacteria, they come in at open windows and doors and

satisfy their pampered appetites by visits to food prepared for the family. A fly in the butter may be assumed to leave behind him, if he gets away, whatever parasitic micro-organisms he carried on his feet and legs, or to plant them there if he does not. . . .

The fly is also the agent of a more direct conveyance of typhoid bacilli in the spreading of secondary infection. He has a fondness for lighting on the lips of persons, sick or well, as may be, and every human being indulges more or less in the habit of wetting the lips with the tongue. In this way what the fly leaves behind him may be taken up by the saliva and passed directly into the alimentary canal, there to do whatever mischief may be its normal function. To be effectually safeguarded against typhoid fever one must keep flies, mosquitoes, and all other insects out of his house and away from his person.

Digital infection is recognized as one of the many ways in which typhoid fever is carried to persons capable of avoiding other exposures. From balustrades, door-knobs, the hand-rails of street vehicles, the straps provided for those who can not get seats, and from a thousand other things which one must touch, and usually thinks he may touch and not be defiled, he may get the bacilli on his fingers, and however neat and careful he may be, the path from fingers to the intestinal canal is usually that of "least resistance." . . .

The bacillus of typhoid is not destroyed by ordinary drying. It may be in the dust, and generally is. Consequently one who would be safeguarded against this disease must not permit dust to cling to his moist lips or get into his mouth, or reach his food, or to fall upon what he drinks. Just where he could find such immunity of course I do not know. But I know of many places where the danger is minimized, and this leads to the only moral to be drawn from such a discussion which can be assumed to have any practical value.—James C. Bayles, Ph. D., in *World's Work* for July, 1903.

When the plans came we saw much to change, and decided that it would be much easier to lose the cost of a set of blue prints than to make the changes in the house while it was building. So we worked over the plans. We took up one room at a time and studied it carefully from all points of view; first, for location of windows and to see that a direct current of air could circulate through each room. This called for house one room deep, and we changed the plans accordingly. Then we went over each room again for the best arrangement of heating. We had now carefully covered two points—keeping cool in summer and warm in winter. Next, we made a study of each room for artificial lighting and next for the placing of furniture. It took us about a month to carefully plan and arrange each room,—which led the architect to comment that we devoted more time and attention to a single room than most folks did to a whole house. But we found that it paid. It is so much cheaper to make changes on a set of blue prints!—From *Country Life in America*.

Mothers' Home Column.

EDITED BY FRANCES.

"Faith, patience, love, we need to cultivate,
Our faint hearts are so ready to despair,
So prone to cry the burden is too great
For us to bear.
He sends the bitter who has sent the sweet,
And it is best,
And often 'tis in sorrow and defeat
That we are blessed."—Selected.

JONESPORT, Maine.

Dear Sisters: This beautiful Sabbath afternoon, though not being present at the services, my heart and mind is with all those who are striving to serve our blessed Master and live according to his divine will. When reading the beautiful and inspiring letters of the *Ensign* and *Hope* my heart feels to rejoice in the latter-day work, knowing it is of God. He has an organized church which will stand when all others fall. We have a solid foundation, and by the help of the Father above us, who created and as yet keeps us by his mighty power, I ever mean to stand firm to the work no matter how many trials and troubles from any source may come upon me. But I must lean on the strong arm of mercy and the oftener let my voice ascend to the Father who alone can soothe our aching hearts as well as pains and give comfort and consolation, in the hour of need. Many times I prefer being alone that I might plead with God the more earnestly when all is quiet and peaceful.

Our late conference which was held on Beals Island was a pleasant one, very edifying and instructive to Saints and those not in the faith. However, I have not heard much said against us, which makes one think those outside of the fold must be more seriously thinking and perhaps their thoughts more uniting with ours yet not quite ready to obey. When morning comes and I see the bright sun shining upon us and the beautiful earth looking so green and lovely and the children so earnest to go out to play and enjoy themselves, I am many times thinking, Will we be so earnest to prepare ourselves to meet the blessed One who has gone to prepare us such a beautiful place in which to spend eternity? May we be true to our covenant with Him and may we be ever sacrificing some portion of our time in teaching the dear, precious children the way to everlasting life. I may fail to enter that blessed abode, but it is my desire to enter therein. I trust that all who have the privilege of attending Sabbath-school and meetings will not miss them. It is the greatest school of our lives.

Ever praying you all may live faithful in the gospel plan of redemption,
A FRIEND AND SISTER.

Dear Sisters: How often do we feel helped and cheered by reading some of the thoughts of others in the Home Column, and I doubt not nearly every reader has thought if she could do any good to any one, she would gladly add her mite. And yet I know there is much talent among the sisters in writing, that is often used in some other cause. What should interest any of us more than the theme of home-making? How inadequate is the training of most girls for the profession of making a home! It is, indeed, both a science and an art. Science for the care of the bodies, the training of the mind, and the preparing of healthy foods, and the best that there is in art for the making of our homes attractive. And yet there is that God-given instinct in most women that they are able, without any previous training, to make happy, healthful homes, and create there an indefinable influence that is like nothing else on earth, whose results are far-reaching, and ennobles the thoughts and desires of the members of the home-circle, and extends even to the strangers within the gates. This has the home-maker been able to accomplish without any special training or preparation for

this most important career. What, then, may we not be able to do when our young women have the advantage of a scientific education along those lines and bring to the creation of their homes a mind stored with a knowledge of foods, of the value of pure air, of the virtues of the bath, and of hygienic living, for the practical part of life, and a character trained in patience, in self-control, and the ability to shape young minds, and the Spirit of God dwelling within? Then indeed will our homes reach the plane for which our sisters are striving.

I have been much interested in the food articles that have appeared of late in the *HERALD*, and believe it is a step in the right direction. With a knowledge of the laws of foods that make well-nourished bodies, we are able to do much toward building character, for the relation is closer than we think.

My experience as a home-maker has extended over only a few years, and like so many young women of the age, I came straight from the school-room into the home, with no knowledge of its special duties, but with a determination with God's help to make it a *home* in every sense, and I have learned much! I spent a year at least trying to make good bread. I would like to append my receipt for the benefit of some other inexperienced one, for I have never known it to fail, and am convinced that there is no need of the heavy, sour, dark-looking bread found in so many homes. I commence my bread about noon to be baked the next morning. Measure, before sifting, ten teacups of flour (this makes about five loaves), sift into bread pan, and work in with the fingers a generous lump of lard; now push the flour from the center until quite a large hole is made, and put in the hole three tablepoonfuls of sugar and one of salt. Now pour in five cups of warm water or scalded milk, luke-warm, (just half as much water as flour), and break a yeast cake in small pieces and drop lightly on top. Now set the pan in a warm place, leaving the "puddle" undisturbed until evening. Mix up stiff then, adding a little more flour, if necessary to roll out, kneading until it does not stick to the board, and put in dish to raise. I use a stone jar. Any dish that will make the dough rise up instead of spreading out is preferable, and a stone jar or crock is better than tin, for it keeps the temperature more even.

Grease the top sponge with a little lard to prevent a crust from forming. In the morning it will have risen to the top of jar. Push down once, and by the time breakfast is over it will be up again, and ready for the pans. Shape into loaves and leave in warm place (not too warm) until ready for the oven. The rule is that the loaves should rise twice their size, but experience will tell you that they are ready, when they "lift" light. Put in moderately hot oven. The bread should be in at least fifteen minutes before it commences to brown, then keep fire as even as possible until the bread is done, which will be in about an hour. Upon removing from the oven place where the air can circulate around it, and do not cover or wrap it up until it is cool. I have a "butter brush" with which I lightly brush the crust. It makes it nice and flaky.

It certainly is not beneath us to try to make our meals as palatable as possible. You have heard it said that "the way to a man's heart is through his stomach," and surely it is worth our best effort to have and to hold that heart.

There is more in seasoning to make a dish palatable, than in the article itself. Did you ever try putting a small onion in the bottom of the dish in which you bake beans, and half a cup of cream when they are done? Warm up the left-over beans with tomatoes and they are a new dish. Sometime when the round of household duties presses heavily, and life seems "humdrum," get up some especially dainty meal just for your "own folks." Make your best salad—a nice one is made of sliced radishes, green onions, hard-boiled eggs, lettuce, with or without cold potatoes, and a dressing poured over it—garnish your meats with the lovely green things so plentiful at this season and make as attractive a meal as possible. It will take you out of yourself even if it isn't appreciated by the "best man in the world,"

but if he says, "How tempting everything looks," you will feel more than repaid.

I live on a farm, where all the attractive things of the city market are not within reach, and small opportunity for exchange of ideas with mothers, and so our Home Column and Daughters of Zion page mean much to me, and I would like to see the sisters make it an exchange bureau for helpful ideas in the care of home and the training of children. I am a mother, and I feel that I am in need of much wisdom. Ever praying for wisdom and for the accomplishment of the aim of our Home Column, I am,

Yours in the faith,

F. R. H.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Sr. Gertrude Lentz, wife of our beloved missionary, Bro. John B. Lentz, now laboring in New York, has been appointed to do Sunday-school work in Western New York, there being no district association there. She will make a special effort on the line of Home Class work and we trust that all who can will help her to make the work a success there. She is located at Greenwood, New York, and will gladly respond to calls as far as she can in that line of work.

Bro. W. S. Macrae reports having enrolled twenty-five in the Home Class in his field in Texas within two weeks after receiving his supplies. Bro. Macrae is a missionary and does his full quota of preaching and other work in the missionary's line and finds time to do considerable work for the Home Class besides. It will indeed be a blessing to them when a few more hundreds of our scattered Saints may be induced to take up the study of the Sunday-school lesson in their homes. It will build them up spiritually and, as has been the result in several cases heretofore, may be the means of establishing branches of the church. We have sent Bro. Macrae more supplies and expect to hear of still many others falling in line.

Class and Special Outing Trips.

It is evident that the practice of having Sunday-school class outings is increasing. The class outing serves many purposes, and in some schools it is taking the place of the annual Sunday-school picnic. As a result, hosts of teachers are asking what methods are used in these outings, in the hope of finding something which is adapted to their own classes. The suggestions in this article are gathered from the successful experiences of some of our most ingenious and devoted superintendents and teachers.

THE SIMPLEST OUTINGS.

The kind of outing that will be most successful depends in a measure upon the age and make-up of the class, but there are many classes that would like nothing better than a trip together to some quiet place where they could spend the day together. This is particularly true of classes whose members are well acquainted with each other outside of the Sunday-school.

THE BEACH TRIP.

"Every summer," says one teacher, "I give my girls an outing to Revere Beach. There is nothing exciting about the trip or the entertainment, but my girls, who are from thirteen to fifteen years of age, seem to enjoy it very much. There is a trolley ride of about half an hour, and then we sit on the sand and watch the waves and the crowd of bathers. The girls are never tired of watching the hundreds and hundreds of mothers with their babes who come to the beach for a breath of fresh air. Then we have our lunch, and the band plays, and all the chil-

dren trip it merrily around the band-stand as if it was a gigantic May-pole, and the girls ride around on the prancing horses of the merry-go-round—just for fun, you know, not because they care anything about it, such grown-up girls as they are!—but, somehow, when the day is done, the girls have had 'such a good time!' and they are already looking forward to the next trip."

A BOYS' TRIP.

A trip that suits the boys pretty well is a long trolley ride with something to see at the end of it. A teacher in Malden, Massachusetts, takes his boys to Norumbega Park. This involves a ride to Boston, about seven miles on the trolley and elevated cars, then through the famous subway, then another trolley ride as far on the other side of the city and through some beautiful towns to the park on the banks of the Charles River. Here is a zoo, a band, fountains, boating and various entertainments, lots of games and the long ride home again. It is a hard day's work for an able-bodied man, but for boys who can ride miles hanging by two fingers to the tail-board of an express wagon it is fairyland. Near the large cities, and in fact wherever the trolley goes, such an outing could be had at small expense. The total expense for this outing, at the regular rates, too, was twenty-five cents for each member of the class.

FOR YOUNGEST CLASSES AND MOTHERS.

The word "lawn" has a restful sound in itself. It suggests cool, green grass and a blue sky above. "One of our most delightful festivals of the whole year," said an enthusiastic primary teacher, "is when we have the outing for our youngest classes and let the mothers come and bring the babies with them. We put up a tent on the lawn, with settees in it for the mothers, and often there is a long row of baby carriages along the side of the church. We try to give the children just the best possible time, and we think it pays. We have games for the children, and several swings put up in the horse sheds. We have the outing just as soon as possible after the summer term of school is over, before the children leave town for the summer. It lasts from two to five in the afternoon, and fifteen or twenty of the older boys and girls from the main Sunday-school come to help us look after the children, and incidentally have a good time themselves. We make a large tub of first-class lemonade, and have some tickets prepared, and give one to each of the children, so they can go and get a drink of lemonade. When all have had their drink, if there is any more left, we throw some of the tickets on the grass and let the children scramble for them. It is seldom that any of the children get too much in this way, but, if they do, they are soon relieved of it. We have a lot of animal crackers to go with the lemonade, and other light refreshments, and sometimes we go so far as to have ice-cream, which, of course, is received with shrieks of delight. But in truth one of the most delightful features of this outing is the sight of the rested faces of the tired mothers, some of whom have no other outing."

HISTORIC OUTING.

Many teachers can plan outings to places of historic interest. A teacher near Boston took his boys to visit historic places in the city, and it proved to be intensely interesting and fascinating to the boys. They went to Griffin's Wharf, where occurred the famous Boston Tea Party; they visited the place in busy State Street, near the old State House, where a circle of stones in the street marks the spot where the first blood of the Revolution was shed in Massachusetts; they went to the ancient burial-grounds and saw on the tablets there many of the names which they had been taught to honor. Then they visited the navy-yard. Of course there was much to enjoy there, and at one of the wharfs in the city there was a full-rigged ship just in from Manila. The teacher not only got permission to go on board the ship, but he persuaded the captain to let the boys climb all over the vessel as they pleased, which they did with exceed-

ing delight. Last, but not least, they went to a restaurant and had tables put together so they could all sit in one company and have their lunch; and so the day was one long to be remembered by the boys.

THE EGG HUNT.

This outing was planned for quite a number of young people. The class numbered about twelve, both young men and young women, and each member was permitted to invite four others, so that in all the company numbered about sixty. It was a combination of a social and an outing. The teacher opened her pleasant home, and all the young people came there at first. It was in the edge of the country, near a rocky hillside. Over all this hillside, in all its nooks and crevices, many dozens of colored eggs had been hidden, and the amusement of the outing was to find these eggs. A prize of a large doughnut was offered for the one who found the most eggs. All the afternoon the hillside looked like a huge ant-hill with the brightly colored, busy ants running to and fro in every direction. The one who gained the prize was ready to eat his doughnut as soon as he received it, and there was a little treat for all.

OUTINGS AS REWARDS.

In some Sunday-schools outing trips are used as rewards for certain things done, or for some definite kind of good record. Of course, like all other Sunday-school rewards, these should be offered after careful thought and consideration of all conditions, but there are many times when such things can be used with benefit to the scholars and to the Sunday-school as a whole. As one superintendent said, when speaking of this feature, "It is amazing to see what the children will do when you give them a good reason for it." And it is significant that some of the largest business corporations are lately coming to use precisely "Sunday-school methods" with those who are faithful in their work.

OUTING AT THE FARM.

The superintendent of a city Sunday-school bought a farm a number of miles from the city. Like a true superintendent, he tried to think how he could make his farm useful to his Sunday-school. He told the boys and girls about his farm, and promised that he would give an outing at the farm to all who would secure a new scholar before a certain date. "I thought," he said, "that perhaps a dozen of the children might secure a new scholar, but, when the time came, there were fifty children who had one or more new scholars to their credit, and so one day I took the whole crowd of a hundred children to the farm and gave them the best time I knew how to plan for. Of course I had to take some of my best workers along to help me in looking after the children."

"GO TO CHURCH BAND" OUTING.

Many Sunday-schools now have a "Go to Church Band," whose object it is to encourage the scholars to attend the morning church service. This ought to be attended to by the parents, of course, but superintendents and teachers understand that there are many homes where this is not done. One pastor and superintendent have arranged this plan: Some cards are provided containing the dates of all the Sundays for six months. These cards are carefully explained to the children, and they are told that all who attend the morning service for at least sixteen Sundays will be given some sort of an outing at the end of six months. The children are not urged to take the cards, but a number of them are pleased with the idea of the cards as well as the outing, and each Sunday they come to church one number is punched from their cards. It is very inspiring to see so many boys and girls in the congregation. At the close of the six months in the summer a large number had attended the required number of Sundays or more, and the outing that was given to them was a trip to an exceedingly interesting animal exhibition, where they rode on the platform on the elephant's back in

crowds, while the boys proudly rode around the arena straddling the camel's neck. Last winter they had a fine sleighride, and among those who had won the right to go was a little girl five years old, but she concluded she would rather stay at home with mamma.

These methods are interesting in themselves, but they will be most helpful if they stimulate teachers to think of their own environment and to plan for outings which will be available for their own classes. That is really the best service which the experiences of others can give us. But whatever plan may be adopted, it is always helpful to make beforehand some plans for the entertainment of the class among themselves, such as games, races, and other contests, singing, readings, all with reference to the special conditions of the class. Some little souvenir of the outing will also serve to keep it in pleasant remembrance. And so a joyful start to all your trips, a happy day, and a contented return.—John Mervin Hull in *The New Century Teacher's Monthly*.

Letter Department.

WEYBURN, Assiniboia, Canada, July 4.

Saints' Herald: I have been trying to organize a Latter Day Saint Sunday-school; set a time to organize, invited all to come, results: husband and myself were the attendance. We tried a union Sunday-school last summer and when questions arose that were not the belief of the popular churches, such as the powers and gifts of the gospel, organization in the primitive church, apostles, prophets, and so on, some would object and claim that those were all done away with, no need of them now. One could not reason with them as arguing was not allowed, so my opinion is, it is impossible to form a union out of those holding different beliefs. Some of the Saints here prefer to attend the Union Sabbath-school. One brother remarked that he attended to be sociable, while some of the sisters are afraid of persecution. We should rejoice when persecuted for the sake of the gospel. If God be for us what need we care who is against us, for if the world hate us it hated him before us. For myself, I do not want to be popular, the Scripture says, "The friendship of this world is enmity with God." No true Latter Day Saint will seek for popularity.

I made an effort to get the Saints to use our *Quarterlies* in place of those of another belief, but they would not leave the popular Sunday-school for one of our own. There are more Latter Day Saints here than any other denomination and a good Sabbath-school would help to present the gospel light here. I am in hopes that some of the brethren who hold offices may locate here to preside over prayer-meeting, for a prayer-meeting is strengthening and we are commanded to neglect not the assembling of ourselves together to worship him—and he will be in our midst to bless. Then, Saints, let us awake to a sense of our duty, and have an incentive to obey our Lord.

Being isolated from church privileges we miss the help and advantages of improvement in spiritual life that we are greatly in need of, so the HERALD is a source of comfort. If the dear Saints only knew the strength that is derived from reading their letters, they would not hesitate to write. I have been made to rejoice many times in reading the letters in the HERALD, the true spirit bearing witness of the truthfulness of this glorious gospel. No Saint should neglect reading the church publications. We should ever be found worthy to give a reason for the hope within us. My heart has been pained by seeing some members who never have a word to say in regard to their belief, and who could not tell what the church believed. Dear Saints, awake from your slumber and study the doctrine of Christ, for there is a work for all to do, and as the aged pass away there is a vacancy for the youth to fill. Let us buckle on the whole truth and run the race with patience, fully realizing the gran-

deur there is in complying with this beautiful gospel, for we know the truth and the truth shall make us free.

A thought has been impressed upon my mind for some time in regard to Saints wearing badges representing the initials of our church. It would enable Saints in traveling to recognize each other. Then perhaps the badges might cause inquiry, which would afford us an opportunity to present our faith. Every one with a badge should be supplied with a number of tracts for distribution. All could help to spread the gospel by distributing tracts. I would be pleased to hear opinions of others regarding the badge question.

This is a nice country and financial prospects look bright. It is a prairie country, adapted to farming small grain, such as wheat, oats, flax, etc. We think homesteading is a thing of the past in this locality, yet back twelve to twenty miles from the railroad there are vacant homesteads and the prairie is more rolling than in this locality. The land is rising in value. Crops are favorable here, so far we have had plenty of rain. This country is filling up, mostly with Americans. We would be glad to have more Saints here.

I was glad to see a letter in the HERALD from Sr. Florence Toovey from Weyburn, Assiniboia; will be glad to meet her. I am of the opinion that more good could be done if Saints could know each other and visit. We should all strive to live as becomes Saints, to prepare ourselves to defend the truth, and with the poet sing, "It is good to be a Saint in latter days." Now we will appreciate a visit from any of the elders that should be passing through and would try to arrange a way for them to explain the gospel. Any one coming and bringing this gospel will always find a welcome in our home. May God grant that the word may be heard here, is my prayer.

A sister,
M. V. BRANTWAIT.

DES MOINES, Iowa, July 16.

Dear Herald: The event of the year to the Saints of this district is the coming reunion at Rhodes, beginning August 13 and continuing ten days. The reunion at Newton last year was one of the best held in the district and we look forward to a grand reunion this year. The committee will do all they can in making the necessary preparation in the way of temporal affairs, and if the Saints will prepare to attend and come with the necessary preparation, spiritually the feast will be fully enjoyed by all. These reunions are but a type of the great gathering spoken of in our Sunday-school lesson of July 5. By our association together at these meetings we prepare ourselves to dwell together in love and harmony and to help us to be of one heart and one mind. The Saints coming from every walk in life, association brings union and oneness. We hope to see a very large gathering of the Saints at this time. Some of the elders of the higher quorums of the church will be present.

The Sunday-school and Religio work will be given special attention, the active workers of the district presenting the interests of these "helps" in the church.

A special session of the district conference has been called to meet at Rhodes, August 22, at which some district matters need to be considered.

The work of God in this district is moving on. The Saints are more active in the line of duty and are being blessed according to their faith and works.

The work in the city of Des Moines is, we fully believe, in the best condition it has ever been, and the effort of united action is being plainly seen. During the next four weeks the church here will begin the distribution over the city of six thousand tracts. This will be as seed sown in every kind of soil, and being sown in faith we hope that much of it may fall upon good soil and bring forth fruit.

The needs of the work here in this city, the metropolis of the state, are great. More men are needed to carry on the work

properly. Saints are praying that the Lord of the harvest will send more laborers into his vineyard. The one important need of the church is a new church building, the present one being inadequate to the needs of the regular services.

We "praise God from whom all blessings flow," thanking him for all that is past, looking forward in hope and trusting him for all that is to come. In bonds,

A. A. REAMS.

FANCY, Tennessee, July 5.

Dear Readers of the Herald: Having been comforted many times by reading the letters in the HERALD and the kind words of the Saints, I desire to add my mite. Though I have never contributed to its pages before, I feel it my duty to do something for the Lord. He has been so kind and merciful to me, oftentimes comforting and cheering me when trials and troubles assail me. He has also removed afflictions from my body when I called on him in his own appointed way. All of which I am thankful for. I am thankful, too, that he has blessed me so with health. I have never had an occasion to call on the elders but twice, and never in my life for a physician. Oh, could we always have that faith to call on the Lord, and not for a physician, I feel it would be better for the world as well as for ourselves. Though after being blessed my faith oftentimes seems weak. Dear Saints, I fear that many of us neglect our duty in not talking with those that are weak in the faith and trying to build them up and make them stronger. Let them know we care for them! Make them think they are helpers though they should strive to do more. Many of us are weak, and I fear if those stronger should turn away from us, telling us we are drones and of no service, we would grow weaker still. So let us all work together and try to help one another. I ask an interest in your prayers that I may live humble and worthy to be called a Saint, and hold out faithful to the end.

Your sister in Christ,

JENNIE WILLIS.

GUIDE ROCK, Nebraska, July 14.

Editors Herald: Elder J. W. Waldsmith and myself came to this place last evening. We are staying with Bro. and Sr. Fisk, who are quite aged. Bro. Fisk is better known as Doctor Fisk by many Saints and friends. Bro. Fisk has got the use of the Christian church for at least to-night and to-morrow night.

On Sunday evening last we preached in the Presbyterian church in Stoddard, Nebraska, to a good-sized audience, mostly Presbyterians, and we were much pleased at the close of the service to have the most influential of the Presbyterians give us such a hearty invitation to come back and use the church at any time. Had it not been such a busy time with the farmers we no doubt would have continued our efforts there. But it is now right in the midst of wheat harvest, and it is simply impossible to get people out to hear when they are working so hard, early and late. We promised the people of Stoddard that we would return there this fall and give them a series of meetings. We are working our way toward the western line of our district and expect to do work at Haigler, Max, Alma, Eustis, Franklin, and many other places during the summer and fall.

Crops in this country are excellent and the farmers have had a fine time for the wheat harvest.

While at Stoddard we made our home with Bro. Pulaski Miller. He and his much esteemed wife have lived to give the name Latter Day Saint honorable mention in that community. Would that all the Saints might so live!

While at Fairbury, Nebraska, we held four meetings, and I hope some good was accomplished. Bro. A. J. Myers of that place started to Oklahoma. We hope they may have success.

May Israel's God bless all the children of the covenant, I pray.
J. R. SUTTON.

Why I Left the Dunkard Church.

[SOMETIME in the year 1901 Sr. Minerva Johnson wrote to Bro. D. W. Shirk asking him why he left the Dunkard Church to join the Reorganized Church. His reply may be of interest to many, hence we give it space.—EDITORS HERALD.]

MINATARE, Nebraska, December 15, 1901.

MRS. MINERVA JOHNSON, Farnam, Nebraska.

Respected Sister in Christ: Yes, it is true, I was a Dunkard and of the conservative branch which is the main body. There are two or three other branches. Remember this: I was born and raised in their midst in Lancaster County, Pennsylvania, and united with the church in Butler County, Nebraska, about the year 1874, being baptized by Jacob P. Moomaw. From there I moved to Dallas County, Iowa; thence to Marshalltown, and in 1876 to Carroll County, where a branch was organized and I was made its standing minister about 1877. Although farming I preached a great deal throughout our region of country, baptizing several and being in full fellowship and communion up to the time I became identified with the Church of Jesus Christ otherwise known as Latter Day Saints or Mormons, and was apparently highly respected. I was a member of the Dunkard Church some eleven years; all these years I was very studious, especially of the Bible, which seemed to be about the only real comfort I had.

One of the first things that especially wrought upon my mind was that soon after my baptism Jerry Hoff and myself were ordained deacons under the hands of Elder, or Bishop, John Eversol, of Ohio, and spiritualism having made its appearance in the branch we were sent as a committee to investigate the case of an old brother whom we found to be a writing medium who performed for us by request, and when asked upon what he based his belief he referred us to Mark, sixteenth chapter, alleging that these signs shall follow the believer. This I could not disprove, nor can I now, neither do I believe any living soul can; if not, it seems the question should be easily settled, but it took me some ten years and much investigation, prayer, fasting, and mourning to settle this matter in my mind. I read of God's great blessings to his people in different ages of the world and especially at the inception of Christianity with the various gifts mentioned in the Bible, as, for instance, the day of Pentecost (Acts 2, and 1 Corinthians 12), and the promise coming down to us in Acts 2: 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then I asked myself, Where is the trouble and what good thing can I do to invite these blessings back to us. Reading and investigating carefully in the Bible and history I ascertained that great apostasy had been predicted and was being fulfilled. I also learned that the various (reformed) Protestant Churches from Martin Luther down were all seeking, but in vain, to find their way back to apostolic customs and each new reformer believed that the other had failed: finally among others the Dunkard Church started in Swartzenan, Germany, with five men and three women who decided what they believed to be gospel among which was triune immersion, etc., etc. The question arose who should do the baptizing. There being no baptized man among them, they decided to cast lots it falling upon one of the five brethren, whose name they vowed to keep a secret. This man baptized Alexander Mack, the first preacher in the church, who in turn baptized his administrator and all the rest without present revelation from God and without apostolic succession or lineage. I said to myself, Here is at least one great fault, no God-ordained ministry or priesthood, and where may they not be wrong in doctrine and practice since there is no special promise to them. Neither could I anywhere ascertain that God at any time especially approved of their action then or now and upon due examination I found that the other churches had no preëminence in this matter, the Roman Catholics not excepted, with all her boast of succession and a legal priesthood.

At last I tried to reconcile myself to the fact that I was born in the evening of the world's history and there was no hope of reëstablishing the true worship of God since many reformers had tried in vain, who were, apparently just as honest as myself with much greater mental powers. While all these thoughts and investigations were going on I was invited to preach in the Latter Day Saints' church in Deloit, Iowa, at which time I gave a synopsis of the doctrine of the Dunkard Church. Unexpectedly the Saints treated me very courteously, and being in their homes I found them entirely different from what they were represented to me to be. Among the various questions they asked me if the signs promised by Christ in Mark sixteenth chapter followed us. I said, "No." I turned the question on them and they affirmed that they did. I said, "Friends, you have a grand truth or a notorious lie." But from that time on I began to honestly and prayerfully investigate, attending some meetings as I had time, and I did but little preaching in the Dunkard Church thereafter, fearing I might be wrong, having no divine authority from God which was proved to my full satisfaction by a manifestation to me from God of which I can not here write, but I once wrote it to the HERALD.

Well, I finally attended a reunion of the Saints in Western Iowa, at Garner's Grove, leaving home right in time of a love-feast, so determined was I to investigate. I remained a week or ten days, hearing the preaching, testimonies, the gifts of tongues, interpretation, and prophecy with special manifestations and promise to myself, directly to me from God, showing this to be the true church of God. I was baptized, confirmed, and ordained an elder before I went home. Since that time I have had a number of manifestations or evidences proving to me that this is the true church, having acceptable worship before God; or, in the language of the late Elder W. W. Blair, "God ratifies what we do;" or, in the language of the Bible, "Confirming the word with signs following" (Mark 16: 20), therefore also proving that the gospel is restored, the Book of Mormon true, and Joseph Smith a prophet of God, for I personally know that the sick are healed of various diseases and the devils (evil spirits) are cast out. Should you wish the particulars later I will give them. Now have you ever known any Dunkards to hold like authority or receive such blessing through Christ Jesus?

These things being true who dare blame or despise me for being a Latter Day Saint. If there is more God or truth in any church on earth I have failed to find it, but I am willing to learn. You feel inclined to favor some of their principles; doubtless if you will carefully read the latter-day revelations you will find the same principles enunciated or taught. You say our doctrines clash; this is true and do you remember that the angel said to Joseph Smith that they were all wrong and the Dunkard Church was then in existence.

In conclusion of this explanation I will say that to me the secret of the whole matter lies in the keys to open heaven's door. Please read Matthew 16: 19. This I understand was possessed by Abel, Noah, Abraham, Isaac, Jacob, Joseph, the prophets, seers, judges, high priests, Christ, apostles, the worthies of the Book of Mormon, and lastly by Joseph Smith and it is nothing but unwavering faith in God and his promise. Peace to all who love our Lord Jesus Christ.

D. W. SHIRK.

HARDINSBURG, Indiana, July 8.

Editors Herald: I am taking the HERALD and read many good letters from the Saints that give me courage in this latter-day work. I have been a member for about eight years and would like the prayers of the Saints that I may learn to live obedient to the Master's will and keep his commandments. I am in the faith and hope to endure to the end, but evil is present with me as it was with the Apostle Paul. Saints, pray for me as one who needs the prayers of the Saints. I want to live right in the

sight of my Master. If I can please him then all is well with me. This is my first letter to the HERALD but I hope it may be of some good to those who read it. As one that desires to encourage those that are weak may the Spirit of the living God guide me into the right and acceptable way before all people that my works may be a light to those who are desiring light in the kingdom of God.

I was baptized and confirmed by Bro. J. M. Scott. I have a wife and four small children. My wife is a member too, and she has been a good counselor to me to live right. May God keep her in health as she is not very strong! Saints, live right and the Spirit of God will lead you into truth.

I am your brother,

LEE PAVEY.

FALLS CREEK, Pennsylvania, July 13.

Editors Herald: After leaving Wheeling, West Virginia, I went to Pittsburg. Worked there in the city for two weeks with Bro. Ullom, the Bishop's agent, preaching in private homes and on the streets with some interest, and when Bro. Elvin arrived we went to Monongahela and commenced meeting in Bro. Beam's yard. Several came out to hear the truth and some few became interested. While there we visited the Saints at Fayette City. Bro. Reese was there and baptized Sr. Beam's daughter at eleven o'clock in the forenoon, after which he delivered a sermon, and we had a sacrament and social meeting. The power of God was with us. I stayed and spoke that night to the Saints and others and on Monday returned to Monongahela and commenced a series of meetings on the street. The Saints at Fayette City are alive and seem to enjoy the blessings of God. We had good crowds and good interest on the street at Monongahela. Last week I was directed to this town which is one hundred fifty miles east of Pittsburg. No Saints here and never has been any preaching. Sr. Beam of Monongahela had a brother here whom she had taught the doctrine and convinced that he was ready for baptism. I arrived here at two o'clock in the afternoon Saturday and spoke in his house that night and yesterday morning. At three o'clock in the afternoon I spoke on the two baptisms on the bank of the creek to five hundred people after which I administered the ordinance of baptism to Abner Anthony. Last night spoke at his house to an interested congregation after which I confirmed him. If it is the Lord's will I will speak at his house to-night. Then we will hold forth in the band hall or the Presbyterian church as we have the offer of both. I believe there will be a good work here as the persecution has already commenced. Bro. Anthony's wife is a believer, also his mother-in-law and a sister and two brothers. May God help his servants to work faithfully is my prayer. I am,

Yours in the one faith,

JAMES D. PORTER.

LOUISVILLE, Kentucky, July 9.

Editors Herald: Our beloved Bro. I. N. Roberts just left here this morning for Fulton, Kentucky. I know it will be very warm for him in the South now. He has been here with us since the 23d of May, looking after the work. He has helped us much. We had a very enjoyable Sunday-school basket picnic on the Fourth of July and Bro. I. N. had a fine time.

The good Spirit was with us in our social meeting on Sunday in a marked degree and everybody enjoyed themselves very much. While we have some very bitter cups to drink yet the good Lord gives us some very sweet ones, too, that encourages us to move forward with renewed courage to meet the next conflict like a brave soldier. I led one fine young man down into the waters of baptism last Sunday morning. After his confirmation he gave a good testimony of how much he was satisfied with the step he had taken. He was glad that he was a Latter Day Saint. We have been holding tent-meetings with but very little interest so we have put the tent away and go in the morn-

ing to Elizabethtown, Kentucky, and will labor through the country.

I trust that I may have the prayers of the Saints of God, for my labor will be out where there is not one Latter Day Saint, but I believe there will be some.

Your brother in gospel bonds,

J. W. METCALF.

1819 Ninth Street.

RICHBURG, North Dakota, July 13.

Editors Saints' Herald: Since leaving home the last of April I have been busy trying as best I could to do my part in the great work of our heavenly Father for the salvation of the race, which he has "intrusted to us all." I first met with the Presidency, Twelve, and Bishopric, in joint council at Lamoni, to agree on an address to the Saints, which appeared in the church papers the fore part of May, and has since been published in tract form for distribution among the Saints, and I trust will be very beneficial in assisting the Saints to arrive at a proper understanding of their duties and privileges under present conditions.

I next visited most of the branches in the bounds of the Lamoni Stake, endeavoring to assist the stake bishopric in their work, that the Saints might have a better understanding of the law, and their duty under stake organization, in regard to tithing and consecration, as it is understood by the leading quorums of the church. I believe those councils held by the chief quorums of the church are very beneficial to the work at large, and should be had on every important move in church work. It shows unity, inspires confidence, and imparts strength to the Saints.

I next went to the Des Moines District, preached once in Des Moines Branch to a small audience and attended the district conference held at Boone, Iowa. Here, as at Lamoni Stake conference, Bro. F. A. Smith, in connection with the local authorities, presided over the conference with ability and satisfaction to all concerned. Then in company with the president of the mission I went to Minnesota, spoke once in Minneapolis, where we met Bro. T. C. Kelley, who accompanied us on to the reunion held at Clitherall. On boarding the train at Minneapolis we met the Presiding Patriarch, A. H. Smith, and his efficient stenographer, L. A. Gould, on their way to the Clitherall reunion. The Patriarch attended the reunion by special invitation. We had a very pleasant and I think profitable time for ten days at this place.

Then in company with the president of the mission and the Patriarch we wended our way to Bottineau, North Dakota, where we found them in the midst of their reunion. The arrival of our company seemed to increase their joy. We were met at the depot by our efficient worker and energetic laborer, William Sparling, and a host of his noble helpers, who conducted us to the Commercial Hotel in Bottineau, where our company was provided with rooms at the expense of the reunion. The few days we were here all seemed to enjoy the association together and appreciate the instruction given. The presence of those chief men in this sparsely settled country seems to encourage and strengthen the Saints, and "do them good," as I heard some of them express it.

Since the reunion we have visited the Saints and preached at Dunseith, Turtle Mountains, and Richburg Branch. We are going to spend a few more days together, F. A. Smith and myself, in this state, then back through Minnesota, visiting a few branches by the way, to Iowa. The good Spirit has been with us in our work, sometimes to a marked degree, and we believe good has been accomplished. The law of consecration as it is now being taught, is well received by the Saints in this part of the country, and will bring forth fruit in the future. This is the best season of the year to get a hearing up here, just before haying and harvest. Small grain and flax being the

chief crop, this is the leisure time for the people here. F. A. is trying hard to understand the wants of the work in his mission and meet the demands as best he can, and will evidently fill the place well, where he occupies as a member of the Quorum of Twelve.

We had our efficient Sunday-school president, Bro. T. A. Hougas, with us at the Minnesota reunion, where he did a noble work in the Sunday-school department, organized a district association and exemplified the work by giving lessons, drills on conducting schools, qualification of officers, institute work, etc. He also rendered valuable aid in the reunion, in singing, preaching, prayer-meetings, and every way he could. He seems well qualified for his work, and is a willing worker. God bless the Sunday-school work! Dakota is also ripe for Sunday-school work, and has many good workers in its ranks.

Trusting that God may bless the efforts of his people everywhere they are laboring to advance the interests of his cause; and hoping to still continue as a worker trying to do my part as best I can, I am, as ever, hopefully at work.

G. H. HILLIARD.

STANTON, Nebraska, July 13.

Editors Herald: Bro. Lloyd Marteeny and I came here July 6 with the district tent, and on the 7th and 8th we erected it and began meetings. We have been telling the good old story each night since and purpose remaining as long as the interest demands.

This is the first time any of our elders have preached here. The majority treat us civilly, and as they get better acquainted with us they find that they have been misinformed as to us: Still they view us suspiciously. But, as we proceed, we expect to overcome some of this prejudice. There are only two members of the church living here. We are staying with Mr. and Mrs. Frank Babb and they are making us welcome.

Oh, it makes us sad to think that some of the former church drifted into those pernicious ways by reason of which the way of truth is evilly spoken of. Some one certainly will be held responsible for this condition. If it had not been for the faction in the West we could make ten proselytes where we do not make one.

We will work in this vicinity until August when we will attend the conference held in the Central Nebraska District, convening August 8, at Meadow Grove.

In bonds,

ROMANAN WIGHT.

MOUNTAINVILLE, Maine, July 11.

Editors Saints' Herald: I have not written anything for the HERALD for some time on account of sickness, but being improved in health I write to-day to tell the Saints everywhere that I am still working and praying that souls may be saved and God's kingdom on earth advanced. For a time I will admit I felt heartily discouraged because certain plans of mine were not realized, but this has given way to happiness and complete confidence in Him knowing that He doeth all things well. Sometimes if what seems to us the best should be granted by our heavenly Father how much unhappiness it might make and how much injury it might accomplish. It is, indeed, best to trust in him and wait for the call.

The work at this place has been, and is still, moving nicely. Since Bro. J. N. Ames came about seven weeks ago quite a revival has been started, and three added to our number. A Womans' Prayer Union has also been organized which, we feel, will prove helpful to all. May the good work go on and may souls be saved.

With a prayer that the efforts of the dear Saints everywhere may be crowned with success and that the Lord may bless each in his work,

Yours in the faith,

WALLACE A. SMALL.

GARRETTSVILLE, Ohio, July 12.

Editors Herald: I have been for some time a reader of the *Cleveland Daily World*, and have seen in every Saturday's issue a notice of meetings by the Reorganized Church, 1089 Superior Street, sermons by O. B. Thomas, Lamoni, Iowa. I was in Cleveland over the Fourth and the Sunday following and concluded to go and hear Bro. Thomas, but where I should have found his preaching place, 1089 Superior Street, I found a Baptist church. From those at the door I could learn nothing of the Saints' meetings. Now it is just possible that others besides myself have been disappointed in finding the brother's preaching place, and it seems that some one who can should correct the mistake that has been made.

I intend making an effort to set the angel's message before this people, if God be willing. I ask the prayers of the Saints that God will prosper me in the work. I have been suffering from catarrh and other troubles, so that I could not think of beginning any work in the open air, but I am better now, and hope to continue so. I want to do something toward building up the kingdom of God, being admonished by the signs of the times that the time is short in which to herald the gospel.

There are four churches in this town, and it is not unlikely that I may meet with opposition, and without the sustaining help of the Holy Spirit I shall fail. This letter will inform the brethren and Saints of the Akron Branch that I am still alive and in the one faith, and hoping to meet with them ere long.

May the God of Israel bless and keep all his people, is the prayer of your brother,

ROBT. FULLER.

SOUTH MCALESTER, Indian Territory, July 13.

Editors Herald: This finds the writer and Bro. E. A. Erwin in the town of South McAlester, preaching on the street corners every night. We have no members of our faith here. The first night a Methodist minister and his wife came on the next corner with a hand-organ and played and preached his belief, but we had a good crowd. The next night a medicine-man drove up to where we were preaching and stopped about thirty feet from us, and commenced with two negro singers and played a banjo, but we kept right ahead. It looked for a while that the medicine-man was about to get the crowd, but God gave Bro. Erwin and myself strong voices so that we out-talked the medicine-man and got a large crowd to listen to us. Last night we had a clear street and we preached the gospel in power to the people of this city.

It is hard to continue street-preaching unless you have some place to go and get something to eat. We have averaged some days two meals and some days one meal and had to walk from four to five miles for every meal.

I start for Holdenville on the 15th to meet Bro. Aylor to commence a camp-meeting for ten days. Bro. Erwin makes his way towards home to attend our district conference, commencing July 31, to continue ten days. Everything looks well for an ingathering into the church this fall. Yours in Christ,

PETER ADAMSON.

DENVER, Colorado, July 12.

Editors Herald: The Christian Endeavorers have taken the town the past week. There are about eight thousand of them. We have platform tickets, but have not been able to attend the meetings yet, we hope to before they close.

Things are quite different in Denver than some years ago, now we are invited to all the large gatherings of the different churches, and have a standing invitation to meet with the Ministerial Alliance at all their meetings. We have gained favor in the eyes of the people in Denver as well as in other places. It seems to me there never were greater opportunities in this city for presenting our claims than now. The local force are tied to the secular things of life so they have not near time to perform the work that is opening before us. Surely we feel like pray-

ing, "Lord send more laborers into the vineyard." There is a good opportunity to preach on the streets, but who is to do it? That is the question of the hour.
E. F. SHUPE.

SEMINOLE, Alabama, July 10.

Editors Herald: I can say with truthfulness that the Lord has blessed us to a great extent. We, as a little band of Saints, are striving to hold up the work in this part of the Lord's vineyard. We have had Bro. W. J. Booker with us for a short time and he delivered some excellent sermons. We also have our good old president, Bro. Jesse Reeder, with us, striving to do all he can for the Master's cause. Brn. Booker and Reeder have gone down below here about thirty miles to preach a week. The little band of Saints that belong to the Perseverance Branch hold prayer and testimony-meeting every Wednesday night and every Sunday morning at nine o'clock. All that come take part. May God bless all his people that strive to do his will.

Yours for Christ's sake,
LEWIS COOPER.

BLOSSBURG, New Mexico, July 15.

Editors Herald: Two years ago last November, Beatice Turner, now thirteen years old, daughter of John F. Turner of Raton, New Mexico, was taken with some sort of hip trouble. Her parents doctored her for rheumatism for about five months, when they called in a physician who at first pronounced it erysipelas. Upon a second examination, he decided it was hip disease and said the only remedy was an operation. An operation followed and more matter than a five pound lard pail could hold was taken from the joint. Two openings had to be made, one over the joint, the other on the inside of the thigh. These wounds never healed, but continued as running sores, till after she was administered to in January, 1903.

Doctor Hart of Raton, who waited on the patient and assisted in the operation, told the girl's mother that she never would get well and that she never ought to do anything and ought to lie on some sort of rubber bed. Doctor Shuler, the railroad surgeon of Raton, who preformed the operation, said if it had been one day later, blood poison might have set in. He said also that it was hip-disease and was incurable, but he had heard of some great doctor in New York who had cured two or three cases, but he had no hopes of this girl ever being cured. He said she would have to take iron as long as she lived. These statements were made to Sr. Lamb of Blossburg, and others.

The girl continued in a helpless condition for over two years and could do no labor at all. If she went to one of the neighbors, she would have to be in bed next day.

In January last, Bro. J. W. Morgan was called on to administer to her. Immediately the sores on the hip dried up and soon all soreness of the joint disappeared, but the matter collected and formed an abscess just above and back of the knee. This was very painful for a while, but soon broke and in a very little while the entire limb was as sound as the other, only small scars to mark the place. The sore limb had shrunken considerably, but now is as large as the other.

She began to go to school horseback three miles from home, sometimes going on foot, April 1, and has continued till the present and never experienced the least inconvenience. Her aunt did not know her July 4, she had so improved.

I have been laboring in Colfax County, New Mexico, for a month now, in Raton, Blossburg, and near Maxwell City. I have not seen any evidence of any landslide our way, but some have become interested and are investigating. Some came to my meetings who had not been to meeting for twelve years.

I intend to organize a branch here as soon as the Saints all get their letters. This is causing some delay but I keep busy. I will be in Raton this evening to preach and likely here the next evening.

There are but seven members yet in the immediate neighbor-

hood of the branch, but there are excellent prospects of more in the near future. The girl who was healed and her mother will join soon and possibly her father. Other Saints live at Trinidad, twenty-five miles off, and others are in reach of the branch. I stop next at Trinidad with Elder J. W. Kent of that place. Correspondence sent there will reach me.

Yours in bonds,
J. M. STUBBART.

BURNHAM, Missouri, July 16.

Editors Herald: I would like to add my testimony to the great number that have gone in before. It has been nearly seven years since I joined the church, and not once have I regretted the step taken. I know it is the work of God.

When I first came into the work my uncle rose and delivered an unknown tongue which, also being interpreted through him by the power of God, assured us that we were indeed his children, and though we were prone to wander he was ever ready to forgive us if we would repent.

Dear Saints, pray for me that I may be able to do the work which the Lord has given me to do.

In gospel bonds,
P. T. PLUMB.

MALAD CITY, Idaho, July 14.

Editors Herald: This finds us preparing for the district conference, which will convene at this place on the 18th inst. We are expecting to have Bro. William H. Kelley and a number of elders present with us, and an enjoyable time is anticipated. We have been advertising the conference and inviting our friends and neighbors, and we are expecting to see a good attendance, and hope to accomplish much good.

We are striving to build up the work all along the line. As our Sunday-school convention meets here also we intend to give the Sunday-school work a boom at this place, and thus create new interest. We believe, however, the church work with all its auxiliaries is progressing in this part. We trust that interest will continue to increase and the good work go on.

In bonds,
J. E. VANDERWOOD.

McPherson County, Nebraska, July 14.

Dear Herald: I am traveling with Bro. Self for the summer. We will start to Bro. Sivits' to-day with the little gospel tent. The tent was set up here last Friday and meeting held over Sunday, Brn. D. W. Shirk, Paine, and Self doing the preaching, which was comforting to the Saints. Four meetings were held on Sunday, the sacrament-meeting being a great comfort to the scattered Saints here, as some had never taken the sacrament and others not for two or three years. All took part and felt to rejoice in this grand and glorious work. The Saints all seem alive to the work, ready to make any sacrifice needed for its advancement. This is a thinly settled country, hence there is not a large congregation, yet I do not think there has been any of the meetings but what there has been from fifteen to thirty and more out, and all have to go from four to seven miles. The people are busy working for their daily food. No place have I seen Saints more anxious to labor and sacrifice for the work than in the sand-hills of Nebraska.

This is a very lonely country to travel in, but when we meet with Saints, we forget the dreariness of the country. A short drive through this country is very interesting, but a long drive is very monotonous as the scenery is all the same. When I came here four weeks ago the hills were dotted over with lovely flowers of all kinds which were very pleasing to the eye. There are some fields of corn but they are so small compared with the grass land they are lost to view. No trees can be seen anywhere. Most houses are sod and as this was the first time I ever saw a sod house they were quite a novelty to me.

July 15 finds us at Bro. Sivits'. Announcements are out for meetings over Sunday, then we will start northwest with the tent, hunting up those who wish to hear the gospel in this the last dispensation of time, scattering the gospel seed, praying it may bring forth fruit in the near future. We are all equipped to care for ourselves if circumstances require it. We expect to open as many new places as possible. We have an organ along with us which will add to the interest of the meetings. To the dear Saints, at Holden, Missouri, who are looking for us to arrive there, I will say that when the summer's work is done I will be there. I am anxiously looking for the time to come when I am located in my little home in Zion.

Bro. D. W. Shirk started on his way home yesterday expecting to hold meeting as circumstances would permit. Bro. S. D. Paine is with us. He furnished the team to travel with. It is almost impossible to travel here without a team as there is no railroad in the hills. Feeling to rejoice in this glorious work and desiring to see many sheaves gathered in this year, I remain,

Your sister in Christ,
MRS. R. O. SELF.

LLANELLY, South Wales, July 8.

Editors Herald: I thought a few notes might be interesting to the readers of our church paper concerning the visit to this land of our President and his worthy counselor.

The writer had the pleasure of visiting old time scenes and seeing old time faces and acquaintances at Lydney from June 27 to July 1. At this place I had the pleasure of being coachman for the visiting brethren, procuring Bro. Thomas Griffiths' conveyance for the occasion. The local brethren had advertised well, but not many outsiders came in to hear the gospel message. However, the brethren, one and all, have the satisfaction of knowing if they did their part results can be left with Him who rules above. Bro. Joseph was the speaker on Monday, June 29, and Bro. R. C. Evans, June 30. At the close of the latter service the Saints of Lydney and the visiting brethren (including the writer,) were photographed in a group, after which one and all partook of a supper provided by the kind hospitality and consideration of Bro. Thomas Griffiths. The wants of the inner man being supplied Brn. Kelsey and Griffiths introduced their respective phonographs. Bro. R. C. sang into one and Bro. Joseph spoke which was taken on record for reproduction. Bro. Joseph afterwards delighted the audience with a few of his early experiences, touching briefly upon the martyrdom of his father and Uncle Hyrum, and the bitter trouble which the early Saints passed through. Bro. Griffiths recommended that the church authorities appoint a man to labor there persistently for three or four years. He named Bro. J. R. Holford, and another whose name was taken down by the missionary in charge, Bro. J. W. Rushton. At eleven o'clock the assembly of about thirty persons dismissed (after spending a pleasant and profitable evening together), by singing the hymn, "We thank thee, O God, for a prophet."

President Joseph and R. C. left Lydney for Cardiff on July 1, the writer following in the rear July 2. At Cardiff the local brethren had procured a large hall and also advertised and circulated upwards of five thousand handbills. If the powers of darkness were not arrayed against them I know not what was the matter, for sad to say, only about half a dozen came to meeting from the outside, and these were Brighamites. The Saints all turned out to meeting and on the latter date R. C. just exploded the doctrine of Brighamism and before he had finished there was nothing left to be said in their favor. The writer was cared for by Bro. and Sr. F. Beaven, and at Cardiff I had the pleasure of making the acquaintance of Bro. E. B. Morgan and wife lately arrived from America.

July 3 Brn. Joseph, R. C. Evans, Rushton, and the writer journeyed to Llanelly where services had been well advertised in every possible way, and were held in the Saints' chapel, Island

Place, July 3 and 4, at a quarter of eight in the evening, several strangers coming in and all appeared interested. On Sunday the 5th at eleven o'clock Bro. R. C. Evans was the speaker. At half past two in the afternoon Saints' fellowship-meeting was held, the brethren of Pontyeates Branch uniting in this as also all other services. A time of refreshing was had and tears of joy and gladness flowed from many eyes. At six o'clock Bro. Joseph was the speaker, the church being nearly full. Numbers of outsiders came in and listened to a most thrilling and interesting discourse, and gave vent to their feelings with loud exclamations of approval. Saints and all appeared well satisfied with the meetings and results at Llanelly and the visit of our beloved President and Bro. Evans will be a landmark in our history here as doubtless it will give a lasting impetus to the work of God all through this land. God bless the President and God speed the right, is my prayer and may the glorious cause of truth speed onward everywhere.

Yours in bonds,
29 Hicks Street. HENRY ELLIS.

NEWCASTLE-ON-TYNE, England, July 8.

Dear Herald: The young evangelist who thought I was a Mormon, a Presbyterian minister, and others asked me questions for over two hours. There were some hundreds gathered around, and at the close I had many shakes of the hand, and one gentleman walked two miles with me home, as he was so taken up with the answers given. After I had gone home the two ministers who had spoken on the same platform as myself went and saw the gentleman who had so freely shared his platform with me and told him that I was a Mormon. I expected to be banished from the big market and in fact from the city, but having received a promise from the Lord that not one hair of my head should be hurt, I was encouraged to go down on Tuesday night and preach again. One of the men who is always at the meetings brought a platform and in a short time I was speaking. The infidel left off and came to my meeting. It is not unusual for three, four, or five to be speaking at the same time in the market. After I had been speaking some ten minutes I saw Mr. Boyce, the Christian Evidence man. When I had finished I asked Mr. Boyce to take the stand, and just as soon as he was up the infidel came right up and said, "Now, Mr. Boyce, be a man and tell Mr. Broadway what you told this audience last night." I was anxious to know what had been said. The two gentlemen used some "parliamentary language" to each other and both seemed in earnest. The infidel was bent on my knowing what was said, and Mr. Boyce did not want me to know. The infidel said: "Mr. Boyce, you told the people that Mr. B. should never speak from your platform again as he was a Mormon." Mr. Boyce said that he had not been able to detect any Mormon doctrine in my preaching and I could stand a trial of my faith and explain it to the people, and if nothing injurious was in the faith I could continue on the platform. I was to be allowed one or two nights. When I rose I told the people that I dare say it had been two or three hundred years since any man was on a trial of his faith in the market-place or in England, and although Mr. Boyce had not been able to detect anything that he called Mormonism, I had taught it every night I had spoken on the street, and if I should be put from the Christian Evidence platform and the market as well, I assured them I should continue as it was not the only platform and place in Newcastle where the gospel could be preached.

So after three nights showing the difference between the two bodies of the church, enough had been said to give satisfaction to all present and Mr. Boyce made a confession to me for his conduct and one other gentlemen came to me and said: "Mr. Broadway, I owe to you an apology for telling the two gentlemen you had interested in baptism that you were a Mormon. I never knew any different, and will never do it again." The Book of Mormon is the great mountain now to be scaled. There was no necessity for it, the people say. But as God saw the

necessity of it in order to fulfill the prophets they must charge him with that, and not Joseph Smith, as he was only doing what he was commanded of God to do. Then Mr. Boyce told the people he should let me continue, but he should hold the right to oppose me.

So as I have been on the street, preaching from three to seven times a week, and felt that I could not do justice without speaking of baptism and that for the remission of sins every night, as you get so many strangers every night, and as debate was raging in the air I wrote Bro. Rushton for advice. He said if I wanted I was to go ahead, so accordingly I wrote a proposition and handed it to Mr. Boyce.

I told the people I had handed Mr. Boyce propositions on baptism so had them read and announcement was made for Tuesday night. I was on hand before time. My friend came five minutes to eight and said it was too late. Nearly two hundred were present to hear, and I protested against his conduct and so next night we met, and as chairman a Baptist schoolmaster was chosen. I commenced by showing in the ninth hour or fourth dispensation a man was sent of God as a witness of the coming of Christ and to prepare a people to receive him when he should come. He preached the counsel of God and those who rejected him rejected the counsel of God. We read of no one being sent into all the world till Christ's death and resurrection. Although chosen and ordained they must tarry till they receive power from on high. Peter and the rest of the apostles were agreed that after repenting of their sins people must be baptized for the remission of sins. It was made plain that baptism was and is for the remission of sins. I showed that John was sent of God to baptize with water and that it was for the remission of sins; that John's baptism was from heaven and therefore binding because it is attested to by three witnesses, Mark, Luke, and John. The two commissions Jesus gave to the apostles after his resurrection were to preach the gospel to all the world and baptize the believer. Baptism for the remission of sins was preached on the day of Pentecost, and three thousand accepted the apostle's statement and could bear witness to that fact. Ananias told Saul to arise and be baptized and wash away his sins. In conclusion I insisted that baptism is for the remission of sins and is essential to salvation.

H. BROADWAY.

78 Grosvenor Road, JESMOND.

Miscellaneous Department.

Conference Minutes.

Northern Michigan.—Conference convened at Whittemore, June 27, 1903, President J. A. Grant in chair. J. J. Cornish was chosen to preside with J. A. Grant and Amos Berve associates, C. B. Joice secretary, H. A. Doty assistant, Byrne Lambkin chorister, Alice Joslyn organist. Branches reporting: Coleman 135, loss 7; Chase 43, loss 4; Iosco 63, gain 4; Hillman 36; Fork 42, loss 2; Beaverton 44, loss 2; Cornish 24, gain 3; Bellaire 90, gain 12; Freesoil 165, loss 7; South Boardman 112, gain 6; Central Lake 26, gain 2; Farwell 71, gain 18; Alpena 57, gain 4; Prescott 48, gain 4; Boyne City 63, gain 1; Cadillac 59, loss 1; Kingsley 58, gain 3; Glover 56, gain 7; Wilson 24, gain 2; Commins 26, gain 9; West Branch 24, gain 4; Kasson 38, loss 10; Valley 118, gain 13; Alcona; Whittemore 48, gain 1; Inland 59, gain 1. Elders reporting: C. G. Lewis, baptized 1, G. W. Best, baptized 4, Thomas Goheen, baptized 12, J. A. Grant, baptized 2, J. E. Hanson, baptized 9, L. Phelps, baptized 7, H. A. Doty, William Dowker, baptized 3, A. Berve, baptized 3, F. S. Brackenbury, A. Whitehead, J. R. Beckley, J. A. Carpenter, baptized 10, D. Smith, baptized 4, J. J. Cornish, E. A. Goodwin, J. Davis, baptized 4, H. J. Devries. Priests: J. W. McKnight, baptized 2, J. Burtch, Thomas Whitford, B. S. Lambkin, J. Hartnell, W. Aldred, N. A. Harper, D. E. Dowker, Ford Rowe, B. Blackmore, G. W. Stover, baptized 1, R. Ingelright, R. B. Jones, J. A. Dowker, A. E. Burr, S. A. Wrinkle, G. W. Saunders, D. W. Stuck, Thomas McNamara, George Morris, baptized 3, J. E. Orton, baptized 6. Teachers: J. D. Duncan, L. Dudley, W. Herbert, E. Lambkin, A. H. Wiltsie, H. J. Badder, William Proper, A. Brintnell, F. D. Hastings, E. S. White,

John Stewart. Deacons: C. E. Frees, W. Rouse, W. P. McLean, J. Sheffer, C. B. Joice, H. Morey, M. Umphrey. Bishop's agent's report: Receipts including amount on hand last report, \$2,158.66; expenditures, \$2,029.11; due church, \$129.55. J. A. Grant elected district president, C. G. Lewis associate, C. B. Joice secretary. Preaching by Elders C. G. Lewis, H. J. Devries, A. Berve, and E. K. Evans. Nine baptized. Adjourned to meet at West Bay City in October, 1903, at call of president.

Southern Texas.—Conference convened at San Antonio, at Conners Grove, on May 30, 1903; Bro. H. O. Smith missionary in charge was invited to take charge; W. H. Davenport and Ruth Gifford secretaries. Ministry reporting: W. S. Macrae, T. J. Jett, C. Jackson, D. S. Palmer, W. H. Davenport. Branches reporting: San Antonio 84, Bandera 43. A motion prevailed that Bro. W. S. Macrae act as president of the district for the unexpired term of Bro. John Harp. A motion prevailed that Bro. David S. Palmer be recommended to the Bishop for Bishop's agent, to fill the unexpired term of Bro. John Harp. Adjourned to meet at Pipe Creek, Bandera County, Texas, September 4 to 6, 1903.

Southern Missouri.—Conference convened at the Saints' church, Pomona, Howell County, Missouri, July 4, 1903, 10 a. m., President A. M. Baker and H. Sparling in charge, J. C. Chrestensen, secretary. Branches reporting: Springfield 129, Beaver 50, Ava 101, Grove Springs 27, Pomona 77, West Plains 57, Woodside 59. Ministry reporting: H. Sparling, A. M. Baker, James T. Davis, J. W. Quinley, J. C. Chrestensen, J. B. Graham, G. W. Anderson, P. T. Plumb, W. H. Rhoads, G. W. Bootman, W. P. Bootman, A. T. Gray, Oscar E. Ensley. Local Historian J. C. Chrestensen reported. Financial Secretary and Treasurer reported: On hand at last report, \$5.49; collections, \$4.00; expenditures, \$6.11; balance on hand, \$3.38. Bishop's agent reported for six months: Tithing collected, \$87.40; from Bishop, \$105; due agent last report, \$4.10; expenses, \$175.25; due church, \$13.05. Audited and found correct. Committee on Wedlock case reported and was continued. Election of district officers were A. M. Baker president, J. C. Chrestensen secretary and treasurer. A resolution passed to the effect that each member of the district over sixteen years of age be requested to pay ten cents per quarter to apply on district president and secretary's expenses. The above is regardless of the \$1.00 branch quarterly collections. On motion it was decided to hold a district reunion in connection with our next quarterly conference. J. C. Chrestensen and Parley T. Plumb were appointed as a committee of arrangement. July 5, 3 p. m., Bro. Herbert J. Bootman of Thayer, Missouri, was ordained to the office of elder. Preaching by J. C. Chrestensen, H. Sparling, and H. J. Bootman. Conference adjourned to convene with the Grove Springs Branch in Wright County, Missouri, Saturday, October 10, 1903, 10 a. m.

Convention Minutes.

Northeastern Missouri.—Convention of the Northeastern Missouri District Sunday-school association met at Bevier, June 12, 1903; William C. Chapman district superintendent, Maggie L. Richards assistant, George A. Tryon, secretary. Schools reporting: Higbee and Bevier. Treasurer reported: Balance last report, \$13.61; receipts, \$3.31; on hand, \$16.92. Bills allowed district superintendent, \$2.51; district secretary, \$2.30; programs, 60 cents. A motion prevailed that the missionaries of our district be authorized to act in our interest at the Stewartville reunion. Bro. J. A. Tanner, was appointed as district Sunday-school historian. Time and place of next convention were left in hands of district officers.

Northeastern Illinois.—Zion's Religio-Literary Society convened at Mission, Illinois, June 6, 1903. Bro. C. A. Sherman was chosen chairman of meeting. The following officers were elected: Clare A. Sherman, president; Sr. Clarence Clark, vice president; Laura Hayer, secretary; Emma Vickery, treasurer. District was authorized to prepare program for entertainment next conference.

Notices.

The following branches of the Southern Missouri District have long since been disorganized: Willow Springs, Ozark, Mountain Grove, and Johns Mill. Members whose names are still on the above branch records will do me and the district a

favor by letting their whereabouts be known, giving name of branch nearest or most convenient to where they now reside, (also give name of branch president or clerk,) and to which they may desire to unite. Let your wants be known at once and I will forward letters of removal by return mail. J. C. Christensen, district secretary, Beaver, Douglas County, Missouri.

Tents can be obtained for the Dow City, Iowa, reunion as follows: 10x12, \$1.85; 12x14, \$2.10; 14x16, \$2.35. Where tents are ordered set up 25 cents more will be charged. Springs can also be obtained at 35 cents. Send all orders as soon as possible to the undersigned, and send remittance with order where possible. A. H. Rudd, Dow City, Iowa.

To the Saints of the Des Moines District, Greeting: Our reunion for this district will meet August 13, at Rhodes, Iowa. I call it our reunion, held especially for the benefit of the Saints and unless you are there it will be of but little benefit to you so I write this letter to you to urge you to come. If practicable take this timely warning and arrange your work so you can come. I would love to meet and greet every Saint in the district there. We intend to board on the coöperative plan and if a goodly number come it will make this expense light. Order your tents in good time and then see that you are there to occupy them for a ten-day outing. It will do you good physically, and ten days association with the Saints will help you spiritually. Especially let the isolated Saints come. Come and bring your wife and children. Come, we need you and you need to come. Good speakers will be there. The grounds are nicely located. The people want the reunion there and a good attendance of outsiders is expected. Come and help make this the best reunion ever held in the district. On the second Saturday at 2 p. m. will be a special session of conference. Let the branches send delegates but need not send reports this time. Now if you want to hear some good preaching and some good singing, come. If you want to enjoy yourself, come. Come anyhow if you can and let the rest of us enjoy your presence. H. A. McCoy.

Ten-day meetings have been arranged for in Texas as follows: Beginning August 1, ten miles east of Dallas, at Oakdean Schoolhouse, near Elam Station; at Van Alstyne, Grayson County, beginning August 11. We cordially invite Saints and friends living near these points to attend. Brn. B. F. Renfroe and S. W. Simmons of the missionary force will assist us in these meetings. T. J. Sheppard, Tolar, Texas.

The Southern Nebraska District will sell its tent. The cost price was ninety-five dollars. It is a two-pole tent, 12-ounce duck, 6-foot wall. The tent is complete, comparatively new, and excepting a straight rent from the awning towards pole is in good shape. Size of tent is 30 by 50 feet. Will take twenty dollars for tent complete. Write soon. J. W. Waldsmith, Nebraska City, Nebraska.

Conference Notices.

The Western Maine District conference will meet at Little Deer Isle August 1 and 2. All papers for the conference can be forwarded to me at Little Deer Isle, care of J. J. Billings. All are expected to report. Eugene Brann, secretary.

Conference of Alabama District will meet with the Lone Star Branch August 1 and 2, 1903. Bro. I. N. Roberts is expected to be present. The missionaries of the Florida and Mobile Districts are invited. Come and bring the good Spirit with you!

Conference of the Philadelphia District will convene at Baldwin, Maryland, September 5 and 6. First session 4.30 p. m. the 5th. Written reports from all officers, with branch reports and other matter, should be in hands of the secretary in due time. Let us have a good attendance. W. E. La Rue, president, E. B. Hull, secretary, 2941 North 12th Street, Philadelphia, Pennsylvania.

Conference will be held August 15 and 16, 1903, South Addison, Maine. Ernest Wilson, clerk of district.

The conference of the Des Moines District will convene at Rhodes, Iowa, August 22, 1903, for the transaction of such business as may come before it. Branches will please send delegates, but no official reports of any kind will be expected. A. A. Reams, district secretary.

Reunion Notices.

The Northern Missouri reunion will convene at Stewartville, Dekalb County, Missouri, twenty miles east of St. Joseph, and sixty miles north of Kansas City, Missouri, from August 28 to

September 6. The committees are expecting to work hard to make this, the eleventh annual reunion, a success as in former gatherings of this nature. Now it remains for the Saints from the surrounding district to come, bringing the Spirit of the Master, then it will be a success. The Lord has been kind to us here in the "regions round about," blessed us with good crops, such as wheat, oats, hay, and with reasonable weather we will have a large corn crop. Plenty of pasture for those coming with teams and wagons at 5 cents a day for one horse. Boarding tent in charge of Bro. James Caley of Cameron. The Saints who attended the reunion last year are acquainted with this noble family of Bro. Caley, everything clean and cooked well. They have promised to be present again this year to cater to the wants of Saints and friends. Single meals 15 cents; twenty-one meal tickets for \$3. Tents will be furnished 12x14, 3-foot walls, \$1.75; 9½x12, 3-foot walls, 1.50. Straw free. Saints and friends should write now for tents so all things may be prepared when they come. It will also help the committee to have everything ready for this notable gathering. Get ready now to spend ten days in hearing the word preached, testimonies borne, our God praised by song for his goodness to his children. Charles P. Paul, secretary.

Southern Wisconsin reunion will be held on the farm of Bro. Henry Southwick, one mile north of Williams Bay, Walworth County, Wisconsin, beginning August 22, and concluding August 31. District conference will be held on the 29th and 30th. Branches and all officials, send your reports in time. All wanting tents send in order at once, and we will try to have them ready. They will cost about the same as last year. We expect to have some cots also. Bring a bed tick, blankets, and such bedding as you may need. There will be a boarding tent on the ground where all can get their meals at cost. Some few can get board and lodging at the homes of the Saints at the same price. Come prepared to board at the tent. Plenty of barn room and feed for horses. All those coming from the south come to Williams Bay on the Chicago & North-Western Railroad, and those coming from the north and west come to Delavan on Chicago, Milwaukee & St. Paul Railroad. If you drop us a card stating what day you will be there you will be met with team without cost. Send your reports and all other communications to W. A. McDowell, Elkhorn, Wisconsin, R. F. D. No. 2. Send your mail in care of W. A. McDowell, R. F. D. No. 2, and it will be delivered on the ground. We hope to have plenty of good speakers on the ground. So come, one and all, and enjoy the reunion, you are invited. By order of Committee.

Convention Notices.

The Western Maine Sunday-school association will convene at Little Deer Isle, July 31. Reports are expected from all schools and officers. Flora Smith, secretary.

The Utah District Religio and Sunday-school convention will be held September 4, 1903, at Provo City, Utah. Schools of both will please send reports to their respective secretaries in time; also let all those interested be present during all of the reunion, if possible, from August 29 to September 6, as we expect to have alternate sessions each day. Let all come who can and assist in working for the good of our Savior's cause. Guy L. M. Brokaw, district Sunday-school superintendent; Charles Wardle, district president, Zion's Religio-Literary Society.

Died.

TROOK.—Bro. Nicholas Trook died at his home near Union, Nebraska. Born in Ohio, July 31, 1833, he was near seventy years old. Raised in Missouri, he removed to Cass County, Nebraska, in 1858, and there married Miss Ellen Ervin, who survives him. He was the father of eleven children, eight of whom remain to mourn their loss. He was well to do in this world's goods, was widely known and greatly respected. He joined the church in 1872, and was faithful unto death. His funeral sermon was delivered by Elder Mark H. Forscutt in the church of the United Brethren near his former home, on July 8, 1903.

KETTLEWELL.—Sr. Flossie F. J. Kettlewell, daughter of Bro. and Sr. George Kettlewell, of Longwood, Ontario, born August 22, 1890, died of scarlet fever, July 7, 1903, after five days illness. She was baptized into the Reorganized Church at about the age of ten at Longwood by Elder Benjamin Saint John. A worthy young child of God has gone to her rest.

KINGHORN.—At Roslyn, Washington, June 11, 1903, Bro. William Kinghorn; born in Scotland, December 8, 1829. He

The Saints' Herald.

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united with the old church in his native land. He was married to Margaret Campbell the day before leaving Scotland for America about 1852. On arriving in America he made his home at St. Louis and united with the Reorganized Church, at Alma, Illinois, about 1870. He was a noble, spiritually-minded man, a lover of Christ's holy words, and died in a glorious hope of the resurrection. He was 73 years, 6 months, 3 days old. He leaves a wife, three sons, two daughters.

BOOTMAN.—At Thayer, Oregon County, Missouri, June 1, 1903, Sr. Maud Alice (McClure) Bootman, born March 15, 1881, at Rosedale, Indiana; aged 22 years, 2 months, 16 days; was baptized July 4, 1897, at Harrisonville, Missouri, by F. S. Sawley; married to Bro. William P. Bootman, at Independence, Missouri, April 5, 1901, by F. C. Keck. She died firm in the faith leaving a darling baby eleven weeks old, and a beloved husband to mourn her departure. At her request she was buried by the side of her husband's parents near West Plains, Missouri. Sermon by Elder Henry Sparling.

BERTELSEN.—Annie Maria Bertelsen died July 11, 1903. She was born in Denmark, December 26, 1834; married in 1858, to Christian Bertelsen and went to Utah soon after. With her husband she joined the Reorganization under the hands of David H. Smith in 1872, and moved to Omaha, remaining until her death. Husband and two daughters, and one granddaughter remain to mourn. Peaceful in life, she was peaceful in death, and the joy of her countenance told of the glorious hope she had so long cherished in the gospel. Funeral sermon at the chapel, Omaha, Sunday, July 12, by Elder Charles Fry, assisted by Bro. J. F. Weston.

CHAMBERS.—At Muchaknock, Iowa, on June 11, 1903, Francis Chambers, a young man of 16, employed about the mines of Muchaknock, received injuries while about his work, the result of which in eight days were manifest in his death. He leaves a mother, five brothers and sisters, and a host of friends to mourn their loss. The funeral services were conducted at the home of the deceased by Elder E. J. Clarke of Grinnell, Iowa.

COINER.—William, the fourteen year old son of Bro. O. E. Coiner, at Quay, Oklahoma, July 5, 1903. He was born in Jasper County, Iowa, February 24, 1889. Baptized July 11, 1897, at Mud Lake, Iowa, by Joseph Carlson. Together with his father he moved to Oklahoma from Lamoni, Iowa.

JOHNSON.—At Osawatomie, Kansas, July 3, 1903, Bro. Cornelius Johnson died of paralysis. He was born in Copley, Ohio, in 1830. In 1855 he married Miss Nancy Woodstock of Janesville, Wisconsin. To them were born five sons and two daughters. In 1883 he united with the church, baptized by Elder Clarence St. Clair; soon after was ordained a teacher. He lived and died firm in the faith, leaving a loving and devoted wife, three sons, and one daughter to mourn. Funeral July 5, from the house; sermon by F. C. Warnky.

MARSHALL.—William Marshall died at Belvidere, Illinois, June 30, 1903, aged eighty years; born in Prettyville, Essex County, England, June 30, 1823. October 26, 1850, he was married to Miss Mary Ann Brad and to them were born eleven children, nine of whom with their aged mother are left to mourn the loss of a dear husband and father. Bro. Marshall united with the Reorganized church in 1883, and lived a consistent and an exemplary life and was loved by all who knew him. The funeral sermon was preached by Elder Eli M. Wildermuth, of Plano, Illinois.

WILSON.—Hannah Ann Wilson, born April 22, 1834; died at Philadelphia, Pennsylvania, July 3, 1903. She was not a

member of any church but was a good mother and kind neighbor. Funeral service at her home, also at Methodist Episcopal church, Cherryhill, Maryland, conducted by W. E. La Rue.

Addresses.

The address of Elder J. C. Foss is 256 Soquel Avenue, Santa Cruz, California.

The wise mother who is planning a summer off for herself and children will bear in mind that occupation is as harmonizing a factor of daily life abroad as at home, and will take with her books and various other material which can be turned to account not only on rainy days, but during a part of each day. Absolute idleness, bears, in my mind, the same relation to recreation that license does to liberty: one is bad, the other good; hence the children who have some slight task to perform throughout the summer vacation, derive more benefit from their vacation than those who are left wholly to their own devices."

This paragraph is taken from a paper by Mrs. Theodore W. Birney, in the August *Delineator*, which contains much helpful advice on the treatment of the child when away from home during summer.

"Ancient Rome," considered the greatest scenic spectacle ever seen in the West, will be presented at the Iowa State Fair at Des Moines four nights, Monday, Tuesday, Wednesday, and Thursday, August 24 to 27. This wonderful representation with fireworks, depicting in a marvelous manner the burning of the city, preceded by reproductions of the life, festivities, sports, and barbarities of the Eternal City in the days of Nero, is a production of dazzling magnificence. In a historical way it is rarely instructive. Nowhere could one see the life and customs of this most wonderful of the ancient peoples so vividly and accurately set forth. The drama has been planned with the most careful attention to its historical correctness, and it tells one of the most interesting stories that is to be found in all past history.

"We do not," says Thoreau, "have faith enough. At night we say our prayers, and unwillingly commit ourselves to uncertainties." He touched here very keenly upon the fustiness of a certain sort of people who will not believe that the world is well ordered, and who feel that unless they sit up and watch things the universe will blow up in the night. They must see every step; very often they fear to make any step lest they repent it; they keep themselves in the continual state of uncertainty, because they do not trust enough. The world has wagged on better or worse; every season the earth renews her increase; everything points to the fact that the proper way to approach life is with a large confidence—confidence that if you do your best you can trust in the forces of which you do not know to take care of the general scheme of things. Never hang back even if you can not see the goal; do the work you see next to you, and trust in God for the rest. Thoreau is right. As people, as individuals, we do not have faith enough. It is a good thing to cultivate; it makes for sanity, for catholicity, for good work in all lines; it helps us to live happily.—July *Woman's Home Companion*.

By communication from the *Arena* we learn that Mr. John M. McLean has retired from the editorial management of the *Arena* and Mr. B. O. Flower has assumed the work heretofore performed by Mr. McLean in addition to the writing of the editorial book reviews of the magazine, and that the *Arena* is again evincing much of its life and spirit under the new editorial regime.

A good deal of interest attaches to those old missions of the far West, built by the Catholic fathers so many years ago. Elder Albert Carmichael gives the history of one of them in the August *Leaves*, The "Mission San Diego de Alcalá." A good picture of the old mission accompanies the article.

"The Christian Science Delusion" is the title of a fifty-two page booklet we have received from the Reverend A. C. Dixon, of 29 Whiting Street, Boston, Massachusetts. It is one of a series of pamphlets known as "Dixon's Sermons." Mr. Dixon in his booklet deals with his subject under the following heads: "Twenty-one Facts about Christian Science;" "The 'Christian Science' Apostasy;" "How Christian Science Wrests the Scriptures."

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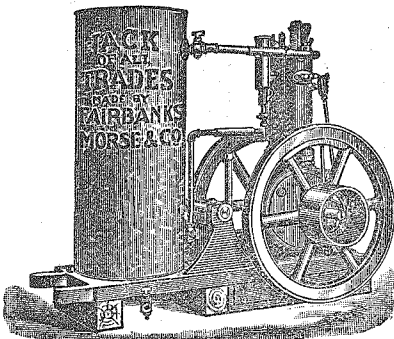
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The Saints' Herald

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

RSSalvatusSec

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 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS
 RICHARD C. KELLEY, ASSISTANT EDITOR

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THE rumor seems to be authentic that the "ring of the fisherman," which should have been found on the hand of the Pope, has disappeared. This ring is used to seal papal bulls and is the outward sign of the authority of the Pope.



WE have received papers from Enfield, England, containing accounts of President Smith's visit to that city. *Myers's Observer* and the *Chronicle and Herald*, both contained accounts in their issue for July 3. The latter paper speaks editorially of the "chief of one branch of the Mormons." The articles are such as will do us good, on the whole.

Editorial.

POPE LEO XIII.

On the death of Pope Leo XIII, which occurred at Rome on Monday, July 20, there passed from earth one of the most remarkable men of the century. His death is notable not alone because it marked an epoch in the Catholic Church, but because the man himself possessed a character and individuality which would have made him great in any position or calling. So marked, so strong, and so worthy has been his record, that the "Best Beloved Pope" won the admiration and respect of the world, and grief at his demise was not confined to the Catholic Church, but was world-wide.

Pope Leo XIII, whose name other than the pontifical one, was Joachim Vincent Raphael Ludovico Pecci, was born on March 2, 1810, in the mountain village of Carpineto, in the north of the Appenines, being the son of Count Ludovico Pecci and Anna Proserpi, and descendant, according to some authorities, from Cola di Rienzi, the last of the Roman tribunes. Carpineto was then in one of the States of the Church, the temporal sovereignty of the Pope of Rome. Almost from his earliest boyhood until he was past sixty years old, Leo saw the wreck and ruin and carnage resulting from the struggles of his countrymen to free fragmentary Italy from foreign bondage and unite those fragments under one flag. It was the task of the nineteenth century for Italians, and cost them much blood and treasure. Throughout those bloody years Leo pursued his steady course as a church man.

His education began early under the direction of the Jesuits. At twenty-one he took his degree of Doctor of Divinity, and at twenty-three the degree of Doctor of Canon and Civil Law was conferred upon him. Early bent upon becoming a church man, with characteristic zeal and perseverance his energies were closely devoted to fitting himself therefor. As a student his record was brilliant, and he became proficient in mathematics, chemistry, and philosophy. Latin was a pleasure to him and he wrote it fluently, becoming especially noted as a master of Latin verse.

It was while Gregory XVI was the ecclesiastical head of the Roman Church and ruler of the church states that young Pecci began his career as a church man. Gregory was not long in recognizing Pecci's ability, and in January, 1837, appointed him domestic pre-

ate, and in the following March appointed him referendary to the court of Segnatura. In December, 1837, when only twenty-seven years of age, the priesthood was conferred upon him and Gregory XVI sent him as apostolic delegate to Benevento, which office carried with it not only spiritual authority, but civil functions as well. As governor of Benevento he succeeded in suppressing brigandage, which had been carried on under the patronage of nobles with the connivance of the authorities. Complaints were sent to Rome telling of the harshness of the young ruler, and his recall suggested; but Gregory appreciated his real worth despite the complaints, and recalled Pecci only when his services were needed as governor at Spoleto, where he went in 1841, remaining there till 1843; when he was sent as apostolic nuncio at the court of Belgium. At the Belgian court he proved himself not only an excellent churchman, but a polished diplomat. On leaving Belgium in 1845 to act as archbishop of Perugia, King Leopold said to him: "I am so sorry I can not be converted; but you are so winning a theologian that I shall ask the Pope to give you a cardinal's hat."

Before returning to Italy to resume church work among a people to whom he was well known and by whom he was much loved for his wisdom and justice as a ruler, he visited London, where he was received by Queen Victoria, whom he had met in Brussels. At Paris he was welcomed by King Louis Phillippe.

Before he reached Rome Pope Gregory XVI died on June 1, 1846, and Cardinal Mastai Ferretti had been chosen pope by the sacred college. Cardinal Ferretti was crowned on June 16, as Pius IX.

The rapid progress which Monsignor Pecci made under the reign of Gregory XVI now stopped. It has been said that Pius IX was unfriendly towards him. Be that as it may, it is to the credit of Bishop Pecci that he went to Perugia and for thirty-two years devoted his labor and skill for the promotion of the general welfare of his people. He was ever a friend to the oppressed poor, and he was kept busy indeed building churches and establishing educational and and charitable institutions. Throughout the troublous reign of Pius IX, Bishop Pecci wisely governed his province, which was many times the scene of violent conflicts in Italy's struggle for liberty.

In 1853 Monsignor Pecci was created a cardinal, long overdue, as claimed by some. In September, 1877, he was called to Rome to fill the position of Cardinal Carmerlengo to Pius IX. Pius died on the seventh of the following February, and by reason of his office Cardinal Pecci became the head of the church until the sacred college should be assembled to elect the successor.

Cardinal Pecci was then sixty-eight years of age; but his past record and his learned wisdom and ability justified the college of cardinals in placing

the pontifical robes on his shoulders. He was elected pope on February 20, 1878, and on March 3 he was crowned as Pope Leo XIII.

The temporal power of the pope, as ruler of the papal states, which waned while Gregory XVI occupied the papal throne, was entirely gone before the close of the reign of Pius IX. Italy had, through the intervention of France under Louis Napoleon, succeeded in expelling the Austrian army from the Italian states, and overthrowing Austrian rule, even wresting Venetia from Austria, thanks to the selfish assistance of Bismark. The fragmentary states of Italy were under the rule of King Victor Emmanuel, whose whole ambition was to see a united Italy with the capital at Rome, the seat of power when the Roman empire was at its height. When Austria was driven from Italy, all that prevented a union of all Italian states was the Pope's temporal sovereignty. Public sentiment finally overcame all objections to the overthrow of the Pope as a temporal ruler, to the extent that in September, 1870, Rome was besieged by Victor Emmanuel's army and captured. The Pope retired to the Vatican, refusing to recognize the new powers. In October of the same year by vote the people of the papal states renounced allegiance to the Pope as temporal ruler, and declared for a united Italy under Victor Emmanuel, and in July, 1871, Rome once more became the capital of Italy. Pius IX resented, and constantly refused to enter upon any conciliatory negotiations with the Italian government. The government recognized the exceedingly embarrassing features of the question which came near deluging all Europe with blood. The Pope was as entitled to his throne as any monarch in Europe. It had been recognized for centuries in all European courts. Immense wealth had been expended in erecting great buildings in the Vatican and storing them with rich treasures of art of almost untold value. These belonged to the Catholic church, not Rome. The Italian government recognized, too, the gravity of the question of whether or not a pope should be subject to any power, and was anxious to make such concessions to the Pope as would be satisfactory all around. But Pius was persistent in his claim, and as the government had nullified all civil power of the Pope outside the Vatican, he retired and remained there, the self-styled "prisoner of the Vatican."

Leo XIII faithfully kept up the practice, keeping within the Vatican walls.

Thus Pope Leo became a prince, but was virtually without a principality. His whole energies have been devoted to establishing the spiritual and moral power of the church, and by this means to lift the Vatican far above the courts of Europe, and strengthen the church irrespective of nations. Though in 1889 he made appeal to the courts of Europe to have his temporal sovereignty restored to him, yet it is believed he did so through the influence of those surrounding

him, not because of his belief or conviction. Concerning the conciliation of church and state, in his celebrated allocution on the subject he said:

As we have often said before, we have for a long time and most earnestly desired that the minds of Italians should be in possession of assured peace that the fatal dissension with the Roman pontificate should at length cease, but without detriment to justice or to the dignity of the Apostolic See, which rights are not so much violated by national hostility as they are by the conspiracy of sects. But to open the way to peace it is necessary that the Roman Pontiff should be placed in such a state as to be subject to no other power, and be in possession of a true and real freedom, as every right demands. If this were done and a true judgment of things taken not only would Italy be none the worse for it but would receive great help to its safety and prosperity.

At his coronation he did not go to the window to bless the people as the kingly popes before him had done, but went into the chapel to pray for them—he was more concerned for them spiritually than temporally.

As pontiff his wisdom and statesmanship has won the Vatican more power than military power could have done. His encyclicals have been read throughout the world because of the learning and wisdom displayed therein, and have shown him a “man of the world” in his understanding of humanity and its problems. He won the respect even of his enemies.

What of his successor? Is the “Roman question” settled, or has Leo’s diplomacy but held it in temporary suspension? Is there a worthy successor to Leo XIII; and if so, will the “sacred college” find him? The questions are momentous.

EXTRACTS FROM LETTERS.

Mrs. Robert Heavener wrote as follows in a letter to Bishop E. L. Kelley dated Piper City, Illinois, July 18: “Seeing the request in *Ensign* from Bro. Luff for prayers for his success in behalf of Graceland College I did earnestly entreat the Lord to bless his efforts, and in order to have those prayers answered I will have to do my part. Inclosed you will find an order for five dollars to help pay off the indebtedness of the college.”

Bro. W. A. Smith wrote from Missouri Valley, Iowa, July 22: “In company with Bro. J. C. Crabb I am holding tent-meetings here with good attendance and good interest. We have baptized six at this place and others have given in their names for baptism next Sunday. It seems the good Spirit of God is moving on the hearts of the people of this district, and we are encouraged in the work of the Lord.”

D. M. Rudd in writing from Dedham, Iowa, July 21, says: “Bro. D. Brewster and I are traveling by wagon (so we can lodge and board ourselves) and opening the work in new places by preaching on the streets. We have had good attention thus far.”

I. N. White wrote the following from Bellaire, Illinois, July 22: “Close a ten-day meeting to-night

with fine interest. Go to Kibbie for two nights and then to Zenith for a week’s meeting; thence to Dry Fork to attend Southeastern Illinois District reunion from August 1 to 10. Bro. Slover is with me and doing good work. Bro. Spurlock is in these regions too. Things are moving quite satisfactorily.”

President Joseph Smith wrote from Stafford, England, July 16: “We are here in the rain and under shelter in good quarters, where the people are hospitable and musical, Hawthorne House, Stone Road, with a grate fire to take the chill out of the air. We came in yesterday from Birmingham, where we had spent the time from Friday of last week, we think in a profitable way, among the Saints. The weather has been good so far. England is a beautiful country to look at, and I find the manners and customs of the people delightful. Bro. E. L. Kelley is remembered here and liked very much.”

Bro. J. M. Terry writing from Oakland, California, July 24, says: “Work here is moving on. Saints are growing in spiritual strength. We hope our reunion will be an impetus for good. My health is very favorable. The Lord is blessing me in ministering the word. Our missionary force is at work doing what they can against an active enemy. We miss Bro. Price from the ranks of the active ones. We go to Chico and Sacramento to-morrow, and to Santa Rosa on the third Sunday of August. Self and wife are feeling well in gospel work.”

EDITORIAL ITEMS.

On Tuesday, the 28th, we received from the Senior Editor a *resume* of the travels of Bro. R. C. Evans and himself from Nantyglo, Wales, to Stafford, England. This will appear in the next HERALD. He also sends us a digest of a dissertation on evolution by Sir Oliver Lodge, one of the noted lecturers of England.

In this issue announcement is made that the new tract, *Plural Marriage in America*, is on sale. Much good can be accomplished by the distribution of this new publication and we would be pleased to see all of the Saints doing their best to make use of the opportunity.

SENIOR EDITOR ABROAD.

My last advices were from Lydney, England. We there met a little branch occupying its own church, in charge of Bro. Thomas Griffiths. The church building is picturesquely located on a hillside partially overlooking the valley of the Severn, and is reached by a footpath leaving the main road through the village, which, as in most places we have been in England, is a long crooked street lined by business houses and residences on either side, built fronting

in every possible direction and apparently without any regard to the points of the compass. Myself and Bro. R. C. Evans were the guests of the branch, and were located at the residence of a Mrs. Leo, who proved to be a very pleasant landlady indeed. We were lodged in an upper room overlooking the street, having a sitting-room and bedroom at our disposal. We met the Saints in their church in the evening, when I addressed them on a topic connected with the latter-day work. We occupied the next day writing and visiting, and in the afternoon took a walk up a new road, observing the method by which this country is blessed with good roads. The road-beds are carefully prepared, rounded and properly drained, covered with broken stone, rolled smooth by a heavy iron machine driven by steam. Where holes are in the roads, they are carefully filled and rolled hard and level.

In the evening after Bro. R. C. Evans had preached a sermon, the branch and its visitors were the guests of Bro. Griffiths at a repast spread in the church, where a pleasant sociable time was enjoyed. This finished our labors at Lydney. The house where we were lodged was said to be two hundred years old. We confess to feeling a little uncanny when we thought that we were occupying places where men and women came and went so many, many years ago. It was a typical house of the country, thick walls of stone, solid and strong, the floor of the lower rooms being either of flat stone or tile, the upper rooms of wood. The beams supporting the ceiling and roof were exposed to view, and grown dark with age, but apparently good for centuries more of occupation. The roofs are of tile, though we saw some roofed with flat stone and rarely a roof of thatch or straw.

From Lydney we went to Cardiff, one of the largest and finest cities of Wales. The road ran through the valley of the Severn, and was a very pleasant one to traverse, the train service being excellent. We were somewhat disappointed in the appearance of the country, from the fact that we had been told that the hedges were all nicely cut and kept trim. This is a mistake. We saw many which were not only overgrown, but badly kept, many gaps unsupplied with plants, others occupying ground that we thought might be better employed. These may have been exceptions and easily explained. However, in the main, the land appeared to be well cultivated, the hedges between different fields fairly trim, on the whole presenting a very pleasing appearance. How could it be otherwise in a country so old and which has been made to support such a large population as has lived and died in it.

Under the careful guidance of Bro. Rushton, we reached the hospitable home of Bro. Gould, president of Cardiff Branch, whose guests Bro. R. C. Evans and myself were; Bro. Rushton being cared

for by Bro. Green. The Saints there had secured the use of a hall in one of the city arcades, known as Queen's Arcade Hall, quite a pleasant and commodious audience room. They had also placarded the town and scattered numbers of small handbills giving notice of the meetings and inviting people to come out and hear. A leading feature of the handbills was the inquiry, "Who are the Latter Day Saints?" This was made the topic of the evening's discourse by the writer, the audience being small for so large a room. We were, however, privileged to have a number of the Utah people present, with a few others of the outside world, who may or may not have been pleased with what was said.

The next day in company with Bro. Evan B. Morgan and Bro. Rushton we visited Llandoff Cathedral, said to have been begun in the year 400 A. D., or thereabouts, partially broken and destroyed by the vandalism of war and the savagery of the fourteenth and fifteenth centuries, partially rebuilt and then overthrown by accidents and storm; again restored and added to, from the fourteenth century up, until it now stands a monument of the work of centuries. In it lie the remains of numbers of the heroes of the times, besides bishops and deans who have had charge and care of the disciples of succeeding generations. Over one of these graves we saw a slab on which we read, "Here lies the body of the Rev. Richard C. Evans," of whom it pleased us to think he may have been the predecessor of our traveling companion. Around the walls of the cathedral and in among its pillars and under its arches are a number of statues in marble, most of them recumbent, whose battered faces, broken hands, arms, and feet, indicate the ravages which vandals' hands may have inflicted purposely in the wars between the contending hosts, whose forces fought each other across the country alternating in their success and whose vindictive passions found gratification in breaking up and destroying the work of the hands of those who had preceded them in occupation.

The dean who kindly showed us through the premises, charitably suggested that the destruction which we noticed was the result of the falling of the walls and towers; but while giving credit to his charity, we could not conscientiously thus account for the various inscriptions made upon those prostrate marble forms of names and initials and other evidences of the vandalism of the tourist and other curio seekers. These last named were too much like the traces of other vandals of these modern times of which we have seen so many.

On the west side of this cathedral, at the eaves, are twenty carved heads of that number of sovereigns of England and the British Empire. The last of these, the head of King Edward VII, was added some six weeks before our visit. These tokens of succeeding reigns, their beginning and ending, were pointed out

to us by a man whose tottering form and bleared eyes testified to his age, who informed us that for twenty years he had been organ blower at the services held in this ancient building. His vocation has ended by the placing of a modern organ in the church at a cost of two thousand pounds (about ten thousand dollars), being inclosed in a carved case of teak and olive wood, costing eight hundred pounds (four thousand dollars), the bellows being worked by hydraulic pressure.

Returning, we mounted to the upper story of one of the "buses" of the country, enjoying both the walk and the ride of our visit. In the evening we gathered at the hall when Bro. R. C. Evans gave us one of his characteristic talks on the subject of plural marriage, which, if it did not edify our Utah hearers, had the effect of arousing their ire.

We were favored with meeting Bro. William Lewis, his wife, and daughter. Bro. Lewis has been on a mission now nearly two years, and was on the eve of departing for his home in St. Joseph, Missouri, his health having failed to that extent that he could not longer remain to prosecute further the work in the mission assigned him. He has made a good record in the mission. He leaves with the warmest regard and esteem of the Saints and the people among whom he has labored. It is a pleasure to follow such men as Bro. William Lewis.

From Cardiff we went to Llanely. Here we met with a body of Saints under the charge of Henry Ellis at whose home Bro. Rushton was a guest, while the Editor and Bro. Evans were cared for by Bro. and Sr. Evan Davies. Here, as at Lydney, we met the Saints in their own church. We stayed with them, occupying their church over Sunday, the two from America occupying alternately. We also partook of the sacrament with them, the services being conducted by Brn. Ellis and Williams. The good Spirit was present, the testimonies of the Saints witnessing the confidence and good feeling of all taking part. We here met a number of the Saints from the near-by places. We had splendid interest and an excellent audience on Sunday evening. We here met with the aged Sr. Treharne, who was with the church in an early day in this land. It was here that R. C. took his first successful lesson in the pronunciation of the Welsh words. However clearly he may trace his genealogy back to the occupants of the Cumbrian hills and valleys, the long acquaintance of himself and his immediate predecessors with the hard cut-and-dried phrases of the English language has unfitted his ear, tongue, and lips for the musical rhythm of his mother tongue.

Leaving Llanely we went to Dinas. Here again we met the Saints, though occupying a hired church, holding forth with zeal and courage under the presidency of Bro. Lot Bishop. He is the brother of Alma N. Bishop, whose death the Saints in Wales and the

States have mourned as untimely. He is really not at fault for being a Latter Day Saint, for, like the Editor, his parents were Saints before him, and he was born and raised in the faith. Bro. Evans and the writer were the guests of Sr. Alma N. Bishop at her pleasant home on the hillside over-looking the valley in Porth. It is useless attempting to describe this valley hive of industry, where along the banks of the Toff River the houses of the workers, the mines, and the workshops are spread out in picturesque confusion, in instances reaching to the top of the mountain, where man's able assistant, the steam engine, is used to hoist the coal that warms the inhabitants and moves the industries of other places both at home and abroad. Here we occupied two nights, the 6th and 7th, holding an afternoon prayer and testimony-meeting, holding a social gathering, and closing with a sermon by R. C. Evans, on "Beware of false prophets." Here we met Bro. John Davis, of Stewartsville, Missouri, and John G. Jenkins, of the missionary force, whom we were pleased to greet in the field.

A Mr. Lamb, a nondescript minister, having made himself conspicuous by his attacks upon the faith of the Saints in the local paper, the *Rhondda Leader*, besides interrupting the brethren holding services in the streets, it was thought best to make an affirmative presentation of the faith of the church and its views upon the marriage question, so that if this reverend gentleman should be present, he could not thereafter say that the question was avoided because of his antagonism. It was the Editor's turn to speak and he treated of the subject from the well-understood position of the church upon the topic.

Our visit to Dinas, Porth, and Tonypany, three villages of the valley, scarcely a stone's throw apart, was a very pleasant one indeed. Bro. Rushton, who had been somewhat indisposed for two or three days, soon rallied here and was himself again. Our association with the Saints was pleasant. We formed a number of new acquaintances, and the visit has left an indelible impress upon our memory. Bro. Bishop has earned the affection of the people and by his fidelity has made it difficult to supply his place. Bro. John Davis is active, and so far has the confidence of the Saints where his labors have been expended, we wish him complete success.

From Porth we made the trip on Wednesday to Brynmawr, from which place our next epistle must necessarily be forwarded in its relation to the readers of the HERALD. It is yet too early to begin to record our impressions of the country in any extended way, or of the work; though we are safe in saying, we find a good people anxious for the spread of the truth and devotedly maintaining the cause.

Kind regards to all. In bonds,

JOSEPH SMITH,

NANTYGLO, Wales, July 9.

Original Articles.

BUILDERS, WISE AND OTHERWISE.

SERMON BY ELBERT A. SMITH.

Delivered in Burlington, Iowa, July 19, 1903.

The subject of my discourse this morning is "Builders, Wise and Otherwise." In our opinion the world has seen many experiments in building in both of these classes since Enoch built his city that was taken to heaven and Noah built the ark in which he was saved.

Your attention is called first to an incident that occurred in the very far past. In Genesis the eleventh chapter we read that at one time the whole world knew but one language. They all journeyed together from the east till they came to a plain in the land of Shinar. Here they conceived a wonderful project; one said to another, "Go to, let us build us a city and a tower, whose top may reach unto heaven." The world was young then, and inexperienced; the people looked up and the heavens did not seem so far away. They were like the little child playing by the seashore with his little shovel. He could not decide whether to dig a great big hole as big as the ocean or to build up a hill as high as the mountains. These people, however, had no doubts, they knew what they wanted to do. They wanted to build a tower as high as the heavens.

Tradition tells us that they feared another deluge and wished to guard against it. They wanted to build a tower so high that God himself could not drown them. This notwithstanding the fact that they had the promise of God that the waters should never again become a flood to cover the earth. This notwithstanding the fact that they could see after each storm the bow in the heavens as a token of that promise.

Like people now, they guarded against an imaginary physical evil and never dreamed of the spiritual destruction that threatened them. Think also of the monstrous conceit and ambition of a people who could solemnly engage in such an undertaking. Defying even Divinity! God saw that for their own good the project must be frustrated. How easily when the time came did he bring it all to naught. There was no upheaval of nature's forces, no sudden onslaught of dread disease; only a little confusion of language here and there and the organization was broken. The people could not work together because they could not understand each other, and so they quietly drifted apart over the face of the whole earth.

We smile when we read of the means by which they hoped to mount to heaven; for we read that they had "brick for stone, and slime had they for mortar." Nothing genuine about it! They did not even have real rock and mortar, but had brick for stone and slime for mortar. Their folly, however, was not so great that it has not been duplicated.

They were not the last people whose pretenses aspired to heaven and whose deeds were hollow mockery.

Man still, as ever, desires the beautiful city; and still, as ever, he seeks to obtain it in his own way, with scant regard for the way of God. Man has always sought to avert impending evil and has ever sought to avert it with his own wisdom. Some spend a lifetime in accumulating wealth with little regard to the means employed, just so they are effectual, and at the last they think to build a church or a hospital or a library and thereby make their peace, in other words, buy their way into heaven. Their tower of Babel is builded of infinitely less adequate material than that on Shinar. Good brick, that a man has dug from the clay and burned and laid in mortar with the careful toil of his own hand, are more respectable in the sight of God than gold-pieces that are the price of another man's liberty. The streets of the New Jerusalem may be paved with gold, but no man has gold enough to pave the straight and narrow way.

Some things that God is perfectly willing man should have, if obtained lawfully, are constantly sought after in ways that he has expressly forbidden. Let us read another chapter from the past, and before we are done we shall see the connection.

Saul had been for many years king over Israel. He had been promised wisdom and blessing and preservation, if he would but serve God; but his heart had become estranged and wicked and what he thought he needed he sought and obtained in other ways. We read that his kingdom was in danger from the Philistines. Saul needed direction and God refused to give it because of Saul's wickedness. So we have the spectacle of the man formerly of God seeking the witch of Endor for the wisdom that Divinity would have freely given him if he had lived for it.

We read that "Saul disguised himself, and put on other raiment . . . and came to the woman by night." That would have been a strange way to invoke the Spirit of light, in disguise and by night; but it was a very natural way to approach the powers of darkness. When Saul had found the woman he said to her, "Divine unto me by *the* familiar spirit, and bring him up, whom I shall name unto thee." Saul seemed to know that the woman had but one spirit, *the* familiar spirit; but it could represent any one whom he might choose to "call up." If he wanted Samuel, Samuel he would get, or what claimed to be Samuel. If he called for Moses, Moses he would get, or a good imitation of Moses. It would be the same if he called up wife or sister or mother. The medium needed but one spirit to represent them all, and that was the spirit of the Devil.

The woman was cautious. Said she, "Thou knowest what Saul hath done, how he hath cut off

those that have familiar spirits, and the wizards, out of the land." This was very true, or at least he had attempted to do so while he was yet an honest man. He had done it in accordance with the strict command of God found in Deuteronomy 18:11, that no one should be permitted in the land who was a "consulter with familiar spirits." He had grievously fallen since he had first tried to execute that statute.

He was willing now to add the sin of blasphemy to that of hypocrisy, and he swore to her in the name of God that she should not suffer. So she said to him, "Whom shall I bring up to thee?" And he said, "Bring up Samuel." Both recognized that whatever manifestation came it would come from beneath. God spoke from on high, and the Spirit descended in the form of a dove, but this was a spirit that came from beneath, and was expected to so come. When the manifestation came Saul proved that kings are as credulous as ordinary mortals. There is no word to indicate that Saul saw Samuel clearly, with his own eyes. Indeed it was probably impossible, because in all probability the lights were turned low or extinguished according to ancient and modern custom, and probably Saul was cautioned to be mentally passive and not to attempt to touch the spirit. Most people *are* mentally passive who go on such an errand. Saul did not see Samuel. We know that he did not because he had to ask the medium what it was that had appeared. When she told him it was an old man with a mantle, Saul took the cue; it must be Samuel, for Samuel was an old man and wore a mantle.

You see the whole thing was off color. The man had to get down pretty low before the spirit "came up." He had to go through a moral decline in order to reach a plane where he could communicate with the emissary from the regions of nether darkness.

Thousands are daily following the example of Saul. They want to know how to act in some matter. They crave some evidence of the soul's immortality. They want to know about the welfare of some departed friend. God would give them all the knowledge they really need or could use about all these things, for his Spirit is given to guide unto all truth and to reveal things to come. Instead of seeking this knowledge in the right way from the right source, they, like Saul, by night or in a darkened room, seek some one having a familiar spirit that for a cash consideration will pose as Uncle John or Aunt Mary or Brother William. Uncle John, who never told the truth while living, is regarded as an authority when he is supposed to speak from the far side of the grave.

It is easier to come down to the level where this sort of revelation is received than it is to arise to the plane where the Holy Spirit will reveal the secrets of futurity. It looks easier. Some even have the cour-

age to point to this dubious adventure of Saul as proof that the Bible sanctions Spiritualism. They even claim Christ as the greatest medium of the past. Incidentally the testimony of the spirits concerning him is their own condemnation. When asked if he was the Christ, the Son of God, they reply from the shadows of the cabinet, "No, he was simply a great medium." We read in the fourth chapter of the first epistle of John, "Believe not every spirit, but try the spirits. . . . Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come."

"Well," one remarks, "I know there is something in it." To be sure there is something in it. There was something in it for Saul; let us see what. It is said in the tenth chapter of First Chronicles, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking the counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him."

A worse fate than befell the builders of Babel, and truly all these people who are expecting to obtain good from such sources might better be trying to build their way to heaven, having brick for stone and slime for mortar. The result in both cases is confusion.

So much for these ancient cases of men trying to "climb up by some other way;" now we turn to something more modern. You are familiar with the fact that Paul mourned that the saints were beginning to substitute another gospel, which was not a gospel at all, for the true doctrine of Christ. It was the same old story and it resulted in the overthrow of the church. In time the gospel was restored and the church builded again. The scene changes from Kirtland to Independence, from Independence to Nauvoo, from Nauvoo to Salt Lake.

In the last-named place was enacted another chapter in human perversity. The people had been taught that in the simple principles of the gospel as revealed to them was abundant salvation, and that obedience to them would exalt to a station of celestial glory. But there were among them men who aspired to another way, whose ambition knew no limit. One of them evidently said, Go to, let us build a city, and a tower that shall reach *beyond* heaven.

So they took their brick and their slime, the comparison is not bad, and they went to work. A product of that state of affairs was the revelation that their leader gave to them in 1852. It opened another way to glory, and told the people that if a man but observed the law of celestial and plural marriage his blasphemies and his murders should be forgiven and he should pass by gods and angels to his eternal exaltation. The people on Shinar are outdone.

This revelation came as Saul came to the witch of

Endor, in disguise and wearing another man's raiment; but Saul in any disguise was the son of Kish, and this revelation, though given in the name of Joseph Smith, was the offspring of Brigham Young.

It is not an uncommon idea in the world that a man may choose his way to get to heaven, and if he is but sincere he will arrive in due time. These people building this ancient tower were honest. They put back-breaking work on the project. They were hod-carriers for their convictions; but it did not commend their work to God or make them successful.

Now, having observed to an extent how not to build, we may with profit consider how we shall build. The object of this building of course being to erect a spiritual structure that will be pleasing to God and bring eternal life to the builder.

It is of the utmost importance that we start right. Not alone that we lay our foundation properly but that that foundation shall rest on the eternal rock. Christ spoke of a certain man who built his house upon the sand and it fell with a great fall. Its fall was inevitable. Though he laid his foundation with the utmost care and built his walls with skill, yet under it all was the treacherous sand. He was like the man who heard the sayings of Christ and did them not. He was disposed to make an outward show but under it all there was not the proper disposition to obey. He spoke of another man who digged deep and laid his foundation on a rock. His house defied the flood and storm. He was like the man who heard the sayings of Christ and did them; under all of whose life there was a substratum of obedience.

A great dam is being builded near New York City, the Cornell Dam. It is three hundred feet high and two hundred feet wide at the base. It is over two thousand feet long and the blocks of stone of which it is constructed weigh several tons each. A trench was dug below the river bed to a depth of one hundred sixty feet, to the primal rock. The rock was washed with cement and the dam built up. It has since developed that under one portion there is a strip of disintegrated limestone that was not at first discovered. This rotten rock extends to an unknown depth and threatens the life of the whole structure. The size of the dam and the great care in building it are of no avail so long as this weak spot is beneath.

In like manner, any man who is building his spiritual building with any mental reservation or any disposition to evade complete obedience to Christ, the master builder, will some day find that his labor has been in vain. A rotten spot is in the rock on which he has built. Labor and care on the superstructure will not save the building. It is dangerous to teach or think that any of Christ's commandments are nonessential.

We find a word concerning the laying of the foundation in the sixth chapter of Hebrews. Paul says,

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of —." Ah, here are some who have laid their foundation and it is accepted in the sight of God, for his servant commends it and tells them to go on. Let us learn what that foundation was and build in like manner. "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." A very plain yet strong foundation, and nothing in it, either faith or repentance or baptism, that Paul thought should be omitted. In the third chapter of First Corinthians we learn more concerning this matter. We read there, "For other foundation can no man lay than that is laid, which is Jesus Christ." Some one says, "But you have been telling us to lay another foundation." No, we have not. It is the same foundation, and every stone that Paul in Hebrews has told us to lay will put within us more of Christ. It is impossible to separate Christ from the doctrine of Christ; for it is written, "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

In this same chapter we are told that having the foundation laid we may proceed to build, and that in building we may use either gold, silver, precious stones, wood, hay, or stubble; but that it shall some day be tried by fire. Wood and hay and stubble are poorly calculated to stand the test. As well attempt to build to heaven with brick and slime.

Peter tells us what this precious material is, of which we are permitted to build, when he tells us to work into our building virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. By doing this we shall gain all that those ancient tower-builders hoped for: we will escape the destruction of the world, and we will build a tower that will reach to heaven, for Peter goes on to say, "For an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."



BIBLE TRANSLATIONS.—NO. 2.

BY C. J. SPURLOCK.

Inasmuch then as these translators themselves declare that such a work as they undertook could not be done correctly without divine aid who will be so reckless in his statements as to say that it could. Seeing then that divine aid was necessary in making a correct translation or rather revision of the King James Bible is it incredible to say the Lord has given aid in translating the Bible in this age?

James says: "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him,"—James

1:5. Jesus says: "Ask, and it shall be given you." Although people may scoff at the idea, yet we believe that Joseph Smith did ask of God and was given wisdom to make a correct translation of the Bible.

The translation made by Joseph Smith was begun June, 1830, and completed July 2, 1833. Mr. Smith was in his twenty-eighth year. This work was begun by reason of a revelation in which he was commanded to translate the Holy Scriptures. The revelation was given in June and in this very month the work was commenced, Joseph being assisted by Sidney Rigdon. The translation of the Book of Mormon had just been completed and this had caused Joseph to be much persecuted. The church had been organized in April just previous, hence there were many other things to occupy Joseph's time besides the work of translation. During the three years, he traveled thousands of miles, attended and presided over a number of conferences and other important meetings. Besides he was mobbed in February, 1832. More than this he was in extreme poverty. Yet the translation made by Joseph Smith in three years is better than the King James Translation which was made by forty-seven men in seven years, or the Revised Version which was made by eighty-two men in fourteen years. It certainly looks as though some divine assistance was rendered.

In order to present the matter clearly before the reader, I shall give a number of quotations from the King James Version and the Inspired Translation that judgment may be rendered as to which of the two translations is the better. There having been some changes made in the book of Genesis, I shall begin with that book: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . For it repenteth me that I have made them."—Genesis 6:6, 7.

Webster says that to repent is to be sorry for something done. So the Lord made man and then was sorry for what he had done. Reader, does it look reasonable that an all-wise being would do a thing and be sorry for it? But let us see how this passage is rendered in the Inspired Translation: "And it repented Noah, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart. . . . For it repenteth Noah that I have created them."—Genesis 8:13-15.

This last quotation certainly looks better than the first one, especially when we consider that in the King James Bible it says God does not repent. (Numbers 23:19.) Thus the contradiction found in the King James Bible relative to God repenting does not appear in the Inspired Translation, hence a great stumbling-block to infidels and Bible critics is removed. Nothing bad about that!

Exodus 4:21 in the King James Bible: "And the Lord said unto Moses, When thou goest to return into Egypt see that thou do all those wonders before

Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go." The idea of the Lord hardening the hearts of men is preposterous, or at least very unreasonable. In other places the Bible speaks against people being hard-hearted and stiffnecked. In a number of places in the King James Bible it says the Lord hardened Pharaoh's heart, while in a number of other places in the same book it says Pharaoh hardened his heart, thus making a contradiction. Surely an all-wise God would not contradict himself. The reader may say, I prefer to believe in a God who contradicts himself rather than to believe that Joseph Smith translated the Bible by inspiration. But let us see how this scripture reads in the Inspired Translation. "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, that I have put in thine hand, and I will prosper thee; but Pharaoh will harden his heart, and he will not let the people go." How reasonable this is! Evidently Pharaoh was a covetous man wanting to be enriched by the large sums of money coming to him from his Israelitish servants. When a miracle was done by Moses such as turning the water into blood, Pharaoh would humble himself, but when the plague was removed and his thirst was again quenched by fresh pure water he doubtless thought, Well, it just happened so, there will be no more plagues, and I rather like the prestige and wealth I am gaining from these Israelites, then he hardened his heart and would not let the people go.

Again in the King James Bible it says: "And he said, Thou canst not see my face: for there shall no man see me, and live."—Exodus 33:20. In the Inspired Translation it says: "And he said unto Moses, Thou canst not see my face at this time, lest mine anger is kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me at this time, and live, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live."

The reader might object and say that this passage was not given to Joseph Smith by inspiration because the Bible says that no man hath seen God at any time. Truly it does in one place, but in another it says: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."—Genesis 32:30.

In Deuteronomy 14:21, King James Bible, it says: "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God." Think of it, you who object to the translation made by Joseph Smith, which we Latter Day Saints believe to be inspired, how would you like to have some one sell you a cow, or an ox, or a sheep, or

a hog, that died of itself, either from lack of food or from disease?

In the Inspired Translation it reads thus: "Ye shall not eat of anything that dieth of itself; thou shalt not give unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God." The little word, *not* having been left out in the King James and inserted in the Inspired Translation makes quite a difference.

As we proceed with this investigation the evidence of the necessity of an Inspired Translation continues to accumulate. In 1 Samuel 16: 15, King James Bible, we read: "And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee," and in the Inspired Translation it reads: "And Saul's servants said unto him, Behold now, an evil spirit which is not of God troubleth thee." Evidently evil spirits are not of God. This fact is quite apparent, hence the Inspired Translation is right again.

Another quotation or two from the Old Testament will be sufficient to establish our purpose in this investigation before passing to the New Testament. We shall now see if the Inspired Translation teaches polygamy. In the King James it reads: "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."—1 Kings 3: 14. From this quotation it seems that if Solomon would only act as did David, his father, he would be blessed of the Lord. But let us examine some of the acts of David. Upon examination we find that he had a man put in the front of the battle that he might get killed so that he could get his wife. (2 Samuel 11: 15.) Surely the Lord would not approve of such acts by a king of Israel. The Inspired Translation reads: "And if thou wilt walk in my ways to keep my statutes, and my commandments, then I will lengthen thy days, and thou shalt not walk in unrighteousness, as did thy father David." No polygamy sanctioned there, but on the contrary the unrighteousness of David is condemned. Some people, however, prefer to believe in polygamy rather than accept the Inspired Translation.

In Ezekiel 14: 9, King James, it reads: "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." Think of it: the Lord deceives the prophet and then destroys him because he is deceived. Reader, who would be responsible for the murder in such a case? The Inspired Translation reads as follows: "And if the prophet be deceived when he hath spoken a thing, I the Lord have not deceived that prophet: therefore I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."

By an appeal to reason we must acknowledge that the latter translation is the better one.

I shall now give a few quotations from the New Testament, remember that with what judgment ye judge ye shall be judged. In Matthew 4: 1, King James Version, we read: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." In the Revised Version it reads the same way. It hardly looks reasonable to suppose that the Spirit of the Lord would lead Christ into the wilderness on purpose to have him tempted of the Devil. The Spirit of the Lord will lead those who will follow or be led by it away from temptation rather than into it. The Inspired Translation reads as follows: "Then Jesus was led up of the Spirit into the wilderness to be with God." The former translation says Christ was led into the wilderness to be tempted by the Devil, but the last that he was led into the wilderness to be with God.

By further reading we learn that the Savior was in the wilderness for forty days during which time he fasted. The Savior had just been baptized by John and was fasting for forty days preparatory to his great work which he had been sent from God to perform. In preparing for this great work, it certainly looks reasonable that our Savior would need assistance from the Lord rather than the Devil. The Inspired Translation reads: "And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil." After thus communing with God, our Savior was in a proper condition to resist temptation, hence when Satan did tempt him he at once replied: "Get thee hence, Satan."

In Matthew 6: 13, King James, it reads: "And lead us not into temptation." The Inspired Version says: "And suffer us not to be led into temptation." Quite a contrast in the two statements. In another place we are informed in the King James Bible that the Lord tempteth no man. This being true then it would hardly be necessary to ask God to not do a thing that his word plainly discloses he will not do.

In Matthew 7: 23, King James Version, it reads: "And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matthew 8: 11, 12, King James, says: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." It really looks as though one would feel better never to enter the kingdom with the old patriarchs, Abraham, and Isaac, and Jacob, than to once enter and be cast out into outer darkness. These passages as quoted in the Inspired Translation are as follows: "Many shall come from the east, and the west, and shall sit down with Abra-

ham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the wicked one shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Mark 1: 5, King James, reads: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." It hardly seems credible that all would have been baptized; when the Bible says in another place that the Pharisees and lawyers rejected the counsel of God against themselves not being baptized of him. Inspired Translation reads: "All the land of Judea, and they of Jerusalem, and many were baptized in the river Jordan, confessing their sins."

In Luke 17:21, King James Bible, we read: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." By reading the chapter through we discover that Christ was addressing the wicked Pharisees. After a careful investigation one would naturally come to the conclusion that the kingdom of God was not set up in the hearts of the wicked Pharisees, who devoured widows' houses and for a pretense made long prayers and were denounced as hypocrites. (Matthew 23: 14.) In the Inspired Translation, this reads as follows: "Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God is already come unto you." Many other references might be given but we deem the foregoing sufficient to excite within the reader a desire to investigate the matter thoroughly.

Selected Articles.

TWENTY CENTURIES EARLIER THAN THE INCAS.

The expedition conducted by Doctor Max Uhle for the purpose of exploring the prehistoric remains of Peru has returned to California, bringing several loads of interesting spoils from the palaces and tombs of the land of the Incas. By far the most valuable of these are the proofs, incontestable, of a highly evolved civilization antedating by at least two thousand years any hitherto discovered traces of social development in that part of the world.

Civilization of the Incas sinks into comparative insignificance in the face of these finds, and there are distinct traces of layer after layer of superimposed civilizations, some of which are actually degenerate when compared with others which have produced them.

Doctor Uhle, who is one of the best known of modern archæologists, and a distinguished scholar of the universities of Leipsic and Goettingen, was kind enough to explain some of the most striking results of his two years of labor in the interior of Peru.

"Our investigations," he said, "have brought us to a place in the history of the inhabitants of the coun-

try at least two thousand years anterior to the time of the Incas, who were the dominant civilization at the time of the Spanish conquest, when Peru was opened up to the modern world.

"One of our most interesting finds was a palace in the valley of Pisco, which was the best preserved very ancient ruin which we discovered. It was really a settlement with a great central square or *patio* and all around this open space were palaces of large size which bespoke a high degree of civilization and comfort for their inhabitants.

"The roofs of these palaces were missing, but the colors with which the walls were adorned were perfectly fresh and bright and the designs easily distinguishable. These people had good taste, as is clear from the fittings of their abode, and they were fond of nature, for their terraces are made for overlooking the surrounding country, and are fitted with fine balustrades.

"Class distinctions were evidently strong among them and the upper classes were separated from the common people, as is seen from the fact that the chiefs possessed the exclusive right to wear gold and silver ornaments, which becomes very evident from an examination of the graves.

"Above the valley of Pisco stands a great palace of the Sun. It is a building made of blocks of stone so cut that they fit closely one into the other, thus leaving no place for the proverbial knife to pass. The interstices were filled probably with clay, which having dried out has left the stones standing, and it is clear that the spaces between the larger stones were very exactly filled with smaller ones.

"I brought back about one thousand dollars' worth of gold in gold ornaments which were found for the most part in graves at a depth of five or six meters.

"In connection with this work, considerable excavation was necessary, and I kept a force of twelve or fifteen men constantly employed. These excavations were carried on with the approval of the Peruvian Government, which gave us full permission to excavate on Government lands and took a kindly interest in our work.

"Our excavation of the tombs of the Chincha chiefs produced fine results, as we obtained splendid ornaments of gold, silver, and copper, some of these being most delicately inlaid with turquoise. The shapes of these ornaments were very like those made by the Indians and were evidently the work of an indigenous people."

Doctor Uhle showed many silver vessels obtained from tombs, large round silver dishes closely resembling in shape some modern kitchen tinware. All of these belonged to a period antedating that of the Incas, which may be said to have begun at about the year 1100 of our era.

"This," said Doctor Uhle, showing a piece of tapestry, "belongs to one of the earliest periods.

The material was a sort of very fine wool, probably the wool of the llama, and the design on it was in blue, red and yellow. It represented a man and a condor, and in spite of the queerness of the work was in a certain sense spirited and so far artistic.

"That piece of work is at least nearly three thousand years old, and it has lain in the open air—it is impossible to say for how long—exposed to the rain and the sun; and, as you can see, the colors are just as fresh and clear as they ever were."

And surely enough the bright tints of the design gleamed out in brilliant contrast with the brown skulls and disorderly debris of tombs with which the great table was littered and in the classification of which the explorer is at present busy.

Scepters, evidently the mark of dignity, were found in large numbers, sticks with a projection at the top covered generally with gold beaten fine, or occasionally with silver. These held together by reason of the metal covering, for the wood inside was rotten with age and crumbled into fine dust at a touch. Great oars most elaborately carved evidently served also as scepters, probably to be carried before the chiefs in procession.

One very curious object found in many of the graves is a sort of cylinder of copper, so fluted as to be capable of being broken off in pieces of smaller value, the resemblance of which to the Chinese custom of subdividing copper was pointed out by Doctor Uhle. These copper cylinders were found in the mouths of the buried to pay their way over the stream, and are evidences of similarity of human ideas at certain stages of development.

A very curious find was a kind of chisel made of copper, the top of which was ornamented with the design of a man crucified on three posts; on the reverse side was the representation of the portions of the hands and feet still fastened to the posts, and a flock of birds hovering over the remains of the feast.

Doctor Uhle said: "We have at last managed to fix the Incasic period. We know what to assign to that epoch and it now remains to classify the periods anterior to that. This is all the more difficult as each period carries over something into a succeeding one and modifies or adapts it. So that it requires much experience to determine just what is due to the earlier epoch."

Specimens of stone work which cover at least four periods of Incasic civilization have been unearthed. At Huamachuco there was a small pillar-like stone from Urpi with two rude faces upon it, which is undoubtedly of very great antiquity. At Ueros there was a stone head found with carved features, which is supposed to be of the Incasic period. At Baran-chique Doctor Uhle obtained two sculptured stone heads which he believes to have been made at least a thousand years ago.

The valley of Chincha was the chief field of Doctor

Uhle's explorations, far in the interior of Peru, where things have been little disturbed and the remains of the older civilization are to be found not very far from the surface. His main object was the discovery of material illustrative of the period of the Incas and the older culture which formerly flourished, and upon whose ruins the Incasic rule was founded.

He disembarked at Trujillo, a seaport about five hundred miles north of Lima, and started for the western slope of the Cordillera of the Andes, where it has been known for many years that an ancient civilization had its seat. Here there is a high plateau which gives an uninterrupted view of the country for from fifteen to twenty leagues, thus rendering a surprise by a hostile force impossible, so that there was reason enough for the choice of this location by the aboriginal people.

Here fortresses were placed, separate structures, each surrounded by high thick walls and dominated by one main building which still retains its name in the title applied by the Indians to the spot, "El Castillo," the stones, the peculiar masonry of which has been already mentioned, being obtained from the neighboring hills. There are square and round buildings found here, the latter with very few entrances and so arranged as to render a surprise by a hostile force practically impossible.

Many tombs were discovered, some of the most remarkable being in the walls of houses which on the outside gave no sign of what was concealed within them. No clew is afforded as to whether the interments were made before or after the building of the walls. There were from two to eight bodies found buried in each of such receptacles.

Three wells were found in this region, and after draining one of these and sifting the mud a quantity of blue, green, and black stone beads and other ornaments, some of stone and some of shell were unearthed. It is a curious fact that the shell of which these ornaments are composed is found only in the tropic seas, between Panama and the island of La Plata.

The period represented by these finds is most probably that immediately antedating the Inca period, as few remains which can be called Incasic are discovered hereabouts. But one stone relic representing the head of a wild beast with feet, head, tusks, and eyes, is believed by Doctor Uhle to be a survival of a very ancient Peruvian civilization.

The old town of Vivacochapampa belongs to a different period still, for it is situated on the plain instead of on the slopes of the hills, and though constructed of the same kind of broken stone, as in the other case, bears traces of having been the conception of one mind, for it is laid out in an orderly manner in squares, separated by an eighteen-foot road, which is still in use, and the quarries from which the stone was dug are still plain to be seen.

A great room is full of the trophies which Doctor Uhle has brought back from Peru. Though but comparatively few of the objects are so rare and distinctive as to render them of surpassing interest to others than the specialist antiquarian, who gets the most delight out of what appear to laymen to be the most insignificant objects, the collection is a mass of strange and grotesque relics with that touch of pathos which always attaches to such things.

There are great earthenware jars in which mummies were placed to keep the damp of the ground from them, and skulls innumerable. Doctor Uhle took a mummified head from its covering. The owner of it must have been a great swell in his day. His skull was covered with a beautifully woven cap of black and white straw, the rim of which was a band of silver. From the straw depended drooping plumes of the most gorgeous feathers, which still kept their color unfaded.

The expedition, which was sent out by Mrs. Phebe Hearst, will enrich the State University with thousands of such specimens, simply invaluable material for the students.—Austin Lewis in San Francisco *Sunday Examiner Magazine*, May 3, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

Beloved—A Secret.

You and I, darling, just you and I!
Never weary of each other, under any sky;
You and I, beloved, only, and we're never dull or lonely,
As we talk, or we are silent, and the day goes drifting by.
—Margaret E. Sangster.

Select Reading for August Meetings of Daughters of Zion.

THE CARE OF THE FIRST THREE YEARS OF A CHILD'S LIFE.

Some truth-teller has said that "it matters little what kind of an old stick the father is, if children are only blessed with a good mother." It is not my purpose to apologize for man's delinquencies, or offer any plea this afternoon in behalf of my own sex. Could I voice your thought toward him who is the father of your children, I am sure it would be, "With all his faults I love him still." Nor do I believe you would wish to deny him his inherited right to drive the domestic team, if he is careful to hold the reins well back from the dash-board called officiousness, and yields to hands smaller than his own in some peculiar crises. The keener intuition of woman, her ability to reach conclusions by wireless telegraphy while he is slowly progressing in his usual process of seeking cause and effect, her insistent "because" wiping out all his nicely adjusted philosophies and demonstrations not only encourage a wise man to yield to her, but certainly helps our human judgment to appreciate the wisdom of the Almighty in giving into her keeping the more delicate and important tasks involved in the evolution and development of the human race: namely, the chief care of the boy and girl during the period of their lives when right influences from without are most potent for their future good. The child from three to ten years of age—the receptive period of life, the time when the unselfish devotion of a true home-keeping mother counts for the greatest. Do you expect Johnnie will come direct from school to his home before going off to play? He will always do so, if

mother's smile is there for him, and her sympathetic ear open to listen to his childish fancies. These confidences make a golden thread in the young life, and make it easier to talk over with mother bye and bye, when subtle influences and temptations might hide the high ideals which unconsciously the boy has adopted more and more as his own.

Should we look back of the life of every good and great man we are sure to find the helpful genius of his own or some foster-mother who has pointed out the "best gifts" to him and helped him to enter into his larger possessions. What has been said of the boy will apply with equal force to his sister. Mother will always be the coordinating center for all the children in her home. Her rule is love. It may be years before she is appreciated. It may require children of their own to ripen a sympathetic recognition of her self-sacrificing virtues, but such recognition is sure to come, and in greater measure as the years go by.

The question of government is one which, perhaps, may best be left with you mothers, with some ethical suggestions from our ministerial brethren who may have the honor of addressing your body in the future, yet I can not forbear a word or two in passing. . . . I shall not attempt to win any mother to a belief in corporal punishment, or unsettle her faith in its efficacy, if such be her mind. I would suggest, however, that father and mother shall always be a unit in the presence of the children, whatever course one of them may take which seems a mistake to the other. All criticism shall be withheld till it is a convenient season, with the children absent. . . . Punishment of some kind must be applied. Love will prompt that for the good of the children; just what form of punishment remains for each to determine, but the punishment must be of that quality and quantity to correct the evil and prevent its repetition. We should remember all the while that we are dealing with partially developed minds, and we must call into exercise all our patience and love.

If the child is selfish let us magnify the beauty of generosity and develop an appreciation of it. If vain, hold up humility; if cruel, teach mercy; so that we may overcome evil with good, and help the balancing of the worst by developing the best. The later juvenile writers are doing much to reach the child mind. "Black Beauty" and the writings of Ernest Thompson Seton have saved many an animal and bird from torture by changing the undeveloped boy from a thoughtful yet cruel enemy into a devoted friend and ally, and all this because his love has been developed and overcome his cruelty.

The object of all training is to teach self control. The mind readily adopts certain attitudes, and as the face is covered with muscles which are played upon by the thoughts and emotions, we can readily see why the face becomes an index of the mind, and differentiates one from another in youth as well as later life.

The right influences of home life will overbalance the casual act or word into which the child may run on the outer circles of its life. There is no smudge of public or private school which will not be erased if the mother has the confidence of the child, listening at the shrine of the home confessional and meeting the same with a wisely discriminating mind. Watchful, without being distrustful, encouraging the child to lay every new experience on this home altar, there will be synonymously glad hearts and cheerful faces.

Once was the time and not far in the distance either, when education was regarded as "acquisition of knowledge," and this much to be desired commodity was dished out to young minds without regard to whether the capacity to receive it was a bushel or pint measure. The more sensible idea that all true education is a development of the germ, latent within, is fast supplanting it. There is danger that the pendulum will swing too far, and the memory be neglected. The child before ten years of age will acquire an accurate speaking knowledge of several languages, a

feat which can not be so well done at any later period of its life, and this time must not be lost for gaining the best from the Bible as well as some of the profane writers.

We have too many predigested mental foods for the minds of our children. When I see such or such a book is specially adapted to children's minds I am suspicious that there will not be enough juice left to give a proper flavor. To strengthen the child's mind we need to give it something difficult enough, not only to stimulate, but to leave sharpened faculties for that which comes next, meanwhile furnishing material which may be specially adapted to develop his peculiar talents.

To attain the highest all-round development we must remember that it is sound minds in sound bodies. A mother once came to Daniel Webster with the question concerning her son, "What must I do, Mr. Webster to make him a great man?" "Make him a great animal," said the famous statesman. Mr. Webster's reply holds good for all time. What to eat and what to drink is not a narrow or unimportant matter when related to infancy and childhood. If a child's education begins with its grandmother so also the physical tendencies and idiosyncrasies will find their roots in preceding generations. Indiscretions in diet, whether through indulgence or ignorance, will have their trail of invalidism upon offspring and their children. But the builder is not concerned whether his finished work will be perpendicular; his care is that the daily use of square and plummet shall be faithful from foundation stone to the last stick in the superstructure. I turn to the less interesting but ever important topic of feeding. The preparation of the child's food should never be left to careless servants, who are anxious to get through their tasks as soon as possible, and will regard the preparation of a special meal as something of a bore and neglect their instructions. I feel compelled to go into this subject somewhat at length, although I run the risk of being somewhat tiresome. If I were to name one principle to guide us in diet through the years up to puberty, yes, and through adolescence, it would be "all for nourishment, nothing for stimulation." It should be remembered in this connection that tea and coffee contain theine and caffeine, powerful heart stimulants, hence tea and coffee should be rigidly excluded from the diet of childhood and youth.

Milk is an ideal food—nourishment from the mother from birth till the child has its first ten teeth, adding after the sixth month some preparation of gruel and also some of the meat broths. Fruit can be given after a year old. When the child has reached eighteen months there should be at least five feedings a day, and ten or twelve ounces of milk and gruel at a feeding, perhaps half that quantity at the noon meal, and in place [of the other half] the addition of beef juice, scraped beef or dried bread with egg. Water can best be given between the feedings. Now this should be the diet, only increasing the amounts, up to three years of age, at which time we may expect a child with normal digestion, and we may consider a digestion normal when its possessor, child or adult, does not know that he has a digestion.

Cream in the milk should be depended upon from the beginning to correct constipation. It will do it in almost all cases. I can not urge too strongly the necessity of taking early care of constipation in children, it is so liable to lead to injurious habits for which the child may be entirely irresponsible, although the results are just as disastrous.

After three years, children should eat beefsteak, roast beef, mutton, or lamb. They should not eat any fried meats, bacon, ham, corned beef, liver, dried beef, pork, sausage, duck, goose, or wild game. They can also have baked potatoes, stewed celery, peas, spinach, and asparagus. On the prohibited list I should put raw celery, green corn, lettuce, and radishes. Soft boiled eggs two or three times a week is a valuable proteid. Meat broths in all variety. Oat meal, nearly all the wheat preparations, rice, and hominy; the important thing about cereals is that all shall be well cooked.

Again we best deny the children all hot bread or rolls, griddle cakes and cake containing dried fruit, pastry, nuts, preserves and sirups. Bread which is over twenty-four hours old is best; also oat meal and graham crackers, custard and plain rice puddings; ice-cream in limited quantities is always allowable. When it comes to berries we best proceed cautiously. Under five years no child should eat them; after that feed them carefully; never forget that too many berries may cause fatally acute indigestion; neither should they have canned fruits or over-ripe fresh fruits. Bananas are too heavy. Apples, oranges, and peaches, baked apples and stewed prunes, make a liberal and sufficient list to draw from.

Four meals a day from the third to the tenth year will be better than three. Very few adults know, except theoretically, how valuable thorough mastication of the food is to the proper digestion of every meal. It requires from a pint to a quart of saliva to properly take care of the same amount in weight of food, and the only way to get out that quantity of saliva is to keep on chewing without any liquid being taken to soften the bolus of food. The digestion of starch begins in the mouth, and a dry crust properly chewed begins to taste sweet because it is turning into sugar under the action of the ptyalin in the saliva. The child must be taught to take time to masticate its food. His eagerness to finish and get out to play early leads to the bolting habit with resulting indigestion. This whole matter of diet may seem to some after all not of such great consequence. But what a laboratory we have here in the digestive tract. All is usually well if the action begins right. The chemical processes, however, are continually turning out substances which nourish the body or act as poisons upon it. It requires no extended argument to convince that not only good material must go into the bridge which is to span the river, or the massive structure which will tower into the heavens, but that it must go in correctly. Good food, correctly prepared and properly eaten will turn out vigorous, healthy men and women. The suggestions in diet which I have made refer to the child in health. When we come to feeding during illness there must be modification, very little or no solid food given, and much water, especially in all the febrile diseases of childhood. When nervous symptoms develop and the child exhibits spasm, the most the mother or nurse can do is to place the child in very warm water, as quickly as possible, and send for the doctor, and he best direct the feeding from the very first of illness. The question of feeding is far more important than the use of drugs in most cases. I believe we have too much medicine anyway, and the less we have of it the better for our children. No drug should be given except it be for a specific purpose, and as soon as that has been accomplished a continuation of the medicine is an injury.

The physiologist has emphasized the importance of alternating exercise and rest, hence play with a freedom to stop or go gives the child its most natural and healthful interchange of these needful factors. It is better that this exercise be taken in the open air, where plenty of oxygen, sunshine, and trivial but painful injuries make up a day's successful progress. When the child is crying lustily from the loss of a little epidermis remember the gain to his vital capacity in increased lung power far outbalances the loss from this break in continuity in his external covering.

Finally, give the children time to grow. They need some opportunity to be alone, and while we need to keep a watchful care over them always, it best appear to them that we are unmindful much of the time. We crowd our thoughts upon them; the school keeps up the same course and it is a wonder this hot-house forcing process does not completely quench all tender growth of originality in their minds. If you have a son it is your privilege to make a manly man of him. If he comes home with evidences of recent battle about him, torn clothes and a bloody face, don't censure him for fighting. First ascertain what it was all about. If he has acted the coward's part let him

feel that you are ashamed of him. If, on the other hand, he has resented injustice, has righted some wrong by this only court of appeal known to boys, be sure that what you say strengthens his manliness, so that in after years he will not hesitate to wield other weapons in defense of right. Let your sons wait on you, mothers, in boyhood if you will have a kind and thoughtful son in after years, and furnish the right kind of a man to make some wife happy in the years to come.—Edward F. McIntosh in *Mothers Journal*.

Read before New Haven Mothers' Club.

Prayer Union.

Prayers are requested in behalf of Sr. Catherine Bump, Versailles, Illinois. Also for Sr. Louvverna Miller, Mount Sterling, Illinois.

Prayers are requested for a sister in Hamburg, Iowa, who, it is feared, will lose her mind. It is requested that she be especially remembered on August 2.

Mrs. G. W. Howell, of Lookout, California, requests prayers for her son, Bro. George Howell, Jr., who was seriously injured by a horse; also for a neighbor boy, Bro. R. M. Cannon, who has been very sick for over a year.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

A Class Outing.

All here? Yes, eight, and every one in the happiest of spirits. It is to be a class outing. The place to be visited has received much discussion. A teacher may wish to make the occasion instructive as well as agreeable. There are two localities within a few miles of my home that are great magnets. One is a humble hill with a lofty granite monument on its back. That is Bunker Hill. Another is a village common, at one end of which towers a minuteman, his gun in his hand. This is the famous battle-ground of Lexington. There is a third place that, on a hot day, sends in a cool breath as an invitation to land-toilers, and that is the Atlantic Ocean. Nothing historical about Revere Beach. None of the characteristics which could be called exciting. Everything quiet save the drum-beat of the surf. When young people go off to one of these attractions, what is the result? There is a ride that breaks up all stiffness and furnishes a diversion for those who take the ride. After the ride, comes a joyous, happy mingling of the company on seashore or in field or park. By the time the picnic is over, has not the acquaintance of the picnickers been advanced? That is just what is needed in class-organization—acquaintance with one another, classmates that have become friends. They might go to school and sit side by side through the year as scholars and there still be separating spaces between them, but one day of hearty enjoyment, of innocent mirth, or boyish, girlish glee, will convert the half-acquainted, shy, stiff classmates into happy, loving old friends. Such class development is what we need in Sunday-school work, but may get little of. We can make the class unit a strong one by such a healthy process of treatment. . . .

Acquaintance will come from lunching together, from a joint meeting of any mishap like the losing of the lunch, from the exultant ride together in the morning and the subdued return home of the tired picnickers. They all understand one another now, and the big Sunday-school has this benefit of the big outing. It is on the basis of such reasoning that I plead also for the smaller, the class, outing. It will help the class, develop it as an institution. It will be appreciated among the young people when class outings are known to be a custom in a school.

They will help make a full class—and what a blessing to a Sunday-school is a full class! They are soon noticed and marked and appreciated.—Edward A. Rand, in *New Century Teacher's Monthly*.

What to do with the Disorderly Scholar.

If the teacher has disorderly scholars in his class, the lesson is constantly perched on an active volcano. At any moment there may be an explosion, and the lesson will be torn to fragments or buried in débris. There is no assurance of either pleasure or profit in a class that is subject to disorder. Yes, and if there is disorder in your class, there is not much hope for the class next to you. If order is heaven's first law (as it is), it is certainly the first law of that heavenly thing, the Sunday-school.

Disorder is always a result, for which, somewhere, there is a cause. Don't doctor symptoms. Discover what is at the

BOTTOM OF THE DISORDER,

and remedy that.

The disorder may be due only to the overflowing vitality of the boys and girls. In that case, take a leaf from the secular schools and try a bit of calisthenics just before the lesson is taught.

It may be due to bad air. Open the windows.

It may all spring from some mischievous scholar. Quell him or expel him.

It may be due (more than likely—saving your presence—it is due) to unskillful teaching. Then learn your trade.

Certainly, with almost no exceptions,

AN INTERESTED CLASS

is an orderly one. Much depends upon the way you start out, and no part of the lesson deserves such careful planning as the first three sentences. If you begin in a hesitant, apologetic, faint-hearted way, you have thrown up your case at the outset. If you begin with some surprising statement, or some brisk question, or with the holding up of some object or picture, you will hook the most lively attention before it has time to wiggle out of the way.

Much depends also on

HOW YOU CONTINUE,

after you have thus started out. Keep things moving. Moving objects hold the eye, and a lesson that progresses swiftly (if not too swiftly) holds the mind. By careful preparation come to be at home in the lesson, so that you can range through it with easy freedom. Get a goal, and leap toward it. Your class will run eagerly alongside.

Much depends also upon

THE EXPRESSION OF YOUR FACE.

A bright, quick eye, a mouth all ready to smile, a face mobile to every changing thought, and responsive to every thought of the scholars, will attract and hold your class. A putty face, heavy and listless, will put them to sleep—or to mischief.

And much depends upon

THE VOICE,

whether it is rasping or flabby, or, perchance, is loving, cheery, and vibrant. On the whole, the right kind of voice is the teacher's most important exterior assistant. Some teachers can do more with a restless class by the one word "Now" (and any other word will do) than many teachers by a half hour's exhortation.

Whatever qualities the teacher may possess, however, she must count as her best ally in the preservation of order the scholars' own hands.

PROVIDE SOME WORK FOR THEM.

Hand-work affords usually the best avenue for instruction, as well as the best remedy for disorder.

This hand-work will vary, of course, with the lesson. Sometimes it will be the copying of an outline map or the drawing of

a map from memory. Sometimes it will be a diagram that is copied, or a tabular outline of the lesson. Sometimes the teacher will read slowly a list of questions that call for very brief answers, and the class will be busied writing the answers. Sometimes, if the scholars are old enough, they may be set to copying some outline picture of a simple object, such as an Oriental lamp. Sometimes they may be persuaded to write paraphrases of the lesson text, or statements of the lesson teachings. One exercise of this kind, calling for hand-work, I would introduce into every lesson, planning for it long ahead. It will prove a sovereign remedy for disorder.

Sometimes it will be necessary to

DO PERSONAL WORK.

with some particularly irrepressible scholar. You must get into helpful and close relations with him. Go to his house. Invite him to tea at your house. Try raspberry jam as a lubricant. Never threaten him without carrying out your threat, better never threaten him at all. Scolding disorder is like spreading mustard on a burn. Devise some occupation for the restless one. Many a shrewd teacher has taken the worst boy in his class and made him class sergeant to keep order; and he has kept it. Such a scholar, too, is just the one to take up the class collection, keep the class records, clean the blackboard (if you luckily—or enterprisingly—have one), and aid the teacher in drawing maps and making diagrams for her teaching operations.

Rarely, and yet sometimes, the teacher will find it wise to

GET ASSISTANCE

in subduing the disorderly scholar. If the other scholars can be trusted, quietly appeal to them to help maintain order and not to join in any pranks that may be started. If the superintendent is a wise man, call in his aid. Perhaps a few sentences from him, with the boy apart, will end the whole struggle. If the parents are wise (that is, if they really look at their child with seeing eyes), tell them frankly about his misdemeanors, and secretly conspire with them to make him what he should be.

For classes that are old enough to carry out the plan, try throwing upon them the responsibility of

SELF-GOVERNMENT.

A class organization—constitution, president, committees, and all the rest—has a beautifully steadying influence. A committee on order, nominated and elected by the scholars themselves, will by that very process be rendered almost unnecessary. This plan is in harmony with the self-governing methods that have been found so useful in various secular schools.

Finally, but most important of all, try to cultivate in your class a spirit of

REVERENCE FOR SACRED PLACES

and holy themes. I know of no better way of doing this than by a brief prayer just before the lesson, all heads being bowed while the teacher asks the divine blessing upon the class and upon the truths that are to be studied. Nor would it be at all out of place for the teacher to pause, even in the middle of the lesson, at some solemn and impressive point, and ask the class to bow their heads in silent prayer, asking God to impress the truth upon their minds and help them to carry it out in their lives. If the tone of the class is such that this moment of prayer would come naturally and easily, there need be no fear of disorder.

(Continued.)

THE contents of the August Magazine Number of *The Outlook* are varied, and include a group of articles on Educational topics, the most noteworthy of which is, perhaps, that on "Recent College Architecture," by Professor A. D. F. Hamlin, of Columbia University. Other special features are: a portrait of the late Pope, and one of President Finley, the newly-chosen head of the College of the City of New York.

Letter Department.

ATTLEBORO, Massachusetts, July 18.

Dear Herald: We are doing fairly well in Attleboro. We are being blessed by our heavenly Father both temporally and spiritually. Of course, that is not saying we have not had our trials. We have had sickness amongst us and business is not very bright. All these things tend to ruffle us a little. I am glad we can get lots of comfort in thinking of the promise the Master left us on record, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and David when he was an old man said: "Yet have I not seen the righteous forsaken, nor his seed begging bread." We are told by James that if we call for the elders and they anoint our heads and pray over us we shall recover and we are told plainer in the later revelation that if we die we die unto Him. With such comforting thoughts as these we ought to be thankful and cheerful at all times.

The new publication, *Marvelous Manifestations*, ought to be read by every Latter Day Saint. It will give them something to encourage them through the trials of this life. I think more testimonies ought to be published as they help the Saints to have more faith. It also does our hearts good to read the sacrifices of Sr. Thorburn and Sr. Burton in July *Autumn Leaves*. Such sacrifices must be pleasing to our heavenly Father. Let us have more of these articles. They show us younger Saints what we may accomplish if we try and sacrifice a little.

I agree with Bro. Bond, it does seem that Reverend Dowie and his management of the building up his "Zion" seems to be "wiser than the children of light" in building up God's Zion, but we must bear in mind the opposition we have and always will have. God's people have always worked under these difficulties. Yet I think we can do a great deal better than we are doing, and we will have to do it if we gain the reward. Our Father has said that he would have a tried people and it is our duty to meet every trial, calmly, but firmly trusting in Him who has said that he would give us grace sufficient for our day.

In Bro. Wilson's letter in *HERALD* of July 8, I was pleased to read of his trial and success of the raw diet. Again the children of this world seem to be wiser than the children of light, for nearly all the periodicals of the day have articles telling us to abstain from meats and tea and coffee and our physicians are telling their patients to let them alone, yet some of us can not see the wisdom the Lord had in the thirties when he told us what was good to eat and drink. How many are there of us that will be wise and take his advice? I have been weak of body for about four years and I have continually grown stronger without the aid of any stimulant. When I used meat, tea, coffee, and other stimulants, I was sick, then I opened my eyes, or the Lord did, and left them alone and since then I have gradually gained in strength. I have not tried the raw diet as our brother advocates.

Bishop Bullard, the president of our district, has been to this place quite often of late and has given us the spiritual food we needed. On Friday, May 22, he baptized four of our Sunday-school scholars. Our missionary in charge, Bro. Sheehy, and Bro. Bullard, were at our business-meeting and both gave us some good and encouraging words to keep on in the good work we have started.

We were a little disappointed about our district tent as those in authority thought it wise to send it to other places this year. But we got a sermon by Bro. Farrel when he came for the tent which pleased us very much. We would like to have heard Bro. Phillips. By all accounts we have two good men with the tent this year again, and our prayers are that God will bless them in their efforts.

We went to several to borrow the money for our new church, they examined the plans and specifications and said we would be able to borrow the money all right, but when they found out

that it was the Latter Day Saint Church they did not want to lend it on church property, it was not good security. We are not discouraged as we feel it is only a little opposition which I believe will vanish like the dew before the morning sun, when our heavenly Father gets ready, as we are sure he notices his children in this place and we take this little opposition as a matter of course. We think the time is near at hand when we will be able to start our church. District President Bullard and Bro. Sheehy, missionary in charge, have been here and looked our land over and they will do their best, we are sure, to help us. I think we have done well. Two years ago this month we paid the first ten dollars on the lot. Now it is paid for, cellar put in, town water and other improvements, and nearly one hundred dollars on hand. We are confident we can do better the next two years, so we have nothing to be discouraged for. We desire the prayers of the Saints that we may keep faithful to the work and be in unity and then we are sure of success and the honest in heart will be gathered in. I remain with you for the gospel.

JOHN SIDDALL.

WEST JORDAN, Utah, July 20.

Editors Herald: Yesterday was a very busy day with my family. We drove to the city, twelve miles, in time for Sunday-school, where wife and I each taught a class. Then we occupied the pulpit to a small audience at eleven o'clock. Then at seven o'clock in the evening we were at our old stand on Second Street near Main, where we spoke to a good-sized and very attentive crowd. There were probably two hundred fifty or three hundred who listened to us. We took up the contention of our Utah friends that Joseph Smith was a polygamist and tried to show the folly of determining the right or wrong of the matter that way and then proceeded to examine some of their star witnesses in the case and from the nods of approval there were many in our audience who agreed with us in our conclusions. After our effort there we went to the chapel where we again spoke to Saints and friends. This time to a nice-sized audience. There is one thing in this street work that presages good for our cause in the city of Salt Lake and that is that even though we are absent for a week in other cities still when we return to fill our appointment Sunday evenings the same faces that have met us during the most of our series of sixteen nights in the city, before we moved out to give them a rest and to preach elsewhere, are there to greet us and listen to our plea for right and righteousness. Well, we closed a week of very successful meetings in Murray and commenced under favorable circumstances and to a good-sized audience at Sandy. One man in Murray said: "If that kind of preaching will not do the people good we don't know what would." We are rejoicing in the gospel and trying to do our part in this field to call wandering Israel back to her allegiance to God and the promised inheritance, and like the Psalmist of old we "pray for peace of Jerusalem."

Yours for the triumph of truth,

A. M. CHASE.

SIoux CITY, Iowa, July 20.

Editors Herald: As I think and see how good our Father has been to us and all mankind, my feelings go out in thankfulness to him and I only wish I had more power to help this part of the busy world see his goodness. But I never see my nothingness as I do here, and I often ask myself, What am I in a city like this and how can one so weak do anything that will be of any value to this great latter-day work? But by the help of God and the prayers of the Saints I will try to do my best, leaving the results in the care of Him who is able to care for all.

I see nothing so far in my new field to discourage, only my own weakness. The work seems to be taking on new life here in a good many ways; our meetings are well attended as a rule, all things considered. But we are not getting crowds of hundreds nor thousands to preach to, but are doing well with what seems

to be a growing interest. The Sunday-school and Religio are doing finely, and preaching meetings are interesting, from the attention and attendance.

We are soon to move our place of meeting to the court-house. Think this will be better. After laboring as a missionary for only three years then to be placed in a city of this size, and the first missionary located here by our church, of course, and of necessity, too, I am getting new experiences. I trust they may be helpful to myself and to the cause we love so well. It is always encouraging to the minister when he can see a growing interest, and realize he is having the support of the majority of his congregation and know that the most of the Saints are trying to do the best they can under the conditions they are placed. This is about as I see things here, and it is truly a help to me.

On the other hand we see the many things to attract and lead the mind away from the things of God, and see the sacrifice some are making and how little it is appreciated by others, then the picture does not look so bright. I believe I am learning not to think too much of the little sacrifices we adults are making. But when I see even the children and young people of this church being called upon and compelled to make sacrifices beyond their understanding with the thought in my mind of the possibility of driving them from the church, I am made to shed tears, even if I am considered to be hard-hearted. I can not help it when I think of those precious lambs and their dear souls, and then the query comes, What can a missionary do to prevent his children from coming to these conclusions, of being, as it were, forced from home and the church, when the demand is made upon him perhaps for a nickel to get something that he knows his child ought to have, and the only thing he can do is to tell the child he has not the money to spare. Of course if the child is an observing one it wants an explanation of the why, and what is there to prevent the young mind from thinking that to be cruel when other children of their own associates have the very things that they are wanting and needing.

I find already in city work those things which to my mind are calculated to make those connected with the missionary work more humble and faithful, and if successful must be patient and full of wisdom.

Whether I shall ever be able to bring myself to this or not, time alone will tell. My address is 116 Bluff Street, and any one that has friends in the city they would have me call on, please write at once, I have already found some of the wandering ones and some friends that I believe will come into the fold. Asking an interest in the prayers of the readers of the HERALD, I remain,

Your colaborer,

J. M. BAKER.

HEARNE, Texas, July 19.

Dear Herald: I have been long silent in your valuable columns, but not in the work assigned by the church of the Redeemer. I have labored in Texas all that opportunity offered. Have received several into the family of God; and many have given assent to the doctrine but withhold that obedience that will make them acceptable to Him who has the perfect right to demand obedience of all his erring creatures.

I joined Elders E. W. Nunley and John Harp on the 8th near Grapeland and enjoyed my association with them very much. I had a previous appointment about seventeen miles south and left the brethren firing away at heterodoxy and receiving an occasional shot from one of its representatives in return. I returned on the 11th to find that Bro. Nunley had gone home to get ready for district conference to convene on the 24th of this month at Cookes Point, Texas. I found Bro. Harp still holding forth with attendance increasing and interest intense, and I feel safe in predicting grand results to follow his labors at that place. Two Christian preachers, and men of various parts of Babylon are among his opposers; but Bro. Harp in reasoning from Scripture soon has them acknowledging the inconsistencies of

their own theories and the entire consistency of ours—a pretty good thing to be accomplished by a harp—but that Harp gives out no uncertain sound, and though loud its tones are refreshingly musical to the ears of those who are held bound, those who have so long been turning their ears away from the truth to fables. Some have promised obedience in the near future.

With best wishes for the HERALD'S success, and prayers for the final triumph of the truth, I remain as ever,

Your brother in the one true faith,
JAMES W. BRYAN.

MONONGAHELA CITY, Pennsylvania, July 21.

Herald Readers: In a May number of *Ensign* I wrote an item inquiring the whereabouts of Elders A. H. Parsons and R. Etzenhouser. At that time a brother at Falls Creek, Pennsylvania, was anxious to obey the gospel and there being no elders near, I did not know how it would be brought about, consequently the advertisement. My object in writing this is to tell the Saints how the Lord worked to convince the people of the truth in that place.

April 1, I went from Butler, Pennsylvania, to Lindsey to visit my mother, and while there I also went up to visit my brother Abner Anthony, who lives at Falls Creek, Pennsylvania. We talked together of the plan of salvation, showing in the Scripture the principles, and as the brother seemed so interested we talked all night. He was so much interested that sleep was out of the question, and that being the last night that I would be there, I went home the next day. I told him if he doubted these things to ask of God. (James 1:5.) I did not hear from him until May 24, when I received the following letter which gave me much joy:

"FALLS CREEK, Pennsylvania.

"*Dear Sister:* I suppose you would like to know how I am growing in faith in the Lord Jesus. I believe I must be baptized for the remission of my sins. I wish also to tell you of the vision I had. I thought I had been killed here on earth and I went to where God was, and my neighbor that lives beside me here was there, too, and God gave him a book and I stood beside him, but I could not see what he wrote. When he got through God told him to go down below. I looked and saw doctors and other men down there. Then he came to me and told me to mark in the book. I thought the lines were about six inches long and about a line and a half or two in a verse. He told me to read all the lines and mark all I understood like this "X." I read all of them and marked all I understood, until I came to the one about the middle of all the lines, and I thought it was the power of Jesus, whether it was taught and preached, and if I understood or had accepted the word of truth. And then I told him that I had heard of the Church of Jesus Christ, and it taught all the power. Then he came up to me and put hands on me and told me how he loved me and told me to go on. I thought my brother Elmer and wife who live in Washington State were there. Then I saw my neighbor, who was in the first part of my vision, come in with a new suit of clothes on. Now Eunice, I am strong in this faith and I know it is of God, and I want you to fast and pray for me, that the time may speedily come when I can be baptized as he tells me, by an ordained man of God. If there are any elders there please send them; tell the Saints to pray for me.

"ABNER ANTHONY."

This letter gave me much joy to know that God was crowning the work with fruit. I then inserted that item of inquiry in the *Ensign*, also wrote the brother that I would begin to fast and pray the following Sunday, but before the letter reached him I received the following letter from a sister at Lindsey, Pennsylvania. She is not a member of the Reorganized Church. She writes:

"May 31, 1903.

"*Dear Sister Eunice:* I have bad news to tell you. Abner was found unconscious last Friday, May 29, in the coal bank.

They carried him home and he did not come to until seven o'clock Saturday morning. When mother and a brother arrived at Falls Creek Abner knew them, but could neither hear nor talk. His wife thinks it is owing to overwork and too much meditating on the Bible. The doctors pronounce him demented and talk of sending him away, and since you were there and preached to him he has searched the Bible and thought he was in the wrong, till they say his brain must have given way. He will not touch one drop of medicine. He gathered up all the medicine, took it out and buried it and stamped on the ground. He seems afraid they will take him away. We can not tell just what they will do. I will let you know as soon as I hear.

"JOANNA ANTHONY."

I continued to receive some very threatening letters from various sources. By the way some of them sounded, it was just as healthy for me that I was safely at Monongahela at the time. Notwithstanding the threatenings and opposing power of Satan, the Lord worked a wonder that will not soon be forgotten by those people. Even when they tried to keep the letters away from my brother Abner and would not let him hear from me, the Lord sent me a powerful blessing the morning that Abner came out of the trance. I did not know what it meant until I received the letter which corresponded with the exact hour it happened.

Bro. Jacob Reese, also Fayette City Branch Saints were instrumental in bringing the work to pass at Falls Creek with their directions and prayers. Bro. L. D. Ullom and James D. Porter came to my house about the 29th of June and began holding meetings July 8 with very small interest. The Spirit seemed to direct Bro. Porter to Falls Creek. Accordingly we prepared for the journey. Bro. Porter started, taking with him my two little girls Joanna and Leone. They arrived safely now, the time being nearly two months that brother Abner did not have the use of his speech. He seemed natural in every way; was kind to his wife and children; would go in secret to pray and seemed to be always looking for sister Eunice. He was seemingly unconscious of the surrounding conditions, paying no attention to them, going about his daily work. He would notice no one until some one would touch him, then he would look up and smile pleasantly. I will just give Bro. Porter's letter, telling of how it came about after arriving at his home.

"FALLS CREEK, July 12.

"*Dear brothers and Sr. Eunice:* We reached Abner's home about two o'clock in the afternoon. Abner rejoiced at my appearance. We held a meeting the same night. Several were out to hear. Greater power never fell on me before. It seemed the heavens were all opened to me in presenting the word. Splendid interest. We also held service at half past ten on Sunday, announcing the baptism. All of five hundred people met at the water to witness the baptism. Before I baptized him I preached a sermon on the two baptisms. The order was splendid. I know there will be a grand work done here, notwithstanding the opposing powers of Satan. I have the evidence that Abner will be a power for good in the church. At the confirmation we had a good turnout. After confirming Abner he glorified God telling his experience with liberty. He can talk and hear as well as anybody. The Presbyterian elder insisted on my trying to get their church. He thinks the trustees will give it. We are going to try, and if they will not give it we can get the hall free. If the people do not turn out, we will preach on the street.

"JAMES D. PORTER."

Bro. Porter wrote later that they were preaching on the street with splendid interest. Crowds increasing by the hundreds. He is going to baptize Abner's wife and Mother Cox Sunday, July 26. Bro. Porter, do you think that fulfills my dream of the twins?

I will give my brother Abner's first letter after being baptized.

"July 12.

"*Dearest sister and all:* The Lord has come and shown me the

true way, as you told me he would if I believed. You know you told me that the Lord was going to call me for his work. I gave him my life, and he gave it back to me. The Devil wanted to try me as he did Job, to see if I would deny the faith. I came through hell and the Devil tormented me to make me deny the faith, but God brought me out. He only let the Devil go so far and then he stopped him. I came through the second death and the outer darkness, and saw the powers of the Devil revealed in the sight of the beast, with the wound of the sword. I saw the life that he gave to the image of the beast with the mark of the sword, and lived as it is written. In the heavens I saw the power the beast gave the image, and it flew in the heavens as a fowl and as a beast. God revealed to me how to flee him, and be led as a child, and not to let my left hand know what my right hand doeth. The Lord kept me silent, but gave me the privilege if I wished. But I wanted to do as he saw fit. I knew in my heart God would bring me out of all this. Bro. Porter is here and I am going to keep him as long as he will stay, if it is God's will. The Lord showed me this was in the last days. I saw the moon turned to blood and the sun darkened, and I am going to work in the vineyard of the Lord. May God bless his noble work everywhere.

"ABNER ANTHONY."

Dear Saints, does this not sound like the old Jerusalem gospel work? It seems to me I can almost see the Jerusalem saints at work, it is so real.

EUNICE BEAM.

TRYON, Nebraska, July 22.

Editors Herald: A word from the sand-hills might be welcome to some of the household of faith. Here is where Bro. Caffall spent thirty-five days, I think, some three years ago and as he gave such a correct description of the place and families it will not be necessary to repeat it here. We were pleased with his letter and the Saints here remember him very kindly. It is not out of the world here, but is inhabited by kind-hearted people. We came here last March from Farnam where we left the Saints rather heavy-hearted at our departure as we had helped them in the Mt. Hope Sunday-school ever since it was organized three and a half years ago. There will always be a warm spot in our hearts for the Saints at Mt. Hope.

Bro. Payne organized a Sunday-school here last month which is doing very well and we hope for its prosperity. The Saints seem willing workers and we pray that they may continue and we think they will. Bro. and Sr. Self and Bro. Shirk were with us awhile. We had a good visit (under the circumstances), and some good meetings. When Bro. Shirk went home to Minatare, Bro. and Sr. Self and Bro. Payne went west with the tent where Bro. Payne will be at home in the tent. Bro. Self thinks our country a rough one, but Sr. Self seemed to enjoy it. It does look rough to the unaccustomed eye, while to those accustomed it seems beautiful. Bro. Self will like it better when he gets more used to it, we think. We had prayer-meeting the morning they left and all felt sad at parting, but how sweet is the soul-cheering thought that the time is coming when there will be no parting for those worthy to be invited to the marriage supper of the Lamb.

We ask to be remembered in your prayers, all you who know the value of prayer.

MINERVA JOHNSON.

OAK VALLEY, Kansas, July 24.

Editors Herald: It will be thirteen years August 18, since I embraced this latter-day gospel in Wisconsin, when J. W. Peterson was on his first mission, then only a mere boy in the missionary field.

As I look back over the past thirteen years I can see many missteps, hard, constant fight with self, but I do not feel that I really want to give up the prize that lies at the end of the road. Having lost my companion, April 6, my lot seems doubly hard and lonesome, being left with four small children from three to twelve years old, two of them being in Wisconsin, one in Illinois,

and one with me. Only those who have had to pass through similar trials can know anything of the hardship. Living in a strange land among strangers and none of like faith that we can hear of, I would like to hear from any Saints that may live near the southeastern part of Elk County, Kansas. I live on the south line of the county and four miles from the east line. Should like to get acquainted with the Saints if there are any near me.

I hear there has been some preaching by our elders at Pleasant Hill Schoolhouse. Would be pleased to have some of our missionary force call as I hear the schoolhouse can be had and they can have a home with me. Would be pleased to have J. W. Peterson's address. Have lost all trace of him. Hoping the work may move more rapidly than ever, I remain,

Yours in bonds,

S. E. BELSCAMPER.

R. F. D., No. 3.

LOGAN, Utah, July 23.

Editors Herald: We closed a profitable session of conference the 20th inst., eight of the missionary force being present. Elders Kelley, Swenson, and Hansen, being present from Utah and doing the preaching to the satisfaction of the large attendance. We left Bro. Kelley holding forth evenings, while Bro. Layland accompanied by Elders Swenson and Hansen went to Bear Lake to perform a little labor there and then to join me here.

Bro. John Condit returned to Pocatella to continue street preaching there as we had promised them in an opening effort made the 14th inst., as we tarried there over night on our way south. He made a bold but successful start there, as, without announcement, singing, or prayer, he stepped into the street, and forcefully established the necessity of a continuation of the ancient order of gospel work. Having gathered an interested crowd of listeners, I found courage to address them for half or three quarters of an hour as he closed. This with an effort made on the streets of Blackfoot by him and Bro. Layland the 11th and 12th inst., gives us courage to hope that something will be accomplished by street preaching.

We organized a branch at Blackfoot City the 12th inst., to be known as the Grove City Branch. Elder Hyrum Grimmitt is president; Bro. Lars P. Larson was ordained a priest and chosen branch priest; and Sr. Ida Shoemaker chosen clerk. Thirteen charter members and some to be added by letter. We trust it may be effective for good.

In bonds,

S. D. CONDIT.

MALAD CITY, Idaho, July 23.

Editors Herald: In company with Bro. H. N. Hansen and Swen Swenson I came here on the 17th inst. in order to attend the district conference. Bro. J. E. Vanderwood met us at Colliston, the railroad station, with team, and conveyed us to this place, distance thirty-five miles. Sr. Addie Condit joined us at Colliston also. We received a kindly reception here from Saints and friends, the writer and Bro. Swenson being provided for at the home of Sr. Williams and her daughter, Sr. Coddington.

Saturday, the 19th, was taken up with Sunday-school work, in charge of Srs. Addie Condit, Fannie Pender, and Bro. E. T. Richards. A program was rendered in the evening which showed that the Saints are keeping apace with the times in work of this kind. Sunday following was taken up with Sabbath-school in the morning, followed by three preaching services during the day, with attentive listeners present. The time passed pleasantly and profitably.

Monday, the 21st, at half past ten in the forenoon, the conference was organized by selecting the president of the mission and the president of the district to preside. An excellent feeling prevailed all through.

There has been considerable improvement in this place in twenty-eight years. There is a little band of Saints here and

they own their church building. They are actively engaged in the work and appear to be cheerful and hopeful. The dominant church of Utah is in control numerically, so as usual, we are in the conflict. It has been hot and dry and the people are busy haying and doing other farm work, but our audiences have been good, and there is seemingly a disposition developing among the people to do their own thinking which is a sure solution of the vexed problem here. It will lead to a strike for freedom.

Yesterday Brn. A. J. Layland, Swen Swenson, John and S. D. Condit, and H. N. Hansen left here with team to visit points of interest and render needed aid in the district. Bro. W. S. Pender resides here and he and Sr. Pender are essential helpers to the cause. Sr. Pender is quite a favorite. Bro. Vanderwood has been laboring with some success in adjacent places, and is hopeful of doing more later on. A good feeling prevails among the Saints. A nice rain fell last night, which settled the dust, and there is a cheering cool breeze to-day.

The writer will return to Salt Lake City in a few days, and join Bro. A. M. Chase, who is pushing ahead with street preaching there and at adjacent places.

We are all feeling quite cheerful and hopeful in the work, and the writer is feeling better physically than for three years.

On the firing line.

WM. H. KELLEY.

WHEELING, West Virginia, July 23.

Editors Herald: It came to my mind to write of some of my experiences in life, and God's dealings with me to bring me to the knowledge of the truth, also an incident happening when I was quite young. I was about seven years old. In the year 1855, on a frosty morning in the fall, my father woke me up and sent me to the field to get the horses, as he wanted to go to mill early that morning. I arose and started to go, but was timid and afraid on account of my mother and grandmother talking so much about witches and ghosts. I was going along with great agony and fear, and loud crying, when all of a sudden there appeared before me a vision of beautiful stars; some were about the size of a hulled walnut, others the size of a walnut with hull on. They were arranged one above another, a sheet about four feet long and four feet wide, and about two or three hundred in that collection. When they came before me, they commenced moving down gradually, and when they touched the grass, they would disappear all of a sudden like a light going out, until they all disappeared. All fear left me and I felt as if God was near and he would take care of me. I went on and got the horses.

Time went on until in January, 1875, I took pneumonia, and in that sickness the Lord brought all my sins before my eyes. I thought I was going to die and was not prepared. In that condition of repentance, the Lord took away all my strength, also power of speech. For about two hours I could hear and see, but was unable to move so much as a little finger. I knew it was the power of God working with me. The people came in to see me and thought I was dying, but when the Lord gave me strength it came in the twinkling of an eye and I got well from that time.

In 1883 I got a strong desire to serve God, and as the Methodist people were holding a revival meeting, I went to hear them preach but I did not believe in their mourner's bench, or their mode of baptism, but thought they were a good honest people trying to serve God according to the light they had, like all other churches planted by the wisdom of men. I thought there could be but one true church, kingdom, sheepfold, or bride, the Lamb's wife. We see by this there is but one body. Apostle Paul in 1 Corinthians 12: 13, 14, says, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

I attended the meetings four nights. The preacher preached

half an hour then sang a hymn and gave the invitation to come to the mourner's bench. He told the members to come forward to talk and pray with those at the bench. He then came back to me (I was sitting alone) and shook hands with me, then he sat down beside me and asked me if I enjoyed religion. I told him no. He then asked me if I would like to have religion. I told him I thought it would be a very nice thing to have, but I believed in baptism by immersion. He told me in his young days he was baptized into the Baptist Church, but sprinkling or pouring would answer the same purpose. I told him no, that I believed there was but one mode and that was immersion. He told me that he would like for me to join the church. I told him that I was not ready, I wished to investigate further. He urged me not to put it off for to-morrow as we only had the promise of to-day. He turned away from me, went up to the altar, and said to the members, Let us kneel and pray. I knelt and prayed asking the Lord to show me where the true church was, and I would obey the true gospel and try to live aright the remainder of my days. This was the subject of my prayers. I repeated this prayer many times. Tears were coursing down my cheeks.

That night I had a dream. I thought I was walking on the top of a mountain in a path. I saw a serpent lying across my path. It did not move. I was carrying a chopping ax on my right shoulder. I took the ax and cut off the serpent's head. I then ran down the right side of the mountain, came out of the water, raised up a large flat rock, and buried the ax in the water under the rock. The sun was shining bright and beautiful. Then I woke up. The dream was impressed on my mind so strongly that it caused me to meditate. I thought that I might have an enemy that was going to kill me, as serpents are a sign of an enemy. Then it came to me, You are master of the enemy.

Time went on till May 4, 1883, at sundown a man by the name of Isaac Johnson came down the railroad. He asked me if I was going up to hear the preaching at the schoolhouse. I asked him what kind of a meeting it was. He said the Latter Day Saints. That was something new to me. I told him I would go up to hear them. G. T. Griffiths was holding meetings. He preached on the two baptisms, immersion in water, and the principle of laying on of hands for the gift of the Holy Ghost. When he was preaching the words pierced me. I felt that he was a servant of God that had authority to preach the gospel of the kingdom. I soon made up my mind to be baptized.

When he got through he told the people to come out Friday and Saturday nights. He gave an invitation to any that desired to be baptized to rise to their feet. I arose to my feet, also a lady by the name of Gill, and a Mr. Humes, three of us. Bro. Griffiths told us to come out to the Sunday morning meeting and he would baptize us. I went out at the appointed time and he baptized me. I felt that my sins were all remitted and I was filled with the love of God. It was the great desire of my heart to see all of the people come and be baptized into the church and kingdom of God. Bro. G. T. Griffiths told us to come to Bro. Thomas Humes' to a meeting on Monday night where he confirmed us by the laying on of hand for the gift of the Holy Ghost.

The next day I was working, drifting in under the hill quarrying limestone with Bro. Linton. About nine o'clock the Holy Spirit came upon me. It went down through me, brought me the interpretation of my dream, and showed me that I had fulfilled the dream myself in all of its details. The serpent was a type of the serpent that beguiled our mother Eve and caused her to eat of the forbidden fruit, the ax also represented that I would be cut loose from the serpent and flee to the Lord and when I buried the ax in the water under the rock it typified that I would be baptized, buried with Christ in baptism and put on the new man which is Christ Jesus. He is called the rock of salvation. The day I was baptized was a beautiful sunshiny day, like it was in my dream. The Lord heard and answered my

prayers. When I prayed the Lord to show me the true church he sent one of his servants to preach the old Jerusalem gospel of the kingdom, near where I lived so I could obey it and do as I promised the Lord, and I know this is the true work of the Lord, that he has put forth his hand the second time to restore the gospel in all of its fullness with the authority to preach and minister in all of the ordinances of the Lord's house.

In gospel bonds,
L. D. ULLOM.

COQUILLE, Oregon, July 20.

Editors Herald: I am pleased to inform the Saints that the work is moving forward in these parts. Five weeks ago Bro. and Sr. Anderson joined us and are helping to roll on the missionary car. They are highly appreciated by both Saints and friends.

We commenced a series of meetings at Dora where Bro. and Sr. Chase and the writer planted the work five years ago. It was a new place then, not a Saint or a friend to our cause lived there. I often wonder, as do others, why we stopped there, but we did. It must have been because of daily seeking the Lord's direction we were lead there by him. We held a series of meetings and baptized two, Sr. Minard and Sr. Mayse, who stood nobly, and for a while all alone for the truth. But their brave stand was not in vain, others saw the light they had and now seven more are rejoicing with them, of all of whom we can be justly proud.

Our last meetings there resulted in the baptizing of two noble souls. It was a beautiful sight, one the angels love to look upon. Some thirty or more Saints and friends gathered alongside a clear, cool mountain stream. In the hush of the forest, with the calm sweet spirit brooding over all; while the beautiful songs so expressive of our faith were being sung Bro. Anderson lead Mr. Smith and Mrs. Devault into the waters of baptism. Both are highly respected citizens and their influence with others will be for good. Tears coursed down the faces of some not members of the church as they gazed on the impressive scene and we could but feel that others are near the fold.

We came here with the tent four days ago. It is a central place and one our people have been trying for some time to open. Prejudice is strong but we are having good success so far. The first two nights we had forty-five inside and several outside the tent. The third evening we had eighty, and last night one hundred thirty in the tent and a goodly number outside that we did not have seats for. The Lord was also present in spirit. The second evening Bro. Anderson was the speaker and a noted infidel was present who unhesitatingly told around the next day that it was the best sermon he ever heard.

This gospel finds its way to the hearts of many and most all classes though some fail to find their way into it.

Bro. and Sr. Anderson's music is a great help, in fact, good singing is indispensable to tent work. We are all happy in our work and hopeful of doing good. We feel assured that the Master approves of us, for we feel the comfort of his Spirit.

May God keep us ever in the narrow way.

HIRAM L. HOLT.

ROSCOE, Missouri, July 23.

Editors Herald: Bro. Jessie Paxton and I have just arrived home from our field of labor, Polk County. Polk County is a new field apparently. Two years ago Brn. F. L. Sawley and William H. Mannering held meetings in a Methodist church near Huron, where there were two members of the church, Bro. and Sr. Davis. They had been living in that section of country for about eighteen years. Everybody that attended their meetings were well impressed that they were messengers of the Lord and presenting the truth, but Satan is always on the alert

and the minister in charge of the church then gave the people to understand that he was controller of affairs and held the keys or authority, not to preach the doctrine of Christ, but to fasten the doors against those who had been sent to deliver the people from darkness into the marvelous liberties of the gospel of Christ.

Bro. William H. Mannering and I were sent into Polk County about one year ago. We failed to get an opening here, where Brn. Sawley and Mannering had been. We moved west four or five miles, held a few weeks, baptized three. Interest was good. We left that place with a promise to return in a short time. We did and found the schoolhouse locked up, and now Bro. Paxton and I will commence grove-meetings in that neighborhood. Bro. Mannering and I made six new openings in the latter part of August last year.

Bro. Paxton and I have just come from near Dunnegan in Polk County, where we have been holding a two-week meeting in the Christian church. We left interest good and the longer we preached the larger was the congregation. After closing here we secured the Christian church at Humansville, made announcements in the *Star Leader*, edited by a Mr. Grey, who had got acquainted with our people at Lamoni and stated that a better people he never knew. But notwithstanding all this when we had made all necessary arrangements for preaching in Humansville four days later, we returned, found the church locked against us. Several out that night, but no chance to impart to them our knowledge of the restored gospel, only through private conversation. We were told that just west of this church stood the Methodist church. No preaching had been in that church for two or three years and we tried to secure it. We soon found all that were connected with it. Some were willing, but others said, No, it will never do to allow them in here, for if they get a start they will take the place. This was a sad disappointment to us. Just about this time Bro. T. R. White, missionary in charge wrote us that the tent would be at Roscoe this week and desired us to come in and help in tent-meetings.

In all there have been some seven or eight new openings made in Polk County. It is a promising field but it will be slow in developing. I feel that our labors are not in vain and we expect to return just as soon as we can to push the good work forward but I fear that many will be disappointed when the Master comes. I feel that God has blessed me in my work and if I can only hold out faithful till the end I know I shall have a crown of life for ever. May God's blessings be with us and the church prosper in all of its departments is the prayer of one that hopes to see Zion flourish.

J. N. STEPHENSON.

DORA, Oregon, July 23.

Dear Herald: Brn. H. L. Holt and D. A. Anderson preached for us about two weeks. I think they were the most spiritual meetings I ever attended. We had very good crowds and good attention. What a pleasure it is for us to listen to these brethren! It does us so much good and builds us up in the faith. Two more precious souls were gathered into the fold. Those who have labored here will be glad to know that Sr. Smith's husband and Bro. Devault's wife were led into the waters of baptism by Bro. D. A. Anderson. Sr. Anderson presided at the organ during the meetings. All who have heard her sing and play know what a treat we have had. Praying God will care for his servants everywhere and protect our President,

Your sister in the one faith,

ROXANNA MINARD.

Addresses.

Elder E. B. Morgan, 137 Severn Road, Canton Cardiff, South Wales, England.

Miscellaneous Department.

Conference Minutes.

Chatham.—Conference convened at Blenheim, Ontario, June 20 and 21, 1903, D. MacGregor, A. Leverton, George Green, and D. Snoblen, presidents; R. Coburn, secretary. Branches reporting: Cedar Springs 25, Lindsley 50, Blenheim 46, Olive 51, Stevenson 39, Wallaceburg 58, Longwood 42, Wabash 41, Tilbury 52, Ridgetown 110. Ministry reporting: A. Leverton, George Green, D. Snoblen, R. B. Howlett, J. H. Tyrrell, M. Traxler, J. W. Badder, J. M. Baggerly, W. H. Taylor, S. G. St. John. Bishop's agent, J. H. Tyrrell, reported: Total receipts, \$1,702.29; paid out, \$1,032.44; balance on hand, \$669.85. District treasurer, John W. Badder, reported: Total receipts, \$29.92; paid out, \$25.00; balance on hand, \$4.92. The secretary presented an account of \$1.33 for expenses which was ordered paid. The district officers were sustained. Resolved that the Battlehill Branch be declared disorganized on account of the members moving away, also that the members receive letters of removal on application to the secretary in order to join any branch they wish. Preaching during conference by J. H. Tyrrell, D. MacGregor, A. Leverton, and J. M. Baggerly, Bro. E. W. Long was called and ordained to the office of elder. Adjourned to meet in Wallaceburg in October, 1903; date to be fixed by president of the district.

Idaho.—Conference organized July 20, 10:30 a. m., by electing Bro. W. H. Kelley to preside, assisted by Bro. S. D. Condit. W. S. Pender was elected secretary, Sr. W. S. Pender, organist and chorister. Bro. J. H. Condit spoke of a committee appointed at the last conference to audit the Bishop's agent's books, which did not appear in the minutes also of a decision rendered by the president of the mission as to whether we should recognize members who had joined the Utah church, but had not been expelled from ours, as still members of the church. Secretary instructed to insert these omissions in the minutes. The answer of the president of the mission to the above question was: "Yes, if they ask for recognition by us." The following branches reported: Hagarman, Teton, and Cedrine. Report was also made of organization of the Grove City Branch. The report of the Malad City Branch was referred by the branch to a committee for correction. The committee had not had time to make such correction, hence no report of the branch was made. Committee appointed to audit the books of the Bishop's agents: Brn. H. N. Hansen, J. H. Condit, and J. E. Vanderwood. Elders reporting verbally: W. H. Kelley, S. D. Condit, J. H. Condit, H. N. Hansen, Swen Swenson, W. S. Pender, A. J. Layland, W. L. John, William Richards, and Henry John; Priest E. T. Richards; Teacher Elias Richards. Written reports were received from Brn. A. L. Rice, A. Hendrickson, Charles Albertson, H. Grimmett, B. L. Hendrickson, and J. E. Vanderwood. Reports of Bishop's agents James Jennings and H. R. Eyaas audited and found correct. Report of committee on case of Sr. Agnes Heaton referred back to court for further investigation. Brn. Hansen and Swenson added to this court of inquiry. The committee appointed to correct the records reported through Bro. S. D. Condit. District secretary ordered to furnish each branch with blanks on which to report with instructions how to report. S. D. Condit was elected president of the district, A. J. Layland, assistant, W. S. Pender, secretary. All the spiritual authorities of the church were sustained. Bro. James Jennings sustained as Bishop's agent. Bro. Elias Richards was then recommended to the Bishop as his agent for the southern part of the district. Preaching by W. H. Kelley, Swen Swenson, and H. N. Hansen. Adjourned to meet at Hagerman, Idaho, September 12, 1903.

Minnesota.—Conference convened at Clitherall, Minnesota, June 20, 1903. Elder T. J. Martin, district president presided, assisted by Elder F. A. Smith. Secretary being absent Elder T. C. Kelley was appointed secretary pro tem. Branches reporting: Bemidji 41, Audubon 74, Minneapolis 63, Oak Lake 67, Amor 28, Union 99. Total gain 9. Elders reporting: Alonzo Whiting, T. J. Martin, Henry Way, L. Whiting, E. A. Stedman, T. C. Kelley, L. G. Wood, and G. H. Hilliard. Priests reporting: F. G. Barnes, W. W. McLeod, Charles Pierce, E. B. Anderson, Frank Horn, A. W. Whiting, and E. G. Huntington. Bishop's agent not reporting, Bro. Martin made a statement showing a balance of over sixteen dollars in the hands of the agent. Bro. E. B. Anderson was ordained elder June 21, 1903, by Elders F. A. Smith and T. C. Kelley. The follow-

ing officers were elected: Bro. E. A. Stedman, president; Sr. Alta S. Hawley, secretary; and Bro. W. C. Griffin, Bishop's agent. A vote of thanks was tendered to Bro. T. J. Martin, the retiring president. Conference then adjourned to convene at Friberg, Minnesota, at such time as the president shall appoint. Six baptisms. Bro. Hougas, general Sunday-school superintendent was present during the conference and reunion and gave the Saints much good, practical instruction in Sunday-school work.

Convention Minutes.

London, Ontario.—Convention was held at Waterford, Ontario, June 5, 10 a. m., Elder George Buschlen, president, with President R. C. Evans and Sr. D. V. MacGregor, associated. Sr. Floralice Miller, secretary; James Pycock, assistant; Y. R. Seaton, chorister; Sr. E. L. Pope, organist; Elders S. W. Tomlinson and A. E. Mortimer, press committee. As per resolution of last convention, no reports were read. By order of former convention the purchasing committee presented reward of merit banner. Banner was accepted and order drawn on treasury to remunerate Bro. W. S. Faulds for cost of material. He furnished his excellent work gratis. Plan of convention was read by Bro. Buschlen. Notes taken by delegate to General Convention were read. The afternoon was devoted to institute work, and a model session was held, Bro. Buschlen superintending. At eight p. m. a program was rendered. The Waterford school won the banner, their proficiency in enrollment, number of sessions, and attendance being the greatest. Adjourned to meet at London, Ontario, 10 a. m., Friday prior to district conference.

Idaho.—Convention met in the Saints' chapel at Malad City. District superintendent, Miss J. A. Condit, and Elder Swen Swenson presided, S. D. Condit secretary pro tem. Delegate system was waved and all, including visiting church representatives, were invited to participate in the proceedings. Reports were read from New Hope, Hagerman, Cedrine, Badger, West Fork, and Malad, showing an aggregate membership of 151, and an average attendance of 117. Pocatello school failed to report. Elias Richards was elected librarian. Papers were read by W. S. Pender, J. E. Vanderwood, and one from Miss M. J. Condit. Discussion followed each paper participated in by W. H. Kelley, H. N. Hansen, S. Swenson, W. S. Pender, A. J. Layland, J. H. and S. D. Condit, J. E. Vanderwood, and E. T. and Elias Richards. An entertainment was given in the evening. Adjourned to meet at Hagerman, September 11.

Eastern Michigan.—District Sunday-school association was called to order by Elder O. J. Hawn, superintendent. Prayer by Elder T. A. Hougas. Number of schools in district 13; reporting 10. Amount of money on hand last report, \$16.13; amount received since \$2.57; disbursements, \$10.18; amount on hand, \$7.52. Lake View Sunday-school carried off the banner for having learned the largest number of verses from the Bible. Bro. Hougas gave us a very interesting talk on Sunday-school work which was appreciated by all. Many questions were asked and satisfactorily answered. District officers: Elder O. J. Hawn, superintendent, Carsonville, Michigan; Elder E. J. Goodenough, assistant superintendent, Flint, Michigan; Mrs. F. C. Stevens, treasurer, Crosswell, Michigan; Miss Grace McInnis, secretary, East Fremont, Michigan. Adjourned to meet Friday preceding conference.

Fourth Quorum of Priests.

Report blanks have been sent to each member of the quorum. Please fill out and return same by August 1. Those failing to receive blanks report to president of quorum. W. B. Torrence, Barnard, Missouri, recording secretary; James Schofield, Stanberry, Missouri, box 55, corresponding secretary; W. H. Murphy, president, 1508 West Short Street, Independence, Missouri.

July 21, 1903.

Two-Day Meetings.

There will be a two-day meeting at Palmyra, Indiana, August 22 and 23. W. C. Marshall and James P. Sappenfield in charge. A basket-meeting will be held on Sunday. All Saints and friends are cordially invited to attend and we insist on the Saints

The Saints' Herald.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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

attending these meetings as they have no branch there, are few in number, and we feel they need all the encouragement we can give them. James P. Sappenfield, district president, Byrneville, Indiana.

Reunion Notices.

To the Vocalists and Instrumentalists of the Gallands Grove and Little Sioux Districts and to all Others Who May Attend the Dow City Reunion, Greeting: We, the undersigned, having been requested to take charge of and direct the musical department at the above-named reunion commencing August 28, 1903, have selected the following numbers for practice from *Winnowed Anthems No. 1*: Pages 43, 18, 21, 30, 35, 38, 40, 50, 54, 62, 65, 68, 78, 81, 90, 93, 97, 100, 113, 116, 119, 133, 137, 158, 163, 177, 184. We hereby extend a general invitation to those that are blessed with musical talent to come and use it in the service of the Lord. We also say to the band boys, Bring your instruments and music and enliven the camp as you have in the past and get your reward by and by. Some sacred selections would be nice to play on Sunday between services. We ask the coöperation of all. Practice these selections at home and in the branches, so that when we come together you can easily adopt the movement of the one leading whoever he may be. Respectfully submitted, James Pearsall, S. B. Kibler.

Conference Notices.

Ohio District conference will convene at Highland Branch, August 29, 10 a. m. All going by railroad should notify Isaac Woods, Sinking Springs, Ohio, to be met at Hillsboro or Bainbridge, stating time, number, and station. Those from east should go over Detroit Southern from Jackson at 12.15 p. m. for Bainbridge. From other points locate your route early and then give notice. S. J. Jeffers, district president, Vales Mills, Ohio.

The Southwestern Texas District conference will convene with the Pipe Creek Branch, Friday, September 4, eight p. m. A written report is expected from each member of the priesthood in the district, also from each district officer. Will branch presidents and clerks see to it that their statistical reports are properly made out, approved, and mailed to W. H. Davenport, Pipe Creek, Texas, at least seven days before date of conference. You have adopted the delegate system of representation, so be sure to select your delegates and send credentials properly signed. The meetings will be continued till September 13, and the Saints and friends are invited to come prepared to camp and stay through the entire meeting. Let all come prepared to take care of themselves. Bring your Bibles, Hymnals, and *Quarterlies*. There will be a daily session of Sunday-school. Special attention will be given to the song service. Provisions for campers, pasture and feed for stock, will be accessible at reasonable prices. Elders H. O. Smith and S. S. Smith will be

in attendance. D. S. Palmer, Bishop's agent, will be there and expects to have the name of every Saint in the district on his book as a tithe payer. W. S. Macrae.

Convention Notices.

Pittsburg District Sunday-school convention will convene at Gleneaston, West Virginia, September 5, at 9.30 a. m. Entertainment in evening. Louis A. Serig, district secretary.

Married.

JOHNSTON—SMITH.—At the Saints' Home, Lamoni, Iowa, on July 23, 1903, David A. Johnston and Ethel J. Smith were united in marriage, Elder F. B. Blair officiating. After the ceremony was performed a sumptuous wedding supper was served to the invited guests.

Died.

PURCELL.—Sr. Nancy Purcell was born March 26, 1868, at Council Bluffs, Iowa; united in marriage with Bro. Benjamin Purcell, August 21, 1884; baptized October 13, 1883. She fell asleep in Christ July 7, 1903, at 1.40 p. m., at her home in Missouri Valley, Iowa. She leaves husband, six children, mother, eight sisters, four brothers, and a host of friends to mourn. She was faithful to the end and said, God's will be done. Funeral sermon by Elder W. A. Smith.

SIVITS.—Glen Rubert, darling son of Bro. C. F. and Sr. Alice Sivits, born near North Platte, Nebraska, died of scarlet fever, May 12, 1903. Age 3 years and 20 days. Sermon by Reverend McNicols. Little Glen was sick only a few hours.

SAWYER.—Elizabeth Caroline Sawyer died near Fort Recovery, Ohio, June 9, 1903, aged 83 years, 5 months, 28 days. She was born near Adams, Jefferson County, New York, December 11, 1819; married John B. Sawyer September 15, 1842, and became the mother of three children, two of whom remain to mourn their loss. Baptized into the church in the days of the Martyr, at Vienna, Ohio, she joined the Reorganized Church in April, 1877, baptized by Elder J. F. McDowell. Firm in her convictions respecting the church of her choice, she passed through many trials. Funeral services were held in the Disciple church by Reverend W. Lundy, of Spencerville, Ohio.

RICHEY.—At White Bird, Idaho, May 12, 1903, of pneumonia, Sr. Cornelia A. Richey, a member of Lamoni Branch, Iowa, aged 78 years, 2 months, and 28 days. She was born in Tioga County, Pennsylvania, in 1825; baptized February 12, 1876, at Kingston, Caldwell County, Missouri, by Elder T. W. Smith. She lived a steady and consistent life, according to her profession in Christ. Her last days were spent at the home of Bro. O. A. Richey, one of her sons.

COOK.—Elder D. W., at his home near Sedalia, Graves county, Kentucky, July 9, 1903. He was born in Calloway County, Kentucky, February 22, 1846. He was married to Miss Lizzie Howard, January 14, 1875, who with eleven children are left to mourn—all at home except Mrs. Eula Roberts and Mr. Charley Cook of Independence, Missouri. In his early days he favored Methodism, but later he joined the Christian Church, with whom he remained for about five years, when after a prayerful investigation of our doctrine, he was baptized March 15, 1893, by T. C. Kelley. He was afterwards ordained an elder, and acted as Bishop's agent.

GRACELAND COLLEGE.

Mr. A. B. Purfürst of La Ensenada, Baza California, Mexico, has been included in the Faculty: his work will lie chiefly in the department of modern languages.

CORRECTIONS OF CATALOGUE, 1902-3.

Pages 11 and 12. Preparatory Department. Groups of admission requirements for entrance into the College of Liberal Arts and Science are detailed on page 13. Provision is expected to be made as heretofore for pedagogical and other courses required by normal students.

Page 16. Junior Year, Third Term. Greek (5), Latin (5), German or French (5) are elective and should have been placed under the heading, "Two Electives."

Page 28. Paragraphs headed "Our Aim" and "Rate of Tuition" should be read as following immediately after the "General Outline for Course of Study" in the Elocutionary Department.

E. R. DEWSNUP, President.

July 14, 1903.

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The Saints' Herald

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

Volume 50

Lamoni, Iowa, August 5, 1903

Number 31

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

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"A Trip to Ireland" is the title of an article in the August *Leaves* from the pen of Elder J. W. Rushton.



Bro. Burton writes interestingly in the August *Leaves* of the needs of a young missionary who attempts to do work in the Society Islands.



After several days of seclusion in the Vatican the conclave of cardinals, which is to elect a successor to Pope Leo XIII, is still unable to make any progress, and an immediate choice of a pope is hardly expected. The influence of the pope is wide, hence the world has strong reasons for hoping that the one who is elected to this office will not only be learned, but will also be imbued with the spirit of modern progress. It is announced that the next pope may not remain in the Vatican as Pius IX and Leo XIII have done. This might indicate that the papacy will give up the last of its claims to temporal power.

Editorial.

SENIOR EDITOR ABROAD.

Our last was directed from Nantyglo, Wales, where our people had secured the Brynmawr Market Hall for services. The advertisement had given President Joseph Smith as chief speaker, in compliance with which he spoke the first evening to quite a fair-sized audience. There was but little time between our arrival and the evening service, which time was spent in visiting with the brethren, three of whom met us at the station, namely, Thomas Jones, John G. Jenkins, and Alfred Jones. The first visit was to the home of George Morris, where a refreshing meal had been provided for the visitors; after this we visited Bro. John Jones, who is one of the veterans in the cause and has proved himself worthy as a defender of the faith, according to the talent granted him. We here met his venerable mother, now in her ninety-first year, who was among those who first obeyed the gospel in Wales. Her recollections of those days are quite clear and she spoke in high terms of the ministers who have preceded us. There is but a small band in this place, but they are faithful and doing the best they can under the circumstances which surround them. The place is away up in the Welsh mountains, nearly a mile above the level of the sea. The weather was mild, so notwithstanding the elevation we did not suffer from the cold. It is a picturesque country, the valleys and hillsides dotted with homes, pastures and grain fields, where not occupied by coal and iron mines and blast furnaces. The soil is rocky and hard and yet by careful husbandry and persistent labor is made more or less productive, and the people apparently have enough of that which is good to eat. Bro. Thomas Jones, one of the Welsh missionaries, a young man of fair promise and excellent ability, presides over the branch. We met Bro. Jenkins at Dinas first and he preceded us to Nantyglo. Services by President Smith had been advertised for the two evenings, so he essayed to fill the appointment. At the close of his effort the audience requested to hear the boy preacher all the way from Canada; to which request he gave the usual assent in a brief but forcible address on the views of the church on certain topics, which had been treated of by the Editor. A reference by him to a statement made by a noted preacher of London aroused some

controversy after meeting was over, in which some of the local brethren took active and defensive part. From what the brethren stated to us the next day we gathered the impression that something had been said which would, at least, leave matter for thought among the people.

From Nantyglo to Birmingham the road lies through a beautiful and fertile country, oat-fields, hop-fields, meadows, pastures, all showing a high state of cultivation. Albeit, the hedges in many places are broken and ragged and untrimmed, a condition which we were not prepared to see from what we had heard from others who had visited this country. On mentioning this to several of the brethren, they attributed this neglect of the division lines made by hedges, to the passage of the corn laws, which admitted certain food products into the country at so small a tariff that the farmers could not afford to expend the labor upon their farms they had hitherto done; however, whatever it may be attributable to, it is a fact that there is no general neglect visible, for the greater part of the hedges are beautifully pruned and the lands evidently cared for to the best advantage. On our arrival at Birmingham we were met at New Street Station by Brn. Thomas Taylor, the bishop of the mission, C. H. Caton, counselor to bishop, C. Walton, and J. E. Meredith, from whom we received an excellent welcome to the busy hive of industry, known as the metropolis of the midlands, a place of six hundred thousand inhabitants. We were placed in the charge of Bro. Meredith, and were taken to his home and installed as the guests of Sr. Meredith during our stay in the city. There was a social gathering at the Priestly Road Branch at which we were made acquainted with the Saints and received kindly speeches of welcome from Brn. Taylor and C. H. Caton, on behalf of the branch, the latter being chief spokesman. Responses were made by Brn. Smith, Evans, and Rushton. A very pleasant time and excellent promise of what would result during the visit.

On Saturday morning we arose early and we all were taken for a drive by Bro. Meredith in his neat little turnout. A lovely summer morning, the air full of perfume, the sun brilliant and warm, and the many birds trilling out a sweet chorus of praise as we bowled along the fine hard roads. We were greeted on the way by swarms of flies who in persistency and rancor are equal in our judgment to their American cousins. Bro. Meredith drove us around Sutton Park, much of the way the roads on either side being lined with pretty residences belonging to business people who labor in the city and live in the country. Very fancy names were given to most of these homes such as "Holly Dene," "Daisy Dene," "Fairview," etc. Many of the hedges are holly and hawthorne, the peculiar shapes and glossy leaf of the first-named giving a very beautiful appearance to the

well-kept hedge. It is an evergreen and therefore is always beautiful, summer and winter alike, and very desirable as a hedge. The love for seclusion of the average citizen is the motive for building walls around the premises and topping them with nicely trimmed hedges, which not only keep out burglarly-disposed persons but also prevent the passers-by from seeing the beauty of the front gardens, which are usually full of flowering plants and shrubs. The English people are great lovers of flowers and they are cultivated in lavish profusion with great variety. Frequently the tables at which they sit to eat have vessels filled with flowers, and often a beautiful stand is laid at the plate of each guest, an act of graceful hospitality much appreciated. The vigorous appetite for breakfast following our morning ride was amply supplied by Sr. Meredith. After the morning meal, by appointment we met Bro. C. H. Caton in the city, who kindly showed us some of the more attractive features and curiosities of the city, including the market, the city arcade, town hall, quite a number of principal business houses, the municipal in which is located the art gallery and museum. Here we were highly entertained by statues and pictures of noted men and philanthropists, curious works of art from various nations, including some of the most exquisite carving in ivory from Japan and China. We here spent an hour or two with great satisfaction. Bro. Caton was quite well informed in regard to many things we saw and kept up a running fire of comment and information from which we learned much of the history of things which we saw. This visit to the art gallery over, we met Bro. T. Taylor by agreement at the post-office and were taken to the residence of Bro. Caton where we had dinner, which was not only very palatable but was much enjoyed after our tramp through the city.

At five o'clock we were to meet with Bro. Frank Swan and family who had arranged a kind of *conversazione* with quite a number of their friends and acquaintances. We arrived there on time, and soon we were made acquainted with a number of fine people of both sexes representing many religious views but all unanimous in a fervent desire and practical effort to ameliorate the woeful conditions obtaining by reason of sin. We sat down to a very pleasing repast of which all partook with a relish thus testifying to Sr. Swan's ability as hostess. After tea conversation became general; the Editor having the privilege of conversing with the Reverend F. Gould of the Congregational Church, which was mutually enjoyed.

After some little time thus spent, Bro. Swan invited the attention of the company to the principal feature of the program, which was to be short addresses illustrative of our positions as religionists and become acquainted with that position from representative men, besides becoming acquainted with Joseph

Smith, the president of the church, etc. Brn. Rush-ton, Smith, and Evans, gave short conversational addresses, which were received with interest and apparent pleasure. Afterward some discussion took place in a very pleasant manner and spirit of toleration upon some points distinctive of our faith. Among others we met Mr. Harborne, president of the Commercial Temperance Society in Birmingham, Mr. John Lawson, a well-known temperance reformer and preacher, Mr. Terry, a city missionary, Mr. Dyer, Mr. Whiting, and several of our brethren and sisters. We were regaled on ginger beer and cake afterwards, and shortly the party separated wending their way to their homes. Bro. Swan is to be complimented for his diplomacy and success of the evening's entertainment; we enjoyed it very much.

Sunday morning Bro. R. C. Evans was announced to preach at Priestly Road Branch, the writer at the Icknield Port Road Branch. A fair-sized audience greeted Bro. R. C. who delivered a very fine discourse on Christ's Mission. The Editor had an enjoyable time, quite a good crowd, good interest, and all seemed to enjoy the effort. After dinner the Editor was in attendance at Priestly Road Branch, Bro. Evans at Icknield Port Road; at each place a profitable and spiritual time was spent in prayer, testimony, and praise. In the evening a fine crowd greeted the Editor who addressed the audience on the important subject of Salvation, was blessed with splendid liberty and felt good in the work. We heard a very high account of Bro. Evans' effort. There was a good audience and our brother was exceptionally blessed in his effort.

On Monday, after dinner, we met Bro. Taylor who had very generously provided for our pleasure. We were driven in an open carriage through Selby Oak Park which was very enjoyable. We then had a drive to and through Bournville, the "Model Village," set apart and fitted up by Messrs. Cadbury Bros., of cocoa fame, a standing monument of their philanthropy and practicable effort to solve the social problems of the present time. Cleanliness, comfort, and æsthetic environments in Bournville at least gave an unmistakable affirmation to the question, Is life worth living?

We had tea at Mr. and Mrs. Roberts', son-in-law and daughter of Bro. Taylor, who made us very welcome. In the evening Bro. Evans preached at Priestly Road to a roomful of intelligent people, after which the Editor was asked to address a few words, and did so.

Tuesday we spent in visiting the Saints, including Sr. Crump, Sr. Tyler, Sr. Gibbs, and Sr. Newey, under the kind offices of Bro. Meredith and his wife. In the evening, according to announcement, the Editor preached to an overflowing meeting at Icknield Post Road with liberty, and had the attention of the audience, which seemed to be sympathetic.

This closed our labors in Birmingham, for next morning after partaking of dinner at Bro. and Sr. Swan's, we bade adieu to the small company of Saints assembled at the station to bid us farewell, and soon were speeding along to Stafford, where, after an hour's ride, we arrived at three o'clock in the afternoon. We were met here by Brn. Henry, George, and Joseph Greenwood, a trio of noble brethren whose work and record stand high in the mission. More anon.

Fraternally,

JOSEPH SMITH.

STAFFORD, July 16.

QUESTIONS AND ANSWERS.

Are the Saints under obligation to make an offering to a patriarch every time he preaches, teaches, expounds, exhorts, or gives counsel or advice?

No; no more than they are when an elder, a priest, a teacher, or any other church officer preaches, teaches, expounds, exhorts, or gives counsel or advice.

Are the Saints under obligation to make an offering to a patriarch every time he "lays on hands for the conferment of spiritual blessings?" If so, about how much?

No; no more so than when that same patriarch preaches, or gives counsel or advice. The one is as much a part of his work as is the other. It is a mistake to give the Saints the idea that they can not receive their patriarchal blessing unless they have money in their pockets with which to remunerate the patriarch. The patriarchs are supported by the church as are the elders, and where there are Saints who do not feel that they can make the patriarch an offering, that should not prevent them from receiving the comforts of that blessing. Of course it must be remembered that the patriarchs have expenses, just the same as do all elders who are traveling in the interests of the latter-day work, and hence their needs should be attended to; but as for it being an "obligation" upon the Saints to give money or make an offering to the patriarchs any more than they are to any of the missionaries, that is a mistake which the patriarchs themselves should hasten to rectify. Usually the patriarchs are accompanied by stenographers whose duty it is to report and copy the blessings as pronounced by the one administering, and of course there are expenses attached to this work of reporting which should be met so far as possible by offerings from those receiving the blessings. But as for it being obligatory, it is not.

EXTRACTS FROM LETTERS.

Bro. N. C. Enge gives the following notes on the progress of the work in Norway in a letter to Bro. R. S. Salyards. He wrote from Kristiansand, July 14: "We have seemingly made a lasting impression in this city. I have managed to keep

the people interested for over one year, and had two hundred out to hear a week ago when Bro. P. Anderson arrived and we have held 'the fort' ever since, Bro. Anderson being the speaker. Our stand is in front of the police headquarters. The chief of police and his staff are among the earnest listeners. This evening we hold meeting in the military camp near the city. The Adventists who have so bitterly opposed us are receding. The Methodist minister who was the first one to show fight at my advent in the city is now believing that a certain lawyer in America had a vision of the Savior, and that inspiration in our day is possible; so judging from apparent symptoms the opposition is likely to diminish. Those I have baptized are fine young men who have sat down and counted 'the cost' a whole year before taking leave of 'the dear old mother.' You see it takes extraordinary effort to extricate one from the state church, but its doom is sealed. Her watchmen are getting weary and discouraged beholding the constant attack made on the "lady of their choice;" the most popular minister now is the one who can strike the hardest blow at the already tottering system. A division of church and state is imminent, so we are hopeful in the Lord. We are as a family trying to live our religion, without which no one can succeed. Sr. Enge is somewhat better and the rest of us are well."

L. C. Donaldson, Riverton, Iowa, August 1: "Bro. Columbus Scott has been preaching in Riverton. Attendance continued to increase till at the close there were about one hundred out to hear. We hope Bro. Joseph Snively will visit us and hold some meetings in a Methodist church north of Riverton."

Heman C. Smith in reporting to the Presidency for the quarter, writes: "We have the greatest increase in any quarter since I have had charge of the present field. Reports show one hundred six baptisms by the missionary force. I do not know how many have been baptized by the local authorities in addition to this."

Bro. C. M. Fulks wrote from Lehigh, Indian Territory, July 31: "We are made to rejoice in the work of the Lord among men, the liberties, order, and development of the mission work of the church and its publications, wherein we take so much comfort. We are more full of hope as we are looking for our noble brethren, Myers and Sheppard to visit us soon with a view to locating to help move the work feebly begun here."

A. M. Chase, West Jordan, Utah, August 1: "Wednesday evening last we closed a ten-night service on the streets of Sandy and Thursday night commenced in Bingham Junction. The attendance and interest are good in all these meetings. In the last forty days I have preached forty times and thirty-five of those

sermons have been in the open air upon the street. Provo will be our next point."

EDITORIAL ITEMS.

Officials of the Census Bureau are arranging to take the census of the religious people of the United States. The census will be on the order of that taken in 1890, but more complete than the former one. It will embrace statistics on the number of religious sects and denominations, the number of their members, the number of churches, seating capacity of churches, number of rented pews, and the income derived from them, number of missions maintained, number of orphans and indigents reported, number of ministers and their aggregate and average salaries, number of publications and their circulation, value of property owned, and other equally interesting points.

Business Manager F. B. Blair and Foreman R. J. Lambert spent last Friday in Chicago, investigating the relative merits of the Monotype and Linotype typesetting machines, and looking after other business of the HERALD Office, including the publication of the new song-book.

A city court is to be established at Zion City and the question is brought up whether justice will really be meted out by it in cases where Dowie's interests may be at stake. A party who is to be tried before it thinks not, and, considering the fact that all Dowieites take oath to obey Dowie in all things, claims that a grand jury there composed of Dowieites would be illegal, inasmuch as they would be prejudiced. His attorney proposes to make a fight to ascertain the legality of such a proceeding.

Patriarch A. H. Smith has returned from his extended trip through Minnesota. After a few days at home he will leave again to visit other fields.

The *St. Joseph Gazette* of August 3 devotes a column to the sermon of Elder J. A. Gunsolley delivered before the Saints of that place the day previous. Bro. Gunsolley's sermon was on the texts used and deductions made by the Reverend C. M. Bishop, D. D., pastor of the Francis Street Methodist Church, in a sermon delivered on July 26, and which appeared in part in the *Gazette* of July 27, upon the subject: Unity of the Church, One Faith and an Organization Sustained by the Scriptures.

With the assistance of some of Lamoni's singers, Bro. F. B. Blair has instituted a series of basket-meetings, the first of which was held last Sunday at Greenville.

The letter from Dibley, Minnesota, on page 729 of this issue should have the signature A. A. Baker, not N. A. Baker. The pages in which this letter and its signature occur, were printed before our attention was called to the error, hence our only course for correction lies in calling it to your attention.

The report of the Commissioner of Internal Revenue for the fiscal year just ended shows a steady increase in the consumption of alcoholic liquors and of cigars and manufactured tobacco. We regret that an increase in the use of these articles can be reported after so many years of continued efforts at educating the people concerning their evil effects.

Bro. W. R. Rush writing from Independence, Missouri, July 26, advises that the poor counsel with the Bishop before moving Zionward. He says his experience is that other places are better for the present.

Bro. J. M. Terry, of Oakland, California, has kindly sent us a copy of a paper issued at Oakland, California, in 1888, called, "Naked Truths about Mormonism," published by Arthur B. Deming. It is volume 1, number 1, and Bro. Terry says it lived through one issue. We shall preserve it as a historical curio.

In the *Herald* of Coquille City, Oregon, issue of July 21, the tent work of Elders Hiram L. Holt and David A. Anderson received mention. Their meetings are reported as being well attended and quite interesting.

Bro. J. D. Howell had a communication in the issue for July 10 of the *Chronicle and Herald*, published at Enfield, England, explaining the work and thanking the editor for his fair mention of the brethren lately visiting there which is helping to remove prejudice in that part of England.

RITUALISM IN CHURCH SERVICES.

A joint commission of representatives of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met at Ocean Grove, New Jersey, week before last, to consider and prepare a "common order of worship." The following order was adopted by the commission and has been published in the Methodist organs:

Let all our services begin exactly at the time appointed and let all our people kneel in silent prayer on entering the sanctuary.

1. Music voluntary, instrumental or vocal.
2. Singing from the common hymnal, the people standing.
3. The Apostles' creed recited by all, still standing.
4. Prayer, concluding with the Lord's prayer, repeated audibly by all, both minister and people kneeling.
5. Anthem or voluntary.
6. Lesson from Old Testament, which, if from Psalms, may be read responsively.
7. The Gloria Patri.
8. Lessons from the New Testament.
9. Notices, followed by collection, during or after which an offertory may be rendered.
10. Singing from common hymnal, the people standing.
11. The sermon.
12. Prayer, the people kneeling.
13. Singing from common hymnal, the people standing. (The order of prayer and singing may be reversed.)
14. Doxology and apostolic benediction (2 Corinthians 13: 14).

Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister. In the afternoon or evening the lesson from the Old Testament may be omitted. An invita-

tion to come to Christ or to unite with the church shall be given when the last hymn is announced.

This makes the Methodist services quite ritualistic, doing away to a very large extent with the freedom of the minister to conduct the services as he may feel inclined. It is evident, also, that it is not intended that the sermon shall be a very lengthy one, for the large number of exercises preceding and three following will undoubtedly consume a large part of the time devoted to the services.

However, the curtailing of the sermon is the result of a tendency long apparent. Long sermons in the sectarian churches seem to be deprecated,—short discourses of from twenty to thirty minutes seeming to be the ones demanded most by the congregation. Hence it has become necessary, in order to keep the length of the services about the same, to add preliminary and final exercises. The new order for Methodists seems to have made ample provision for time consumers.

We still believe that the sermon is so decidedly the principal part of such services that it should be the dominant feature,—as nearly the whole of the services as possible, whether long or short, the length, of course, depending upon the will of the preacher. We like the instruction, "It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit." But that is because we believe that a sermon is something more than a literary effort. A large part of the efforts from sectarian pulpits to-day are for the purpose of amusing and pleasing. We believe sermons should be for instruction, advice, and even consist of stern rebuke if necessary. A minister who depends upon his salary, and upon his power to please for the maintenance of his salary, is loath to rebuke or criticise his audience, but rather to condone. On the other hand, the man who is "called and ordained of God," and told to "preach, teach, expound, and exhort," and who does so not merely because he is paid to do so, but because he feels it his duty, and because his heart and soul are in the faith and doctrine he teaches, is not at all inclined to condone, but he will preach as he feels led by the Spirit; and where rebuke and severe criticism are necessary he will administer such. And thus to us the sermon becomes a very important part of the services, much too important to smother it with a cumbersome ritual. The introductory and concluding exercises should, as we believe, be merely incidentals, and both should not consume more than five or ten minutes, leaving the greater portion of the time devoted to the services at the disposal of the preacher.

But doubtless the Methodists have felt the need of ritualism to maintain interest in their services, hence their commission and its report,

Original Articles.

GATHERING—GRACELAND.

The success of every undertaking and enterprise of either a religious, educational, or a business character depends largely upon the amount of push and snap that may be put into it. History demonstrates that it has ever been the persistent workers who have succeeded. And one of the most vital and important things in every enterprise is that it shall be fully and clearly understood.

The object of this paper is to set forth by way of historical statement, also drawing from revelation, whatever we may find helpful in comprehending the relationship of the educational institute, Graceland College, to the topic of the gathering, which is dear to every true Saint.

Do not say, my kind reader, Pugh! pugh!! we know all about that institution, and do not want to hear anything more about it, for I can assure you that there are still many who are in ignorance, and thereby false ideas prevail among earnest, honest Saints. I know this from the many answers received, in reply to letters written in regard to Graceland, wherein objections have been urged against this church institution of learning. It was my conviction that a fair and a full examination would be profitable.

An elder once wrote me that he did not favor the College. Believing him to be a fair-minded man, and one who does not hesitate to express his opinion, and withal a fair and active representative man of the church, I requested that he write me fully, freely, and frankly why he did not favor the College. He wrote as follows:

1. You ask for a frank statement of my objections to the College. I had hardly formulated the matter in my own mind. I had thought but little about it, except when my attention was drawn to it in some way. I have not been among the "kickers."

2. As I have understood it, it is not a college that belongs to the church, and it teaches nothing in the way of religion, but simply occupies a position similar to very many other colleges throughout the country.

3. If this is its position, I can not see what the church has to do with it, nor why we as a church should be called upon to pay for it.

4. If anybody in or out of the church as a human being wants to help a college built for the benefit of humanity in general, I believe it would be good to do so; but why it should be a matter to be considered by our General Conference and take the attention of our leading ministers (as such) is a mystery to me.

5. If it is not a Latter Day Saint college, why is the church any more interested in it than it is in any other college?

6. Why the church or the members thereof should be called upon to support a college that is of no particular benefit to them as a church or as individuals is not clear to my mind.

7. If it is expected that it will be a good college to educate the children of the Saints in, then let the cost of attendance thereat be sufficient to pay for it.

8. Why should those who can get no benefit pay for those who do?

9. Had it been a college in which particular attention was paid to teaching the theology of the church and every-

thing else that has an important bearing upon our church work, so that young men who are called to the ministry could take a course in it, and be thoroughly trained in "What we believe," it seems to me that the church would heartily take hold of it. In that case it seems to me it should have been located at Independence. Or even had the school been located at Independence, and run on its present plan, the thought might be presented to the church that a good college at the gathering place will probably be useful to nearly all the church. In this way I could see the idea of the church being particularly interested in it.

10. The idea prevails (to what extent I do not know) that the citizens of Lamoni and vicinity want a college to educate their children in, and that they are using the church as a means of raising money to help them in a matter that is entirely their own.

11. This may not be true, but some think it is.

12. I have tried to make the matter clear from the negative side, and hope it may aid you by correcting the mistaken ideas, or, if they are correct, aid you by letting you see the right position.

The straightforwardness of the foregoing, without bitterness or harshness of expression, entitles this man's objections to a fair and a calm examination. For the purpose of an orderly review, I have numbered the paragraphs, and the answers or explanations will bear corresponding numbers.

1. Lack of interest and a lack of knowledge relative to the facts about Graceland College, also the hearing of uncomplimentary remarks and occasionally misleading and untrue statements concerning this institution of the church, have been the chief hindering causes. If opposition to Graceland were only a mask used for the purpose of opposing the locality where the college is established, such an opposition would be unsaintlike in character, and would be quite reprehensible. We are pleased to think that there are but very few who might be called "kickers" against the college at this writing, and we have every reason to believe that the signs clearly indicate that the day is not far remote when the "kicker" will be an extinct species. "He that answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs 18: 13.

2. The donation of land for a college was clearly understood by the church authorities, and may be called the beginning of a specific work, accepted and ratified as follows:

Resolved that we look with favor upon the effort to build a college at Lamoni, to be controlled by the church.

Resolved, further, that we believe it should be a purely educational institution and free from sectarian influences or bias.

Resolved further that we give our hearty support to the present movement looking in the above direction.—Doctrine and Covenants 123: 4-6.

This was adopted April, 1894, by the full and united vote of a council designated by direct revelation. The men who voted were: Joseph Smith, W. W. Blair, Alexander H. Smith, E. C. Briggs, James Caffall, W. H. Kelley, J. H. Lake, J. R. Lambert, Heman C. Smith, Joseph Luff, G. T. Griffiths, E. L. Kelley, G. H. Hilliard, and E. A. Blakeslee.

Graceland was established as an educational institution, and to be under church control, and so it has continued from its inception.

3. This objection was a hypothesis without the element of fact in its composition, and for that reason requires no answer.

4. Donating for educational purposes meets with the approval of the elder, as it should with all Saints, and especially so for the support of Graceland, a church institution.

The General Conference being a delegate body, wherein the whole church is represented, it is proper and right that it should legislate for the protection, upbuilding, and extension of church work, as it also should seek to guard against loss and evil. Graceland College being an institution of the church, no mystery should obtain or exist in the mind of any, that the General Conference should give time and strict attention to its demands and interests.

5. Graceland is, and has been from the start, a Latter Day Saint college, and that is the reason for the church taking so much more interest in it than in any other institution of learning.

6. There is nothing in evidence that Graceland College is of "no particular benefit" to either the church or the individual members thereof. It is not within the possibility of man to estimate the real, positive good that has already come to the young people of the church, and therefore to the whole body. Space is too limited for me to give a list of the names and a *resume* of the work done, and being done by graduates from Graceland. Even to-day our church is reaping benefits from the faithful and sacrificing labors of graduates from Graceland, and the waves have but just commenced to circle. Give her the needed assistance and a world helper she will prove to be.

7. This must have been either a hasty or thoughtless expression. Graceland must compete with like institutions of learning, and for that reason must be governed as to tuition by the usual expense in other colleges. The proof has not yet come under our notice of either a small or a large institution meeting the running expenses from the tuition and fees, to say nothing of the cost of building, and the appurtenances necessary in starting the school. Millions of dollars are donated annually for educational purposes, and that to some of the oldest and strongest institutes of our nation. One illustration: The University of Chicago has received in the past ten years more than sixteen millions of dollars; and yet last year had a deficit of over two hundred sixty-five thousand dollars. An endowment of a hundred thousand to Graceland would give us the opportunity of investment, or the loaning the money so as to realize a safe income of six thousand yearly, and this would more than meet running expense for some time to come, and give us the privilege of assisting

the worthy poor of the youth of the church. We are not writing of that which is chimerical, but of that which is practical and possible.

8. The mutual uplifting of every integral part of the household of faith should be an all-sufficient reason why we should assist those who are unable to provide for themselves, and thus fulfill the command, "Bear ye one another's burdens, and so fulfill the law of Christ."—Galatians 6:2. As also, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."—Romans 15:1, 2. While these passages were not written to authorize helping Graceland College, nevertheless the principle of aiding our less fortunate associates in the gospel covenant is clearly taught; and as the disciples of Christ are to be all one and equal in all things, we therefore urge that those who have, should assist those who have not; otherwise, the children of the poor, and the children of the eldership who give all their time to church work, would be deprived of the benefit of this higher education, and could never be the equal of their more fortunate church companions, neither be permitted to enter the race in the affairs of a business life upon an equal plain. What true Saint would be willing to put the children of a faithful elder at such a disadvantage, just because their father gave his life to the gospel?

9. We have the school of the prophets provided for acquiring a knowledge of gospel, or church principles, and there is also to be a house of learning provided by and under the control of the church. To make this plain we cite:

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be formed standing in his place in the house; which shall be prepared for him; therefore he be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God (for he should be first in the house; behold this is beautiful, that he may be an example) let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant; and when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless in thanksgiving, for ever and ever. Amen.—Doctrine and Covenants 85: 39-41.

But outside of this school of the prophets, we are to put forth individual efforts, as we also have the promise of the assistance of the Holy Spirit, so that

we may utilize "all knowledge and understanding gained pertaining to all things that are expedient" for us.

There is yet another school mentioned as follows: "And let the higher part of the inner court, be dedicated unto me for the school of mine apostles."—Doctrine and Covenants 92: 3.

No provision is made in the school of the prophets, or in the school of apostles, for the membership obtaining an education of any character.

The Lord is never unmindful that we shall gain knowledge—education. Hear ye him:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."—Doctrine and Covenants 104: 44. None would think of applying the above to the gaining of education by the youth of the church. Neither to make such application of the following:

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

All of the foregoing quotations relate to the priesthood and direction for their qualification in the ministry.

Now for something that will furnish aid to the membership—the youth of the church as well as the ministry: "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36. This "learning" and that by "study" we conclude to be of the character that Graceland is seeking to furnish her students, and the following is of like nature: "And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."—Doctrine and Covenants 90: 12.

The church in the early thirties understood that to be of an educational character that was required, and provided the same as the history of the church plainly indicates. And even now instead of Bibles,

with some, dictionaries and grammars are much more essential.

There is little danger of the church ever adopting an educational course or system to qualify young men for the ministry, rather the broader, and deeper views as to education prevails, namely: that intelligence and education, are both desirable and praiseworthy, as they increase one's usefulness. And as to the ministry, there is no disposition, so far as I am aware, to change or amend the ancient rule, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4.

Graceland operated as it is now run, if located at Independence, Missouri, would be a good thing, for the reason that Independence is "the gathering place." It was this thought, coupled with the statement rung in our ears many times, "Graceland should have been located at Independence the center spot," that furnished the first half of our caption.

So far as the principle of the gathering is concerned, Graceland is located as favorably and inspirationally as it could be at any other point.

The gathering has ever been a delightful topic of study, and is near and dear to the heart of every true Saint.

RULE FOR GATHERING.

The inspirational rule, or instruction of God to the Saints relative to gathering is as follows, and is still in force: "And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time."—Doctrine and Covenants 58: 12. This is dated August 1, 1831, about sixteen months after the organization of the church.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be; while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all

things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand."—Doctrine and Covenants 98: 9.

This was dated December 16, 1833, or a month after the Saints were expelled from Independence. The prayers were many and fervent, before God again spoke upon this rule of gathering; but it is quite evident that he had neither forgotten nor changed his mind: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."—Doctrine and Covenants 117: 11. This bears date of March 3, 1873,—harmony and the wisest of instruction in all.

GATHERING.

Next we chronicle the statements of the promise of a gathering in their chronological order. So early as July, 1828, we find a promise to those who hear and obey the gospel: "I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may, and partake of the waters of life freely."—Doctrine and Covenants 3: 15.

To the first apostles of the church, God committed "the keys" of his "kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand."—Doctrine and Covenants 26: 3. This was only some five months after the church was organized, and indicated that the great and final gathering of all the redeemed had in this last dispensation its beginning; also, that troublesome times were awaiting the church. The gathering of God's people will be attended by severe trials. In the same month as the last was given, another revelation is bestowed to six elders, requiring purity of lives: "Listen to the voice of Jesus Christ, your Redeemer, the great I Am, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will harken to my voice, and humble themselves before me, and call upon me in mighty prayer."—Doctrine and Covenants 28: 1. In this there is a reference to accepting the gospel, and the gathering as a sequence thereto. Of like application is the following: "And righteousness and truth will

I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."—Doctrine and Covenants 36: 12. The gospel is the means of preparing the people for the gathering and Zion. The pure in heart are those who will abide there. I pass without note the gathering of the nations, also, of the Jews. (See Doctrine and Covenants 43: 5-6, and 45: 3. A more important revelation to the Saints is as follows: "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand, and it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting glory."—Doctrine and Covenants 45: 13, 14. We need not err, for here is clearly foretold the composition, the condition, and the greatness of Zion.

Chief among all the revealments concerning Zion, and the gathering thereto, is the following paragraph:

Hearken, O ye members of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.—Doctrine and Covenants 57: 1.

Missouri is named as the chosen land for the gathering of the people of God, and in Independence is the site for "the temple." There were sixty-three acres in the original purchase by the bishop of the church; the topography of that immediate vicinity has undergone a complete change during the past seven decades, all the witnesses present at the dedication have joined the silent majority, and unless the suit brought by the Reorganization for the recovery of the fraction held by the "Church of Christ" fixes and identifies the exact "spot" for the temple, we are without satisfactory evidence; however, none should take alarm in regard to this, for when the time is ripe for building the temple, God will command the

people who are to build, designate the lot upon which it shall be erected, and furnish a perfect title that will be sustained by the laws of the state of Missouri. God works wonders, and he will bring surprises to untold thousands.

Inseparably are the gathering of the Saints and the building of the temple associated:

A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.—Doctrine and Covenants 83: 1, 2.

The people of the church went with a vim to colonize at Independence and vicinity, and for some reason the Lord permitted them to be driven out of the county in the fall of 1833. Shortly after the Saints were expelled by the mob, and were sorely depressed in spirit, the Lord spoke:

Let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God, Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them: and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.—Doctrine and Covenants 98: 4.

The above seems to be intended to cheer and comfort the poor scattered Saints; and later comes an explanation of why God allowed this great misfortune and calamity to fall upon them:

In consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands, and this can not be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for, behold, I do not require at their hands to fight the battles of Zion; for, as I said in former commandment, even so will I fulfill, I will fight your battles.—Doctrine and Covenants 102: 3.

This suspended the purchasing of land, and the gath-

ering of the Saints in Jackson County, until the time of the "little season" be past. The dark and cloudy day worked havoc and spiritual shipwreck to thousands. In November, 1851, the Spirit testified to Jason W. Briggs: "And in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit."—Church History, volume 3, page 201.

April, 1860, Joseph Smith, the son of Joseph Smith, the Palmyra Prophet, presented himself by the direction of revelation to the General Conference of the Reorganization, and was ordained a high priest, and president of the Melchisedec priesthood. Subsequently his two brothers, Alexander Hale and David Hyrum, united in the same church work, and at this writing the sons of these three brothers, grandsons of the Choice Seer, are actively engaged in the work of the gospel, namely: Frederick M., son of Joseph, a member of the First Presidency, Frederick A., son of Alexander H., a member of the Traveling High Council, and Elbert A., son of David H., a member of the Lamoni Stake High Council. Did Isaiah have these events in mind when he wrote, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."—Isaiah 59: 19-21? If this has received a fulfillment elsewhere, we have its parallel in the religious career of Joseph Smith, his sons, and grandsons.

REGIONS.

We next press an investigation as to what provision existed for the Saints to gather, from the time of their expulsion from Jackson County, in 1833, until April 15, 1901. By turning to Doctrine and Covenants 98: 9, we learn that "places" had been appointed to which the Saints were to gather, and these "places" are known as the "regions round about," as a prudential safeguard against the day of sore trial, the Lord instructed his people: "Ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time."—Doctrine and Covenants 48: 1.

A wise, thoughtful general operating a large army in an enemy's country never piles up his entire supplies at any one place, but usually selects and plants depots available to himself, and of practical easy defense against the enemy. It was He who spake as man never did, that said, "for the children of this world are in their generation wiser than the children of light."—Luke 16: 8. We are not yet past the possibility of a mob driving us from the beloved home of our strongest possession. It would be presumptuous and suicidal upon the part of the church even at this late date to attempt any gathering whatever, contrary to the following: "Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people."—Doctrine and Covenants 102: 7.

The growth of the church and the anxiety of the Saints for the redemption of Zion was heard by the Lord, and he made answer: "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established."—Doctrine and Covenants 117: 11.

The objection to Graceland College because it is located at Lamoni, Iowa, perhaps might be removed, or at least ameliorated somewhat, by a careful reading from the biography of President Joseph Smith.

It was during this summer and fall [of 1853] that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my sanction to things there; my prejudices were against them. In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events, and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be?

I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it? Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room was suddenly expanded and passed away.

I saw stretched out before me towns, cities, busy marts, court-houses, courts, and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl, and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but as far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and home-like place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success, and renown among the busy scenes that you first saw; or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the right side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.—Life of Joseph the Prophet, pages 756-758.

For the benefit and comfort of those who may have entertained or now have any degree of prejudice against Graceland College, or the place where it is located, be it understood that Joseph Smith wrote that article for that history and the same was published while he was a resident of Plano, Illinois, and be it further understood that he was not a member of the locating committee that fixed upon Lamoni as a place to which the Saints might gather under the provisions of "in the regions round about." It was under such rule that the branches at St. Louis, Bevier, Stewartville, St. Joseph, and Independence commenced their work.

The omen of a more satisfactory and a more perfect condition of home and inheritance was signified when the Lord said: "The Spirit saith further: That Lamoni, Iowa, having been made by the agreement of the church under the law of the land the principal place of business of the church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the presidency of the church, and in due time be made a stake."—Doctrine and Covenants 122: 12. This revelation is dated April, 1894, and Lamoni had been the principal place or headquarters of the church by settlement from 1881, and by adoption of "Articles of Association," June 6, 1891. (Rules of Order, pages 162-172.) Nevertheless, the Lord said, in 1894, it was "wise and expedient" for the General Conference to act. The conference adopted by a unanimous vote the recommendation of the revelation, and

Lamoni became to the whole church the principal place of business, the seat of the Presidency of the whole church, with a promise that it would become a stake.

At the close of the conference, April, 1894, there was a "Joint Council" of the First Presidency, the Traveling High Council, and the Bishopric. Among the things adopted by this council was this:

LOCATING IN REGIONS ROUND ABOUT.

Resolved that all parties wishing to change their location be recommended to correspond with the bishopric for information.—Doctrine and Covenants 123: 12.

Thus it will be seen that in locating Graceland College at Lamoni no risk of loss has been incurred, and only prejudice, unwise action, or foolish opposition will prevent the college from fulfilling its mission in our church work.

There came to the church in April, 1901, an improved condition relative to the gathering, wherein the Lord directed: "My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required."—Doctrine and Covenants 125: 10.

The above in no wise disannulled or made nugatory the fixing of Lamoni as the seat of the First Presidency, or principal place of business of the church. It does, however, provide two places of equal importance to which Saints may gather, the vocation of life and the counsel of the Bishopric to aid all in selecting their homes.

So far as the locating of Graceland College, with its relation to a gathering place and its being available and beneficial to the whole church, is concerned, we hope we have amply demonstrated that it was no mistake. Church advantages at Lamoni are equal to any, and that, too, without proximity to the worldly amusements and allurements, so hurtful to pure religion and contaminating to good morals, found in large cities.

10. We have been aware for some considerable time, and are still aware that there are in circulation mischievous reports that are derogatory to the character of the citizens of Lamoni as regards Graceland College. Some are told in a harsh, bitter, accusative spirit, while others, in a more diplomatic method, assail in a smooth, confidential manner; both are equally injurious and reprehensible. The people of Lamoni and vicinity, both the church members and those not members, have been practical in their helpfulness to the College, and that without selfishness or

sinister motive. If the following could be carefully observed, and lived up to, all the stumbling-blocks would soon be moved out of the way of Graceland's progress and ultimate success:

The college debt should be paid, and ministers going out from conferences held by the elders of my church are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been intrusted to the bishopric to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.—Doctrine and Covenants 125: 16.

Let the above be complied with, in unity of voice and means, and the College debt will soon disappear as the fog before the summer's sun, and the operating of the College will be an assured fact.

11. The belief by uninformed and honest, God-fearing Saints of those misrepresentations of truth and fact has been the sprag in the wheel of our success. Had there been truth in those statements, it would have evinced that the majority of the leading men of the church were unfaithful servants of the body. Saints, can we afford to allow evil to obtain in the church? Nay! Therefore, let none stand as obstructionists to the revelation of God, and the acts of the General Conference.

12. We thank the brother for his honest, negative statement, and trust that the contents of this paper will assist to dispel whatever of cloud, doubt, or of darkness that may still exist against Graceland College.

With unfeigned love for unsullied truth and an earnest trust and prayer that we, as the "army of the Lord," shall be able to present at all times an unbroken phalanx to the enemy.

My pen shall now rest from this topic, unless a necessity shall confront us.

Still on duty,

ROBT. M. ELVIN.

WILKINSBURG, Pennsylvania.

THE fundamental remedy, both for the mobs, on the one hand, and for the offenses which provoke the mobs, on the other, is to be found in a better and more thorough education. The right kind of education will train the children of the more unfortunate classes of our population, not merely in such arts as reading and writing, but also in sound ideas about work and citizenship. Fortunately, although the actual number of lynchings for some weeks past has been greater than the average, the general trend of our civilization is toward a more lawful and orderly life.—From "The Progress of the World," in the *American Monthly Review of Reviews* for August.

Mothers' Home Column.

EDITED BY FRANCES.

Satisfied.

Love wore a threadbare dress of gray,
And toiled upon the road all day.
Love wielded pick and carried pack,
And bent to heavy loads the back.

Though meager-fed and sorely tasked
One only wage Love ever asked—
A child's white face to kiss at night,
A woman's smile by candle-light.

—Margaret E. Sangster, in *Lippincott's*.

Questions and Answers.

HOME STUDY SERIES NO. 1.

The questions, "What is the character of the work contemplated by the Daughters of Zion?" and, "What are they doing that the Sunday-school and Religio are not doing?" are among the first usually asked by those whose interest we seek to enlist.

In the earlier days of the Sunday-school the same questions (differing slightly in form) met the worker there, and later on the worker in the Religio was expected to answer similar ones. "Does not the gospel cover it all?" was often asked.

Let us say briefly that the gospel does cover it all. It is gospel work all of it, hence it is good work and greatly needing to be done; but as the body has many members so has the work of the body many divisions, and that the body may prosper the work of each division needs to have its due share of attention in order to be thoroughly done.

In answering the first question, namely, "What is the character of the work contemplated by the Daughters of Zion?" let us say, it is *foundation work*, and contemplates the laying of a solid, firm, foundation upon which a beautiful superstructure of character may be reared.

"Ah, but is not this mainly the work of parents?" you reply; and we answer, "It is." "How, then, can it be done by the Daughters of Zion or by any other organization?" In reply let us say we are most firmly persuaded that it can be done only by parents and done *thoroughly* only by educated, God-fearing parents.

"Where, then, does the work of this organization come in?"

It comes in simply as the work of parenthood united for the accomplishment of the highest results. Parenthood taking counsel together and together not only praying for wisdom to guide, but seeking wisdom as God has commanded out of all good books. Parenthood thoroughly alive to the responsibility resting upon it and baptized with the Spirit of Christ sufficiently to understand that, to a certain extent, all parents are responsible for the welfare not alone of their own children but the children of other parents as well. Parenthood which realizes the right of every child to be well born; which realizes the responsibility and power which God has laid upon it, in intrusting immortal souls to its guidance; which has a realizing sense of the strict account God will demand at its hands for the manner in which this responsibility has been met.

The recent sickness and death of Pope Leo has drawn upon Rome and the Roman Catholic Church the eyes of the entire civilized world, and the literature of the day has been flooded with sketches of the wonderful growth and prosperity of this powerful church. The dying Pope, as spiritual head of the church, did not have to ask in vain for the children intrusted to his care. *The children have been cared for* and by millions respond to the call of the mother church. In this lies the secret of her success—her mighty power.

Has Zion done as well? her daughters are beginning to inquire. And what is the testimony which comes to them upon every hand? We leave this question for you to answer, and when you find (as

you will find) that children born to parents in the church are straying from the fold, indifferent to the faith and often even opposed to it, will you not be ready to inquire why this is so, and will it not come to you with all the force of a deep conviction that somewhere there is neglected work?

"If one member suffer, all the body suffers with it." Let us illustrate:

"Boys will be boys," says a thoughtless young mother, not realizing for a moment that to a very large extent she has it in her own power to determine what kind of men her boys shall be. She has not studied, she has not been taught the laws governing her own being, and has a vague, indefinite idea of her duties and responsibilities. She does not realize that in all his creations God governs by immutable laws. That obedience to these laws places her in harmony with him and that violation to them (no matter how ignorantly done) brings discord and sin with sorrow and suffering in its train. Thus in her child or children are perpetuated the mistakes of her own ignorance and many times such mistakes bring trouble, even disgrace and reproach upon the entire body—the church.

Now we ask, Is it not good work to lend a helping hand to such?

Is it work to be done in the Sabbath-school, among the children—in the Religio among the young?

Yes, a part of it may be done even there, but it can never be done thoroughly by any one but parents or guardians and to such the Daughters of Zion say: *Come and let us counsel together*, pray together, and together labor for the advancement of the cause we love—the cause of Zion the pure in heart.

Said one of our highest spiritual authorities to us recently: "That there was a demand for such an organization is evidenced by the fact that a few of the sisters, though their number was not large, perfected such an organization. The benefit to them individually comes by reason of the fact that collectively they are wiser than the individuals of the organization, and they learn of their own mistakes by the experiences of others. The one great object of the organization should be to eliminate ignorance upon the part of the rulers of the home by a mutual education, advice, counsel, and even consolation. The mental picture of experienced age wisely guiding the footsteps of young parenthood is one to bring joy to the heart looking and longing for the redemption of Zion."

(Continued.)

Published by Advisory Board of the Daughters of Zion.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

How to Interest a Class of Boys in the Sunday-school.

A class of boys until they get about fourteen years of age is not so hard to keep in the Sunday-school as older ones. The parents are largely responsible for their being kept in the school. The teacher's first effort must be to place himself on a level with the scholars and become familiar with each one. The good old motto, "Do unto others as you would have others do unto you," is one of the characteristics of a teacher, and many times this thought has urged me to be punctual at Sabbath-school, when my greatest desire is to have each scholar punctual.

The example of the teacher whose daily life proves him to be a Christian in word and deed is one that should be a model for the children. We must have their interest at heart; therefore, we should be prayerful and ask for wisdom that the lessons taught may be impressed on their young minds and of lasting benefit to them in their future lives. The main object is to get

them so interested in the lesson that they will be anxious to know more of the lesson under consideration. It is very hard to try to teach one whose mind is otherwise occupied. If I find one of that kind, I pay especial attention to that one till I find he has the thought of the lesson. Oftentimes we find they are paying more attention than we had any idea. Be careful, loving, and faithful to duty, and if we can not always have things as we wish, let us do the best we can and leave the result with Him who doeth all things well.

ELLEN HARR.

What to do With a Disorderly Scholar.

(Concluded.)

Much of what I have said will apply equally well to the order of the entire school and yet of course this requires a little different treatment from the class, and I must next address the superintendent. We must remember that disorder breeds disorder. A school that is allowed to be disorderly at the opening will be disorderly when it separates into classes, and class disorder means a disorderly close, when the school comes together again.

To get order in a school, one must

BEGIN BEFORE THE SCHOOL BEGINS.

With delightful zeal, the children are likely to be over-prompt. When the school, as in so many places, is held just after the morning services, the grown-ups are still in church, and those children that did not go to church have the school-room to their riotous selves. No matter where or when the school is held, some older persons should be in the school-room half an hour before the opening. If I were the superintendent, I should want to be there myself, ready for consultation with any officer or teacher, and eager to take advantage of any chance of becoming acquainted with the scholars. If this at any time is difficult or inexpedient, I should appoint some one else to this service, or perhaps a succession of persons, each taking the task for a month. Moreover, the trouble may be greatly diminished by urging the children not to come so long beforehand, and the parents not to send them over-soon.

Whoever superintends these early comers must have something provided to occupy their time. Mere forcible repression will only insure a postponement of disorder. Perhaps the best aid is a book full of pictures, each of which requires a little explanation. Or a collection of photographs from Bible lands may be used with fine effect.

The second necessity, if one would have an orderly school, is that

THE SCHOOL BEGIN ON TIME.

I deprecate the use of a call-bell. It should be enough simply for the superintendent to step to the platform and raise his hand. If teachers and scholars are taught to watch for the signal and respond to it instantly with perfect order, the drill and the weekly obedience will prove one of the greatest gains that come from the entire work of the school.

This initial quiet should have a well-understood purpose. What better than prayer, silent prayer, with bowed heads for God's presence and blessing? Print a brief form for it, and hang it before the school for the use of the younger scholars, and as a constant model for this unvoiced petition. At the close of this moment of silent prayer, without prelude except the sounding of the chord, let the school sing softly some stanza of a familiar hymn, which may be changed from month to month or from quarter to quarter.

A regular and

BRISK ORDER OF SERVICE

helps much to make an orderly school. Pack it full of things for the scholars to do. Leave little room for the superintendent, secretary or any other officer. The talking superintendent is a recognized Sunday-school peril. Let him talk up the school in

private, and not talk it—down—in public. In Mr. Wanamaker's great school the young folk's are kept constantly eager for their part. Now they must say, "Good-morning, Mr. Wanamaker." Now they must hold up their Bibles. Now they must sing. Now they must read in concert. The opening exercises are an animated drill, and no one has time to grow fidgety.

It is very necessary, if an order of exercises is to be carried out in an orderly way, that

THERE SHOULD BE NO GAPS

in it, no pauses while the superintendent is finding his place in the Bible, or consulting with some other officer, or while the secretary is feeling in his pockets for some announcement he intends to read. Such gaps are like holes in a fence, through which a whole drove of mischiefs is likely to leap. If the superintendent, with a strong voice, a decisive air, and thorough preparation of all details, passes swiftly from point to point of his program, he will sweep the school along with him in perfect and beautiful order.

In spite, however, of all these precautions, some particularly unruly scholar or set of

SCHOLARS MAY PERSIST

in disturbing the school. The trouble will radiate out, and, first of all, it will be necessary to locate its source, and deal with that especial class or scholar. Too often the mistake is made of scolding the entire school for what is really the fault of a very few and the school speedily resents this injustice.

THE FIRST STEP

is always for the superintendent to speak to the teacher. It is *his* business to preserve order in his own precinct; never take his work out of his hands till he has proved himself incompetent. Sometimes, instead of speaking to the one teacher, it will be sufficient to give an indirect hint through a general talk at the teachers' meeting on the subject of disorder, and the teachers' responsibility for it.

Failing the teachers' effective action,

THE NEXT STEP

is for the superintendent to deal directly with the offending scholars; never by a public reprimand, which is more than likely to fix them in opposition to the rule of the school, but by private exhortation.

If even this proves useless,

THE THIRD STEP

is a call upon the parents, a frank statement of the condition of affairs, the child himself being present, and a loving, manly appeal for their assistance in the matter.

THE LAST REMEDY,

of course, is expulsion; and I am persuaded that, long before the need for that arises, the other remedies I have named will have proven efficacious.

The Sunday-school may be made as orderly as the secular schools. It will not be as easy, because in the secular schools the teacher is backed up by legal authority. But authority may be obtained for the Sunday-school superintendent and teachers. It is to be won from the parents. Get them to visit the school often. Their presence will of itself transform many a turbulent scholar. Better, enlist them among the regular members of the school. A disorderly scholar whose parents are interested and regular participants in the school work, is indeed a rare bird. As the parents come in touch with the needs of the school and understand the aims of the teachers, they will gradually become ready and eager to back up the officers and teachers with whatever authority they need, to reprove, correct, and discipline. The parents will be added to the superintendent's staff; they will become his orderlies.—Amos R. Wells, in the *New Century Teacher's Monthly*.

Letter Department.

COLORADO SPRINGS, Colorado, July 27.

Editors Herald: Since the opening of tent meetings in our city by Elders Emsley and J. F. Curtis four additions have been made to our branch by baptism, viz.: June 28, Mrs. B. M. Mitchell; July 5, J. C. Allen and Mrs. Cora B. Derry; July 12, Esther Vincent, the latter was formerly from Higbee, Missouri.

Bro. J. C. Allen, sometime before his baptism, came to us asking for the use of our chapel that he might present the views of the "Church of God," of which church he was a minister. He preached one night only. Elder Emsley Curtis replied the following night. Bro. Curtis treated Mr. Allen kindly in the reply. Mr. Allen weakened on his position, and in a few days gave in entirely, and later announced himself a candidate for baptism.

Bro. Allen will make a valuable addition to the cause here, we are assured.

The Spirit was in our midst at our prayer-meetings, giving direction, admonition and comfort.

By direction of the Spirit it was decided to move the tent to Denver, which was done last Friday, accompanied by the Elders Curtis.

Thousands of tourists visit this place at this season of the year. Among them an occasional Saint.

The work at this point looks hopeful at present. We have lately completed payment on a small chapel; the ground is rented.

I preach once in a while in the branch. Health fair. Am employed at secular labor all the time.

Ever your brother,

A. BURTON HANSON.

822 North Prospect Street.

ALMA, Nebraska, July 28.

Editors Herald: Elder Waldsmith and I came to this place yesterday and will begin services here to-night in the park. The Utah Mormons have been in this place and have scattered their tracts and the people learned they were Mormons and of course their minds are considerably prejudiced.

We had one of the warmest discussions we have had for some time with a Baptist minister on the streets in Franklin. We held our meeting on the street and on the last evening this minister got up after our meeting and said he wanted to enlighten the people some, or disprove some things I had stated in my discourse. After he got through I gave him such an overhauling as I deemed necessary on an occasion of that kind, and allowing the statements of the people afterwards to be a criterion they never before saw a man get such a whipping with his own club. I had a talk with the editor of a paper there the Sunday afterward and he said the preacher freely confessed that he had gotten into a position where he could not hold his own. The editor gave me permission to put in his paper quite a good article explanatory of our faith. We go from here to Wray, Colorado.

In bonds,

J. R. SUTTON.

VIOLA, Iowa, July 28.

Editors Herald: Last winter I held a few meetings seven miles north west of here at a place called Hoosierbend. Considerable interest in the gospel was manifested there. Since coming here I have kept the teachings of the gospel before the people whenever occasion offered. Being a member of the Epworth League, I am enabled to give them quite a sermon during its meetings. My talks and explanations are well received but still they will not come to us.

On the 19th the Methodist minister told his congregation that those sects that believed in present revelation were morally inferior to the Christian sects and spoke of the Mohammedans

as an example of what that unscriptural belief will do for such people. He quoted the last chapter of Revelation to show that there is no such thing as present revelation, maintaining that the canon of scripture is full and was completed A. D. 96, and that the curses of God would rest on any one who added to the Bible. He also claimed that he did not believe in present-day miracles and that miracles ceased with the apostles. After he closed his meeting I went to the front and told him that I could not indorse much of what he had preached. He smilingly replied, "I thought you would not." I then told him that I would reply to his sermon and invited him to come and hear me and he promised me he would. As the Methodists have torn down their old church and are erecting a new one, they are obliged to occupy the town hall which is controlled by one of the pillars of the Methodist church. I was somewhat afraid that I might be refused the hall, but to my surprise he told me that I could use it free of charge although he charges his brethren a good round price for the use of it. So last Saturday night I made my answer but the Methodist minister told me that he could not be there. I excused him but others did not; they said, "I told you he would not come out." Although the crowd was small they seemed to be well pleased with the effort. One young man told his father that the Methodist minister could not stand before the Doctor ten minutes in argument.

I also hold meetings every Sunday night at Oak Park about two miles from here and occasionally teach the Bible class at that place. I have been assistant superintendent in the Viola Union Sabbath-school for some time but find that, although they can not even try to answer my arguments, a union Sabbath-school is a very poor place to forward the interests of the kingdom of God.

Yours in the one faith,

DR. F. J. POTTER.

SPRINGFIELD, Missouri, July 14.

Editors Herald: The inclosed letter is from my brother who is an elder in the Christian Church. I have been holding a friendly discussion with him by mail on the restored gospel for more than two years. I finally sent him a "Voice of Warning," and requested him to give it a careful investigation, and this letter is the reply he gave. Bro. H. Sparling has used it in two discussions with the Christian elders.

The Saints in the Springfield Branch are still rejoicing in the restored gospel and the one great hope of the final gathering of God's people to Zion. We are more than glad of the fact that we are living in the regions round about Zion. We believe also that we must live humble and righteous lives, if we would be partakers of the great gathering.

We have a nice little church building here, and a local membership of about seventy-five, with a full staff of branch officers, the writer presiding. The Saints have made quite a sacrifice in purchasing a tent for missionary work in the city. Our tent and telescope organ cost ninety-five dollars. Bro. Sparling is the chief in the tent work, and it would be hard to get a better one for the place. He deals in plain facts as they are laid down in Holy Writ. We hope to do much good for the Master during the summer.

Ever praying for the success of this great latter-day work, and the safe return of our beloved Bro. Joseph to his native land, I remain,

Yours for the one faith,

1544 Irving Place.

J. W. QUINLY.

WATERFORD, California, March 11, 1903.

Dear Brother and Family: Your letter received several days ago, but my health has been such that I could not give you an early answer as you requested; and now, would wait a little longer, but fear you might think that I did not appreciate your letters. I assure you that I prize your letters very highly, as they have been a source of information on some points heretofore I could not satisfactorily understand. When I wrote you

last I hoped that in my next letter I would be able to write more lengthily, but now will have to be content with what I am able to do. My stomach trouble affects me so now, that I can not sit down very long at a time. Have a continual fluttering or palpitation in the pit of the stomach. While moving around I do not feel it so badly. The past three days have felt better. Am taking a simple remedy, and eating as little as possible, and have hopes that I will soon get over it.

Had a letter from Frank a few days ago. He stated that Vivian and Ralph were just getting over a severe spell of diphtheria. For a while Ralph's recovery seemed doubtful. Balance of family in usual health. As the current news here would not be interesting to you, will give you an estimation of "Voice of Warning." Have read it twice and commenced it the third time. This time more slowly and studiously, for there are so many new things brought up, that knock the underpinning out from under the various Protestant churches. The reader to be true and honest to himself and give regard and fairness to the writer, can not cast the book aside. The arguments are worthy of consideration, and if all are truths, it is time for the world to wake up.

The first chapter, on "Fulfilled Prophecies," I can heartily endorse; and it is the simplest and plainest I ever had the pleasure of reading. No fair and honest reader and believer in the Bible can deny the facts as stated. To do so, would be to deny the Bible.

The second chapter, on the "Fulfillment of Unfulfilled Prophecies," is also good. Some points I must examine more closely, before I could deny them. It is somewhat on the line of thought of my letters to you a year ago. If there was more study of the prophecies by the preachers of the day, I am confident there would be fewer creeds binding man to a certain faith and doctrine. Some of the prophecies of the Bible I can readily understand, for they are in harmony with history, both ancient and modern. With my limited knowledge of the Bible, there are grand and sublime truths that I can not comprehend, while they stand out clear as the noonday to those that are learned, and have made them a study.

The writer in "Voice of Warning," being right on so many of the prophecies, there is a possibility that he is right on all. I pray for aid to help me to comprehend and understand the truth in its fullness. The third chapter, on the "Kingdom of God," still further knocks the props from under the churches. All along the writer has been taking out the props gradually, but now in this third chapter, the whole fabric of the combined so-called churches, is totally demolished, a mass of ruin. Have read the chapter carefully and can find no fault. It is New Testament doctrine, as taught by Christ and his apostles. Yet there is a query in my way, and that is whether without the Book of Mormon could we not have gotten back to the organization of the church on the same plan. Have never read the Book of Mormon, and in the book before me I can not see that anything new has been added to the plan of salvation or the organization of the church, more than is found in the New Testament. Before the Book of Mormon came forth, we had the New Testament and the plan of salvation, plainly and specifically given. Now here is my trouble, and I ask why could not you and I, and a number of others, all agreed on the apostolic pattern, have gotten together and pledged ourselves to stand on apostolic ground and to teach the same? Could we not have received the various gifts promised? At present I can not help but reason in this manner. If I am in error, I want to be set right. I have some grounds for so reasoning, from the fact that in the early days of A. Campbell's reformation (or it would be more right to say the reformation started by Campbell), in 1859, I remember reading in the *Christian Evangelist*, from the pen of Elder Jacob Creath, of several cases of healing through prayer and anointing with oil. The case I will give you I distinctly recollect, and have thought of it many times since, while read-

ing the commission as recorded by Mark. A gentleman in Kentucky, a member of the church, who had been confined to his bed for a long time, having lost all power to walk, sent for Jacob Creath, whom he knew to be an earnest Christian, and a believer in the command of James, "If any are sick, let them call the elders," etc. Elder Creath came, and calling in another elder of like faith, they prayed, anointed with oil, and commanded the man to rise up and walk, which he did, and the following day went about his usual business. Other instances were given, but I do not remember the details as in the above case. Jacob Creath, John Smith, and others during those days, gave their time and talent in preaching, asking no remuneration, only that the people accept the gospel. Even the Christian Church has departed somewhat from the faith and teachings of the reformation. To-day it is money, money, and the church that is able to pay the largest salary, the preacher says that God has called him to the charge of that church. But nay, it is the money that calls, and not God. If the preachers of to-day would follow Paul's example, working with their hands, supporting themselves, and contributing to the wants of others, the world would have more respect for the gospel. The world to-day looks upon preaching as they do upon other kinds of business. They follow it for the money, and to avoid physical labor. The churches of to-day really cater to the world for support, with their socials, festivals, baby shows, etc. It is first cousin to gambling. The Lord never intended for the church to call on the Devil for support, and this is just what the evil one wants. The Lord has always been ready and willing to take care of his people, if they trust him confidently. I believe in supporting those that preach the word, but not in paying large salaries, and thus making merchandise of the gospel. I firmly believe that those who preach the word with an earnest desire to do good, and with the love of God burning in their souls, that God will provide a way for their support. It was so with the apostles and the seventy that were sent out. They perhaps will never be rich in this world's goods, but a rich legacy is awaiting them that will be their joy and comfort through the ceaseless ages of eternity.

Well, my brother, I am glad that I have one brother who is God-fearing, and is living up to and enjoying the privileges of the gospel. My prayer is that each one may yet get the true light. Will you pray to that end? I realize that I am not what I ought to be. God being my helper, I shall continue to seek after more truth and light. Well, I must close for this time. I began this letter three days ago. You will notice that I have only read the book the third time, up to the fourth chapter. As soon as I feel better, will write you again in regard to the remaining chapters. Write as soon as you can. Am always glad to hear from you. I will remain here until after harvest, if I can get along with the work. Will do all I can to be with you the latter part of the summer. I trust this will find all well. May the Giver of all good abundantly bless and keep you, is the prayer of your brother,

J. M. QUINLY.

CLINTON, Prince Edward Island, July 24.

Editors Herald: I came to Clinton, Prince Edward Island, July 13. I find a very hospitable, kind-hearted, industrious, hard-working people. Their veneration for the minister and to all that relates to religion surpasses anything I ever saw before. It seems to be a sacrilege for one not to kneel in meeting, they have so accustomed themselves to churchgoing. I wish our people were more that way. During prayer, all bow their heads, thus reverencing the minister if not the Lord. I began to preach the day I got here and the longer I am here the larger the congregation. I have reason to believe the opening wedge for future success is being driven—so may it be.

The population of the island is one hundred three thousand. Its early settlers were French, after which, in 1783, the Scotch people settled here, later other nationalities have moved here and now the blood is quite mixed. The Island is one hundred

sixty miles long by about forty miles wide. The soil is a sandy loam of a yellowish color and quite productive. Fine oats, barley, wheat, and potatoes, also turnips and other roots are raised here in abundance. There is but little manufacturing carried on. There are more than two hundred miles of railroad on the island. The people as a rule seem very fond of their island. It indeed is a little continent by itself—a real garden in the sea.

The conference in Williamsdale, Nova Scotia, was as good as could be expected under the circumstances. One was baptized. The preaching was done with fair liberty and good audiences. The work in that section is moving just slowly. Unity of action is much needed.

At Glenville a more active spirit is manifest. When the Saints learn to take religion into their every-day life and make it a part of their business, using their money and their means to carry it on, and look after the interest of their own meetings, then God can and will bless. As soon as the farmers get busy at their haying it will be as well to leave them till another time. I will then go to Hants, Halifax, and Kings Counties, Nova Scotia.

The climate at this season of the year is delightful as the Island is situated in the Gulf of St. Lawrence about twenty miles from the Nova Scotia shore. The cool sea breeze comes to us from every direction. It was very dry here during the early part of the season, hence the crops are backward. Of late beautifying showers have made their appearance and all nature is smiling in its garments of green.

Hastily and hopefully,
S. O. FOSS.

From Over the Border.

Editors Herald: The town of Listowel is one of the important ones of Perth County. Besides its minor establishments it has a brewery and a piano factory, the former for the manufacture of liquid crime and the latter for the pleasure of the ear. More modern, imposing residences for a town of its size I have not seen; yet there are some hovels. Opulence and plenty abound; yet there is poverty and want. The place is noted for its infidelity. The preacher market is well filled; yet there is a terror of sin and intemperance.

I came here on the 4th inst. and to-night I will have preached twenty-three sermons and held or assisted in two other meetings. Much tract distributing and visiting has held a small audience who, for the most part, are attentive listeners. Work and no preaching in a place like this is more efficient than preaching and no work. Lazy orators are played out. The man who depends only on the rostrum to proselyte better be at home with his wife. He will do more good with the plow and pitchfork earning tithing money than he will with his empty voice and unwilling legs. Action and energy can get listeners nearly any place. If a crowd does not come, strike out and get one. Calling and talking are the best posters to put up. They are seen and heard; the paper ones are not.

A little incident. The sister with whom I stay, Sr. Phillips, has a daughter named Pearl, in her sixteenth year, who has been baptized. Yesterday morning she came to me, and I discerned she had something to relate to me of extraordinary importance to her. I gave her the chance to tell, and she gave the following account of a vision she had received upon awakening: "I found myself in front of the Queen's Hotel in the night-time. There I met Miss — first, and directly after, two boys. She with one of the boys went under the drive-shed, as I knew, for a bad purpose. As they started off I quoted to her these lines of one of our hymns:

" 'Tis a war that calls for valor;
'Tis a conflict with the world;
There can be no furlough granted;
(Next three lines omitted)

We have all for life enlisted,
In the army of the Lord.'

"The other boy invited me to accompany him under, but I refused, and turning I started off for home disgusted with their conduct. When I neared the top of the hill between the scene described and our place I was met by Jesus who, laying his hand upon my head, in a very gentle tone pronounced these words: 'Pearl, I feel proud of you.'"

The other girl, a little older than Pearl, has incurred a bad name by running the streets at night with the permission of her parents when she should have been at home. I said to Pearl: "Avoid her as you would leprosy, especially on the street. She has all to gain and you have all to lose. She is a bad girl and will make you as bad as herself if she can. She is in a slough of impurity and nobody cares to go to her rescue for fear of their own contamination and sticking fast in the filth with which she is surrounded. The time will come when with burning regret she will gaze upon the verdant summit, the smiling hill-top from whence she has fallen. There she will see the firm and noble stalwarts of chastity and virtue, whom she has deserted to descend into the vale of pollution down beneath. She vainly beckons them to come to her; they refuse. And she has no power to return to them except by a long tedious journey of many years."

ALVIN KNISLEY.

SELKIRK, Ontario, July 28.

DIBLEY, Minnesota, July 28.

Editors Herald: I left home on the morning of June 19 for the mission field, a little late in getting started; but on account of circumstances, it seemed that I could not get started sooner. I arrived at Clitherall, Minnesota, on the following morning, to attend the reunion held at that place. Although the attendance was not very large, the Spirit of God was there to a marked degree. The preaching was mostly by the missionary in charge, F. A. Smith, Bishop G. H. Hilliard, and Patriarch A. H. Smith. The rest of the mission force and local priesthood assisted in the meetings and did some preaching. Although the preaching was along a different line than it generally is at a reunion, it was very instructive and accompanied by a good degree of the Spirit, and the Saints all seemed to rejoice and feel strengthened. As for one, I know it did me good. There were six baptisms, and I believe much other good done.

I left on the morning of June 29 in company with some of the Saints for this place. Commenced preaching in a schoolhouse Tuesday evening, with a fair attendance, good attention, and fine liberty. Bro. E. A. Stedman arrived Wednesday evening, but not in time for services, and remained until July 13, when he left to attend to other work as district president. Ye writer continued the effort every other night for two weeks longer, with the assistance of Brn. Will Shackow and L. Whiting, who are here building a house for Bro. John Corliss; but on account of haying and harvest being almost here, we closed Sunday evening, the 26th, for the present, the same good spirit prevailing in all the meetings, the largest attendance being the last night.

When we came here a lady by the name of Smith was quite sorely afflicted with a cancer, and the doctors said she could live but a short time. She was able to be up and around only part of the time. Calling on her at her request, she told me if the Lord would give her strength she wanted to be baptized, and also at her request we administered to her and she felt better, and after about a week had passed, and she had been opposed by some of her relatives, I administered the ordinance of baptism, and when she came up out of the water she said she felt better, and has been quite well since, being able to attend church, and the other day she walked to one of the neighbors, over one half mile from their place. So God be praised for his goodness to his children!

Sr. Lamphier's two children were also baptized while here

and we believe others are near the fold. Do not know where I will go from here as yet, as this is now the busy season, but will try and find some place to labor. Have been blessed with a good degree of God's Spirit in all my labors, so desire to continue in the good work. And as the time seems near when all things must be accomplished and there is so much to be done, we should put forth every effort that lies in our power, that the honest in heart may be gathered out and his children be prepared to gather home to Zion.

N. A. BAKER.

Mission address, AUDUBON, Becker County, Minnesota.

DES MOINES, Iowa, July 28.

Editors Herald: Came here on yesterday evening to begin a missionary effort associated with the local workers of branch, Sunday-school, and Religio.

Public services have been arranged for each night while literature is being distributed from house to house by local helpers under the supervision of the missionaries. The public will be invited to the chapel for private conversation, when the distribution of special literature and sale of church books will be conducted by one of the ministers.

To the pleasure of all, the branch is now in a splendid working condition, and the present efforts are expected to accomplish much good. During a week following the district conference at Boone, I held services in the German Reform church there, which resulted in baptizing Bro. Thomas Rodgers and Sr. Anna Brown. From thence I went to Pilot Mound, where Bro. T. F. Jones had secured the use of the Seventh-day Adventist church. Here we found but little interest.

From there I came to Dallas Center where on the 28th of June a union service of the Presbyterian, Methodist, and Progressive Brethren Churches was held for the purpose of opposing the progress of the faith, Reverend J. Kirkendall of the Methodist Episcopal Church delivering a lecture both in the town and about eight miles in the country. On the 29th Bro. W. Christy and I visited Reverend Kirkendall, and while he refused to discuss the issue, or come to hear a reply, yet he said he believed we were sincere, and let us have what books he had the disposition of that he had used in his lectures; and when others were seen whose books he had used they granted us the use of them, except Reverend Gurley, of the Presbyterian Church, who positively and vehemently refused us the loan of "The Story of the Mormons" by Linn, although he had previously advertised in the paper that any one could get it to read. We, however, obtained information from Reverend Kirkendall that what he used from the book was from E. D. Howe's work, and I then did not care for the book for I showed Howe's unreliability, although Linn uses him as one of his most authoritative witnesses. When I had showed in my reply six of the lies told by Howe I imagined the people who heard decided that the book was well named "The Story of the Mormons."

Had quite a number present the first night of the reply; not so many out the second night, but we were sure good was done. The Progressive Brethren not being satisfied that all had been done that should be done in opposing the faith, occupied a week ago last Sunday night in another "union service" of all the churches in town except the Catholic by delivering a lecture against some of the "principles of Mormonism." This was not an attack upon the character of Joseph Smith and the Saints as had been the previous lecture, but an effort to ridicule the teachings of the church and show contradictions therein, and then closed by saying that there were similarities between us and the Brighamites in that both believed in Joseph Smith, the Book of Mormon and Doctrine and Covenants. After I had presented evidence that we did not believe alike in any of the above items, and that the only similarity between us was they claimed to believe in these items, according to their interpretation of them, but not as they should be represented, nor as they claimed to represent themselves, we believed in them correctly repre-

ented, and gave proof of it. I then showed that Reverend Grisso and those associated with him in this "union service," agreed with the Brighamites in at least seven points, viz.:

1. Brighamites say Joseph Smith introduced polygamy, so say these preachers. We say he did not, and the courts of the land say he did not.

2. Brighamites say, "Pay heed to what we say without question;" so say these preachers.

3. Brighamites say "Don't go to hear representatives of the Reorganization," so say these preachers.

4. Brighamites say that the Book of Mormon has a "loop-hole" for the introduction of polygamy, so said these preachers.

5. Brighamites say their testimony is better than ours, so say these preachers.

6. Brighamites like the King James Translation best, because it gives more consolation for the practice of polygamy than the Inspired Translation, see 1 Kings 15:5, so do these preachers.

7. Brighamites pretend to take the written word for their guide and do not, neither do these preachers.

Both lecturers used the text, "Prove all things," but made effort to keep the people from hearing our side, making a special canvass on last Saturday evening urging the people not to attend our reply which I gave last Sunday afternoon. Despite their efforts about a hundred were within hearing distance.

Before the lecture Reverend Grisso refused to have a private conversation with me, and after the lecture I went to see him, requesting the use of the history of the Progressive Brethren Church. He refused it upon the ground that he was afraid I would use it in my reply as he did not want I should. At this time he said, "We have a right to poison the minds of the people against going to hear the reply." I asked, "What right," but no reasons were given for any such right.

The papers published a challenge for religious discussion without hesitation. It will be noticed by the following extract from Bro. Christy's article in the *New Times* how he and his wife were used when in attendance at the last lecture:

"After shaking hands with Reverend Kirkendall . . . myself and wife got a very positive invitation to stay away from the Methodist Episcopal church in this language: 'I am surprised to think that you would have the cheek to come here; I am ashamed to think that you would dare to come here to do as you have done.'"

This is only a sample of what they and the Saints there have suffered from other religionists of the town, but they have all borne it patiently; so much so that people are seeing with whom the Christ spirit is, and now several are condemning the actions of the ministry, and are defending the Saints. Even boycotting is still resorted to in order to crush out the Saints, but God has admonished the Saints to be faithful and all would end well.

At Waukeem, meetings were held from the 12th to the 19th, with much interest, Brn. Christy and Reiste with their wives were noble helpers, some of them being present at each service to assist with the music, although they had to come about nine miles. An invitation was extended by the owner of the hall for me to return this fall, and he would furnish the hall and bear the expense of lights and board me while there free; besides he rendered material aid when I needed it as badly as I have ever needed it in all my missionary efforts in the state of Iowa. This need was caused by expense incurred through exigencies arising that had to be met.

I held forth from the 23d to the 26th at a schoolhouse near Ortonville, where the Brn. Harvey live. Only a few attended except Saturday evening. This was principally on account of the extremely busy time in the country. Here I was helped quite liberally. Here again the brethren and sisters from Dallas Center rendered great help by way of music. May God abundantly bless these Saints, who have become endeared to me in the noble help they have rendered me in all the efforts I

have made to defend the work against the severe opposition there, when the burden rested heavily upon them!

Besides the opposition of the ministry we have the opposition of the profane class, who manifest no better spirit, but at times do not have it under as good control, especially when they are stimulated with intoxicants. Cursings and railing accusation, with threats have I and the Saints had to meet on the public streets of Dallas Center. That is now, however, subdued, and we are continually praying and feel somewhat hopeful that it will remain subdued, and finally be removed.

One of the profane class had been selected as chairman of the park committee, and when we requested the use of the public park we were refused, but this made us friends. God is making the wrath of man to praise him. We now hear rumors that the Presbyterian minister, G. D. Gurley, who wrote such a scurrilous article against us last summer, will give a lecture against us. So goes the conflict in this mission.

God has wonderfully favored me with the presence of his Holy Spirit of late, and I rejoice that I am considered worthy to suffer for his sake so long as I am permitted to minister the word. When I think of the sad condition of those deprived of the privilege of ministering the word either from physical infirmities or through being overcome of evil I am saddened indeed.

Hopefully,
J. F. MINTUN.

CORDOVA, Illinois, July 28.

Editors Herald: Bro. J. Arthur Davis and writer came to this place yesterday from Savanna, where we had spent Sunday. Bro. Ezra Robinson's folks met us at the train and are caring for ye missionaries at present. Last evening we borrowed his horse and buggy and drove to Cordova. Could not find a room to occupy for meeting, so got consent of the village board to preach on the street, which can not be excelled except for seating convenience. We began our service to half a dozen men, but it was not five minutes until the broad sidewalk was lined with at least a hundred people. Attention was one of the special features of the occasion.

The work is new here, but we believe it will be a splendid place for the tent in the near future. Our hearts were made glad when the Spirit of the Lord came to our rescue and Paul's experiences (as he stood before the rulers) came to our minds. Our boldness increased, and thanks be to our Father in heaven we were permitted to occupy with great freedom of thought.

Savanna Saints are a little, unorganized band of workers with a small church and lately have, with the help of the brethren, attracted the attention of some of the best people in the city. We were pleased to note this onward progress. We expect to remain here this week.

Yours for truth,
O. H. BAILEY.

DEFIANCE, Ohio, July 30.

Editors Herald: We are six miles south of Defiance, and have been unfurling the gospel standard for eight consecutive appointments in the Union church. Have been greeted with fine large audiences of intelligent listeners. Interest is excellent. A body of people known as Christians dating from Antioch are about the only religious class recognized here. They are a liberal and tolerant people. We have visited with them at their homes, and find them willing to learn the truth. I am impressed that many will take hold of "the rod of iron" in this section. The people in these regions have not heard of the Latter Day Saints to any extent, but they recognize that we have truth, and they are so anxious to learn.

A very pleasant incident was the finding of Sr. Lucy Bodenbender (nee Mathison) of Gallands Grove, Iowa, located here with her sister, and who has not forgotten the gospel as of yore. A visit with them brought up pleasant memories of bygone times

and well-known faces in Western Iowa. Sr. Lucy is glad the gospel has come to these parts.

I believe Western Ohio to be an important field, and the time is opportune. I am sure that such preludes as has pointed to success in the past, are manifest here. The crowds are so eager to hear, and so large, and such good liberty is given in the presentation of the word, it indicates a work for the Lord.

Bro. Beckley was at Antwerp at last report. Bro. John Erter wrote us that either a union church or the opera house would be secured. Bro. Erter's grove will be opened for a two-day meeting a little later along. We have appointments this week for this point, and will have to give way Sunday for Reverend West's regular appointment.

Hopefully yours,
S. W. L. SCOTT.

MOUNTAINVILLE, Maine, July 24,

Editors Saints' Herald: I have been reading the letters from the Saints written for the HERALD and feel strengthened and encouraged for having done so—strengthened because I realize more than ever that we are fighting under the command of a leader who knows no defeat and who will ultimately lead us to a final, lasting victory—encouraged as I see all about me and in all directions fellow comrades faithfully fighting to gain the same victory for which I am fighting—realizing that in such a Christian union there must be strength such as Satan can never overthrow.

If it is essential that we should be united in order to make rapid progress and gain the final victory how necessary it is that we guard ourselves carefully day by day that we may do nothing which will cause a separation in any way! Let us be united—united in our prayers, our songs, our work, our movements—working with one aim in view—the salvation of souls and the advancement of God's kingdom here on earth. Let us each and every one see to it that we do our full duty, not simply a part. Let us keep the law, not a part of it. Remember Christ said we should live by every word that proceedeth from the mouth of God, and if we do that we must keep the law of God in its entirety.

Am very glad to say that the work here is progressing nicely and much interest is shown in the work. The Saints are generally working for the advancement and upbuilding of the church and new life seems to be taking the place of the indifference of a few months ago. Think we shall have more added to our number in the near future as several not members seem to be quite interested in the work. May the Father above aid us that we may cause those in Satan's ranks to prove traitors and come and join the ranks of the army of the great King!

With a prayer for the advancement of the work and the upbuilding of God's kingdom, I remain,

Your brother in the faith,
WALLACE A. SMALL.

FALLS CREEK, Pennsylvania, July 25.

Editors Herald: Elder James D. Porter was directed by a dream to come to this place. He came the eleventh of this month, held a series of meetings, and baptized me after holding eleven meetings to large congregations and with good liberty. He went to Lindsey, held five meetings at that place and baptized Edith Barry. He then returned to this place and on last night held a discussion with a Russelite on the street before a large congregation. The subject under consideration was the resurrection of the dead and the personal reign of Christ on the earth for the space of a thousand years with the Saints. They each had two speeches and Bro. Porter made many friends to the work. To-day at two o'clock he spoke on the ten virgins and at the close of the meeting he baptized Cora Anthony, my wife. To-night he will hold services at my residence to attend to the confirmation and to bless my five children and administer the Lord's supper. On to-morrow he will endeavor

to open up the work at Sandy Valley, about four miles from this place.

The work at this place is in a prosperous condition. Many are near the kingdom. There must have been a thousand people at the baptizing Sunday. Bro. Porter went to Sandy Valley and secured the union church for a series of meetings, and I think lots of good will be done at that place. Many of the people from there attended the preaching here.

Bro. Porter is an earnest, faithful worker for truth and wants to spend his whole time in the work. He has a friendly, sociable turn and always has a kind word for all. May the Lord bless him and all others whom he has called to preach his gospel, is the prayer of your brother in the one true faith of our Lord and Master,

WILLIAM ABNER ANTHONY.

DES MOINES, Iowa, July 26.

Dear Readers: I have been comforted many times by reading the letters in the HERALD and the kind words of the Saints. As I read the many letters my heart is made to rejoice to know that there are so many precious souls striving to serve their Lord and Master. I can truly say that the Lord has blessed me in my efforts to serve him.

We have two dear little boys that the kind Father has seen fit to give us and our hearts were made to rejoice on the 28th of June when they with seven others were buried with Christ in baptism. They are young in years but seem to have a very clear conception of their duty toward their heavenly Father. Our prayers are that God will always find us striving to do our duty, that as they grow to manhood our lives may be the means of keeping them true to the covenant they have made.

We attend Sabbath-school every Sunday. I have a class of thirteen girls, ranging from nine to thirteen years, of whom I am very proud. They seem to take such interest that I feel well repaid for the effort I make in trying to present the truth to them. At times I feel so weak and unworthy. I ask an interest in your prayers that I may live humble, worthy to be called a Saint, and hold out faithful to the end.

Your sister in bonds,
EMMA JOHNSON.

BEARDSTOWN, Illinois, July 23.

Dear Herald: We have a Sunday-school of fifty-two scholars. The harvest is good but the workers are few. God has truly sent his Spirit here in our Sunday-school. Our school is mostly children of other denominations. They are bright, willing little workers and are deeply interested in the lessons. Some are of parents who fight the work. Saints, there is no time to lose in this work. The prince of the power of the air is at work on all sides to drive the Saints away from their duty with rain and storms, and the world will find some most unreasonable faults with the Saints that they might feel condemned and neglect their work. We should arm ourselves with wisdom and remember the Savior's words, that when men shall speak all manner of evil against you for my name's sake then ye know ye are mine.

Asking an interest in the prayers of God's children that health may be my blessing and that I may be able to do the work of the Master in cheerfulness,

I am your sister,
MRS. A. H. LUFKIN.

AKRON, Ohio, July 26.

Dear Editor: The gospel has been preached here by Elders Greene, E. P. Schmidt, F. J. Ebeling, and our worthy district president, V. M. Goodrich. These noble brethren and the local ministry have brought many near the kingdom. We have a nice little branch here, the majority of whom are trying to live up to the covenant they have made with the Lord and to build up the kingdom in this city. We have a fully organized branch

with three priests, one elder, one teacher, and the writer being the deacon. Brn. McCoy and McConnoughy have announced street-preaching. Last night they went down town and found the United Brethren preachers holding forth with a large crowd because of their fine singing. When they got through our brethren stepped up and said they had something to say. Bro. McConnoughy expounded to them the gospel in its beauty. They held the crowd for about forty minutes with good liberty and spirit and announced Bro. McCoy to speak Saturday night. The brethren have a permit from the mayor allowing our elders to preach on the street. He gave us three dollars for the benefit of our church which the faithful members are trying to build hoping that it will benefit the work. We are trying to spread the gospel all over the city and we believe that the gospel tracts will be a great help to us.

Your coworker for Zion's cause,
683 South High Street. HARRY KOZMAN.

RICHMOND, Victoria, June 25.

Editors Herald: In reading conference minutes lately to hand we were glad to note that Australia was well to the front in numerical gain, thus confirming a prophetic message given some time ago that the hastening time was upon us. We are glad to be able to report good progress for this year also. It is just a little over a year since Bro. A. H. Smith visited Victoria and organized a branch in Melbourne with just about twenty members. To-day we have seventy-four upon our branch record, which speaks for itself. Some have moved in from other branches, but over one half of that number have been baptized in Melbourne, so that we have reason to feel grateful to our heavenly Father.

Bro. Wight is here at present but leaves us on the 8th of July for Adelaide, where he intends staying for a month and will likely engage in debate. There is almost certain to be another debate here when he returns, with Mr. Blair, who debated with Bro. Wight last year and intends having the debate published in book form. The previous debate was on the Church of Christ, authority, signs following, and Book of Mormon. Still Mr. Blair is hardly satisfied. He wants the Reorganized Church to figure in his book, so that it will be complete. It will be a good thing for us if the debate does come off. The former one advertised us splendidly and a good many baptisms followed. The Saints are looking forward to the event with eagerness.

The Utah elders are still here tracting from house to house with the same persistency but do not seem to be making any headway. They are careful never to introduce any of the *hidden mysteries*. In the summer months they hold forth on the streets, but in the winter confine themselves to tracting alone. Our mission paper is doing good service out here and is greatly appreciated. We are hoping for the day to come when it will be a weekly.

In bonds,
189 Lennox Street. W. MACKIE.

PEORIA, Illinois, July 30.

Editors Saints' Herald: Bro. F. A. Russell and I are still continuing street work in this city. What the result will be we can not say; but we are sure that we are reaching a great many people in this way, and are furnishing them with information regarding who and what we are that we could not do if we were holding forth in an obscure hall somewhere. People of all classes stop and listen and carry away tracts with them. Who knows but this will be the way by which we shall be able to reach the masses of the people in the large cities of the world?

To-day we go to Pekin to look after an opening there for street work, and if successful, we will move on thither later.

Yours still in the conflict,
207 Callender Avenue. H. E. MOLER,

WATERVALLEY, Kentucky, July 29.

Editors Herald: I am still seeking to become obedient and faithful and more worthy of the Lord's kindness and blessing. I suffer loss many times because I am overcome by those little things which we should not notice at all. I suppose Satan is trying to lead me along by degrees, and is feeding me on such as I am able to bear at this time. My Father knows I want to live to his glory and honor, but I fail many times. I hope to continue striving to do my Master's will while I shall live.

We regard this great work as the grandest of all works in the earth, and look upon the various denominations with a degree of pity and wish for a plan by which we might bring to bear upon their minds the importance of this marvel and wonder, which God has brought to pass thus far, also to enable them to realize the worthlessness of the creeds, disciplines, confessions of faith, and general laws gotten up by fallen man. When I see them hire to travel from place to place and teach the people that God is a liar, and that the true servants of God are a disgrace to their community, I think, How long, O Lord, wilt thou allow those blind deceivers to keep such sway in the earth? I often think I would love to take vengeance on some of those blasphemous slanderers, but God has said, "Vengeance is mine." When I see those claiming to be called of God preach for money, I wonder if any of those claiming to be Latter Day Saints will spend the Lord's money in order to enjoy the luxuries of this world, when some of the Saints are in severe need and remain so, because of the lack of supplies in God's storehouse. We hope there is not one of the Saints who would shun to work or is pretending to preach simply to get an easy living, as some others are doing. We should try to serve God from a business standpoint. May the Lord bless one and all!

Your brother in Christ,
J. W. WILLIAMS.

WEBB CITY, Missouri, August 1.

Editors Herald: I have been very busy since General Conference. We have had interesting meetings everywhere I have been. I have been preaching on the streets for the past two months to large crowds of attentive listeners. Have been assisted by J. M. Richards, F. J. Christie, J. T. Riley, Henry Smart, and H. E. Jones.

At Seneca, Missouri, we preached in front of a saloon and a butcher shop. The best of respect was shown us by the saloon-keeper. The last two nights the billiard hall was emptied of its players to hear me preach.

While at Seneca I preached five sermons in twenty-nine hours, four in open air, and one funeral sermon. While at Pittsburg, Kansas, and Seneca, Missouri, my voice was heard three quarters of a mile. Since June 7 I have preached seventy sermons and the most of them in open air, and my voice is as good and strong as when I commenced. To God be the praise! This is in fulfillment of a revelation to me years ago through Bro. Abner Lloyd when I had the grippe and it settled on my lungs and I had hemorrhages.

I know the power of God is in this church. Can I repay God for what he has done for me? No, but I will try and do what I can for the spread of the truth. This is my second year for street preaching. We have also scattered many tracts.

For truth,
F. C. KECK.

COOKES POINT, Texas, July 28.

Editors Herald: We have just closed one of the best conferences that we have had in this district. A good turnout and interest from beginning to end. Of the missionary force we had John Harp, J. W. Bryan, and S. R. Hay. On Sunday we had an extraordinarily spiritual social service. Two were called to be ordained to the office of elder, Johnnie Hay and John M. Nunley. We ordained one to the office of priest, baptized and con-

firmed one old lady who had been a member of the Baptist Church a long time.

We have arranged for meetings at Lone Pine in Burleson County commencing on second Saturday in August, one commencing on the first Saturday in August on Navasota River at the usual place of our meetings, one in Falls County at Grady Schoolhouse, commencing second Saturday in August, Brn. John Harp and S. R. Hay to be associated together, Brn. J. W. Bryan and Higgin, Brn. T. L. Veale and E. W. Nunley. There will be other two-day meetings held in the district by us, but we are not prepared to make appointments. Let us hear from the scattered Saints in the district as to demands for preaching. Let the Saints do their best to assist in these meetings in every way that they can. If we discharge our whole duty, our efforts will be crowned with success.

Your brother in the one faith,
E. W. NUNLEY.

Miscellaneous Department.

Conference Minutes.

Oklahoma.—District conference convened at the reunion, Guy, Oklahoma, July 9, 1903, W. P. Pickering, president, S. J. Hinkle, secretary pro tem. Branch reports: Redmoon, gain 18; Canadian Center, gain 2; Oak Grove, gain 3; Seiling, gain 6; Clear Creek (new branch), 15; Oklahoma and Stillwater not reporting. Elders reporting: Alma Kent, W. P. Pickering, baptized 2, J. E. Montague, H. C. Hughes, baptized 3, H. O. Smith, D. S. Crawley, S. J. Hinkle, J. Scott, and Lightfoot; Priests L. A. Hall, E. E. Yates, baptized 2; Deacon Charles Williams. Request from Redmoon Branch for ordination of S. S. Smith to the office of elder. Bro. W. S. Macrae was authorized to perform said ordination. Committee on Bishop's agent's books reported them correct. Sunday-school Superintendent T. A. Hougas was in attendance. Moved to sell buggy purchased for district president, pay Bro. Montague \$5, and place balance on Bishop's book to the credit of the district. Adjourned to meet at Redmoon at the call of the president, semiannually instead of quarterly.

Far West.—Conference convened with the Stewartville Branch on June 6, 10 a. m., Temme T. Hinderks in the chair, Charles P. Faul secretary; W. C. Flanders assisted. Bishop's agent C. P. Faul reported: Receipts, \$634.35; balance due agent last report, \$449.08; paid out and due agent, \$1084.93; balance due agent June 3, \$450.58. Auditing committee reported accounts to be correct. Branch reports: German Stewartville 77, St. Joseph 564, gain 5; Stewartville 215, gain 15; Delano 19, loss 1; Pleasant Grove 84, loss 3; Kingston 117, gain 6; DeKalb 63. Ministry reporting: Elders William Haden, B. J. Dice, A. St. Lewis, T. T. Hinderks, A. Nesser, A. Booker, W. E. Summerfield, A. W. Head, C. P. Faul, G. W. Best, D. E. Powell, D. J. Powell, G. J. Whitehead, I. N. Roberts, W. Lawrenson, J. Armstrong, M. Shaw, J. W. Roberts, J. A. Gunsolley, H. B. Tad-dicken; Priests C. W. Ethridge, I. McCord, Arch McCord, N. Johnson, T. H. Hinderks, F. T. Dobie, C. Archibald, John Bear; Teacher W. H. Worden; Deacons L. C. Foster, W. C. Flanders, T. A. Cook, F. A. McWethy. Arch E. McCord was recommended by the Stewartville Branch to be ordained to the office of elder. John Topham was recommended to be ordained to the office of teacher by the Pleasant Grove Branch. District treasurer B. J. Dice reported on hand \$2.50. Present officers were reelected for the coming quarter. Arch E. McCord was ordained an elder under the hands of I. N. Roberts and J. A. Gunsolley. John Topham was referred to the Pleasant Grove Branch for ordination as teacher. Preaching by I. N. Roberts, A. H. Smith, J. A. Gunsolley. Adjourned to meet with the German Stewartville Branch, October 3.

Pastoral.

To the Saints of the Northeastern Missouri District, Greeting: Funds are needed to keep tent work going for the summer. If each member in this district will pay one cent per week we will have enough for tent expenses. Can each one do that much, that the gospel may go to those who have never heard it? The district is large and few in it have heard our faith. That Saints may know if they are in the Northeastern Missouri District, I will tell you the counties in it: Carroll, Chariton, Linn, Sulli-

van, Putnam, Adair, Macon, Randolph, Howard, Boone, Callaway, Audrain, Monroe, Shelby, Knox, Lewis, Marion, Ralls, and Pike. Scattered Saints, please send your contributions to Bishop's Agent J. T. Williams, Bevier, Macon County, Missouri. In branches, pay to the Bishop's agent's collectors or to the branch president. Do not forget your tithes and offerings, as Bro. Williams is in need of money for the general expenses of the church. Those sending him money please state what it is for.

There never were better opportunities for gospel work than now and if the Saints do their duty and stand faithfully by the work, good results are sure to crown our efforts, and many who do not now know the truth will bear a faithful testimony to this great latter-day work by reason of the sacrifices and prayers of the Saints in sustaining the ministry. Those knowing of good openings for preaching, please let me know and we will try to faithfully occupy as wisdom directs. Home address, Knobnoster, Missouri.

JOHN KALER.

Second Quorum of Seventy.

Please correct Circular Letter No. 4, to agree with the following: 6. Berve, Amos, 601 North Elmwood Avenue, Traverse City, Michigan. 14. Crumley, Charles E., 964 Court Circle, Los Angeles, California. 34. Metcalf, James W., 1819 Ninth Street, Louisville, Kentucky. Any of the brethren who may not have received a copy of the new circular letter, please notify the undersigned at 207 Callender Avenue, Peoria, Illinois, and I will send you a copy. H. E. Moler, secretary.

Northern Missouri Reunion.

We received a letter from a sister wanting to know in what part of Missouri, Stewartsville is. Stewartsville lies twenty-one miles directly east of St. Joseph, north of Kansas City about sixty miles, on the Hannibal & St. Joseph Railroad. Those coming by Kansas City can buy their tickets direct to Stewartsville by way of St. Joseph or Cameron, Missouri. Do not buy a ticket to St. Joseph and then on to Stewartsville, for this will cost you sixty-five cents extra. A round trip ticket will be 10 per cent off, making the round trip from Kansas City for \$3.40. Do not forget the dates, August 28 to September 6. We have been blessed with good rains in the past week, so there will be plenty of feed for those coming by team. Remember the prices are at cost. This reunion is not organized for an investment but for the purpose of bringing God's chosen people together for ten days where they can get acquainted with the Saints and friends and hear the word preached by our ministers, such as Brn. Fred'k M. Smith, of the First Presidency, M. H. Forscutt, J. A. Tanner, Joseph R. Lambert, one of the Bishopric, and our own missionaries. Write the secretary of your wants. Charles P. Faul, secretary.

Wanted.

A person or persons to do the cooking and other necessary work in the boarding tent at the Oakland, California, reunion, September 4 to 13, 1903; for which ample remuneration will be given. Man and wife preferred. Let us hear at once from any who will take this work. Address J. M. Terry, 1219 Chestnut Street, Oakland, California.

Reunion Notices.

On account of a misunderstanding as to time of the Dow City reunion, this notice is published that all may know that the opening date is August 28. Certificates, however, can only be honored when obtained August 29 to September 4 inclusive. Be sure to obtain certificates sometime between these two dates. Plenty of able ministers will be in attendance. A. H. Rudd, reunion secretary.

The reunion of the Northern and Central California Districts will be held at Oakland, California, September 4-13, 1903. The grounds are at Sixteenth and Magnolia Streets, opposite the chapel. There will be an eating-house on the ground, where good meals will be served as cheaply as possible. Tents will be rented as follows: 7½x9½, 3-foot wall, \$1.50; 10x12, \$2.00; 12x14, 5-foot wall, \$2.75; freight and other necessary expense extra. Burlap flooring 50 cents extra. Bed springs, cots, etc., will be furnished as cheaply as possible. It will be pleasing for the committee to hear from each branch or individual as to how many are coming and who will want tents. Negotiations are on foot for some Eastern talent, yet we have with us those who can tell the gospel story nicely. The committee is laboring to make

this reunion a great success. Come, let us feast together. Committee: J. M. Terry, chairman, 1219 Chestnut Street, Oakland, California; Joseph Ferris, secretary, 630 Chestnut Street, Oakland, California; J. M. Cockerton, C. A. Parkin, J. M. Anderson, J. Driver.

A reunion will be held at Minatare, Scotts Bluff County, Nebraska, commencing September 17. As many of the Saints as can come are expected to be present. Come prepared to camp out for ten days or two weeks. Our new tent will be there to hold meetings in. Come, dear Saints, and bring the Spirit of the Master with you, and let us have a time of rejoicing long to be remembered with pleasure. The ministry of this field are expected to be present. R. O. Self.

I have received letters of inquiry in regard to boarding with Saints during the Clinton District reunion to be held here commencing August 14. The Saints here are not in a position to keep any one and all should come prepared to camp on the grounds, if possible, as board with lodging will be scarce. Meals can be obtained at reasonable rates; also tents, if ordered in due time. Respectfully, C. H. Athey, Taberville, Missouri.

Two-Day Meetings.

Two-day meetings will be held in the Northern Michigan District at Alpena, August 22 and 23; at Fork, September 5 and 6. J. A. Grant, district president.

Conference Notices.

Conference of the Eastern Colorado District will convene at Colorado Springs, 743 East Willamette Street, at 10 a. m., September 5, 1903. Reports should be sent in due time to the secretary at Wray, Colorado. J. B. Roush, president; A. E. Tabor, secretary.

The conference of Spring River District will meet at Sherwin, Kansas, September 4, 1903, at 7.30 p. m. All are invited, J. T. Davis, district president.

Northern California District conference will be held in connection with the district reunion which convenes Monday, September 7, 1903, at corner of 16th and Magnolia Streets, Oakland, California. All branches are hereby requested to send in statistical reports, and members of the priesthood to present written reports of labors performed. We also press upon the attention of presidents and clerks of branches the necessity of legally appointing delegates to represent them in conference assembled as that system will be adhered to. Do not fail to elect your delegates and provide them with proper credentials. J. M. Terry, district president; E. S. Chase, district clerk.

Those coming to the Pittsburg District conference, to be held at the Saints' chapel, Fairview Branch, Gleneaston, West Virginia, September 5 and 6, will come on the Baltimore and Ohio Railroad to Gleneaston. Conveyance will meet train the 4th at 6 p. m. and the 5th at 8.30 a. m. and 6 p. m. It is three miles from the station to the church. Preaching the 4th at 8 p. m. Write me if you have not report blanks. James Craig, president, Gleneaston, West Virginia.

Convention Notices.

The Northern California District Religio convention will convene on Wednesday, September 9, at Oakland, California, at place of district reunion, Sixteenth and Magnolia Streets. The business session will convene at 10 a. m. During the afternoon an interesting program of music, papers, and discussion will be given. The evening will be devoted to an entertainment given by the Religios and Sunday-schools of San Francisco and Oakland. We desire as full a representation as possible from the local societies. Please send in all reports early to the district secretary, Mrs. E. Keeler, 1654½ Seventh Street, Oakland, California. Mrs. Vira E. Lawn, president.

Died.

NEWCOMB.—Bro. Robert W. Newcomb died of heart disease at Delhaven, Nova Scotia, July 10, 1903. For twenty-one years he was a faithful Latter Day Saint, being the first fruits of the preaching by Elder Joseph F. Burton in that place, joining the church when persecution was rife against the then new doctrine, but who by his "patient continuance in well-doing" and honest upright life did much to allay prejudice to the work and died retaining the esteem and respect of everyone

The Saints' Herald.

ESTABLISHED 1880.

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who knew him. He leaves a widow and nine married children to mourn their loss.

ROSS.—At her home in Oakland, California, July 17, 1903, Sr. Jane Ross passed from a long and severe affliction of rheumatism, to a condition of rest, at the age of 55 years, 8 months. She leaves Bro. James Ross as chief mourner. The funeral was at the home and well attended. Bro. R. Ferris offered prayer and J. M. Terry spoke words of comfort and admonition. Sr. Ross and husband were once engaged in the Bickerton movement, he holding the office of apostle in that church. Peace to her weary soul!

LEEKA.—Myrth Irene, the only child of Edward and Sr. Lizzie Leeka, was born February 23, 1898. She was called to depart this life July 26, 1903, at the age of 5 years, 5 months, and 3 days. She was taken sick on the morning of July 22, and all was done that could be done to ease her suffering. She was patient and never complained, but on Sunday, the 26th, she closed her eyes on this world, and is now free from her pain, and her dear spirit is in the paradise of God. The funeral services were held in the Latter Day Saint church, near Bro. William Leeka's, on July 27, 1903. Sermon by D. R. Chambers.

DAVIDSON.—Arthur Allen, the oldest son of A. J. and L. C. Davidson born March 24, 1880, near Bartlett, Iowa, departed this life July 8, 1903, at the age of 23 years, three months, 24 days. He united with the Latter Day Saint Church at the age of 14 years. The funeral services were held at the home of his parents, near Glenwood, Iowa, on Friday, July 10, 1903. Sermon by Elder D. R. Chambers.

MILLARD.—Sr. Mary Jean Millard was born at Arm Prior, Canada West, now the site of Ottawa, May 9, 1825. In New York in 1855 she married John Patton Millard, who died in 1878. She was the mother of four children, three of whom are still living. From New York they moved to Ohio, and in 1860 to California. She was baptized into the Reorganized Church about 1875. She has lived at Brighton, California, from 1864 until her death, which occurred July 21, 1903. Her faithful, consistent life has made her many friends. Funeral July 24, at Sacramento; sermon by R. J. Parker.

The August *Leaves* contains still more of interest concerning Elder C. W. Wandell. The closing pages of his diary are reproduced, and a sketch of the mission of Elders Wandell and Rodger is given, the latter by Elder G. R. Wells.

As is the custom of that periodical, the August number of the *North American Review* deals comprehensively and authoritatively with a number of subjects that have a leading place in the public mind. "The Proposed British Zollverein" is the title of a symposium, in which the Right Honorable Sir John E. Gorst, M. P., opposes that policy as "A Crushing Burden to the British People;" while Archibald R. Colquhoun advocates it as "A Policy that would Conserve the Empire," and Henry Loomis Nelson, Professor of Political Sciences in Williams College, considers "Its Effect on United States Trade." Wolf von Schierbrand discusses the "Results of the German Elections." An interesting feature is a posthumous poem, by R. H. Stoddard, entitled "An Old Story: a Roumanian Folk-Song." Brigadier-General W. H. Carter, U. S. A., enumerates some of

the influences which have retarded the "Anglo-American Friendship," which is now a happy fact. James P. Kimball denounces recent "Aggressive Forest Reservation" which menaces the interests of portions of the West. Archibald S. Hurd describes the phenomenal growth of "Russia's Fleet" in recent years and points to the significance of that fact in its relation to Russia's expansion in the Far East. J. Keir Hardie, M. P., gives much timely and interesting information regarding the purpose and operation of "Federated Labor in British Politics." Mrs. Kate T. Woolsey deprecates "Woman's Inferior Position in a Republic." Luigi Luzzatti defines the "Economic Relations of America and Italy." Lord North concludes his personal memoir of his grandfather, who was Prime Minister of England during the Revolutionary War. From the point of view of an officer in the regular army, Lieutenant-Colonel James Parker, U. S. A., analyzes "The Militia Law of 1903" and John J. Esch, Member of Congress, examines the same measure from the standpoint of one who has been an officer in the National Guard. The number concludes with the eighth part of Mr. Henry James's novel, "The Ambassadors."

I am solicitous for the fresh-water springs of our country, and their preservation and utilization for our comfort and pleasure. Springs over which the early Greeks would have built temples we too often allow cattle to trample into mire; and that which nature intended for a thing of beauty, a delight to the eye and the refreshment of man, becomes a nuisance. I plead with the improvement associations, and with all societies for the preservation of natural beauty, to rescue all such springs along roadsides, and to develop all latent and feebly flowing springs, and wherever possible secure the consent of farmers to allow paths to be made through their fields to them. In Germany not only is this done, but sign-boards tell the traveler where they may be found and the distance to them. When reached, a simple seat is found upon which one may rest. Often a rustic shelter is built over the spring, and after such refreshing rest the traveler goes on his way "thanking God for a good spring" and with grateful remembrance of a kindly country. If American farmers will not permit paths through their fields to springs, many of them will permit the water to be piped to the roadside, where some simple yet artistic device may be placed to receive it.—Jessie M. Good in the *Chautauquan* for August.

The idea of culture has always included a quick and wide sympathy with men; it should hereafter include sympathy with nature, and particularly with its living forms—a sympathy based on some accurate observation of nature. The bookworm, the monk, the isolated student, has never been the type of the cultivated man. Society has seemed the natural setting for the cultivated person, man or woman; but the present conception of real culture contains not only a large development of this social element, but also an extension of interest and reverence to the animate creation and to those immense forces that set the earthly stage for man and all related beings.—President C. W. Eliot in the *August World's Work*.

A two-part story, "The Day of the Dog," by the versatile George Barr McCutcheon, begins in the August number of *McClure's* and leaves the hero in a situation at the end that is almost a stroke of genius. It is a delicious combination of farce and romance, based on the every day business of a matter of fact Chicago law firm, and may be warranted as good reading for the dreariest dog-day of the month. The pictures by the author's brother, John T. McCutcheon, the well-known cartoonist, are as laughable as one could expect and in the very spirit of the story.

The story of a family life as perfect as that of Meyer Guggenheim and his seven sons is rare, indeed. Edwin Lefèvre, in the August *Cosmopolitan*, traces the development of this family of millionaires from the time when, as a small boy, the elder Guggenheim came from Langnau, Switzerland, and began life as a Philadelphia pedler, to the present time when he is the revered adviser of his seven sons, all of whom are prominent and wealthy men of affairs. No article could be a better lesson on the value of family coöperation and home sympathy in business life.

In August *Autumn Leaves* Elder Henry C. Smith closes his series of articles on the Kirtland Temple. Earnest A. Webb has a poem on the same subject, and the frontispiece is a fine cut of the Temple.

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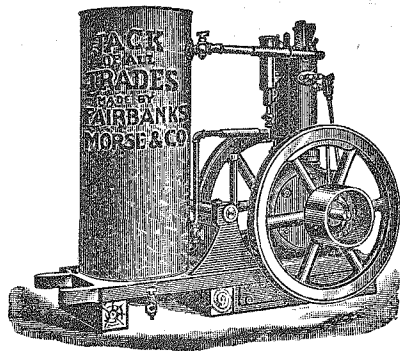
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, August 12, 1903

Number 32

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

Editorial.

POPE PIUS X.

On August 4 the conclave of the sacred college of cardinals, which was held in Rome, succeeded in electing a successor to Leo XIII, whose death vacated the papal throne. The choice fell upon Cardinal Giuseppe Sarto, patriarch of Venice, a man now sixty-eight years of age, the same age at which Cardinal Pecci became Leo XIII. The newly-elected pope has chosen the name of Pius X, and under this name was crowned on August 9, in St. Peter's, Rome. It is estimated that between sixty and seventy thousand people attended the coronation ceremonies.

As was expected before the election, the newly-chosen pope is an Italian. He was born at Riese, Italy, June 2, 1835. From this same town came Benedict XII, who was chosen pope nearly six hundred years ago, a peculiar coincidence being that he was chosen on the same day of the month as was Pius X. It was therefore expected by some that Cardinal Sarto would choose Benedict as his papal name.

From his early youth it was designed by his family that he should enter the church, and hence his education was such as to qualify him for this work. He was educated at the seminary of Treviso and Padua University. He received the priesthood early, being ordained a priest when only twenty-three years of age, at Castel Franco, and for nine years he continued as pastor in a small parish, when he was assigned as coadjutor to the priest at Tombolo.

In 1867 he was appointed parish priest at Salzano, a village of over three thousand inhabitants, where he stayed but two years, when he was called to a higher position. In 1875 he was elected chancellor of the bishopric of Treviso. He continued to fill positions of responsibility, being actively engaged in church and educational work, winning the love of the people among whom he worked. His excellence as a churchman soon attracted the attention of Pope Leo XIII, and at the age of forty-six he was appointed bishop of Mantua, where he remained for nine years, gaining the reputation of possessing great executive ability and being one of the greatest preachers in the church. His work as bishop of Mantua was closed by his being created a cardinal and his assignment by Leo to the position of patriarch of Venice. The

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ACCORDING to the report of the Interstate Commerce Commission on Railroad Accidents in the United States, within the three months ending March 31 last, three hundred people were killed and two thousand eight hundred thirty-four injured in train accidents. Other kinds of accidents, including those sustained by employees while at work, run up the total casualties to eight hundred twenty-seven killed and eleven thousand four hundred eighty-one injured. Inasmuch as one thousand six hundred fifty trains were in collision and one thousand one hundred eighty-one trains were derailed during this same quarter, it is evident that these accidents can not be put down entirely to the fault of the passengers and employees themselves.

D. MACGREGOR, Ridgetown, Ontario, August 4: "Saints here are talking church. The mission generally seems to be in a progressive state. Experiencing no special trouble while marked union seems to bind our missionary force."

action of Leo in this instance was likely to cause some trouble, in that the position of patriarch of Venice was considered within the province of the Italian government to fill. The consistory of 1893, which appointed him, adjusted the matter with the government by conciliatory measures and compromise, and he entered upon his work in the city of Venice, where until his election as Pope Pius X he carried on his church work in such a way as to win the love and confidence of the entire city and the highest authorities of the government.

It was while at Venice that Cardinal Sarto created a sensation by publicly declaring in favor of the union of church and state. Whether or not his utterances concerning this offended the Pope, was not made known by any action or words from Leo XIII, who maintained a silence which was interpreted by some to be equivalent to his approbation. What Cardinal Sarto said and did in this matter and what Pope Pius X will say and do, will not necessarily be the same, though the same man. The difference in position makes all the difference in the world. What was said by Cardinal Sarto can safely be taken as a criterion of his personal views, indicating him to be a man very liberal in view and fearless in expression.

The great interest manifest throughout the world in the selection of the successor of Pope Leo XIII indicates the general acknowledgement, tacit at least, that such selection has a bearing upon the affairs of the world in general. When it is remembered that the pope is the spiritual head of about two hundred and fifty millions of people, it is at once seen that his influence is such as to justify the concern of the world in the selection of a new pope. It is probable that many people among the protestant churches do not realize to what extent the pope is venerated by the Roman Catholics. John S. C. Abbot, in his "History of Italy," quotes Abbé J. H. Mignon, who wrote in his book, "*Projet de Solution de la Question Romaine*," as follows:

There is one name which my lips never pronounce but with profound veneration. It recalls to me in my mature years, as in my more tender youth, the power and the goodness of Christ visibly represented on earth; and the day in which that name shall fall upon my ear, without awakening in me filial respect, I shall believe that an impious thought has come to succeed in the depths of my soul that pure faith which I have imbibed with my mother's milk. This name is that of the pope.

This was written by a representative man of the Roman faith, and very probably portrays with great fidelity the sentiments of a very large majority, if not all Roman Catholics. It is very apparent, then, that the pope becomes a person of tremendous influence throughout all the world where Catholics are found. It is no wonder, then, that people are asking the question, what will be the policy of the newly elected pope?

It is well, therefore, that a man has been chosen to that powerful position whose selection meets with

almost universal approval, as being a man of liberal views and great learning and wisdom. While the Catholic Church as a whole seems bound to resent the wresting of the pope's political power from him, yet it is hoped and expected that the new pope will follow in the wise ways of his predecessor, the learned and good Leo, and confine his influence to the spiritual development of the church over which he watches, and not attempt to stir up anew, in a way likely to prove dangerous, the question which so nearly disrupted Europe not many decades ago,—the great "Roman Question."

EDITORIAL ITEMS.

Copies of the Book of Mormon in Danish, as translated by Brn. Peter Anderson and Peter Muceus, have been received at this office. The printing and binding were done at Porsgrund, Norway, and evidently by men who thoroughly understood those arts, for the books are exceptionally well bound and the printing is everything that could be desired. There are three styles of binding, with prices one dollar, one dollar and a quarter, and one dollar and a half. These books are on sale at the Herald Publishing House and it is hoped that the Saints generally will provide themselves with them.

T. W. Chatburn writes from Necedah, Wisconsin, August 3, as follows: "I just finished up a series of meetings here, baptizing man and wife and their oldest son. The branch here has been more fully organized by the ordination of L. O. Wildermuth to the office of elder. Calls for preaching on every hand. The work is onward in this mission."

Heman C. Smith left Saturday evening for his mission field. The first points to be visited were Rock Island and Moline, after which he expected to go to Chicago and various other places. He will remain in his mission several months.

It will be noticed by reading the requests for prayer made in this issue, that Bro. Eli T. Dobson makes a request that his friends and relatives join him in fasting on certain days. Bro. Dobson has many friends, and we feel sure many will observe the days as he asks.

The Des Moines *Register and Leader* for Sunday, August 2, contained a portrait of Elder J. F. Mintun and announced as the subject of the sermon that evening: "Prayer, Its Place in the Economy of God." An invitation was extended to anyone desiring special information concerning the faith to call at the Saints' chapel between the hours of two and five in the afternoon.

Brn. F. G. Pitt and H. A. Stebbins were in Pecatonica, Illinois, last Sunday, and began a series of meetings which will continue several days.

SENIOR EDITOR ABROAD.

We reached Stafford on Wednesday, July 15, at three in the afternoon, and were met by Brn. George Greenwood, Joseph Greenwood, and Henry Greenwood, the president of the Manchester District, who was in Stafford for the day on business. We were made the guests of Bro. John Dysche, the president of the Stafford Branch. Before reaching his home, however, we made a detour, visiting the ancient castle of Stafford, about two miles from the town. It is one of those strongholds of the landed gentry of England, of which but little is remembered of its internal history except that it is one of the many places which suffered at the hands of Oliver Cromwell and his Roundheads, the ruins of which lie scattered all over the lands. The ruins of the castle stand upon an eminence and are approached by a flight of narrow steps. It stands in fair repair, affording a home for the caretaker and his family, the only inhabitants. The main part of the building has gone to decay, walls broken and destroyed, grounds neglected and soon will be only one of the picturesque remains of the time in which it was built. This was the only visit we made to any of the local attractions in this place, aside from seeing as we passed an ancient church, into which Brn. Evans and Rushton secured an entrance and enjoyed an examination of its unique and old-time grandeur. There are at this place standing several houses which are in good repair and occupied which were erected in the reign of Charles I. One in particular in the main street is occupied as a place of business.

The brethren had secured the Odd-fellow's Hall for services, where on the nights of the 15th and 16th the Editor occupied first and Bro. R. C. the second night, Bro. Rushton being in charge. The efforts were well sustained by the Saints, several having come from a distance, Bro. and Sr. H. Greenwood and Sr. R. Smith from Manchester, Bro. and Sr. Tabbiner and family from Hanley. But, notwithstanding an excellent effort to advertise the meetings, the attendance of outsiders was small. The song-service was good, under the direction of Bro. John Dysche, whose family including himself are musical. Among their musical instruments is a phonograph, into which the touring elders were requested to speak or sing so that in the reproduction of song or speech there would be a souvenir after they had departed. The visiting elders responded, the Editor with "Over the fence is out," Bro. R. C. Evans with an original piece entitled "Twilight musings in Wales," composed by himself, commemorative of his visit to Wales, and "My mother's sweet face," Bro. J. W. Rushton with "A calm and gentle quiet reigns to-night," in a new tune by Bro. John Morgan of America.

Our visit to Stafford ended Friday, July 17, at a quarter to two in the afternoon, when we boarded the train for Leicester, where we arrived at four o'clock.

Our stay at Leicester was until Tuesday, the 21st, the time being occupied with visiting places of interest in the city and its environs. On Friday night Bro. Evans and Rushton were taken around by Bro. Ecclestone, and among other interesting places visited was St. Mary church, of the Established Church. The early foundations were laid by Ethelfræda, daughter of King Alfred the Great, in the early part of the tenth century, and passing through various scenes of turmoil, disruption, and warfare, it stands to-day a historic landmark in ecclesiastical and architectural development. On the Saturday we visited the remnant of old wall called the "old Jewry Wall," said to have been built to separate the Jews from the citizens many centuries ago. We passed on our way the old church of St. Nicholas whose history is lost in the twilight of antiquity. We passed by an old house built before the reign of Charles I through whose gateway Prince Rupert passed many years ago, and it is now called Prince Rupert's gateway. From there we visited a large archway under the Great Central Railway under which is preserved a large portion of Roman pavement said to be the best specimen of antique tessellation in the world, said to have been laid eighteen hundred years ago. It seems to be a portion of the covered court-yard familiar to the Roman villa of that time. The pavement is beautifully flagged with beautiful mosaic figures, indicating the æsthetic taste of Roman civilization. It was pleasing to contemplate that while amid the evidences of modern civilization and the over-mastering influences of commercialism we could look upon an evidence of the almost barbaric splendor and luxury of the Roman rule. In striking contrast to this we passed inscriptions at the two ends of a bridge spanning the river Soar; the one marked the place where it is said, the spur of King Richard III marked with a scratch a stone by the wayside, against which on his return he was dashed by the frantic actions of the horse he rode, and his head was broken causing his death, as he was dragged by the stirrups fleeing wounded and defeated from Bosworth Field. The other stone marking the spot where his body is supposed to lie, a fit ending to his ambitious, unscrupulous, and bloody reign.

Our meetings were held in the Leicester Temperance Hall, which the Saints had secured. In the morning Bro. Evans gave us a very affecting and instructive address, from the text, "If I perish, I perish" from the language of Queen Esther, which all present appreciated. In the evening quite a fair-sized audience was in attendance when the Editor occupied, using Hebrews 8 as a basis for his effort. The audience seemed to enjoy and grasp the trend of thought presented. On Sunday afternoon the Editor rested while Brn. Evans and Rushton, under the guidance of Bro. Ecclestone, visited the ruins of the old Abbey, where were enacted the closing scenes of

Cardinal Wolsey's eventful life. His "many summers in a sea of glory" had reached at last the "killing frosts" of disgrace and death, and now fast loosing his hold on mundane affluence and power in shuddering despair wailed his last regret, "Would I had served my God with half the zeal I have served my king. He would not have deserted me in my gray hairs."

On Monday morning Brn. Evans and Rushton took a trip to Lutterworth, a little village nestling on the side of the hills at the foot of which gurgles and prattles the little stream called Swift on its way to the sea.

Lutterworth is a veritable treasure-trove to the antiquarian and lore-lover. Here is the old church, whose first incumbent occupied from 1221; but more particularly famous because of the memorable scenes and episodes of John Wycliffe, "the morning star of the Reformation." John Wycliffe was the incumbent here from 1374 to 1384. He almost lived in the sacred edifice, spending his time translating his famous Bible and writing works on religious subjects. In a glass case carefully preserved is the gown of Wycliffe, very old and faded. The pulpit from which the present minister preaches is the identical one out of which the reformer preached many of his notable discourses. In the chancel is contained the very chair, of solid oak, black with age, in which he was carried out of the church, stricken with paralysis of which he soon after died. There was also the heavy oaken table, elaborately carved, on which he wrote many of his translation manuscripts and from which he often dispensed the sacrament. Our brethren were informed that some American had offered one hundred fifty thousand dollars or to build a new church for this single relic of the notable reformer. Needless to say it was refused. In the center of the choir galleries, right between the "decani" and the "cantori" is the spot where the body of the venerable old preacher was reposed; and after lying undisturbed for many years it was exhumed and his bones burned on the banks of the river and the ashes scattered upon its bosom and carried down to the sea.

Monday evening was our last service in Leicester, the writer being the preacher. We had in our audience a goodly number of Utah people. Whether the discourse was pleasing to them or not, it is needless to say. It was a presentation of the views of the church on marriage, in an affirmative way; as exhaustive as the time would permit, and was well received.

We left Leicester on Tuesday morning, reaching Clay Cross just about noon. We were greeted at Chesterfield by Brn. W. H. Greenwood, Harry Holmes and Simon Holmes, Sr. The latter conveyed us in his chariot to his hospitable home. Bro. Simon is a unique personage. Some thirty-five years since, while in the prime of his life, he met with a serious accident. Being a collier or miner by occupation, the cage in which he and several others were traveling was precipitated to the bottom of the shaft,

owing to the breaking of the rope. Some were killed, and the rest maimed. Our brother had both legs broken, and for all these years has not been able to use the lower part of his body. But despite his serious and deplorable affliction, he is bright and happy, steadfast and zealous in the gospel which has proved such a boon to him in his calamity. For twenty-five years he has been at the head and front of the work in Clay Cross, sustaining and strengthening the ministry who have visited the place and labored there; until there is a branch of some eighty members, nearly one half of which are members of the veteran's family. His sons are excellent collaborators in looking after the interests of the branch, Simon, Jr., being president of the branch. It being a country place, we thought to take a rest, but the brethren Simon Sr., and Jr., would not consent to our being there without occupying the time in service. So resorting to the old-time method of advertising meeting, Bro. Simon, Sr., and the regular crier, by the name of Mr. Walford, "cried" the announcement; and services began on Tuesday night. The Editor delivered the first sermon, from Psalm 15. This was followed by Bro. Evans on Wednesday night, and Bro. Rushton on Thursday night. On Friday evening the ordinance of baptism was performed in the chapel by Bro. R. C. Evans, application for baptism having been made the night before. In the evening the Editor occupied in a gospel effort, at the close of which service Bro. Evans again administered the rite of baptism to Sr. Birkenshaw, the wife of the brother who was baptized in the morning, Sr. Holmes, wife of Bro. John Holmes, and Joseph Holmes, son of Simon, Jr. These baptisms could not be said to be the result of our labors at Clay Cross, but our coming was the occasion of the completion of the work begun by others; and it was a pleasing thought that Bro. Evans was permitted to receive the seal of his ministry by baptizing in England. Confirmation of course, was performed after baptism thus adding four to the number at Clay Cross.

By patient and persistent effort and at considerable sacrifice the Saints have erected a nice brick chapel, sufficiently large to accommodate themselves and as many as from time to time will turn out to hear the word, conveniently located in a good neighborhood, and have it neatly finished and appropriately furnished. It is well ventilated by an arrangement of the windows in such a way that an upper section can be opened by drawing the window down on hinges, thus throwing the air upward instead of direct or downward. At either end of the building, well up in the gable, is a small window so hung in the center that by the cords attached it can be swung open, thus affording excellent ventilation, without permitting a direct draught upon those who happen to be seated underneath. The building of this chapel has involved the expenditure of about three hundred pounds, a large

portion of which has been advanced by Bro. Holmes, to be replaced by the branch at convenient intervals, showing both the faith and zeal of the branch.

While at Clay Cross we were taken to the picturesque town of Ashover, situated in one of the most beautiful valleys to be found in England. To reach this village we passed the spot where tradition, as told us by Bro. Simon, Sr., relates that the Devil puts his foot upon the blackberry bushes on the 11th of October, after which the inhabitants do not gather the berries. We were told that this tradition still holds, and after this date the berries are allowed to dry on the bushes unpicked. We were also shown the spot where a woman owning mines stole twopence from a boy who was working for her and when confronted with the wrong-doing denied, saying, "I hope the ground may open and swallow me up if I have the twopence in my pocket." The force of the accusation was accentuated by the ground opening and swallowing her up. Of these traditions Bro. Evans remarked that they were undoubtedly true when they happened. But leaving out these traditions the approach to the town of Ashover presents one of the most beautiful views it is possible to conceive. The hills are high and rugged and are covered almost to their summits by fertile fields divided by stone fences hundreds of years old, within which inclosures the grass and grain was as green and luxuriant as any that can be produced in any country. The village hangs upon the hillside and spreads along the narrow valley by the side of the "Derwentwater." It was a beautiful drive, to us, made doubly enjoyable by the quick wit and genial mirth of our host. This trip will live with us who enjoyed it "while the flowers of memory bud and bloom."

On Thursday following Bro Simon, Jr., took the party to Matlock Bath, also situated on the Derwentwater, which at this place is both deeper and wider. Matlock is the fashionable watering place of the Midlands. To reach it we passed through what is known as the peak of Derbyshire district. We found the town situated upon both banks of the river. It is a health resort and combined in its attractive features relics of the old Roman occupation and the usual advantages of modern watering places. Some of its springs are of the petrifying quality, and covering articles subjected to their spray with a hard incrustation of lime. It is said some of the springs possess medicinal properties which are sought after by many. The town lies between the heights known as the heights of Tor on the one side and the plains of Abraham on the other. There are here caverns called Roman which are evidently relics of their mining efforts. We investigated one of these and were furnished specimens of ore which we brought away with us. Exposed in the shops are various articles, including birds' nests, tin horns, umbrellas, and old hats all

thickly encrusted with this hard deposit of lime, for which the enterprising proprietors ask pounds, shillings, and pence. There are also many articles of virtue manufactured from the various stalagmite, stalactite and other stone formations found in the hill together with other ornaments set in gold and silver including amethysts and jades intended to catch the nimble shilling. We ate dinner in one of the quaint houses and returned to Clay Cross impressed by the idea that while the views from the hills above Ashover were beautiful, the views seen around Matlock and in the valley of this celebrated stream on whose banks the town was situated were not only beautiful but grand and magnificent. Bro. Simon, Jr., was well informed in regard to the nomenclature of the places and objects we passed and came in sight of, but we failed to remember a tithe of them. Near to the town and elevated on a striking eminence stands Ryber Castle. We failed to learn its age or time of its erection, but concluded from its architecture it was of early date. It is yet inhabited and looks down over the country probably possessed by the family of original proprietors who may have received their grant from William the Norman or some succeeding ruler who gave away both lands and people and fastened the feudal system upon the nation.

Our stay at Clay Cross and visits into the country through the kindness of the Brn. Holmes will long stay with us in memory.

By the way, we must not omit to mention the one special feature of attraction at Chesterfield, aside from its bearing the name of Lord Chesterfield, who was long quoted as the proper authority on good manners; it is the famous crooked spire. This spire rises from the Ancient Parish church and is remarkable from its peculiar construction. Either by accident or design it has the appearance of being broken or bent with a striking inclination to what appeared to us to be the southwest. It is seen from almost any point of approach to the town and impresses one with the thought that it may one day pitch off; but probably like the leaning tower of Pisa, it may stand until a church wastes under it by the action of rain, wind, and storm, for in places already extensive repairs are being made upon the ancient building. On some of the slabs in the cemetery adjacent, we saw dates as early as 1708. We were informed that they had the history of the church for over eight hundred years and was probably eight hundred years older than that. The inside of the church bears evidence of extreme age in that the seats and the pulpit have grown black with age and have withstood the encroachments of time.

Our next will probably be after the conference at Leeds, to which place we go after leaving Sheffield, which is our present location.

JOSEPH SMITH,

SHEFFIELD, England, July 25, 1903.

Original Articles.

HAVE SALT IN YOURSELVES.

"Have salt in yourselves, and have peace one with another."—Mark 9:50. Salt, an article in common use, is so well known that no description of it is needed here. Every one knows of its seasoning and preservative qualities. It is distributed throughout the whole earth and the sea is largely impregnated with it; it performs an important part in the economy of nature, as a preservative, and in this sense it is referred to by our Lord and is used as figurative of the grace, or righteousness of God that should abound in the human heart. It played an important part in the Mosaic economy. God says, "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."—Leviticus 2:13. The Lord tells Aaron, "All the heave offerings of the holy things which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee."—Numbers 18:19. "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt."—2 Chronicles 13:5. In these passages the term *salt* is used as an emblem of perpetuity or endurance.

Jesus said unto his disciples, "Ye are the salt of the earth" (Matthew 5:13), meaning they were to be a means in the hands of God of blessing mankind, and, by the spreading of righteousness, of saving the human family from corruption and destruction.

I will here venture an illustration showing how God's people may be the means of preserving the earth, or the people on the earth. In the eighteenth chapter of Genesis we read of the Lord appearing unto Abraham and communicating unto him his purpose concerning Sodom and Gomorrah, "because their sin is very grievous." Abraham pleads with the Lord on behalf of those cities, "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous therein?" "The Lord said, If I find in Sodom fifty righteous within the city then I will spare all the city for their sakes." The friend of God is emboldened to continue his pleadings, and finally the Lord assures him, "I will not destroy it for ten's sake." But alas! ten righteous could not be found, there was not sufficient salt in the city to season and preserve it. Such was the case in the antediluvian world, "All flesh had corrupted his way upon the earth," except Noah, who "found grace in the eyes of the Lord," because "Noah was a just man and perfect in his generations, and Noah walked with God,"

It is God's will that all mankind should be saved. (John 3:16; 1 Timothy 2:4.) For this purpose he established his church, and gave authority unto his servants to preach the gospel unto the world, the glad tidings of salvation through Jesus Christ the Son of God, and to administer in the ordinances of salvation to all who obey him. (Mark 16; Matthew 28; Luke 24:47.) And he tells us in the revelations in these last days, "When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men."—Doctrine and Covenants 98:5.

Seeing that the church of Christ is called to be the salt of the earth and the savor of men, how important is the injunction of the divine Master, "Have salt in yourselves, and have peace one with another." I have already intimated that Christ used the word *salt* as figurative or emblematic of the grace or righteousness of God to be manifest in the lives of his children. God said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."—Genesis 7:1. He assured Abraham that if ten righteous people were in Sodom he would spare the city. (Genesis 18.)

There are many reasons why we should have salt in ourselves. First, as a church we can not fulfill the purpose of our existence, as the church of Christ, unless the righteousness of God abounds in us as the body of Christ. That is the reason that modern christendom is so powerless to stop the rushing tide of iniquity; it has not salt in itself but like the Pharisees of old, "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans 10:3.

But the great question before us is, have we as a church salt in ourselves? Are we living up to the law of God? Or are we neglecting the weightier matters of that law? Does our light shine forth so that all men may see our good works and be led to glorify our Father which is in heaven? Or are we trying to trim our sails so as to sail pleasantly side by side with the world's ships? Are we admiring and longing for the fashions of the world, spiritually or otherwise? If as a church we are not living by every word of God our vessel will founder, our light will go out in darkness, our salt will have lost its savor, and we shall be cast out and trodden under foot of man.

Equally important is the question, Have we as members of the church, individually, salt in ourselves? If we have not it can not be in the church collectively. I do not mean to say that if a few individual members do not possess that quality that it is necessarily absent from the whole body, but I do say if none of the members individually possess it, the

whole body is deficient, and if the church is to be in a perfectly healthy state, every member must be healthy, having salt in himself. The language of the Master seems to appeal to us individually. "Have salt in yourselves" implies that every member of the body must possess it. Righteousness is a personal affair; each individual must possess it; it must be manifest in his life. No one can be righteous for me, I can not be righteous for any one else; we must stand or fall individually for ourselves, hence we must "have salt in ourselves."

It is true, Christ's righteousness availed for all mankind in delivering us from what must have been the eternal consequences of Adam's transgression, and in placing us upon our own responsibility, with the liberty to choose for ourselves, and also in atoning for our individual sins when we truly repent and obey the gospel, and by faith in him avail ourselves of his atoning grace, realizing that, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7. Thus having entered into the everlasting covenant with God and Christ we become members of the church or body of Christ and as such the salt of righteousness must abound in us or we become dead and withered members.

Without salt in ourselves we can not overcome the evil tendencies of our nature, and unless we subdue them we can not overcome the evils of the world, though such desire may be in our hearts. Really the hardest battle to be fought by the children of God is to overcome the evil propensities of their own natures. Bring these under subjection and the conflict with the world is comparatively easy. In this struggle we shall be tried in a thousand different ways, for "the flesh lusteth against the spirit," and Satan will use the flesh as a means of destroying the spirit and body. Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own."—1 Corinthians 6:19. Again, "If any man defile the temple of God him shall God destroy."—1 Corinthians 3:17. Here then we see the necessity of keeping our bodies and spirits pure, that we may have the divine Spirit dwelling in us and strengthening us against the power of the enemy.

If we have not salt in ourselves, our worship will be formal and empty; we shall crave fine churches, popular and eloquent preachers, attractive choirs, attractive both in outward adornment and for musical talents, and who love to display their talents more for the praise of men than for the glory of God, and the simplicity of "worshiping in spirit and in truth" will become a thing of the past. We shall be found coquetting with the world, adopting their manners and frivolous fashions, taking greater pains to adorn the outer man than we ever dreamed of doing

to adorn the inner man with the excellences and virtues of the gospel of Christ. Some one has uttered a sentiment like this regarding our position in relation to evils around us: "We first despise, then pity, next admire, and then embrace." Let this truth ring continually in our ears and reverberate in our hearts, "No man can serve two masters. . . . Ye can not serve God and mammon."—Matthew 6:24. If we love God indeed we shall have salt in ourselves and as an evidence of this fact we shall successfully resist the tempter's charms, for "every tree is known by its fruits."

I will give one more reason for having salt in ourselves and peace one with another. The truth of God has been opposed in all ages and its adherents have ever been the subjects of persecution. The Scriptures abound with evidences of this fact, but none more bitterly realized this sad truth than the Son of God himself. The foulest slanders were hurled against his character, false witnesses were bribed to testify against him, and as a last resort they subjected him to the most ignominious death, and he has told us, "The disciple is not above his master, nor the servant above his lord. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matthew 10:24, 25. Again, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:10-12. Christ gives the reason for this persecution, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19. But, dear reader, if we have not the salt of righteousness in ourselves, we can not endure the persecution. But if we have we shall be enabled to endure; and unless we have peace one with another we shall fall a prey to the siren song of the tempter and fall away. "A house divided against itself can not stand." Then let us stand shoulder to shoulder with each other, Buckle on the whole armor of righteousness, wielding "the sword of the Spirit, which is the word of God," cultivating the graces of the gospel, and bearing the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Let our eyes be fixed upon the mark of the prize of our high calling of God in Christ Jesus, "watching unto prayer," and we shall realize that He who is for us is more than all that be against us, and we shall come off conquerors through Him who has loved us. Amen. CHARLES DERRY.

PREPARATION FOR THE KINGDOM.

1. Where is the kingdom prepared from the foundation of the world?
2. Who are the sheep and the goats?
3. Who are the brethren?
4. Who are the nations mentioned in Matthew 25: 33-46, I. T.?

In consequence of different views held by many on the above subjects, I desire to review the above questions, with the intent to ease my mind of the confused understanding on the points in question.

The whole chapter, Matthew 25, has reference to the kingdom of heaven (the church), the righteous and the wicked ones in that kingdom, or the sheep and the goats. Read the first verse. In Matthew 13: 40 the kingdom of heaven is compared to a net that was cast into the sea (the world) and the bad ones of that kingdom (the church) will be cast away, go back into the world where they came from and have their fight and swearings and wailing and gnashing of teeth among the wicked, where they can fight each other unto death, until no man or woman or child will be left, but the honorable ones. In proving this statement, we want you to read carefully all the verses in the Inspired Translation with which it has reference.

The kingdom of heaven (the church of Jesus Christ) contains good and bad seed, wheat and tares. (Matthew 13: 22, 23, 28.) The good seed are the children of the kingdom, those who are saints indeed. (Matthew 13: 37.) The tares are the children of the wicked, those who will be gathered out of the kingdom of heaven (the church) and cast out into the world among the wicked to be burned. (Matthew 13: 37, 43, 51.) We read further, "For the world shall be burned with fire."—Matthew 3: 44. Later on I will show how that burning process will be.

On the first point: Where is the kingdom prepared from the foundation of the world? I answer, This kingdom will be on this earth, which was created for the children of God, but cursed because of their transgression, and will have to be prepared as the Lord said he would. The Lord is working for its preparation, to be a habitation for those brethren, the saints who shall inherit the celestial glory, for we read: "Therefore, it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it [the earth] hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they [the Saints] sanctified."—Doctrine and Covenants 85: 4.

We read further: "And when I go, I will prepare a place for you [for the brethren], and come again [on the earth], and receive you unto myself; that

where I am [on the earth], ye may be also."—John 14: 3, I. T.

We learn from the above quotations that the earth is the place which the Lord was going to prepare (sanctify from all unrighteousness) for his brethren, the Saints. That the kingdom of God, which was prepared for them from the foundation of the world, was also for the brethren, the righteous, the saints, the following quotation will prove: "Behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full for ever."—2 Nephi 6: 7, small edition.

"And blessed is he that is found faithful unto my name, at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world."—Ether 1: 12, small edition.

We learn thus that the kingdom prepared from the foundation of the world and the place which the Lord was going to prepare for his brethren are for the same people, the saints of God.

Who are the sheep which are placed on the right hand of the King to inherit the kingdom prepared for them from the foundation of the world? (Matthew 25: 33, 35, I. T.)

We read in St. John, chapter 10, verse 4: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." In verse 5 we read: "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." In verse 26 we read: "But ye believe not, because ye are not of my sheep." In verse 27 we read: "My sheep hear my voice, and I know them, and they follow me." In verse 28 we read: "And I give unto them eternal life."

In the Book of Doctrine and Covenants, section 28, paragraph 2, we read: "For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

In the same book, section 85, paragraph 6, we read: "Wherefore, it [the earth] shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body."

We read in St. John 17: 3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

When we now review Matthew 25, I. T., we can easily see that the sheep of verses 33 and 35, and the

righteous of verse 38, and the righteous who would go into life eternal, as mentioned in verse 47, are not the honorable men of the earth, but are the saints of God, who did obey all the commandments and did pay their tithings and offerings to the storehouse for the promulgation of the gospel, to the support of the ministry in the field and the poor brethren; because we read in Doctrine and Covenants: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."—Doctrine and Covenants 83: 6.

We read further in the same book: "And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church [the members] shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip."—Doctrine and Covenants 23: 7.

We read in St. John 13: 20, I. T.: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

We can now easily see that the brethren in Matthew 25 are the saints, and especially the priesthood in the field, represented by the twelve apostles in this parable. The honorable men of the world are not represented in this parable; they can not become sheep unless they follow the Shepherd; they can not inherit life eternal unless they obey the gospel and receive the earnest of their inheritance, the Holy Spirit, whereby they will know the only true God, and Jesus Christ, whom he has sent. The honorable men of the earth, who are blinded by the craftiness of men (Doctrine and Covenants 76: 6), who followed a stranger and not the Shepherd as did the sheep (John 10: 5), may receive a second glory, if they repent, after the coming of Christ, but will certainly not receive the glory of the first-born. It is against the Scriptures that the honorable men of the earth should receive a kingdom of glory, life eternal, without obeying the gospel and without enduring the crosses of the world; it would almost be like putting a premium on disobedience, if men could be justified by their works; but we know that this is not the case, because it is written: "For by grace are ye saved through faith; . . . not of works, lest any man should boast."—Ephesians 2: 8, 9, I. T.

"Therefore we conclude that a man is justified by faith alone without the deeds of the law."—Romans 3: 28, I. T.

"Therefore by the deeds of the law shall no flesh be justified in his sight."—Romans 3: 20, I. T.

I hope that we will now all come to the conclusion that all the so-called good works of the honorable men of the earth are of no account in reaching life eternal, and certainly not celestial glory, for this can

only be reached by those who have taken the Holy Spirit for their guide in this world, those who have reached that zenith of love when they could even love their enemies and pray for them; and this can not be reached unless we have the Spirit of Christ in us.

The Lord has given to us the commandment: "But I say unto you, love your enemies, bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you."—Matthew 5: 46, I. T.

If we come short of this love, we are not more than the honorable men of the earth or the publicans, for the Lord says: "For if ye love only them which love you, what reward have you? Do not even the publicans the same?"—Matthew 5: 48, I. T.

"But," some might say, "will you not recognize any of the kind acts of the honorable men of the world?"

My answer is: "It is written, there is none righteous, no, not one."—Romans 3: 10, I. T.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Verse 12.

This is said of the Jews and Gentiles, who had not obeyed the gospel, for they are all under sin under the law; for the Apostle Paul says: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world [also the honorable men] may become guilty before God."—Romans 3: 19.

Further said the same apostle to the saints, those who obeyed the gospel: "For ye are not under the law, but under grace."—Romans 6: 14, I. T.

"But," some might say, "are the honorable men of the earth placed on the same line as the wicked ones, the murderer, the thief, the sorcerer, the adulterer, and those that oppress the hireling and the widow and fatherless, etc.?"

I answer, No; because the heathen nations, and among them the honorable men of the earth, shall have part in the first resurrection; for we read: "And then shall the heathen nations be redeemed, and they [the honorable men] that knew no law shall have part in the first resurrection."—Doctrine and Covenants 45: 10.

These men, if obedient to the gospel and faithful, will at the end inherit the terrestrial glory, (Doctrine and Covenants 76: 6) but have to pass through practically the same trials the saints have gone through before the coming of the Lord, for they have not escaped the possibility of falling away, and of being overcome by Satan during the little season (Revelation 20: 3); while the saints have passed through this danger because they have overcome (Revelation 2: 11; 20: 6.)

It appears to me that there are several classes of honorable men among the nations outside the church of Jesus Christ, who will have part in the thousand

years reign of our Lord. The honorable men who died without hearing the gospel law, and who would have obeyed it if presented to them; those men will not only have part in the first resurrection, but will be heirs of the celestial kingdom. See vision, Church History, volume 2, page 16. Another class are those who died without law (who were blinded by the craftiness of men), and received the testimony of Jesus in the prison house. Another class are those who are still alive at the coming of our Lord and are blinded by the craftiness of men. Perhaps there are some other classes.

It appears to me that these last two classes are not desirous to inherit the celestial kingdom; otherwise they would have given more heed to the following counsel: "Blessed are all they that do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."—Matthew 5:8.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."—Deuteronomy 4:29.

Through not heeding these counsels they are blinded by the craftiness of men. I believe that the reward which the honorable men and all men receive for their good deeds is that glory which is best suited to the nobility of the character formed.

But who are the goats mentioned in Matthew 25? The goats are the disobedient ones in the church; not in the world. It is written: "And they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth."—Matthew 13:43, I. T.

"And the world is the children of the wicked."—Verse 50.

"The angels shall come forth, and sever the wicked from among the just [the saints], and shall cast them out into the world to be burned. There shall be wailing and gnashing of teeth."—Verse 51.

The goats are the foolish virgins who have not taken the Holy Spirit for their guide, and who will be plucked out (of the church) and cast into unquenchable fire (into the world to be burned). See Doctrine and Covenants 63:13; 45:10; Matthew 25:2, I. T.

These are they who have not exercised the charity required of the saints, and did not contribute their tithings and offerings to the storehouse for the promulgation of the gospel, to the support of the ministry and the poor brethren. See Matthew 25:42-46, I. T.; Malachi 3:8, 10; Doctrine and Covenants 83:16; 23:7; John 13:20, I. T.

In connection with this we read: "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being

in torment."—Doctrine and Covenants 101:2. See Ezekiel 33:15, I. T.

The men of the world who do not know this gospel law are not under this law, and are not the goats, and could not, therefore, be reproached nor come under condemnation of this law; the men of the world are to be judged by the light they have received, until opportunity is given to receive the higher light, the perfect law. See Romans 2:12, 14, 15, I. T.; 2 Nephi 11:10; Nephi 4:6, small edition; Malachi 3:5.

Who are the "all nations" mentioned in Matthew 25:33, I. T.? It is clear to my mind, if the "all nations" are composed of the sheep and goats, and, whereas, we have shown that the kingdom of heaven on earth is composed of sheep and goats, that the "all nations" must mean the seed of Joseph gathered out from among "all nations;" because it is written: "But truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Genesis 48:25, I. T.; verse 19, K. J.

This looks reasonable to me, because the Lord would not gather the heathen nations in this way, as they are not yet converted; some of them would refuse to come and could not be forced without taking their agency away, and that is not God's way. On the other hand, the seed of Joseph is very anxious to be gathered, the sheep as well as the goats, because all hope to be accepted, but some will be terribly disappointed as we have read in Matthew 25:45-47.

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THE CHURCH IN THE WILDERNESS.

While I differ from the brother who wrote on this subject some time ago, I do so with all due respect to his opinions. His numerous quotations in definition of the word *church* have reference to the church out of the wilderness, and not in the wilderness. Had conditions continued as in the description given by the passages quoted, the church would not have gone into the wilderness at all.

The brother holds that the church must be organized, to exist at all. If that be true, then it must be organized aright, in order to constitute the church of Christ.

Was, or is, the church spoken of by John in Revelation, seventeenth chapter, organized aright? If not, then it can not be the church referred to in Revelation, twelfth chapter, because it went into the wilderness, and it is implied at the end of twelve hundred and sixty years that it will come out.

The Lord said in confirmation of this thought, in Doctrine and Covenants 5:3, "In this, the beginning of the rising up, and the coming forth of *my church* [not the mother of harlots] out of the wilderness."

The above was given in March, 1829, and that too,

to parties who did not, at that time, belong to any church, but they had begun to move, and thus fulfilled the "rising up" part, and afterward joined the church of Christ, so that it began to exist, as it did before it went into the wilderness.

But later on, when the church had been organized in part, for five months, the Lord says in Doctrine and Covenants 32: 2, "And verily, verily I say unto you [two of the brethren], that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth."

The above sets forth three distinct facts: First, the church went *into* the wilderness; second, the church came *out* of the wilderness; third, that the elect are the *church in the wilderness*, and the Lord is calling them out, looking upon the church in the sense of its being composed of the people of God; and that the wilderness, which means "a state of disorder" (Webster), is where they occupied.

If we want more evidence on the above, see in the previous verse of the revelation last referred to, "And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts." Right in line with this see Book of Mormon, 2 Nephi 12: 14, large edition. "They have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."

These passages show plainly that some at least of God's people, or as expressed, "humble followers of Christ," are mixed up in the different churches, as expressed in Revelation 18: 4. "And I heard another voice from heaven, saying, Come out of her, my people,"—"my people," mark you.

Come out of her (Babylon), which would signify, no doubt, that the people of God were to be found in churches and out of churches, because all, more or less, are influenced by the "precepts of men." The last quotations destroy the possibility of the "woman" going to paradise, as argued by a late writer in the HERALD; because the Lord is not "calling" many, or even any, out of paradise yet, that is, to dwell on the earth. Those angels who have come, or who may yet come to earth, are not from paradise, but from the presence of God. (See Luke 1: 19.) While it is true that a portion of the people of God are in paradise, it is not true that they are in a "state of disorder." To sum up then, the church in the wilderness simplified would be "the humble followers of Christ" left, for the time, in a disorganized state, but in the due time of the Lord, when the church is again organized, she comes out of the wilderness.

Another position taken by the brother in the article above referred to, is that the "keys," and the "king-

dom," mean one and the same thing; and that no one held the "keys" but Joseph, and some of the leading authorities of the church. In the light of first position (if it could be called light) how would this read? "I will give unto thee the keys of the kingdom of heaven."—Matthew 16: 19. Why not say, I give unto thee the keys of the keys of heaven?

Another, Doctrine and Covenants 65: "The Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come."

Why not the Lord have said the "keys" of God which is set up on the earth? And this, may the "keys" of God go forth, etc. This I think is sufficient to show that the keys and the kingdom are not the same; no more than the house and the keys to the house are the same.

If we can get at the meaning of the word *key*, or *keys*, we will have made a good start in finding out what the Lord means in the use of the word. Webster: "*Key*: That which serves to explain anything difficult to be understood."

Right in line with this thought read Doctrine and Covenants 6: 12, 13. "Verily, verily I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you [Oliver Cowdery] have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift." Herein lies a difficulty, beyond the power of man to bring forth. But God could do so, by giving to man the key, not the kingdom. And yet the keys through which this and other knowledge can be conveyed, will develop the "kingdom" so that it "may go forth."

Again, Doctrine and Covenants 34: 4: "I have sent forth the fullness of my gospel by the hand of my servant Joseph; . . . and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me."

Again, Doctrine and Covenants 64: 2: "I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances."

The above shows that the keys to unlock the mysteries of God, for the benefit of the church, belong to the president of the church. And thus may the

church be organized, the kingdom established, or that part of it that is on the earth, and be prepared to meet the other part, which shall come from heaven and paradise, at the coming of the Savior.

“*Keys*: Ecclesiastical jurisdiction.”—Webster. This fact is set forth by the Master to Peter, “I give unto thee the keys. . . . Whatsoever thou shalt bind on earth shall be bound in heaven.”—Matthew 16: 19; and in Matthew 18: 17, 18, the church, through its ministry and membership, is given this same power, which shows that others may possess the authority or keys to govern the church.

Other evidence may be gleaned by reading the whole of section 42, Doctrine and Covenants, but especially by reading paragraphs 5 and 18 of said section. In paragraph 18 we read, “For unto you the kingdom, or in other words, the keys of the church, have been given,” and by turning back to paragraph 5 we learn that the word *you* referred to, “elders, priests, and teachers.” And to show conclusively that others besides the leading quorums hold the “keys” of their ministry, see Doctrine and Covenants 107: 46, which names priests, teachers, and deacons, giving them the right, as well as others, to hold the keys of their ministry, in order to properly minister to those under their charge; and deal out to them the words of life; or in other words, hold the keys, in order to be able to explain any difficult matter, that may be bothering the minds of the Saints, so that peace and good will may prevail.

Notwithstanding these officers, as well as all others, including the president of the church himself, are to be governed by the books of the church and the revelations of God that may come through the president of the church, yet they may teach the president himself, if he is not sufficiently posted as to his duties, as a member of the branch to which he may belong, over which they may have jurisdiction, as such officers have under the law.

If I mistake not, the following is the main text, from which the brother gets his idea: “For unto you the kingdom, or in other words, the keys of the church have been given”—Doctrine and Covenants 42: 18. From which he tries to make it appear that the “keys” and the “kingdom” are the same. When it is evident that the Lord intended to say, that the terms “kingdom” and “church” are similar, if not the same.

Suppose we place it this way—for to you the kingdom, or in other words the keys of the kingdom. In place of doing any damage to the text, it would make it agree with Christ’s statement to Peter (Matthew 16–19) and with all similar statements made to others in Doctrine and Covenants.

But let us place it to suit our brother’s idea. For to you the kingdom, or in other words the kingdom of the kingdom. Would that be good reading? And what would it convey?

I was taught by the ministry of the church, from my first remembrance, (when on that line of thought), and have been up to the article above referred to, that the kingdom of God, the kingdom of heaven, the church of Christ, the body of Christ, were all synonymous terms, to express the same or nearly the same thought, and unless more light comes to me from some other source, than from the article above referred to, I shall continue to so teach, as I have been instructed.

Respectfully submitted,

J. C. CRABB.



JOSIAH STRONG’S BLUNDER.

The Reverend Josiah Strong in his tract entitled, “Political Aspects of Mormonism,” as referred to in HERALD of July 8, states that “the doctrine of polygamy dovetails into the Mormon system perfectly, but is by no means fundamental to it.” The first part of this statement is decidedly untrue, while the latter part is all right. In fact, if the latter part is true the first part can not be true, as we will show. Giving Mr. Strong the benefit of the more excusable position between malicious misrepresentation and ignorance, we will proceed to show that the term “dovetail” as he used it, means to join firmly as wood-workers do by means of a portion of one block being cut in somewhat the shape of a dove’s tail to fit perfectly into a cutting made into another block purposely to receive it. You will readily see that polygamy can not perfectly dovetail into Mormonism unless there were an opening in the system made on purpose to receive it. Now if it can be shown that such an opening existed, then polygamy becomes fundamental, inasmuch as it was considered and provided for in the original design. Facts, however, prove the writer to be correct in the latter statement but do not help him as to the first; and withal show him to be seriously illogical.

Turn with me, Mr. Strong, to Book of Mormon, Jacob 2: 6, and read, “There shall not any man among you have save it be one wife: and concubines he shall have none,” and kindly explain what kind of an opening that is to dovetail into the doctrine of polygamy. O, yes, we are aware that Brigham Young and his followers sought to fasten the doctrine to original Mormonism but it would not fit. There was no opening found there and the material would not cut, so they were obliged to originate a system that could be cut to suit anything, and so make it to fit the doctrine and practice of polygamy. You certainly ought to know this before posing as a teacher to the world along those lines.

It has been argued by some that the doctrine of present revelation is the opening arranged for the doctrine of polygamy or any other doctrine, good or bad, that might suggest itself.

Would Mr. Strong like to take that position and charge Christ and the early disciples with constructing and organizing a system of religion that polygamy would dovetail into perfectly? I hardly think so, and until he does we need not consider that position.

That Mr. Strong has blundered sadly in this matter is apparent, but an even more serious blunder occurs in his next statement: "There is another doctrine far more radical, the root, of which polygamy is the fruit, viz., the divine authority of the priesthood." Think of that! What a statement to make in the light of New Testament history. The priesthood or ministry of the early church was nothing if it was not divinely appointed. And did God, the author, plant the root of polygamy in the early church and all institutions in which he appoints the ministry, which might possibly include the church which Mr. Strong is connected with, or does Mr. Strong wish to frankly acknowledge that there was no divinity in the appointment of himself and colleagues by virtue of which they are termed reverend? Well, if to them divine appointment is the root of polygamy we can not blame them for disclaiming everything of the kind; still it looks childish for men with nothing but human appointment to be engaged in a fight against a "fruit," the "root" of which was planted by the Almighty if his statement be true.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."—1 Corinthians 12:28. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—Luke 10:2. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them."—Acts 13:2. "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father)."—Galatians 1:1. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. Now all this means a divinely-appointed priesthood, and if that is the root of polygamy, Mr. Strong has the honor of placing a feather in Brigham Young's cap, which all polygamists can readily see.

When are we going to see some one of the learned and mighty men of the earth, arise and fight the doctrines of polygamy in a way that will recommend itself to God, angels, and thoughtful men?

H. J. DAVISON.

INTERESTING ITEMS.

Zeno, the founder of the Stoics, taught that it was man's chief business to do his duty *here*. *Jesus* said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Confucius: "If a man in the morning hear the

right way, he may die in the evening without regret." *Jesus*: "He that believeth [the right way] and is baptized shall be saved."

Zoroaster: "He who sows the ground with care and diligence, acquires a greater stock of religious merit, than he could gain by the repetition of ten thousand prayers." *Jesus*: "Seek ye first the kingdom of God, and his righteousness," and "pray always."

Mohammed: "Man lives on content with himself, but he must one day return to his Creator and Lord, and give account to him." *Jesus*: "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Socrates: "I consider that those live best, who study best to become as good as possible; and that those live with most pleasure who feel the most assurance that they are daily growing better and better." *Jesus*: "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Aristotle: "To discover the good of an individual is satisfactory, but to discover that of a state or a nation is more noble and divine." *Jesus*: "A good man out of the good treasure of the heart bringeth forth good things." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Demosthenes: "Religion and justice have the same obligation, be the subject of the offense great or small." *Jesus*: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe be to that man by whom the offenses come!"

Cicero: Since the mind is ever in action and has no source of motion, because it moves itself, I believe that it never will find any end of motion, because it never will part from itself; and since the nature of the soul is uncompounded, and has not in itself any admixture heterogenous and dissimilar to itself, I maintain that it can not undergo dissolution; and if this be not possible, it can not perish." *Jesus*: "Be not afraid of them that kill the body, and after that have no more that they can do. . . . Fear him, which after he hath killed hath power to cast into hell." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Plato: "Death is merely a separation of soul and body, and that is the very consummation at which philosophy aims. The body hinders thought. The mind attains to truth by retiring into herself. Through no bodily sense does she perceive justice, beauty, goodness, and other ideas. The philosopher has a life-long quarrel with bodily desires, and he should welcome the release of his soul." *Jesus*: "It is the Spirit that quickeneth; the flesh profiteth nothing." "The spirit indeed is willing, but the flesh is weak."

Voltaire: "Among those nations whom we style pagans, gentiles, and idolaters, there was a truly pure religion, while the bulk of the people, and the priests, had shameful customs, puerile ceremonies, and ridiculous doctrines. . . . This pure religion consisted in acknowledging the existence of one supreme God, and likewise his providence and justice. These mysteries, if we may believe Tertullian, were disfigured by the ceremony of regeneration. In order to be initiated, it was necessary that the aspirant should seem to be born again." *Jesus*: "In vain do they worship me teaching for doctrine the commandments of men." "Except a man be born again he can not see the kingdom of God."

Archimedes: "Give me place to stand, and I will move the world." *Jesus*: "And I, if I be lifted up . . . will draw all men unto me."

Daniel, by the power of God, saw the different kingdoms of the world, and after that, saw "the kingdom of God" set up.

Nahum saw the modern railroad trains, with their headlights and red danger signals, running like lightning, causing the conductors to stumble, etc., and he said that was to be "in the day of the Lord's preparation."

Isaiah saw that Lebanon—Palestine—was to become a fruitful field in the last days and be esteemed as a forest; and after that he saw a wonderful book come out of the ground. He also saw the invention of steamboats; and after that the raising of the gospel standard, and blowing of the gospel trumpet.

Ezekiel saw two records—the Bible and Book of Mormon—united by the power of God; and after that he saw the Jews gather back to Jerusalem.

Amos saw a famine—of hearing the word of the Lord—spread all over the earth. He saw men seeking it everywhere, not able to find it; and after that he saw the Jews return to Jerusalem.

Zechariah saw an angel speak to a young man, telling him the time had come; and then he saw Jerusalem filled and overflowing with inhabitants.

Joel saw the former and latter rains restored to Palestine, making the land fruitful; and after that he saw the Spirit of God poured out upon all flesh.

John the Revelator saw the long night of darkness—the Dark Ages—come upon the earth; and after that he saw an angel restore the gospel to be preached to every nation, kindred, tongue, and people—to everybody.

Habakkuk had a vision of the future, for an appointed time, and was commanded to write it, for it would not lie; and then he saw God working for the salvation of his people, with his anointed prophet.

Malachi saw the wicked and apostate condition of Israel; and after that he saw the Lord send his mes-

senger to "prepare the way before" him, just before his coming.

Nephi saw in vision the leading events of the world; he saw Columbus discover America; he saw the coming of the Pilgrim Fathers; the war of the Revolution; and after that he saw the raising up of the "Choice Seer."

Mormon says he was commanded to bury the plates, from which the Book of Mormon was translated; and that they should be brought forth again at a time when it should be said that "miracles are done away."

Ether saw all things from Adam down. He saw Christ's day, the scattering of the Jews, and the destruction of Jerusalem. He saw the return of the Jews in the last days, and the rebuilding of the city; and he also saw the building of Zion, the New Jerusalem in America.

Micah saw that men would preach for hire, and divine for money; and after that he saw that "the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Peter saw the time of the "restitution of all things," including the second coming of Christ.

Paul saw the time when men would "not endure sound doctrine," but would "heap to themselves teachers," "having a form of godliness, but denying the power thereof." After that he saw all Israel saved.

Cæsar subdued the nations. *Jesus* subdued death, hell, and the grave.

Alexander conquered the world. *Jesus* conquered himself.

Charlemagne dispelled the darkness that had been gathering for many years. *Jesus* dispelled spiritual darkness that had been gathering for centuries.

Columbus discovered America and gave to man a new continent where he could live in freedom and liberty. *Jesus* discovered that man could live a perfect life and inherit a new world where he could live for ever in liberty and freedom.

Luther checked the tide of religious affairs and made an epoch from which many important occurrences date. *Jesus* turned the tide of the religious world and made an epoch from which all civilization dates, both backward and forward.

Washington, "first in war, first in peace, and first in the hearts of his countrymen." *Jesus*, first in all the works of God. There is no other name, under heaven or among men, whereby we can be saved.

Franklin conquered lightning and put it in a bottle for use when needed. *Jesus* conquered all evil and sin, and made it subject to himself, to be eventually removed from this earth.

Fulton introduced steam as a propelling power, by which he could carry men over the sea. *Jesus* introduced the gospel by which he could carry men to God.

Stevenson invented the steam-engine, by which he could draw men and things all over the earth. *Jesus* submitted to crucifixion, by which he could draw all men and things to him.

Morse bridled electricity and made communication possible between men at any distance. *Jesus* bridled his own passions and showed that by purity of life and obedience to law men could communicate with angels.

Lincoln freed a race from slavery, which overtook their forefathers and continued until his day. *Jesus* freed all mankind from the original sin which was committed by our forefathers and continued until his day.

Grant led an army to victory, made for himself a great name, and finally became the president of the nation. *Jesus* leads the host of heaven and has obtained the greatest name ever known, throughout all the works of God, the name to which every knee shall bow, the greatest name that is to be known in this world, or in the world to come, for God has "given him a name which is above every name," and he is to become King of kings and Lord of lords.

GEO. S. LINCOLN.

Selected Articles.

CONTEMPORARY IDEALS.

Once in a while a sane man arises and questions the worth of all this contemporary strenuousness—asks whether the name is worth the candle. But the captains and the drums raise a noise which drowns the not-to-be-tolerated doubter. He is a disturber of the current theory that men, as well as nations, must lead the strenuous life, fight, plunder, and "expand." No self-respecting nation but meditates murder and robbery, the murdering to be done by way of testing the national muscle, and the robbery to satisfy the general greed. The statesmen most appaused are the finders of plausible reasons for theft on a gigantic scale. Monarchs can not pay a friendly visit to another of their caste but they must change uniforms a dozen times a day, and so keep the gaping crowd pleased as at a variety show. Patriotism is exploited like any other commercial asset. It has come to be little else. The crowd likes the cry and din, and the big bills for pomp and show and land-grabbing expeditions are sent in to it, and it pays, with a wry face, but pays all the same, and bards like Kipling write verse which, boiled down, means, "Pay, you beggars, pay!"

The French Revolution came along opportunely and a great many useless heads were cut off and people dreamed that things were going to be better, that the common man was to have a fairer chance in the world. In spots and places he has; but, taking the world by and large, he is in the same dismal plight

as before that neck-chopping episode. And where the world has improved in some ways, life has been made mighty hard for the every-day man. The current ideals are very much as if they had been framed by restless lunatics. Everybody is told to "succeed," when all about us we see that most success is a wretched phase of failure. The successful man commonly has paid for his wealth in manhood, or in ideals. In a current magazine, Mr. Frank Putnam sums up the matter very crisply:

"Tell your friend you mean to spend your life fighting for money and power, and he will, if he be an average man, applaud your decision; tell him you mean to dwell in the country, gaining a simple livelihood from your labor, and he will either not believe you mean it, or will conclude you are a beaten competitor in the city's race. Most people do not know they are the slaves of their modern improvements, so-called. They build houses larger than they can occupy—for show; they pinch and scrape year after year to pay for them, and after that continue pinching to pay taxes, repairs, and other maintenance charges. A large house demands expensive furniture. Then fine dress. And the demands increase. The man keeps his nose on the grindstone, the woman wears herself out taking care of the fine feathers. No time to just live and enjoy it; got to make a show first—going to take a real rest, and cut off all the little vanities, next winter—next summer—some other time, when matters are not quite so pressing. I am not exactly a loafer, but I like Walt Whitman best of all our American writers, because he had sense enough to loaf and invite his soul once in a while. I am tired of hearing the everlasting preachers of the strenuous life. Go slower, and you'll go farther and enjoy it better. Don't live to work; work to live. Bread and butter work, I mean. Leave a little time for the sort of work you find your chief pleasure in."

This man Putnam is a perilous sort of person. He is talking, like Thoreau, to a deaf generation, but some there be who can hear him, and, if they go and do as he advises, what will become of the queer scheme called "our civilization?" We are told that wealth increases, that the world grows steadily better, and all that. But does it? There is an immense amount of sordid poverty, and among the middle classes of the nations of white men a sorry rush and a scramble to keep up appearances. A sane, agreeable life is seldom lived, even where all the light of science shines down, and where culture stalks abroad. All the world's a joining something, and, in the process loses individuality and mental liberty.

The crowd rules and the result is a horrible complacency of opinion, and a stupidity against which the gods themselves can not fight. The net outcome of the general progress of which people are talking is something not half so agreeable as the

pleasant old centuries when men had time to be themselves, had a broad margin to their lives, and the longest day's journey was as far as a good horse could take a man.

It is well, once in a while, to stop and take account of the sort of life we are leading, and ask a few questions, even if we get no answer from the so-called leaders of the modern movement—mostly very tiresome persons.—*Mexican Herald.*

Mothers' Home Column.

EDITED BY FRANCES.

Compensations.

Some day, grown tall enough, we shall step o'er
The gritty pebbles that now bruise our feet;
And, larger souled, with charity shall meet
The querulous discords lesser natures store.
Hot, scathing words that pierced love's guard of yore,
Scaling the citadel, fear's last retreat,
Making our daily bread more salt, less sweet,
Will lose their sting when patience keeps the score.
Gray hairs bring gentle moods. Impetuous youth,
Unchastened by experience, vaunts its claims;
But seasoned age, by knowledge tempered, waits
The test of Time that weighs and sifts their truth;
Setting Heaven's mint-mark on unselfish aims—
Giving them entrance through Love's golden gates.

—J. B. Greenwood.

“But above all the grandeur, or heaven's highest bliss;
In the home of the soul, far more radiant than this;
The supremest joy in that heavenly place;
Mid the crowning, we shall see him face to face.”—Sel.

Dear Home Column: While I feel my inability to write anything interesting or profitable for the Mother's Home Column, yet I feel to try, and if I dare to send in, surely others with far more talent than I, ought to do so.

I am made to wonder at the *seeming* lack of interest for this column. I always turn to that first and feel much disappointed when I see nothing from our sisters. I can not feel that it is lack of interest they feel on the subject, and I am sure it is not for the lack of talent. God will not expect more from us than we are able to do. Let us try to do the best we can. You who have little ones tell your experience with them. No doubt you could relate many things that might help other mothers. God bless the dear little ones. “Buds of promise,” they verily are. O mothers, do you realize the great responsibility that rests upon you? Do you not know those buds were given to you, came to you, as a gift from God? Remember you are training them for both time and eternity; then look well to your work. See that you begin with them right. Teach them as soon as they can talk to say their little prayers. Teach them to have faith in the Father, and to believe that he will hear them when they pray, and that he will give them what they ask if it is his will for them to have it. What more beautiful sight could there be than a child bowed in prayer? Surely the angels stoop to listen and rejoice.

It may seem to all who know, that as God saw fit to take our two dear little boys in their infancy that we have had but little experience in child training, but we nearly always had a child in our home. We raised one, an adopted daughter, and our niece to womanhood, and her early training led her to obey the gospel while young. We had another come to us when a little past two years old and kept her until my husband died, then I gave her back to her mamma. She was then past eight years

old. I began to teach her to say her prayers as soon as she could lisp the dear name of Jesus. I would talk to her about him and tell her how much he loved us and how he had to suffer and die for us, so that we might go to him and be happy. She would say with tears in her eyes, “O why did they kill him?” I had her with me in St. Louis at the time of that terrible cyclone that dealt death and destruction to so many. Trees were uprooted in our yard, the chimneys blown from our house and the terrible work was going on all around us and we were frightened and went to the cellar. As soon as we got there my little Ruby fell upon her knees in prayer, and who can say that child's faith and prayer did not turn destruction from that house and we were saved through her prayer? I believe we were, for many were hurt and some killed in our neighborhood. I can say with Sr. Moore in a late *HERALD*, “O for the faith of a little child.” She had been taught to love and trust in God, therefore called upon him to save us, believing that he would.

The other child with us screamed with fright because she had never been taught to pray. See the difference? Then, dear Saints, how necessary it is to begin with your children while young! Do not feel you have not the time to give them. Remember you must give an account to God for this lack of duty. He gave them to you, expecting you to help make them fit subjects for his kingdom. Give them an hour each day. Read a chapter in the Bible to them, then explain it to them so they may understand. After they learn to read let them each read a chapter and explain it to them. You have no idea how much they will enjoy it and will look with pleasure to the hour they can spend with mamma.

When I think how this duty is neglected by parents in the church it makes my heart ache. I have been in many homes of the Saints and I can not recall one where I ever saw a child at prayer.

I feel deeply upon this subject and may have said too much, but I do not mean to be personal toward any one as one dear sister thought I was, after reading something I had written for the *HERALD*.

And now I want to say a word to parents who believe in using the rod. I beg of you not to do it. Do you think God gave you those little ones for you to beat? Remember how much Jesus loved them and said, “Of such is the kingdom of heaven.” Do you not know when you stand over them with the cruel rod, that you are beating his subjects? Remember this and let the thought stay your hand. No children were ever made better by whipping them, but it makes them worse and creates in them a cruel resentful disposition. No child can love parents who cause them to suffer. It is not natural that they should.

We may quote Solomon when he said, “Spare the rod and spoil the child,” but to reverse this, I think would be correct.

Ingersoll was called an infidel; nevertheless he had a very kind heart. Think of the tender love he had for his children. No man could be bad who loved the good and the beautiful as he did. I remember in some of his writings a plea against whipping. He said: “O mothers, after your little ones have been taken from you by death, go visit their little graves, think of the little forms laying there that you have beat, and see if the thought comforts you.” No child ever suffered from a cruel blow from his hand, I venture to say. His heart was too full of love for them. While he was called an infidel, I never read where he ever denied the existence of a God, and I have read the most of his writings. He said he *did not know*. That there was a power that ruled over man he was willing to admit. Solomon knew that there was a God, yet think of the hardness of his heart. Some may take exception to what I have written, but I can not help it. I have not said what I feel upon this subject. I could not find words to express how deeply I feel upon it. I hope to learn from others, and I hope there will be very few who will uphold this cruel practice of whipping.

PAULINE.

Prayer Union.

Elder Eli T. Dobson, of St. Joseph, Missouri, sojourning temporarily at Lamoni, devoted Sunday last to fasting and prayer for his final release from long-continued affliction. He has felt impressed by the Spirit to do so, and was remarkably supplied with strength to forego two meals that day while he spent the day, as he has many other days, in prayer and meditation. He says he was much blessed of the Lord. And he now feels further impressed to continue the fasting during each Lord's day, the third, fourth, and fifth Sundays of the present month. He earnestly requests his relatives and friends to join him in this effort and small sacrifice so far as such may feel inclined to do so, on any one or all of such days. Any of the beloved Saints who know of Elder E. T. Dobson's sufferings during the long night of his afflictions (five years and more) are requested if so moved by a desire for his complete recovery to likewise join in the worthy effort. The Lord's ears are ever open to the humble cry of the truly needy. Bro. Dobson has had recent intimations of complete restoration, in which event his future life will be devoted to our beloved church work, if it be the Lord's will. He asks not merely for himself but a prayer also for all the afflicted among the Israel of God.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

THE General Superintendent was present at the latter part of the reunion near Guy, Oklahoma, in the interests of Sunday-school work. It was unfortunate that the late, cold spring retarded the growth of the crops till the harvest was so late as to prevent the attendance of many at the reunion. The camp was small, very small, but the interest was all that could be desired. The work is comparatively new there as is also the country. And while these and other odds are against them, their push and energy help them to make progress that is exceptional under the circumstances.

Institute work upon subjects of interest to Sunday-school workers was held each afternoon and Sunday-school on Sunday afternoon. The workers manifested great interest in the work and will doubtless accomplish much good in the future.

The work there is in charge of Bro. James Yates, a competent and earnest Sunday-school worker and one who loves the work. May he be blessed!

BRO. W. S. MACRAE has been appointed a Home Department superintendent for the territory embraced in his mission, Texas. He has already done an excellent work there in that line, as well as keeping up all other departments. I do not know whether Bro. Macrae ever takes "no" for an answer or not, but it is very evident from his reports that the "noes" do not have it with him very often. We note in his reunion notice that he expects to hold a "session of Sunday-school every day during the reunion." This is an excellent plan, as it not only teaches a series of scriptural lessons, but gives several good object-lessons in the running of a successful school. And there is no better way to get the plan of work before the people than in a session of the school. And, again, it often interests many persons who have hitherto given no attention to it.

OWING to sickness we did not reach the reunion of the Kentucky and Tennessee District until Tuesday. But on arrival we found a happy band of Saints enjoying the blessings of association, worship, and hearing the word. Our jovial and earnest Bro. I. N. Roberts, who is as big of heart as he is of body, met

us at the railway station and conducted us into camp, where we were given a hearty welcome.

We opened up our work at once and continued each day with such work as was thought suitable, closing with a session of Sunday-school. Much good seed was sown. We have many young workers there who need only an opportunity to develop and they will be of value to the work. But they have and will continue to have some conditions to meet that are found in no other section, and these are difficult to overcome. The stamp of tradition and the customs of a country are influences that have their power, and when some of these customs are antagonistic to higher development, it is indeed very difficult for the rising generation to "come up higher."

The district has no district Sunday-school organization and the time is not yet ripe for one. But a year or two more may bring about many improvements. We established the Home Class work and left it in charge of Sr. Alma Roberts of Owens Hill, Tennessee. She has set to work and now has several names on her roll. We look to this as a foundation for a future district association. Sr. Roberts is an earnest worker and enjoys the confidence of all her acquaintances. And although she has, as we know, a big task on her hands, we feel that she will be abundantly able to handle it. May she be blessed!

Conscience Not a Teacher.

Conscience tells us we ought to do right, but conscience does not tell us what is right. Conscience is a monitor in the spiritual school; conscience is not a teacher in that school. If we were shut up to the instructions of conscience, we should be ever in doubt as to our duty, and often going astray.

Therefore it is that God has given us a specific revelation of his will and law, so that we may know our duty. If, indeed, conscience were a teacher to tell us our duty we should have little need of the Bible to give us instruction; then every person, the world over, would have the same standard of right-doing and holy-living. But, as it is, we need the Bible and conscience; neither alone is sufficient. Let us prize aright the God-given promptings of conscience, and the God-given teachings of revelation. All of us need both.—*Sunday School Times*.

WE have often and always urged the use of the blackboard in the Sunday-school for the many benefits obtained thereby. But we are so often met with the sometimes pathetic reply, "I could not draw a picture," or words to that effect, and usually they are speaking only the plain truth. But the fact that you can not "draw" does not make it impossible for you to do much good with the blackboard. Simple illustrations are decidedly best. Better to make a straight mark and call it a man than to have an elaborate drawing of a man. In the first case the mind of your scholar will be upon the point of the lesson that you wish to emphasize, and in the latter the elaborate picture will take the mind entirely off of the lesson. They will think only of the picture. Have just enough and no more in your illustration. Keep the scholar's mind on the point in the lesson, not on something else.

Doctor A. F. Schaufler in his "Secrets of Successful Teaching," in *Sunday School Times* for May 16, has very nicely expressed the same views upon this point. Doctor Schaufler is currently accredited with being one of the best Sunday-school teachers of the times. He says: "Can we do anything with the blackboard? Yes. The blackboard is much abused, and therefore by many thoughtful men little used. But it can be effectively used, I believe, in very simple ways. Many feel that because they can not draw pictures, and make goblets and snakes and crowns and angels, therefore they can not use the board. I can do none of these things, indeed I can hardly write straight. Nevertheless, used with the utmost simplicity, the blackboard can be a potency in carrying truth through Eye-gate." He then goes on with some very unique designs which

any person who can write and make a straight mark with crayon and ruler could use. Remember that your sole object in using the blackboard or any other form of object lesson is to make a point in the lesson clear or to emphasize it, and not to make a display. Fine drawings are too apt to amount to display only. Use, not abuse, the blackboard.

Letter Department.

SANTA ANA, California, August 5.

Editors Herald: After spending about three and a half years in Michigan, I felt that my work was done there and I applied for a western mission, little expecting that I would be sent so far west as I am. It is with pleasure that I look back on the experiences of my stay in Michigan. In some respects they were the most pleasing of my ministerial work. I found many noble Saints there and our associations have done me good, and they will be remembered as long as the tablets of memory retain their records.

With the reading of my appointment to Southern California came a feeling of contentment and a desire to reach my field. I purchased a home for my family in Independence, Missouri, and moved them there from Galien, Michigan, arriving May 23. There was plenty to do, but after three weeks of hard work we had things so arranged that I was able to leave, and June 13 I packed my valises and started for Los Angeles, California, arriving there on the 20th. I soon found Bro. T. W. Williams and was welcomed into his home. The next day being Sunday and Bro. A. Carmichael, our Bishop's agent, being there, I had the pleasure of hearing him preach twice. Both efforts were commendable. I remained in Los Angeles till the following Friday getting acquainted with the Saints and trying to learn the needs of the branch and what I could do, as a missionary, for their advancement.

Then went to San Bernardino where I remained for two weeks, during which time I preached twelve sermons. This is a fine branch presided over by Bro. A. E. Jones, a missionary. He is a reliable, faithful man, ready and anxious to do all he can. Bro. William Gibson also resides here. He has been one of our active, energetic missionaries and is just as willing to do all he can for the church as ever, although he has far passed the allotted time of man, "three score and ten." He is loved and honored by all and a fine example of gospel fruit. He does good missionary work wherever he can go.

From there I came to Santa Ana and remained till after the reunion which closed July 26. This branch is presided over by Bro. A. Carmichael, our assistant district president, Bishop's agent, and missionary. The reunion convened July 17. There was a large number of Saints camped on the ground for the number in the district. The prayer-meetings were spiritual and the preaching good, characteristic, to quite an extent, of the office held by the speaker. Elder Gibson and Patriarch Van Fleet were as fathers to the flock. High Priests A. E. Jones and T. W. Williams tried to lead the Saints to higher ground and show them grander beauties of the gospel. A. Carmichael with the spirit of the bishopric clearly and forcibly presented the law of tithing and consecration. Many have complied and others are talking of moving forward in this respect. Seventy J. C. Clapp in a true missionary style presented the fundamental principles of the gospel in such plainness that it instructed the outsiders in the plan of salvation, so they could tell exactly what must be done to be saved, and also cheered and gladdened the hearts of the Saints. Nothing does the Saints more good than a representation of those "first principles" that brought hope and satisfaction to our souls at first. The writer was suffering from the "bad cold" that the "tenderfoot" generally has to endure before he becomes acclimated, but endeavored to do his duty by preaching three afternoon sermons and one on Sunday night. The attendance of strangers was larger than ever before,

we are told, and many say it was the best reunion ever held in this district.

While the opportunity for doing missionary work is not as good as in some missions, yet I feel well impressed with the situation, and believe that by a persistent, faithful effort a good work can be accomplished. It seems that we need determined, permanent workers. It takes one some time to learn the needs of the field and if he only stays a year he has not had the time to carry out his plans.

This district, like some others, is reaching a condition which demands that missionaries be located in the branches. This does not mean that the missionary is to preside over the branch, for as a rule this is not necessary. (Doctrine and Covenants 122:7.) The local talent should always be utilized and thus develop preachers to fill the demands when made. There are many men who can and are willing to do all the local work of a branch, except the preaching, if given the opportunity. These should have the privilege to work and develop. They should be encouraged to preach as much as wisdom directs, while the missionary devotes his whole time to his labors as a missionary. While the missionary who is appointed to labor in a district has the right to do missionary work in any branch or place in that district, under the direction of the missionary in charge, yet he has no right to do local work or interfere with branch affairs by virtue of that appointment. A high priest or seventy doing missionary work should not be tied down to local work, unless it is absolutely necessary. He should leave "the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible."—122:7. We do not understand that the missionaries are to keep as far from the branches and districts as possible, for generally in branches and their vicinity are the best opportunities offered for missionary work, but the local affairs should be left to the standing ministry "so far as possible." But occasionally it is necessary for the missionary to take charge of a branch.

Bro. T. W. Williams has been president of the Los Angeles Branch for a number of years, and as he is appointed to labor in Oregon, he will be greatly missed when he goes. He has many admirers and staunch friends in the district. We believe there are suitable men to fill the local offices in Los Angeles, but it will not be so easy to find men to fill the pulpit. They have a fine little church well located, but, as in so many other places, few desire the truth.

The missionaries that are appointed to this field are well liked and are doing the best they can under the circumstances. They have been here for years and their influence increases with their labors.

I am of the opinion that the missionaries that are sent here should bring their families and remain four or five years. The peculiar conditions of the field make this necessary. We have three branches with a membership of nearly eight hundred. Many of these are living a few miles from the branches. They should be cared for and missionary work done among them. This can not be done by spasmodic efforts. The missionary should be so located that he can follow up his efforts and save what we have and gain others as the way opens. With regular appointments in the branches and vicinity for the missionary and also for the local officers that can occupy, making such changes with the missionaries as wisdom directs, to fill those appointments, so neither the elder nor the people will get into certain ruts, we can save the members we have and build permanently. It may cost the church a little more but I believe it will be money wisely expended.

I am feeling well and hopeful. We begin a twelve-session debate with a Campbellite minister the 16th inst. I am glad to read of the success of my collaborators in other fields.

Yours in gospel bonds,

W. E. PEAK.

PUEBLO, Colorado, August 5.

Editors Herald: I am on my way for Delta, Colorado, to see what can be done to bring about unity there. I am waiting here to meet Bro. J. B. Morgan, vice-president of the district, whom I want to accompany me to Delta.

I finally succeeded in organizing a branch in Colfax County, New Mexico, named the Colfax Branch. We had ten letters and certificates of baptism the day of organization; other letters had not come. There are four or five more there to be baptized in the near future and perhaps others. Brn. John Lamb and J. P. Young were ordained elders, and N. E. Young a teacher. Bro. John Lamb was chosen president, Bro. J. P. Young presiding priest, Bro. N. E. Young teacher, Bro. Jesse Young secretary, and Sr. M. A. Lamb treasurer. There was a goodly portion of the Spirit present and all enjoyed the meetings.

I have succeeded in getting together a number of Saints at Trinidad, Colorado, with the promise of some more baptisms there in the near future. A branch of at least fifteen members can be organized there, if conditions prove suitable when I return there in the fall.

I assisted Bro. J. I. Young in the baptism of Bro. Nephi Spencer, and I baptized his wife, Sr. Anna M. Spencer, near Trinidad. Nephi is a son of Elder George Spencer, now dead.

When I went to Elk, New Mexico, in May, it was in anticipation of a debate that was partially arranged for between Bro. Seli and a Christian minister. When I got there the minister did not want to engage in the debate himself nor had he secured a man to represent his side of the question; so he and I entered into an agreement to find a man to represent each of our respective churches and the debate was to come off October 5.

I have just received a letter from Reverend W. L. Stafford of Coahoma, Texas, who has agreed to debate the church propositions, and in addition I am to affirm the divinity of the Book of Mormon, and he denies, and he is to affirm "that the Scriptures teach that the ministers of the Church of Christ, by divine authority, administer the rights and ordinances in the Church of Christ." The last proposition is not as I drafted it, but I am willing to let it go at that. So I am looking forward to the time of battle.

The Brn. Curtis have been having good success with the tent in Colorado Springs, and by direction of the Spirit they have gone to Denver with the hope of accomplishing a good work there.

Bro. J. Kemp is battling away for the Master in Boulder County, and is finding some of the "scattered sheep." The other brethren I have not heard of lately.

My address for a couple of weeks will be Delta, Colorado; after that it will be 743 East Willamette Street, Colorado Springs, Colorado.

Your colaborer,
J. M. STUBBART.

FLORESVILLE, Texas, August 2.

Editors Herald: We are still in the faith and doing all we can towards the advancement of the gospel of our Lord. Bro. S. S. Smith preached some here at the schoolhouse. Those who came out were well pleased and I think good was done. The Baptists at once gathered their flock and tried to prove salvation by faith only, but utterly failed in the estimation of those whom they called "the unsaved." The preacher said those outside of the Baptist Church were cold-blooded murderers of our Lord Jesus Christ. All except the Baptists are disgusted with such doctrine. I think with proper care some will be gathered into the fold here.

The Christian Campbellites have been holding meetings here. One year ago Bro. Harp wanted their house to preach in, offering them half the time for reply, but the preacher refused. Now he is disliked by his own flock. They have a new man who offers us the use of their house. I believe this will be the best way to open up the work in Floresville, the county-seat of Wilson

County. There have been but two sermons preached there, so, Bro. W. S. Macrae or S. S. Smith, if you see this, please come to our rescue this summer. Would be glad to have any of the elders come and preach.

We rejoice in reading the church papers and learning how God is blessing his children. We desire to be faithful to the end. Pray for us, dear Saints, that we may become pure and wise instruments in God's hands in defending this grand and glorious work. I pray for the welfare of Zion and the salvation of the honest in heart. In the hope of eternal life,

ED JACKSON.

CLINTON, Iowa, August 4.

Editors Herald: I arrived here July 8 and began my work. I find a few devoted Saints in Clinton who so far have nobly seconded my efforts. I have preached fourteen sermons since my arrival, administered to two sick, and visited among the Saints and friends. I find some interest manifested by a few, and believe some work can be accomplished here. I expect to begin a protracted effort here next Sunday to continue, if the interest shall justify it, for from two to three weeks. We have rented a church situated between Fifteenth and Sixteenth Avenues, on Fifth Street, and shall hold forth there.

I visited Fulton, Illinois, but was unable to accomplish anything much. I met a Methodist minister who said that if he had been where he could, he would have shot Jo Smith for he knew that he was a bad man. A few questions developed the fact that he knew nothing but unfounded rumors. I intend to open the work in Fulton, if I have to preach on the streets, but have other work for the present. I am preparing for a systematic distribution of tracts in the city and to follow up with public preaching as opportunities may be opened.

Feeling hopeful for the work and with a determination to do my part, I am,

Your brother in Christ,

MARCUS H. COOK.

221 Twelfth Avenue.

DEADWOOD, South Dakota, August 5.

Editors Herald: Bro. J. L. Detrick and I came to this place the first of July and commenced to introduce the gospel to the people. This is quite a new field and from appearances one would conclude that religion was but very little thought of by most of the people here. We have visited Lead City, Belle-fourche, and Spearfish, and have preached the word in the vicinity of Spearfish with good effect. Made some friends to the gospel that I think will obey it sometime if the interest is kept up. We have been blessed with friends that have very kindly cared for us thus far. And we have been blessed of the Lord in presenting the word. There are a great many places here in the Black Hills and Northwestern Nebraska that we have been unable to reach for want of a place to preach in. To overcome this hindrance we have raised money by the assistance of the few Saints and friends in the parts mentioned and have bought a tent for gospel work, and we think it will be a great help. Our tent has just come and I have been out to get a place to set it up. We will set it up to-morrow and invite the people in to hear the gospel message. We are short of money to buy seats and private tent; hope those interested in the spread of the gospel in Western Nebraska and the Black Hills will help us out. We will send list of names of those that contributed to the tent fund later on. I am quite hopeful that the gospel will be established in this part of the Lord's vineyard. Hope we may have the prayers of God's people that the Spirit of the Master may attend us in our ministry, and that we may succeed in the work assigned.

Deadwood is located between two huge mountains and is strictly a mining town, and the hissing steam and heavy pulse-like thud of the great mills may be heard at any time, day or night, crushing and grinding the great rocks to fine dust so that

they can extract the precious gold. O that people would seek for truth as these people do for the precious metals. As I look at these mountain peaks and see their rugged, riven sides, they seem like silent watches testifying in their grandeur to the suffering of our Savior as he breathed his last for poor fallen man. May God keep his Saints humble and faithful.

In the faith,
C. W. PRETTYMAN.

DES MOINES, Iowa, August 8.

Dear Herald: The Saints of the Des Moines District have reasons to rejoice in the progress of God's work and be thankful for the blessings given by an all-wise hand.

The district reunion convenes the coming week at Rhodes, beginning on the 13th and continuing until the 23d. Many of the Saints of this district live on farms, and this being their "busy season," they can not all attend the camp-meeting. There will be some there and a profitable meeting is looked forward to. It is expected that Bishop Kelley will be present and the Saints will thus be made acquainted with the law of tithing and consecration, and some be led to more fully comply with these laws. J. A. Gunsolley, representing the Religio and Sunday-school, will be present and thus lend earnestness and enthusiasm to these departments of church work.

The large tent has been in the northern part of the district through June and July, in charge of Elders McCoy and Sorensen. Their double duty as district officers and general missionaries makes their work very responsible. They are not able to devote much time to local church matters, and are leaving that to the branch officials. They are manifesting their interest in the several branches, however, and have recently prepared and had sent out to each branch an epistle containing advice and counsel on the duties of Saints. These brethren speak as shepherds over the flock in this district and we feel sure their epistle will be kindly received; and why should not this epistle be received by us with as much earnestness and loyalty as the Ephesians, or any of the ancient saints, received the epistles of the servants of God of those days?

It gives us pleasure to speak of the work in this city. The battle-cry has been sounded and the conflict is being carried on. The house to house distribution of Elder Mintun's tract, "The One Faith and the Evils of Utah Mormonism Briefly Outlined," has begun and will be continued until finished. Elder Mintun came to the city July 28, to begin his contemplated missionary work here. Preparations for a united and determined effort to present the gospel to the people of this city had been made. Services were held at the church every night. The city press very kindly gave space to all notices handed them, handbills were used, the Saints were prayerful and did what they could.

During the Sunday-school hour on August 2, part of the time was given to the subject, "Spreading the Gospel." As sub-topics under this head, "The needs of our district," and, "The needs of our city," were used. Under the former it was stated that our district, comprising twenty-six counties in central Iowa, contained a population of over six hundred thousand people. The last General Conference was able to send but six men into this vast field. What is the duty of Saints in assisting these few men to present the gospel to so vast a multitude?

Under "The needs of our city," it was stated that with a population of ninety thousand people here in the city two of our missionaries had come to the city to proclaim the gospel. To those who would not come to hear it, the angel's message must be taken. What can we Saints in the city do to assist in this great work? Certainly all can find something to do. The call for volunteers in the army of the Lord has been well responded to. Last Sunday nearly every brother in the church took a certain number of tracts and passed them out. In this distribution, one brother on handing the tract to the wife of a prominent physician of the city, paused while she read the title-page, and

she then threw it to the ground with very great contempt. The brother picked it up and passed on. Another brother witnessed the tract torn to atoms and given to the wind. We did not think that in our great city of learning, enlightenment, and culture such religious intolerance existed, but it does.

This activity on the part of the church causes Satan to show his hands and his feet, and just where and in what manner he will show his craven head in all its hideousness we can not tell. Activity in the church causes activity in Satan. The bugle-call for assembling in line of battle and a forward march has been sounded and we do not believe that Elder Mintun and the branch officials will sound the note of retreat. There are few of the Saints in proportion to our numbers who have not responded to the bugle-call and nearly all are now wearing the uniform of a fighting soldier. Satan's right to supreme control here has been questioned, the honest-hearted who are seeking light will be called to come out of Babylon, and there are Saints enough here, with proper consecration to the Lord, to take the city, even though it must be done by a long-continued siege.

The membership here has increased twenty-five per cent the past year, and we are hopeful that this rate of increase will continue the coming year. The eyes of the Saints in every part of the State are turned upon the church here in our capital city, and too often it is the criticising eye. Brethren and sisters, we do not claim to be infallible, and you have but a very faint conception of the obstacles to be met here. We fear that your faint hearts would give way. Be with us in spirit, and plead for the church here in your prayers.

In gospel bonds,

A. A. REAMS.

J. R. EPPERSON.

From Over the Border.

Editors Herald: I came here, a new place, on Monday last to make an opening; preach first sermon to-night, but out of town. If a hall is obtainable I will use one; if not I will take what I can get. Rather stay and preach to a few in a private house than not preach at all or preach to no more in an expensive hall. It is a lamentable fact that sometimes we go to the burden of a big preparation to come before the public in a large central hall and then we are greeted with fewer listeners than we could have had or had been having in an obscure dwelling in the town's outskirts. I entered the town here yesterday afternoon and made fruitless efforts to secure a place where I could invite the people that they might hear what they have not heard. May go again to-morrow to see if opportunity will hold out its generous hand to one who wants.

Allow me the satisfaction of a few words in kind criticism of our *Religio Quarterly* and the *Quarterly* compilers. I experienced an awkwardness Sunday evening last in attempting to teach the Religio class with the *Quarterly* which, in my mind, in this one lesson, at least, betrays an over-sufficiency of Americanism. The church, it might be proper to observe, is not a national institution. If it bears any relation to nations it is international. The same is true with reference to both the Sunday-school and the Religio which are equally universal, and in their relation to the church may be said to exist as wheels within a wheel. The gospel is for all mankind and all nations have the same right to become its beneficiaries. When it is introduced into Hindostan the faithful Hindoo has as many rights, is as much a citizen of its commonwealth, as much a partaker of its bounties, as an Ephraimite who may live in the very heart of Zion. The church of God is no more American than British and no more British than German. The mere fact of the church having had its origin within the domain of the United States, of the Book of Mormon coming forth there, of the United States having most of its members, of the headquarters of the church being over there, does not make the church American. God is no more of an American than a Dutchman and I notice

with delight that he is not particular when he wants a man for an office, whether he lives in England, in Canada, or in Australia, as long as he is the right kind of a man. And I have noticed with a degree of admiration where American brethren have partaken of the same impartiality in selecting their life's companions.

The feature of the *Quarterly* I refer to is particularly the Lesson Questions, and also some of the comment preceding, in the lesson for the first week in August. Take the first question: "How is this land spoken of?" I should ask, What land, United States, or all the Americas? Remember that America is spoken of as Zion and Zion is spoken of again as the "pure in heart." Aside from this then and the fact of the capital of Zion being located (for the most part) within the United States, the United States is no more Zion than Patagonia or Alaska.

"How is this land spoken of?" How is a pupil in England in class to answer that? "This land" over there would be England. "This land" in Canada might be Canada, or all America, to minds previously educated on Book of Mormon usage. But whom do the compilers mean by "this land"? Why certainly the United States exclusively, for in the comment, page eighteen, quoting, "And this land shall be a land of liberty unto the Gentiles," is applied to the United States in an unmistakable manner. The application is certainly incorrect. The language referred to as it variously occurs in 2 Nephi 7 applies to all America and there is no reason for applying it to merely a section of the North American Continent. We do not doubt that there are references to that particular section or portion of this hemisphere in Doctrine and Covenants and possibly in the Book of Mormon, and in the former to the inspiration of its Constitution as the *Quarterly* suggests; but we can see and feel over here that necessary distinctions are ignored. Better than "To-day our nation is not the only nation," etc., say, To-day the United States is not, etc. Instead of saying "our land" and "this land" and "we," as occurs so frequently, say the United States or the American nation when you mean it. Its intelligibility will be easier to foreigners and it will display less of the—well, it might have a better tone.

If all the *Quarterlies* were used on your side, it might work all right, and even then it would not be right to apply to your country what includes more. No injury was intended to any one by our good patriotic compilers; only a little oversight, they being Americans and a large percentage of their useful work being used within their own land, a country of which they ought to feel proud and which I admire.

One more point. I used to read, in our General Conference Minutes, of resolutions that were adopted in condonement of things done by Americans, war with Spain, for instance, eulogies of parties like Francis Willard, and performances which seemed to me to amount only to feats of patriotism, and don't you know I wondered if we were to have a General Conference in Canada if we would be accorded without dissension the same liberties in respect to our Boer War and in respect to some distinguished men of our empire who might about that time be passing away. O I guess we would all right enough, but I just wondered, you know: I wish our publications would never contain anything to give rise to remonstrances over national affairs. The day is too far spent to throw our time away. The night is nearly on, the dew is falling, the glebe is becoming damp. Soon we will hear the bridegroom, soon the glorious day.

As for myself I have very little attachment for any of the old powers of Europe (save one) and do not care how soon every inch of these continents is entirely free. It does seem that a nation which wants to be free ought to be free—some exceptions. The time may come when all this land, this vast expanse from Cape Horn to the eternal ice fields of the frigid North, will be loosed from the long grasp of the avaricious East, when eastern domination here will be for ever past. We love England, but if the results unseen were not too chafing which

might be brought to bear, I would not mind seeing Canada and England separate nations to-morrow, with no uncommon amenability between them. We could not conscientiously advocate annexation, but if there is any avoidance I never could see the wisdom of paying fifty thousand dollars per annum to keep you fellows from eating us. If it is a matter between the fifty thousand and being eaten I suppose every Canadian would take the former. What an awful calamity it would be for us to have to stand in glittering steel to pierce our brethren whom we had learned to love! God is overruling and undoubtedly he will fix things up all right.

ALVIN KNISLEY.

BRUSSELS, Ontario, August 5.

FULTON, Kentucky, August 7.

Dear Herald: Since leaving my home in Stewartsville, Missouri, I have labored in the city of Louisville, Kentucky, with but little effect so far as outside work is concerned. However, I believe by the help of God I did some good with the Saints. J. W. Metcalf assisted me nobly. We have some good people there, and some few outside that seem interested. It is a wonder to me that the work stands there at all, from the conduct of certain ones. My heart ached within me when I learned how things were going there. I did the best I could to encourage the Saints and build them up. Bro. John M. Resch, teacher of the Louisville Branch, assisted me much in looking up matters of import to the good of the church. The Saints are having a very nice Sunday-school under the supervision of Bro. Harry Smith, one of our coming young men in Kentucky. It does my heart good to see the young of the church take hold of the work in earnest.

On July 9 I bade the Saints farewell and left for Fulton, Kentucky, to assist in preparing for our reunion to be held at Crossland, Kentucky. On arriving at Fulton I found that little had been done towards getting things in shape for a successful reunion. Well, I just simply felt blue. I heard that Bro. D. W. Cook was very low, so on Saturday in company with Bro. J. W. Williams we made an effort to reach Bro. Cook's place. A heavy rain and wind storm hindered, so that we did not reach there until Sunday morning. We found the family all in mourning. Our dear brother had passed away on the evening of the 9th and was buried on Friday, the 10th. O how sad it was to see that dear good family so distressed and their home made sorrowful from the loss of one that everybody liked.

I returned to Fulton and with Bro. J. R. McClain set about reunion work. We soon had notices of the reunion going over the country, inviting the people to meet with us on Saturday, the 25th, at Crossland. Bro. McClain and the writer went several days early and found that Bro. Cook, one of the committee, had been there in the winter and secured a good place for the camp, etc. Mr. John Turnbow, one of Crossland's merchants, received us kindly, and told us the lot was his and we could occupy free of charge. Mr. McLeod, postmaster of the village, also received us kindly, and did all he could to help make our meeting a success. On Friday, the 24th, Bro. W. L. McClain and sisters came in with the tent and before night we had it up, all ready for service. Some of the citizens of the place came and helped us get ready.

At ten o'clock in the forenoon Saturday, conference convened. Business passed off quietly and in good shape. Preaching began Saturday night, the writer giving a synopsis of what we believe to a good crowd. From then on our crowds increased day and night. Interest was good from start to finish. Bro. T. A. Hougas did good for the Sunday-school and otherwise. He made many friends while there, both for himself and the Sunday-school. Come again, Bro. Hougas.

The people were sorry to see us leave and gave us special invitation to have our next meeting there. Brn. Smith and Snow are using the tent in Murray, Kentucky. Have not heard what success they are having. I came here on Monday feeling

well and happy, but Tuesday night I took quite sick and am still on that list. May God bless his people is my prayer.

Yours in the conflict,
I. N. ROBERTS.

R. F. D. No. 1, OELWEIN, Iowa, August 5.

Editors Herald: We held business-meeting of Oran Center Branch August 2, 1903, at Oran Center Schoolhouse. Since giving Bro. and Sr. Sutton letters of removal there are only forty-six members of this branch. Some are in Oelwein, some at Independence, and others at Waterloo, Iowa, where our president and visiting priest, Bro. Robert Smith, resides. Bro. Smith has organized a prayer-meeting in Waterloo, which he says is doing pretty well.

Our Eastern Iowa District conference convenes at Waterloo, Iowa, September 5 and 6, 1903. I understand meetings will continue after conference if interest is taken.

Of the forty-six members of this branch, six are absent, and there were only six members present at business-meeting. There are five more who could have been present if they had only tried. The Lord says, speaking through his servant Paul, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Hebrews 10: 25, 26. "It is a fearful thing to fall into the hands of the living God."—Verse 31.

Last January I started a Sunday-school of my own children, and sent for *Quarterlies* and kept it up for two quarters but I got to working away from home and found it inconvenient and at the close of the second quarter I discontinued, but when I get to staying at home again I thought I would organize more fully under the Home Department as I have leaflets of instruction.

Yours for the spread of the truth,

JOHN G. HODGES.

WINSTON, Missouri, August 7.

Editors Herald: We are holding tent-meetings at this place. Have been here some ten or eleven days and have had fair turnouts. Some of the best citizens are out to hear us. We expect to stay about a week longer if nothing prevents and then go to Osborn, Missouri, to stay eight days, and then to the reunion at Stewartville, on the 28th, if all goes well. Bro. Haden is here with me. Brn. W. W. Smith and Arch McCord are holding forth at Mirable, Missouri, about four miles south of Kerr.

Respectfully,

B. J. DICE.

FALLS CREEK, Pennsylvania, August 4.

Editors Herald: I am glad of the opportunity of writing a few lines concerning the condition of the work in these parts. After closing a series of meetings at Falls Creek I commenced at Sandy Valley. Held eight meetings up till last night in a Free Methodist church with considerable opposition, but large audiences and the best of interest. The second night I had a short controversy with a Presbyterian and he has not shown up since. Last night I was attacked by a Methodist. He was in a rage and demanded the church, saying I had misrepresented the Scriptures. I told him we were always ready for investigation. The people could soon see who had the truth. The only way for him to meet me was to shut me out of the church. The majority of the people took sides with us. There are many near the kingdom. Their class leader told Bro. Anthony and me that they were all teaching false doctrines; he gave me a dollar and several others gave me smaller amounts.

After closing the meetings at Falls Creek, I was called back to baptize a Presbyterian lady fifty-one years of age. Yester-

day a Catholic lady asked for baptism. That will make four at this place and one at Lindsey. If there is no change I will start for Lindsey to-morrow and then for Monongahela City. I love to labor in my new field; I find the people kind and generous. May God bless all his servants and Saints is my desire. May all help to push the work throughout the world!

Your colaborer,
JAMES D. PORTER.

SEMINOLE, Alabama, August 4.

Editors Herald: I have been a member of the Latter Day Saint church only one year, but not once have I regretted the step taken. I know it is the work of God. We have had Bro. G. W. Sherman with us in this part of the Lord's vineyard and I truly believe he is a servant sent of God. It made all the Saints here rejoice to see him come, for we all knew that he was a father in Israel. Our hearts were grieved when he had to leave and we hope for his return.

It has been about a month since Bro. W. J. Booker was down to see us and we long to see him again, for he is a very welcome visitor at our homes.

I wish also to tell you of a dream I had. I dreamed that Sr. Gilly and I were together and I looked in the south and saw a terrible destruction. I thought it was a destroying angel. I could see houses and trees coming in every shape and I fell down on my knees and asked my heavenly Father how I could escape that destruction. I was told that the only way I could escape it was to take a part in the prayer and testimony meetings. I promised the Lord that I would do so. I want all the Saints to pray for me that I may continue faithful.

Your sister in the one faith,

ROXEY COOPER.

Miscellaneous Department.

Conference Minutes.

Southeastern Illinois.—District conference convened in the Brush Creek chapel, June 13 and 14, 1903. Elder I. A. Morris was chosen to preside, Elder F. M. Slover to assist. In the absence of the district clerk F. L. Sawley acted as secretary pro tem. Courtesy was extended to all visiting brethren and sisters to take part in the deliberations of the conference. Minutes of the February conference were read and approved. Branches reporting: Springerton 118, Tunnelhill 164, Brush Creek 299, Parish 89, Dry Fork 37. Ministry reporting: Seventies F. M. Slover, baptized 4, C. J. Spurlock; Elders I. A. Morris, F. L. Sawley, baptized 3, Henry Walker, J. E. Bozarth, F. M. Davis, S. D. Goosetree; Priest Lewis Brown; Teacher James Brown. Bishop's agent reported: On hand last report, \$157.60; received, \$110.35; expended, \$256; balance on hand, June 13, 1903, \$11.95. Conference authorized the local authorities to move out and occupy where opportunity offered in ministerial work. Recommended that each Sunday-school send delegates to the next district conference to consider the advisability of organizing a Sunday-school association. Preaching by C. J. Spurlock and F. L. Sawley. Adjourned to meet with the Tunnelhill Branch on Saturday before the third Sunday in October.

Texas Central.—Conference convened with the Cookes Point Branch at 10 a. m., July 25, President E. W. Nunley in charge, C. M. Mitchell and Johnnie Hay secretaries. Branches reporting: Philadelphia 32, Angiline 11, Texas Central 66, Cookes Point 38, Elkhart 39. Ministry reporting: Elders E. W. Nunley, James W. Bryan, S. R. Hay, John Harp, W. R. Standefer, and W. W. Squires; Priests Johnnie Hay, J. M. Nunley and C. A. Schuster; Teachers D. B. Higginbotham and A. M. Nunley. Bishop's agent reported for five months: On hand last report, \$27.32; collected, \$29; from Bishop, \$35; expended, \$92.75; due agent, \$1.43. Audited and found correct. Bro. D. B. Higginbotham was ordained to the office of priest. Officers elected: E. W. Nunley, president; J. W. Bryan, assistant; C. M. Mitchell, secretary; Johnnie Hay, assistant. A resolution was passed to the effect that no person addicted to the use of tobacco shall be eligible to office in the district. A motion

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prevailed that no person shall be ordained to any official position, without first being recommended by the branch and approved by the district conference or district president. Bro. D. B. Higginbotham was appointed as missionary to Anderson, Houston, and Trinity Counties, Texas. A number of two-day meetings were provided for. Bro. J. M. Nunley, of Hearne, Texas, was ordained to the office of elder. A delightful prayer and testimony service was held on Sunday. Preaching by Brn. John Harp, S. R. Hay, and E. W. Nunley. Adjourned to meet with the Texas Central Branch on Saturday at 10 a. m., before the full moon in February.

Bishop's Agents' Notices.

To the Northeast Missouri District: The condition of the district financially compels me to appeal to all the Saints to give a helping hand in the way of tithes and offerings. I have implicit confidence that you will respond to this appeal as usual. Let us all make a strong pull and a long pull together to set our work up in this district. You have read Bro. John Kaler's letter in the *Ensign* describing the large territory comprising twenty-two counties, with only three missionaries regularly appointed by the proper authorities of the church, but it seems that this number is as much as our district can support. Truly the harvest is great but the laborers are few. The season for tent preaching is passing away, Saints, and very few of these counties will hear the glad tidings ere the cold season will set in. Shall we all give a little of our temporal means to carry the good news to these counties, or shall we suffer ourselves to be unconcerned in rescuing the perishing ones? Let us all think seriously on this important matter. Pardon me, Saints, if I speak too plainly. The wise man has said there is a time for all things and perhaps it is proper to call your attention to our duties in temporal matters, as I find the financial condition of our district forcing me to appeal to you. Let us all pull together at once, and cast our mites into the treasury of God, and while you send in your tithes and offerings do not forget the penny tent fund as suggested by Bro. Kaler, and may God bless us in our efforts is my prayer. J. T. Williams, Bishop's agent.

Reunion Notices.

The Eastern Oklahoma reunion will convene in Bro. S. J. Hinkle's grove, seven miles southeast of Stillwater, four miles west of Mehan, at ten o'clock, Friday, August 28, 1903, and will continue ten days. Those coming by rail will buy tickets to Mehan, on the Guthrie and Stillwater Branch of the Santa Fe Railroad. Notify the committee what day you will come and teams will meet you at trains. There is only one train a day each way. Come, Saints, one and all, and help make this meeting a grand success. S. J. Hinkle, Stillwater, Oklahoma.

The Southwestern Iowa reunion convenes near Henderson on the 22d inst. The committee failed to make any arrangements for boarding but a stand on the ground will furnish all things in the line of provisions for the campers; wood, straw, hay, and grain on the grounds. Bro. Fred A. Smith, of the Twelve, Bro. Henry Kemp, patriarch, and Brn. C. Scott, Turpen, Chambers, of the missionary force, are expected to be present and also others of the local ministry. Trains will be met at Henderson on Friday and Saturday, August 21 and 22. Those coming by train later than that date please notify the committee. Let all

come that can and help make this the best reunion ever held in this district. By order of committee, D. Hougas, chairman.

The third annual reunion of the members of Bandon Branch convenes at Myrtle Point, August 28 to September 6, lasting ten days. The speakers expected to be present are: G. T. Griffiths, one of the Twelve, who has charge of the Northwest, Elder T. W. Williams, who has charge of Oregon and Washington, and Elders H. L. Holt and D. A. Anderson, who are already in Coos County, doing missionary work. As large an attendance as possible is desirable. Come and bring your tents along and let us have a season of earnest work in the Master's cause. There will be some expenses to meet in defraying the cost of the reunion and in sending the elders on their way rejoicing, and all members of the branch who can not attend, and who feel like helping to bear this burden can do so by remitting to S. N. B. Hunt, Bandon, Oregon, who is deacon of the branch and has charge of the funds. D. E. Stitt, branch president.

Conference Notices.

Eastern Iowa District conference will be held September 5 and 6 at Waterloo, Iowa. Send your branch reports to Elder Warren Turner, in care of J. A. Goodrich, 215 East Sixth Street, Waterloo, Iowa, Florence Green, secretary.

The conference of the Northwestern Kansas District will meet on the camp ground near Osborne, Osborne County, Kansas, Saturday, September 5, 1903. District officers are to be elected and the business of the last six months to be considered. Ella M. Landers, district secretary.

The semiannual conference of the New York District will convene in the Saints' chapel, Broad River, Connecticut, on September 5, 1903, at 7 p. m. Reports from the presidents of branches are desired, also from all holding the priesthood, stating their labors in their several callings, etc., that the conference may know what is being done in the district. Reports should be sent to the secretary three days before conference. We hope the Saints will make efforts to be in attendance. We look for Apostle F. M. Sheehy to be with us. Joseph Squire, district president, 227 McDougal Street, Brooklyn, New York. Samuel Guilfoxy, secretary, 189 Schaeffer Street, New York.

Convention Notices.

The Eastern Colorado Sunday-school association will meet at Colorado Springs, at 10 a. m., September 4, 1903. L. A. Schmutz, superintendent; L. Fishburn, secretary.

Eastern Iowa District Sunday-school association will hold its convention at Waterloo, September 4, 1903. Florence Green, district secretary.

The Sunday-school convention of the Northwestern Kansas District will convene with the Twin Creek Branch between Downs and Osborne in Grandpa Bergier's grove, September 3, 1903, at 2 o'clock p. m. John A. Teeter, superintendent; Myrtle Coop, secretary, Downs, Kansas.

Sunday-School Work at Dow City Reunion.

The order of the Sunday-school work at the reunion at Dow City, Iowa, August 28 to September 6, 1903, will be about as follows, subject, however, to such changes as may be necessary or desirable. T. A. Hougas will be superintendent, J. L. Butterworth and Sidney Pitt assistant superintendents; other officers to be selected. Sr. Nellie Hall will be in charge of primary department. Meeting for organization and general preparation will be held on Saturday, 4 p. m. Regular sessions of Sunday-school, both Sundays at 8 a. m., using the lessons for the days. Teachers' meeting, Monday, 4 p. m. Sessions of Sunday-school at 4 p. m., Tuesday, Wednesday, and Thursday, using lessons 3, 4, and 5 of current quarter. Religio session, 4 p. m., Friday. Sessions of Sunday-school and Religio institute work at time to be agreed upon. Union Sunday-school and Religio prayer-meeting, 8 a. m., Friday. Business to be called. Bring your Bibles, *Quarterlies*, and song-books. We anticipate a very profitable, as well as a pleasant time. T. A. Hougas, general superintendent.

Died.

MCKENZIE.—Mr. John McKenzie, a friend of many of the Saints, died at his home in Jefferson City, Missouri, at the age of 84 years and 6 months. His death was incident to old age.

FISHER.—At the home of her son, Adelbert, near Necedah, Wisconsin, August 1, 1903, Sr. Elizabeth E. Fisher, aged 77 years. She was born at Albany, New York, in 1825, baptized by Elder J. C. Foss, November 10, 1855. Funeral services conducted by Elder Lester Wildermuth, sermon by Elder T. W. Chaburn.

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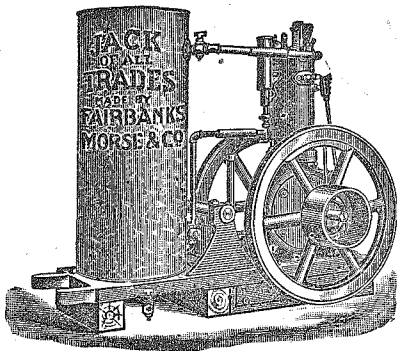
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The Saints' Herald

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

E. C. Scott

Volume 50

Lamoni, Iowa, August 19, 1903

Number 33

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

Editorial.

SENIOR EDITOR ABROAD.

We left Clay Cross for Sheffield July 25. The ride was short and pleasant. We were met at the station by Brn. W. H. Greenwood and John Austin and were escorted to the home of Bro. Greenwood where the Editor and Bro. Evans were made welcome, while Bro. Rushton was billeted at Bro. Austin's. In the evening, there being no services in the hall, Brn. Evans, Greenwood, and Rushton, accompanied by a few of the local brethren, went into town and occupied at the monolith, a rendezvous for open-air preachers and orators representing various creeds and beliefs. Here you can see the Salvation Army energetically carrying on their services, pounding the drum, blowing the various trumpets, sometimes harmoniously and often discordantly. Testimonies from the soldiers, male and female, all delivered with vigor and fervor, are interspersed with songs and solos and frequent appeals for money. On another of the four sides was a clap-jack, shouting out the respective values of his assorted wares. Another side was occupied by a representative of socialism whose fiery eloquence breathed challenges to all Christianity, with incisive sarcasm ridiculing the discrepancies and inconsistencies, real or imaginary, to the extravagant amusement of a large number of youths and men representing citizens of various orders, loafers and devotees of the beer-pot and clay pipes from which they sucked the fumes of the weed to say nothing of distilled nicotine, and then poured the volume of smoke from their mouths like miniature factory chimneys. The fourth and only remaining side of the monolith was occupied by some faction of the common evangelical school.

Our brethren waited until the Salvation Army had closed their meeting and made their final appeal to the generosity of their hearers, and when the strains of their music grew fainter and fainter as they marched away, stepped up to the spot and mounting the steps Bro. Rushton opened fire, followed by Bro. Evans. They had a good crowd of respectful hearers, who seemed to be interested in what was said. Bro. Evans spoke with vigor and lucidity which caused one man to feel somewhat uncomfortable and when our brother was done he came forward to criticize. For quite a while a discussion was maintained in which the critic did not appear to have the best of

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ACCORDING to an article which appeared in the *Minneapolis Tribune* for August 8 considerable excitement has been caused by a discovery made at Gray's Bay, on the shores of Lake Minnetonka. Charles von Steinkirsh, while excavating for a cellar, found some corroded metal disks which on examination proved to be Roman coins of great antiquity. The date of issue of the coins has been variously estimated from as early as 515 B. C. to 715 A. D. They are very old, and the query is, How came those early Roman coins to be on the shores of Minnetonka?



CRIME is no more rampant this year than it was last year, only certain unusual circumstances in certain unusual places have called special attention to it,

matters by a long way. The crowd, which was large, was appreciative and orderly. After meeting was over a quantity of circulars was distributed announcing the special services in the Temperance Hall on Sunday. It was half past ten o'clock when our little band left this forensic arena.

On Sunday at half past ten in the forenoon a meeting was held in the Temperance Hall at which some few strangers were present, besides the band of believers, among them a number of Utah people, ministers. Bro. Evans held forth on the Marriage Relation. He showed the evils of plural marriage or polygamy, as a departure from the faith predicted in prophecy in a clear and emphatic manner. The effort was well received by the Saints, and we conclude was not so well received by those representative men from Utah. In the afternoon the Saints gathered in their little meeting-house in Ada Street, Uppertorpe, over which the Editor and Bro. John Austin presided. The Spirit was with the little band, and the hour was well employed and enjoyed, one being administered to, the ordinance being attended to by Brn. Evans and Rushton.

In the evening at half past six meeting was held again in the Temperance Hall, when a fair congregation greeted the Editor, who discussed some of the leading portions of the faith of the church, resulting from the angelic message and the spirit and power of revelation. Some disposition to question was shown at the close of the meeting, the spirit of the questioners seeming to be fair, devoid of a disposition to cavil or unnecessarily interrupt. We were under the necessity of closing earlier as the hall was to be occupied by other parties at eight o'clock.

After the meeting the brethren again visited the monolith and occupied under conditions somewhat similar to those already recorded. Bro. W. H. Greenwood spoke first, followed by Brn. Rushton and Evans. A crowd larger than the one which greeted them the previous evening was in attendance. When through with preaching several were disposed to question and criticise, but the questions and criticisms were not of any grave importance. One old man, who boasted of his ability as an old hand in dealing with Latter Day Saints, was sorry he had interfered, before he had done. Bro. Evans in his usual manner maintained the cause of truth. An atheist thought he could do better so putting in rest his lance endeavored to bear down the brethren, but the effort was so utterly unsuccessful that the audience very warmly evidenced their approval of the defense made by the brethren. It was again quite late when the meeting dispersed, it was estimated that five or six hundred must have been listening, besides many who "stood afar off." The open-air services were highly successful and encouraging, the local brethren expressed their determination to keep the meetings going.

On Monday it was raining, so we spent the time in the house attending to correspondence; and in the evening Bro. Evans spoke to the people in the hall again. The small room was well filled with attentive listeners who appreciated the able effort of the brother.

On Tuesday under the kind guidance of Mr. London, a friend of Bro. Greenwood, we visited the plant of Messrs. Walker and Hall, silversmiths, platers, etc., and were shown through the establishment and witnessed the transition of some of the wares from the crude material to the polished article packed ready for sale. The establishment is very large and manufactures all kinds of solid and plated goods. A guide was detailed from the staff to show us through, and we are very pleased to acknowledge the kindness and consideration.

We next visited the renowned firm of cutlers, Messrs. Rogers & Sons, where we were permitted to see in their showroom some very fine and costly cutlery, including a clasp-knife having seventy-five blades. Some of these blades were very elegantly chased with landscapes, views of castles, and other attractive pictures. Another had one hundred fifty blades, and last but not least one having nineteen hundred blades to which additions are made every five years, the number of blades corresponding with the number of years of the Christian era. These knives are kept in glass cases evidently for the purpose of advertisement. The gentleman in the office was very kind, and showed us the lower section of an elephant's tooth, said to be the largest ever secured, it was some eight inches across. On the stairway we saw what is said to be the second largest tusk ever brought into England.

Passing from this place on our way back to the house, we visited the Sheffield Parish Church, of which it was said by the gentleman in charge they had definite history to trace it back eight hundred years, if not farther. It is a very large building and in some respects is very well preserved and in others is rapidly going to decay, which is being restored at some considerable cost.

The Editor was to have occupied in the evening in the hall, but a severe indisposition prevented and the burden fell upon Bro. Evans, who cheerfully consented to fill the vacancy. He was again accorded a good hearing.

On Wednesday Brn. Evans, Greenwood, and Rushton, under the guidance of Bro. Austin, visited the steel-works of Messrs. John Brown & Co., in which almost everything in steelware up to tons of armor-plate is manufactured. This firm employs about twenty thousand hands, including the mining of its own coal, the transportation of its own ore, making its own gas, and other industries connected with the business. This ended our stay at Sheffield. We were escorted to the train by Brn. Greenwood,

Austin, and Arber, and at half past two in the afternoon were on our way to Leeds.

Our stay in Leeds was from July 29 to August 3, a time filled with excellent meetings, beginning with a reception held in the Saints' little chapel at Hyde Park, where we were met and cordially greeted by Brn. Thomas Taylor, John Girdham, W. Aveyard, J. Moir and Bro. Sharp. After the reception we enjoyed with them their business session, making provision for the coming conference. Thursday evening Bro. Evans preached at the Saints' chapel in Wortley, while the Editor remained at the comfortable home of John Girdham to whose care he and Bro. Evans had been consigned.

No meetings were held until Saturday evening, when the annual conference of the British Isles Mission convened at six o'clock in the Saint James Hall. After the preliminaries and reading of the minutes the Editor and Bro. Evans were elected to preside, associated with the president of the mission. Upon the platform were assembled these presiding officers, the secretaries, Brn. W. R. Armstrong, S. F. Mather, and J. D. Howell, and Bishop T. Taylor and his counselors, C. H. Caton and J. Dewsnup, Sr.

The time was occupied until half past nine with the routine business of conference including reports of mission, missionaries, districts, isolated branches, and so forth. An adjournment was had for public services in the Grand Assembly Rooms on Sunday at half past ten in the forenoon. At this hour the visiting brethren were very agreeably surprised to greet so large a number of the Saints from different parts of the mission. The minutes will show a very general attendance. Bro. R. C. Evans was the speaker for the hour and occupied very acceptably, the meeting being in charge of Evan B. Morgan and John Davis, missionaries. The impression made by Bro. Evans in his discourse was evidently a good one, as notes of commendation were heard in every quarter.

The afternoon was devoted to social service in charge of the Editor and Bro. Evans. At this meeting Brn. Henry Greenwood and T. Taylor were ordained high priests, and Brn. T. J. Sheldon and W. H. Greenwood were ordained seventies as per order of the annual General Conference. One brother who had been baptized at Warrington was confirmed, after which besides prayers, some twenty-four spoke in testimony. An excellent spirit prevailed and the service was enjoyed by all. At half past six in the evening the house was again well filled and the Editor was the speaker of the hour.*

*The Editor spoke on the occasion with liberty, force, and power, tinged with raciness that had not been equalled since his arrival in Great Britain. It was with feelings of trepidation that Bro. Evans and I looked forward to the occasion, as our brother had been suffering very severely from indisposition, but under God's blessing he was not troubled and preached to the satisfaction and pleasure of the large assembly.—Rushton.

Conference resumed business at ten o'clock in the forenoon Monday at the Saint James Hall and continued during the day until business was finished, the services ending by the holding of a social service in the evening, provided for by a vote of conference, presided over by Elders T. J. Sheldon and G. W. Thorburn, like veterans in the cause. Thus ended one of the pleasantest episodes in our tour through the mission. We were very agreeably surprised at the number of those present and much pleased with the spirit which prevailed during the entire session. There was not a jar or manifestation of impatience or indifference during the time we were together. We met many leading men from various parts of the field and the various districts and branches, many of whom were accompanied by their wives and other portions of their families making it a very pleasant reunion indeed. If the Saints of the British Mission were as much impressed with the pleasantness of this meeting as were the visitors from the other side of the water, it will be a subject of conversation for a good time to come.

We omitted to mention that upon our election to the presidency of the conference, a very cordial and feeling address of welcome was presented to the Editor and Bro. Evans, the sentiments of which were highly esteemed and much appreciated by each of us. After being read by the secretary, Bro. W. Armstrong, it was ordered by vote that the address be engrossed in an artistic manner and copies be presented to each of us.

On leaving Leeds we were escorted to the train by a number of the brethren and sisters who kindly bade us God-speed, our destination being Manchester, from where this epistle is being directed.

MANCHESTER, August 7.

JOSEPH SMITH.

LIQUOR IN CHURCHES.

According to a press telegram which appeared in an eastern paper recently, the Reverend Charles Spicer, rector of St. John's Episcopal Church, Cincinnati, says he believes the time is soon coming when liquor will be served in the churches in order to appease the appetites of those who otherwise can not keep away from the saloon. He would also have the church building equipped with a complete gymnasium, a pool-room, and a near-by reading-room.

It seems that as the power of the modern ministers to attract and hold congregations lessens, the poor ministers are racking their brains for schemes to bring the church in "closer touch with the people." Somebody ought to suggest to them the idea of preaching the gospel of Jesus Christ to their audiences. The Messiah did not have to dispense liquor and have pool-rooms in order to get the people to church. The crowds came unbidden to hear his doctrine. It has power yet to attract the people. Try it, ministers, and leave out the liquor!

SOCIETY ISLANDS AGAIN STORM-SWEPT.

According to Associated Press dispatches received by way of San Francisco, California, August 9, dated at Papeete, Tahiti, July 23, the Tuamotu Islands were again swept by wind and waves. The dispatch says:

In January the Islands were swept by a flood from the ocean, and in consequence nearly six thousand persons were drowned and property to the value of five hundred thousand dollars was destroyed. And now, six months later, fierce gales from the southwest and southeast have again caused great crests to sweep over some of the islands. So far only four persons are believed to have perished, but the fear is that when all the islands are cleared there may be a distressing list of fatalities.

The steamer *Excelsior* suffered much damage during the series of gales while it was on its way from Tahiti to the Marquesas group.

Three of the Tuamotu Islands were under water to such an extent that the inhabitants had to climb cocoanut trees for safety. Houses and stores, copra, and finally the cocoanuts were destroyed, while the inhabitants had a close call from death. It is thought most of the islands were visited by the storm.

We shall await letters from our missionaries with interest.

A PREHISTORIC VILLAGE SITE DISCOVERED.

The following appeared in the *Cleveland Press* for August 1:

CHILLICOTHE, Ohio, August 1.—Doctor M. C. Mills, curator of the state archæological society, has discovered a prehistoric village site on the Gartner farm, a few miles south of this city. He has made excavations which disclose many valuable relics.

Doctor Mills has opened forty-nine pits which were used for storing food, and in some cases for burial. In these were found charred corn and beans, which leads the archæologists to infer that the mound-builders knew something of agriculture.

Bones of elk, deer, gray fox, coon, and ground-hog were found. Broken pottery of varied designs, beautiful necklaces of delicately colored sea shells and polished beaver teeth, weaving instruments, including needles and small bodkins of stone were unearthed. Several skeletons and specimens of carved bones and pipes were also secured.

EXTRACTS FROM LETTERS.

W. A. Smith wrote from Pisgah, Iowa, August 13: "I am holding meetings near the above place in the tent. We have good attendance, from one hundred to two hundred at night and good interest. Last Sunday I baptized two. Brn. J. C. Crabb and J. M. Baker are operating the other district tent at Akron, Iowa. The Lord is blessing my efforts this year. I have baptized thirty-seven thus far. There are many calls for work."

On August 9 A. B. Phillips wrote from River Point, Rhode Island: "Four converts this month here—result of tent work. I hope for others."

Bro. Samuel Frederick Mather wrote from Manchester, England, August 7: "We are all thoroughly enjoying the visit of President Joseph Smith and his counselor, R. C. Evans, and are convinced that much good will accrue from their coming amongst us."

EDITORIAL ITEMS.

A brother sends us a copy of a pamphlet entitled "Zions Temporal Redemption" which has been circulated to a considerable extent, and asks the question, "Is this pamphlet being sent out according to the law in Doctrine and Covenants 125:11?" No; the writer of the pamphlet has circulated it on his own responsibility. For a tract to be issued in harmony with paragraph eleven of section one hundred twenty-five, the manuscript must be examined by the First Presidency, and if approved by them is passed to the Board of Publication for publication. The pamphlet in question did not go through this course. It would be well too, if the instructions given concerning tracts were more closely heeded.

The *Midland Free Press* of Leicester, England, in its issue of July 25, 1903, mentions the visit of President Joseph Smith to that city and his sermon there on the Sunday evening previous; also giving a few dates and facts in the history of the church.

A "trust" in religious forces is advocated by Reverend Bruce Brown, of the North Side Christian Church, Chicago, who would practice greater economy in the expenses of "soul saving." He thinks present religious methods tend to multiply churches in respectable communities and leave the slums without church privileges. He advocates the expenditure of less money in building churches among the "comparatively good people" and the expenditure of more to preach the gospel to the poor. He thinks a "religious trust" is the thing to bring us nearer the dawn of the millennium.

In our issue for August 5, we had occasion to answer some questions relative to patriarchs and their work. In connection with our answers it would be well for those interested to turn to *HERALD* for November 26, 1902, on page 1166, and read a "pastoral" by the presiding patriarch, Alexander Hale Smith. Speaking of the matter of "remuneration" he wrote: "I am so often asked, What does it cost to get a blessing? that I will answer it here, although I have answered it through the *HERALD* before. There is no charge made for blessings. It is true there is considerable expense attached to the work, but the matter of remuneration does not enter into consideration; if the person desires to aid in the expenses, and is able, it rests with him entirely; the blessing will be given just the same." He has always taken this position, arguing that if a "charge" were made some of the very persons who would derive the greatest comfort from the blessings would be deprived thereof because of their inability to pay. He is right.

News dispatches from Jamaica, recently visited by a devastating storm, tell of the great suffering as a result of the hurricane. Property loss on the island is estimated at fifteen millions of dollars.

Original Articles.

THOUGHTS ON ROMANISM.

It is perhaps fortunate the Pope is dead and buried and another elected, so long as it had to be, for now, no doubt, peace will ensue. Not nearly so much paper would be written over, nor so much ado made if the Savior should come to earth again without sin unto salvation.

But methinks I can see danger in the movement now headed by Cardinal Gibbons of America—"The Federation of all Roman Catholic Societies." While there may be a star of hope in the fact that the Federation may be to some extent Americanized, yet it is not for the interests of the people, but purely for the interests of the Roman Church which is doing work against the interests of liberty while it claims to be its champion. We believe the object is to unite all the Catholic races into one political whole, to be governed by the Vatican of Rome. This organization had its birth at Long Branch, New Jersey, on the eighteenth day of August, 1901, and met in convention on December 10, in the city of Cincinnati, since which time its delegates have been hard at work with the avowed purpose to unite all Catholics and more particularly to press the claims of the church in America.

This movement may have much to do with our life as a people in the coming days, especially when we consider it in the light of latter-day revelation.

It is reported there are seventeen millions of Catholics in the United States and her dependencies. This society is to unite this hitherto somewhat divided class. In a single sentence, it is the same old fight, Romanism and Protestantism. Find out what those two words stand for in the light of history and you will know what the secret of the present contest is.

A commandment was given by Leo when he said, "It is your duty to enter politics, go in and use your vote and voice for me, the holy father, and the church, and do your best to make America a Catholic country." Who can forget the history of Italy when Rome ruled her politics. The light cast over the world was the light of burning torches that kindled the fagots to burn dissenters. Has the papacy changed? If not, are there reasons for fears?

Leo saw the power of our institutions was to "set free." Rome claims one mind must dictate in all things; our institutions teach that the people govern. One mind or many minds, that is the issue. I confess I am tired of this Romish todyism. Even the President of our nation welcomed the Federation which is now in session in Atlantic City, New Jersey, and sends regrets of his inability to be present, etc., wishing the Federation great success. Surely he can not be ignorant of the fact that the real purpose of the Federation is to run an opposition government. It was plainly stated by Bishop McFaul that its objects

were to control the nation, if possible. President Roosevelt may be worldly-wise in catering so much to Roman elements but the Taft Commission to the Vatican of late may commit us to a policy we may deplore in time. We would rather hear our President say to Rome and all her federations, Hands off, your methods are against the institutions of our government and that for which our flag stands.

There was one good note in the president's welcome which is significant. "The mission of the Federation is one of love. You bring no gospel of hatred. The key-note of your best hopes and of your efforts always will be that Catholics and those of other denominations may better understand each other, because better understanding each other there can not be any ground for unkindness. So all may be sure, no matter what may have been said, that our main object is one of charity, one of better understanding among all Americans, so that even though in the inscrutable dispensation of God, who permits men to follow different paths in seeking his divine truth, yet as Americans they can not go back to the ages of intolerance in this country."

"So mote it be." It was Henry Clay of Kentucky who said, "I would rather be right than be president," and Lincoln said, "We can not exist half free and half slave." We hope this question was fully settled at Appomattox and that American Romanists may have their eyes open to their own interests, and, casting off the fetters of church slavery, join us in making America the land of the free, as it has always been the home of the brave. Surely there can be no such thing as a republic and papacy under one flag.

If this new Federation is to usher in a new *regime*, we say, "All hail." But tell us a few things squarely, and let the bishops and priests say amen. Will you say the year of jubilee has come, no more slavery of mind or body, tyranny is at an end, no burning of Bibles or branding of heretics, old wives' fables, worn-out traditions, dead men's bones, heathen rites, and fasts to the winds, and as Christians we will exalt Christ and his gospel among men, worshiping only God the Father, the Son and Holy Ghost. If not, then we must have a mighty federation that will.

T. W. CHATBURN.



"A STAR IN THE WEST."

After the McDowell-Bridwell debates, Bro. A. B. Kirkendall, of Creola, Ohio, thought it advisable to be in possession of Boudinot's work, "A Star in the West," issued in 1816, "Archæologia Americana" (American Archæology), issued in 1820, and "View of the Hebrews," by Ethan Smith, issued in its second edition in 1825. By an extended effort, and paying a pretty good price, he secured them. As they are rare works now I thought something as to their contents might be of value, if the issue in the

ever-continuing conflict shall be from Mr. Bridwell's position; and perhaps, otherwise. In the brief on Boudinot, in reference to Bridwell's arraignment of P. P. Pratt, Bro. A. B. Kirkendall's opinion is that quotation marks have been made to include, what was intended by Pratt, as his own language, summing up traditions in a way. This seems quite possible.

Interest centers in these briefs, in a measure, at least, as the works they are upon have been used by Mr. Bridwell to show that Joseph Smith had ample from which to form the Book of Mormon. I am of the opinion (having read them) that no candid, fair-minded person could read them and the Book of Mormon, and conclude the Book of Mormon originated in such a way. It is possible, of course, Mr. Smith, or any other man might have read such works and reproduced from them; but it does not follow of necessity that such was done by Mr. Smith in the case of the Book of Mormon, though some things agree. The points of *dissimilarity*, leave the matter clear, in the case of the Book of Mormon. If, as Mr. Bridwell would have it, these books being so much in use, so accessible to Mr. Smith and it is so clear that he drew from them, why, oh why, was there not a Bridwell to point it out then? Fate of fates, Bridwell must have been born out of due time! So evident, yet none saw it, and Mormonism went on!

Can it be the deceased, distinguished Boudinot, first speaker of the House of Representatives, and also the first president of the American Bible Society, had no friends remaining to defend his work? Did the "American Antiquarian Society," existing by enactment of the legislature of Massachusetts and of Congress, and composed of many of the distinguished men of the time, *sit idly by*, seeing Joseph Smith utilize their work, to impose on mankind, and make no objection? Ethan Smith, author of "View of the Hebrews," probably still lived in the early years of the publication of the Book of Mormon, but, if he did not, had he, too, no friends to object to the ill use of his book? Ethan Smith's book, the latest of the three, was published in 1825, or five years before the Book of Mormon. E. D. Howe published "Mormonism Unveiled" in or about 1835, ten years after Ethan Smith's work, and five years after the Book of Mormon. He snatched up at once the Spalding tale (an unpublished affair), and did not publish it because it did not read as expected—would not answer his purpose. Hall and all the Goliaths who have opposed Mormonism in those days and all since, even down to John T. Bridwell, lost the opportunity of his recent important discovery, that from Boudinot, etc., the Book of Mormon was formed, when it would have been so easy to have shown it up from those works, so abundant as they were at the appearance of the Book of Mormon. What a compliment to the whole army of stalwarts opposing

Mormonism! Even Bays saw the Spalding tale would not do, but could not see the other. Who can not see that if it were true, as Bridwell claims, scores would have seen it back there in 1830, and urged it at every mention of the Book of Mormon. It would have found place in the encyclopedias and histories equal to the Spalding tale.

The Spalding tale theory was driven to the extremity of four supposed copies, and yet this of Mr. Bridwell's still eluded the grasp of such searching theorists. Mr. Bridwell's discovery is one more boomerang—it will do its work on the return trip.

That Mr. Bridwell found points of identity is granted. But the points of dissimilarity count most sometimes. Between an ostrich and a canary there are points in common, each having two wings, two feet, two eyes, and one beak; both are clothed with feathers, but their size and their song for ever bar their similarity. No claim of the knowledge of the existence of the Cliff-dwellers dates back as far as 1860, yet thirty years before that the Book of Mormon told of such a people in such habitations. They were the Cliff-dwellers. The continental cataclysm, which the Book of Mormon records as having occurred at the time of the crucifixion of the Savior, is borne out by incontrovertible evidences.

A continual enlargement of the evidence that some mysterious, divine personage visited the ancient Americans, an ever widening knowledge of the tradition as to the cataclysm, and that it was attended by a period of darkness, and other features attaching, do not admit of being explained away by the limited knowledge of seismic disturbances and theories concerning them at the time of the origin of the Book of Mormon.

Submarine vessels were not in use at or before 1830, nor till very recently. The first colony from Babel, the Jaredites of Book of Mormon history, came in such vessels. The physical features of South America were disclosed in such detail in the Book of Mormon as could only have been by those on the ground; that opportunity Joseph Smith did not have, neither did any existing work of his day contain it.

Ancient American hieroglyphics are similar to those of the Book of Mormon plates, and both have similarities in the Egyptian and the Hebrew.

Mr. Bridwell has only developed difficulty for himself and all who follow in his wake. He has heaped shame upon his predecessors, accusing them, as he has, of such stupidity as not to have seen what to him is so clearly a fact. Who will succeed Mr. Bridwell, and with what?

Elias Boudinot, having been first speaker of the House of Representatives and first president of the American Bible Society, may justly be rated among the notables. He wrote a work entitled: "A Star in the West," which was published in 1816. His pur-

pose was to prove that the American Indians were the Lost Ten Tribes. At the completion of his writing and the research it afforded, he says he was gratified to find that he is not alone in his sentiments on this unpopular subject. (Preface, page 3.)

Of his method and work of compilation: "The writer will avail himself of the best accounts given by the Spanish writers he can meet with, the histories written by our own people who first visited this land, or have since made themselves acquainted with the native inhabitants, and record anything relative to their languages, customs, manners, and habits, such as Colden, Adair, Brainerd, Edwards, Jr., . . . Beatty, Bartram and others."—Introduction, page 29. In chapter nine as Spanish writers he quotes from Acosta, Lopes de Gamara, Lericus, Ribault, Landon, Don Antonio de Ulloa Lact, Escarbotus, Malvenda, Abbe Clavigero Emanuel de Moraez, (a Portuguese,) and others.

Chapter one takes up the Hebrew people; identity, conditions, effects of bondage, the deliverance, and continuation of their history in detail. Division into Israel and Judah. Traces Israel to last known point, from Bible and associated history. Reaches the conclusion that they crossed from Kamschatka to this continent.

Chapter two is an inquiry as to where descendants of Hebrews may be found. Evidence from Bible and such authors as favored their location on this continent is presented, William Penn's work of 1682 among them.

Chapter three is "an inquiry into the language of the American Indians." A comparative table of English, Charibee, Creek, Mohegan, and Hebrew. Summing up: "To speak in general terms, their language in their roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable, and well worthy of serious observation, has most of the peculiarities of that language, especially those in which it differs from most other languages, and often both in letters and signification, synonymous with the Hebrew language."

Chapter four is entitled, "The Indian traditions as received by their nations." "They hold it as a certain fact, as delivered down from their ancestors, that their forefathers, in very remote ages, came from a far-distant country, by way of the west."—Page 109.

"It is said, among their principal, or beloved men, that they have it handed down from their ancestors, that the book which the white people have was once theirs. That while they had it they prospered exceedingly; but that the white people bought it of them, and learned many things from it; while the Indians lost their credit, offended the great spirit, and suffered exceedingly from the neighboring nations. That the great spirit took pity on them and directed

them to this country. That on their way they came to a great river, which they could not pass, when God dried up the waters and they passed over dry shod. They also say that their forefathers were possessed of an extraordinary divine spirit by which they foretold future events, and controlled the common course of nature, and this they transmitted to their offspring, on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past, had entirely ceased."—Pages 110, 111.

"They have a tradition that in the beginning of this continent, the angels or heavenly inhabitants, as they call them, frequently visited the people and talked with their forefathers, and gave directions how to pray, and how to appease the great being when he was offended."—Page 115.

"Can any man read this short account of Indian traditions drawn from tribes of various nations, from the west to the east, and from the south to the north, wholly separated from each other, written by authors of the best characters, both for knowledge and integrity, possessing the best means of information, at various and distant times, without any possible communication with each other, and in one instance from ocular and sensible demonstration; written on the spot in several instances, with the relaters before them; and yet suppose that all this is either the effect of chance, accident, or design, from a love of the marvelous or a premeditated intuition of deceiving, and thereby ruining their own well-established reputations?"—Page 116.

"Adair lived forty years entirely domesticated with the southern Indians, and was a man of learning and great observation. Just before the Revolutionary War he brought his manuscript to Elizabeth-Town, in New Jersey, to William Livingston, Esq., (a neighbor of the writer,) to have it examined and corrected, which was prevented by the troubles of a political nature just breaking out."—Page 117.

Mr. Boudinot next gives the creditable standing of Brainerd, Edwards, Beatty, Bartram, and M'Kenzie as authors cited and reaches the conclusion it is most reasonable the Indians are "the lost tribes of Israel." The chapter concludes with the supposed arrival here by way of Behring Strait.

Chapter five is entitled: "Their general character and established customs and habits."

The names of tribes then known are tabulated alphabetically. No Stockbridge tribe appears. Kirkland's Indian census is thus referred to: "In 1790 he made a census of the whole number of Indian inhabitants then remaining, including in addition those who reside on Grand River, in Canada, and the Stockbridge and Botherton Indians, who had lately joined them."—Page 132. Another similar reference is found on page 255; they do not, however, indicate a Stock-

bridge tribe, but refer to Indians who were resident at Stockbridge.

Adair is quoted on color: "He thinks the Indian color to be the effect of climate, art, and manner of living."—Page 137.

"Robertson, again speaking of the war in New England, between Connecticut and Providence, in their first attempt against the Pequod Indians, says, 'The Indians had secured their town, which was on a rising ground in a swamp, with pallisades.'—Page 140. The evidences throughout the chapter support Hebraic descent.

Chapter six is on "Religious rites and ceremonies of the Indians." It presents their worship of the great spirit and religious ceremonies after the Mosaic institution.

Chapter seven, entitled, "Their public worship and religious opinions," deals with five feasts.

"The Indians, in general, keep the following religious feasts and festivals: First, their Feast of First-fruits, and after it, on the evening of the same day, one something like the Passover. Second, the Hunter's Feast, like that of Pentecost. Third, the Feast of Harvest and day of expiation of sin. Fourth, a daily sacrifice. Fifth, a Feast of Love."—Page 205. All these appear to be fashioned after those of the Hebrews, if they are not those of the Hebrews continued. Boudinot accepts them as strong evidence.

Chapter eight, "Miscellaneous facts omitted," adds matter and evidence along the chosen line.

Chapter nine is devoted to the recital of Spanish authors in confirmation of what had been otherwise set forth.

Chapter ten presents a high degree of morality and character, as quite common to Indians before corrupted by the white man.

Chapter eleven, "Separation of the Indian women," of but two pages, presenting another feature of the Mosaic institution.

Chapter twelve, "The conclusion." A retrospect of evidence presented assures Mr. Boudinot the Indians are the lost Ten Tribes.

The foregoing is written to give an idea to those who may wish it, what this rare work contains, and to show the quotations made from pages 106, 110, 111, 115, and 116, as they are, so it can be seen that those in the Voice of Warning, pages 81 and 82, while not all exactly verbatim, present the facts about as they are.

Mr. Bridwell in the *Arena* for May states that Boudinot said: "That *the book which* the white people have was once theirs," while Pratt had it, "such a book as." How Pratt got it in that form, we can not say, but it is hardly as serious as Mr. Bridwell would have it.

Mr. Bridwell next refers to the quotation on page 106 of Boudinot, and explodes the narrative of the "aged Indian of the Stockbridge tribe." But this

had been done, in a letter nine years ago, from Middletown, Ohio, June 2, 1894, to the HERALD, by the writer. The story, of the "aged Indian of the Stockbridge tribe," does not occur in Boudinot's, "Star in the West;" neither is it to be found elsewhere that I know of; but on page 223, "View of the Hebrews," Doctor West of Stockbridge, gave the following information: "An old Indian informed him that his fathers in this country had not long since had a book which they had for a long time preserved. But having lost the knowledge of reading it, they concluded it would be of no further use to them; and they buried it with an Indian chief."

Parley Pratt introduces the quotation used, thus: "Mr. Boudinot in his able work, remarks concerning their language," "concerning their language." The forty-seven words or first sentence of which Mr. Bridwell says: "The first half of it consisting of forty-seven words, is exactly right," Albeit he did not see the twenty-ninth word, "attention," as Pratt has it, is "observation" in Boudinot. Those forty-seven words are "concerning their language" the rest on traditions. Put quotation marks there and call the balance Pratt's comment, as it is *tradition*, now he branches out and probably drew from his general information, and got matters mixed. This may explain it. If Pratt's first publication is to be had, it may be found to be so. Anyway, Mr. Bridwell was not the first to discover the error and call attention to it.

The changes that appear in the punctuation are of a character that imply change from earlier method.

The changes in phraseology, while to be regretted, do not to an unbiased mind change the material facts. It is likely, too, that access to the first edition would reduce the irregularities.

Ethan Smith in "View of the Hebrews," page 93, quoting Boudinot on language, from 106 of "A Star in the West," leaves out six words, not indicating it in any way whatever and adding "it."

Haines in his book, "The American Indian," page 101, adds an "s" to "language," an "s" to "idiom," omits the six words Smith did, without indicating it, inserts "have" for "has" and like Smith closes at a comma, making it a period. But all the main facts remain.

R. ETZENHOUSER.

Praise.

Come let us each one join to praise
Our Father in the sky
Let all our voices to Him raise
A word to gratify.

He watches o'er us through each day
And through the starry night,
O live for Him and you will be
Protected by his might.

He loves the young in innocence
The aged and the youth,
O praise Him for his wondrous love
And seek for heavenly truth.

C. M.

ADAM'S FALL.

(All quotations in this article are from the Inspired Translation.)

Was Adam's fall decreed or does man exist as a result of sin? As there is nothing definite written on the question, we can not safely take a definite stand, but a few suggestions may not be out of place.

To affirm that Adam fell in order to fulfill God's purposes is to reflect on his character. And to assume that God gave man a commandment in order to tempt him, conflicts with the statement that "God tempts no man." We aver that God was not bound by Satan for the accomplishment of his purposes. Let us keep these thoughts in mind as we proceed.

We will now call attention to the following: "And we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God."—Doctrine and Covenants 76:3.

There are several points to be considered in the above. First, Christ is the Only Begotten of the Father. Second, by, through, and of him the worlds were and are created. Third, by and through Christ the inhabitants thereof are begotten unto God. Fourth, the inhabitants of all these worlds are sons and daughters. Fifth, the laws governing in replenishing this earth have also governed in these other worlds.

Now let us read again: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:4-7.

If we understand the above correctly, the cause for all the singing and the shouting for joy was the fact that the foundations of this earth were lain. Why the laying of the foundation of this earth caused so much joy among the sons of God may be gleaned from the following: "For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come."—Doctrine and Covenants 45:2.

Again: "Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."—Doctrine and Covenants 85:4.

Now the spirit and the body being the soul of man; and the resurrection of the body is the redemption of the soul; and the absence of the spirit from the body is considered a bondage, may we not reasonably conclude that the idea of the spirits receiving tabernacles was the source of great joy which caused the sons of God to shout? Was it not in the eternal plan of God that spirits should have bodies and become living souls? If this is not the purpose of God in all

his creations, then man has become a living soul as a result of sin, and there is no special purpose in the redemption of the soul. Moreover, if man is a result of sin and Christ has come to destroy the works of the Devil—sin and its results—we have no hope of a resurrection of the body as that would only be restoring to us that which we both obtained and lost through sin.

But we learn that Satan "was an angel of God, who was in authority in the presence of God . . . he was Lucifer, son of the morning."—Doctrine and Covenants 76:3. Surely, an individual of his excellence and power was not holding such authority in the presence of God without knowing anything about his creations and the inhabitants thereof, who were born sons and daughters unto God. Or shall we presume such an authority ignorant of the plan by which these worlds were inhabited or replenished? God, while speaking to Enoch, says: "Wherefore I can stretch forth my hands and hold all the creations which I have made, and mine eye can pierce them also. And among all the workmanship of my hands there has not been so great wickedness as among thy brethren."—Genesis 7:42, 43. (Doctrine and Covenants 36:7.) It is evident from the foregoing that all these sons and daughters of the creations of God have undergone a test, were tried, and to some extent found wanting. But their wickedness was never "so great" as that of this earth. Lehi evidently had reference to this when he declared "that there is an opposition in all things." Lucifer also seemed to know something regarding these things, and becoming jealous of Him who was in the bosom of the Father, by whom, and through whom, and for whom all these worlds had been created, offered to come and save the inhabitants of this world—and save every soul, too, not one should be lost. Now, the inference here is that Christ had lost some, and Lucifer was going to excel, and as a reward for his excellence in saving all he desired that God would give his glory unto him. Failing in his purposes, he waged war against his God and is bent on doing all in his power to frustrate the purposes of the Almighty. But oh, what folly! While Satan understood the law by which other creations had been inhabited or replenished, and planned his attack accordingly, he nevertheless did not know the "mind of God." And the idea of the sacrifice of the Son, by which the redemption of the human family from his satanic power could be effected, was a hidden thing unto him. Hence, he sought to destroy the world, and frustrate the purpose of God. He also knew that unto man—Adam and Eve—God had intrusted the right of government, which right by law would fall into his hands, if he could only induce the man and woman to obey him. Nay: he thought all that would be born to man would be his. Thus would he defy God, and turn the joy of the "morning stars and the

sons of God" to misery and woe; or remain in their spirit condition. In either case the purpose of God would have been destroyed. But he knew not the "mind of God."

The fact that God created man, male and female, and blessed them, saying, "Be fruitful, multiply," etc., forces the conclusion upon us that sin is not the cause of our appearance on this globe. For to assert that God could not carry out his purposes in the creation of man except he had obeyed Satan, who sought to destroy the world, is to assert that had Lucifer not fallen, man would not be; and that God could not accomplish that which he had ordained and decreed, if it were not for Satan. Is this consistent? We think not. However, we believe that the principles of opposition have always existed, and are represented by the tree of good and evil. We also believe that in the economy of God, provisions are made to bring these principles to bear upon man, that he might exercise his agency. For where possibility does not exist, agency does not. But what their provisions were, we have no inclination to attempt to explain. This God has kept entirely from us, but it is reasonable to conclude that they were operative in the other creations of God; and that the purposes of the Devil in order to destroy the world were to overthrow the operations of these provisions of the law. But in this he was disappointed, for God was able to meet the emergency; and He who was in the bosom of the Father from all eternity, by whom and through whom the inhabitants of the other creations had been born sons and daughters unto God, was prepared to come and suffer the penalty of a broken law. God evidently had reference to this when he said, "And he also sought to beguile Eve, for he knew not the mind of God." The adverb "also" carries with it the idea that he had beguiled many; and that those many were his; they could not be redeemed. Satan therefore would naturally reason that as those angels who followed him from the realms of glory were his, so also would Adam and Eve and all their posterity become his. All this reasoning and planning was, of course, in accordance with his knowledge of the law governing in the other worlds.

But imagine his terror and dismay when the declaration from the throne of God was heard, that "the Only Begotten of the Father" would at an appointed time enter His Satanic Majesty's realm, pay him the demands of the law, and "lead captivity captive;" redeem the human family and all that was lost through transgression; and finally banish him from his realm and restore unto man his inheritance. If ever His Majesty wailed and gnashed his teeth, he did it when an angel from the mansions of glory announced unto Adam the "glad tidings of great joy," and pointed out the sacrifice of the Lamb who was ordained to redeem him and all his posterity.

We believe the language of Eve very pertinent in this connection. She says: "Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."—Genesis 4: 11.

Again: "And I will put enmity between thee and the woman; and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel."—Genesis 3: 21. With the above let us connect the following: "And in thy seed shall all the nations of the earth be blest."—Genesis 22: 22. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Galatians 3: 16.

When Eve said, "Were it not for our transgression, we never should have had seed," she evidently referred to Christ through whom the "joy of redemption" should come, for while speaking of the "seed" she rejoices in the thought of redemption which was vouchsafed to them in the "seed" through obedience to the gospel of Christ—the seed. Had not Adam and Eve fallen they would not have had seed—the Christ—nor have had the joy of their redemption through that seed. But what joy was it to them for Christ to suffer for their sake? We answer, It was a source of great joy for them to know that Satan had no power over them even after their transgression, and that whatever scheme he would invent for the overthrow of God's purposes would avail him nothing, since God was able to offset all his designs.

All this they would not have known, had they not transgressed, for there would not have been occasion given for its revelation. Man, therefore, having given Satan power and authority over the world through his obedience unto him, necessitated the coming of Christ as the "seed" of promise given unto the woman, to pay the penalty for man, and thus buy him from the grasp of the arch-enemy.

With this thought in her mind is it not reasonable that Eve should manifest her joy in the promise of the "seed" who would "bruise the serpent's head" and bring redemption to "all the obedient"? We think so.

Again it is written: "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."—Genesis 3: 22.

We do not claim that she saw sorrow in her Edenic state, but after her transgression she sorrowed. It is natural that she did, for after their transgression their eyes were opened to the awful calamity they had brought upon themselves, which of itself was a source of great sorrow and distress, for at this time they had no idea of the redemption through Christ. And even after they were commanded to offer sacrifices, they knew not what it meant, only that they had been commanded to do it. But after the matter had been explained, they surely did rejoice; and they had

great cause for it. Hence her sorrow, etc., could be multiplied.

The idea of the sacrifice of the Son of God seems to have been an unknown thing unto His Satanic Majesty. In his ignorance or not "knowing the mind of God" he "sought to destroy the world." But the following language explains clearly that he knew something regarding the test of good and evil, and man's agency which man was capable of exercising since God had given unto him his knowledge. It is as follows: "Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor." Here Lucifer manifests his knowledge of the law by which the other creations of God and their inhabitants had been proved, and their agency had been exercised; and intimates that some had been lost, (evidently by the same means as himself and his angels became lost afterwards,) and if God would allow him the jurisdiction over those appointed for this earth, he would save them *all*. And his saving plan is given by God as making man a mere tool in his hand, by taking his agency and will power away; he would not allow him to choose the good and eschew evil, but compel him to do his bidding whether good or evil.

But let us return again to an examination of the words of God unto Eve. The Lord in his expostulation with her continues, saying: "And thy desire shall be to thy husband, and he shall rule over thee." Before this he was not her ruler, but both were equal in authority and power. When God told Adam, "Be fruitful . . . and have dominion," etc., Eve was included. But she had forfeited her right, through her transgression because she became the means by which Adam fell also. Hence she received not the priesthood; and Adam having been blessed with the authority to administer in the ordinances of the gospel and offer sacrifices, by virtue of the priesthood after the order of the Son of God became her "ruler" and also a type and figure of the Great High Priest who had been delegated by God and blessed with the priesthood or authority to become the sacrifice for sin. In Adam also was invested the authority "to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly [all creations] and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant."—Doctrine and Covenants 104:9. Hence through Adam her hope of eternal life came. He held the keys of the gospel of reconciliation through Jesus Christ. Wherefore, her desire was to her husband who was the symbol of the second Adam—the desire not of Eve only, but of all nations. Hence we conclude again, that the cause of Eve's great joy was in

the fact that Christ is the "seed" referred to. Hence her statement does not prove that they had no children before the fall. For unto this end were they blessed in the spirit world, not to procreate spirits as some have claimed, but to procreate tabernacles for the spirits already in existence.

The blessing pronounced upon man in the spirit world and the word of the Lord to his church in the latter days are corroborative. He says, "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants 49:3.

The earth having been made to the end that it might be filled with "the measure of man" and God having instituted marriage, according to the plan ordained in man's creation and blessing "before the world was made," "and all this that the earth might answer the end of its creation," it stands with reason that it was never the result of sin. Shall we sin that good may come? Is sin the source of our existence? If it is, then God could not have carried his purposes into effect, had it not been for Satan and we should thank him for our existence.

It is not necessary that man had to carry the command (if indeed a command it was) into effect in the spirit world, because he was blessed there, any more than Christ should be crucified there, because he had been anointed and ordained to become the sacrifice for sin. The blessing, anointing, and ordaining the sacrifice was done in heaven, but it remained for His Satanic Majesty's forces to take his life as they thought, upon Calvary's hill.

Another thought in connection with the curse pronounced upon Eve is included in the words "I will multiply," etc. We believe there existed a cause to produce this effect. Before the fall there was no death, no sin with its varied results, nothing to prevent God's law from being effectually operated. But when sin entered, it brought its varied results along with it. But the all-wise God was equal to the emergency, and pronounced the word "multiply" with a full meaning; and thus he forestalled the effects of sin upon the blessing which man received in the spirit world.

But what of Lehi's statement in the Book of Mormon? Brother, get not impatient if I tell you I believe it to be a mistake of Lehi. Now, it is not impossible. We would not be guilty of claiming infallibility for any man's opinion, whether he lived over two thousand years ago, or whether he lives to-day. If we will read carefully this statement, we will find that he only "supposed" those things to be so from what he had read. He does not claim to

know that such was the case. The things he had read evidently were the accounts given by Moses as found to-day in the Inspired Translation. This record only states facts in a general way, without explaining or giving anything in detail. The brevity of the record makes it a little ambiguous; and may be it is for a wise purpose, since it is written that the record of the creation as fully given is sealed and can not be revealed in the days of wickedness. The statement of Eve seems to have been Lehi's foundation for his opinion. And since he himself casts a doubt on the matter by saying that he must needs *suppose* these things, we must not misrepresent him by saying that he declared emphatically that which he does not.

There is another passage of Scripture upon which Lehi seems to have based his opinion: "Because that Adam fell we are." We do not claim that Adam deliberately and purposely sinned because Eve had. All we say in this connection is that Adam, being blinded by the power that led him, obeyed the counsel of his wife, and fell. Thus Satan in his endeavor to gain a point lost it. Enoch seems to wish to convey the idea that had Adam not fallen we would not be in the condition we are, for continuing he says, "And by his fall came death; and we are made partakers of misery and woe."

In conclusion, let us state that we do not claim to prove our position correct. We have merely stated our opinions, and endeavored to give the reasons why we entertain them.

REES JENKINS.

STUEBENVILLE, Ohio, May 20, 1903.

Selected Articles.

THE REJUVENATION OF EGYPT.

An interesting phase of the present trend of mining investment is the large attention that is being paid to the reopening of old and abandoned properties, most of which, instead of being "worked out," as has been long thought to be the case, are found to be highly profitable under modern methods of metal extraction and recovery.

No better illustration of this fact can be found than the activity noticeable at present in London mining investment circles, where "Egyptians" are becoming a strong feature of the market. In a late London paper reference is made to four such companies, in each of which the stock is already selling at a premium, and of the formation of three other companies to carry on the good work of prospecting extensive holdings. One of these companies owns a concession of 3,000 square miles; another of 1,200 square miles and others of various proportions, and all of them are reporting the location or discovery of ancient workings, gold mines, samples of emeralds, gold-bearing quartz, etc.

The territory in which these explorations are being chiefly carried on is that immense area comprised between the Nile and the Red Sea. It is desolate in the extreme, with very little water; it is destitute of soil and hence of verdure, save a few scattered and stunted acacia and mimosa shrubs, on which browse the few camels of the wretchedly poor Arabs that eke out a miserable existence in the land.

This forbidding territory was once, long before the beginning of the Christian era, the scene of the greatest mining activity. Egyptian taskmasters drove herds of slaves before the lash to an exhausting toil which ended only with their lives, fresh throngs of the unfortunates being drafted from the captives taken in the continual wars waged by Egypt with the surrounding peoples. With the crudest of implements and under the most unfavorable circumstances, immense quantities of the precious metal were extracted. After the exhaustion of the placers, or stream deposits, resort was had to the quartz veins.

These were worked by pick and gad in narrow tunnels or gophering that followed their tortuous courses. Those who performed this labor were the able-bodied males and females, whose bodies scored by the whips of the overseers, were entirely naked. It was the duty of the children to pick up the gold-bearing quartz and carry it out to the sick, of whom there were always multitudes, and the aged, whose duty it was to pound the quartz in mortars to a fine powder. This was then taken to the streams and washed for its gold contents. In this process, which was carried on for several centuries, the land, originally a country of mountains and fertile valleys enriched by living streams and beautified by groves, was gradually brought to a state of desolation. The trees were cut down, the soil, what was left of it after the washings of the placer days, was covered with detritus and things went from bad to worse, until, on the exhaustion of the richer and more easily worked ledges, the country was gradually abandoned.

Meanwhile, fed by the flow of cheaply-extracted gold from these mines, Egypt experienced an unexampled prosperity. It was during this age that the pyramids and temples, whose stupendous ruins have made the name of ancient Egypt synonymous with grandeur and solidity, such as has been witnessed but seldom, if ever, elsewhere in the world, were erected by the dominant race, who in this work, also, utilized the labor of slaves.

With the decline of the wonderfully rich gold mines of ancient Egypt came the decline of the nation. Steeped in sloth and luxury, her riches made her the victim of every horde of freebooters who could harry her borders. Gradually the wealth was dissipated and the great irrigation and other works, the pride of the ancient world, fell into decay. Egypt passed from her high estate. She became the prey

of rapacious foreigners, and was soon a land of desolation.

With the advent of British control, however, the old land is awakening to a new life. The immense fertility of the Nile basin, renewed each year by the flooding waters, has been made available again by enormous barrages and irrigating canals, and once more the country is prosperous.

With the reopening of the old mines, to be worked by modern methods and under kindlier ideals, still higher prosperity may be expected, and once more old Egypt may become a storehouse of wealth and the granary of the nations.—*Mining and Engineering Review*, May 16, 1903.



PROTESTANTS AND THE POPE.

Prayers offered up in Protestant churches for the late Pope are "indicative of a change in the attitude of Protestantism toward the Roman Catholic Church which is one of the most remarkable religious developments of recent years," says the *New York Sun*:

"Even not more than a quarter of a century ago that church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the Pope in the Westminster Confession, in which he was described as 'that antichrist, that man of sin and son of perdition,' represented the prevailing Protestant belief. . . . The Roman Pontiff has become a Christian brother and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the services he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as 'a leader of the great army of the Lord's hosts,' a 'spiritual commander-in-chief,' a 'champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas,' 'who has done much for the progress of civilization,' 'who has restored the golden age of the papacy in its best sense.'

"Such a tribute to a pope from a Protestant pulpit would have been impossible when Leo XIII ascended the papal throne. The bitterness of the old Protestant controversy, as expressed in the article of the Westminster Confession to which we have referred, had been moderated even then, but it had not been mitigated to an extent which would have made possible such expressions in a Methodist pulpit or in any other Protestant pulpit. Even then Catholicism was looked upon by Protestantism as apart from Christianity."

In seeking for the cause of what it considers "this new spirit of tolerance," the *Sun* is led to the same conclusion that it reaches in nearly all its discussions

of religious questions, namely, that it is due partly to "lessened religious conviction." It says:

"When men's religious faith was strongest it was most inflexible. Protestantism divided up into warring factions for conscience' sake. Baptists pursued Methodists with reproaches and Episcopalians spoke contemptuously of Presbyterians, but they all united in denunciation of the wickedness of the papacy. Now there is a strong tendency in Protestantism to get together, for differences which once provoked bitter controversy are now indifferently regarded. It is significant too, that the Methodists have just adopted at Asbury Park a ritualistic form of worship which once would have been rejected by them with loathing as a 'Romish' device, and a Methodist minister lauds the Pope before an approving congregation as 'a leader of the great army of the Lord's hosts.'"—*Literary Digest*.

Mothers' Home Column.

EDITED BY FRANCES.

Scowling and growling will make a man old;
Money and fame at the best are beguiling;
Don't be suspicious and selfish and cold—
Try smiling.—Selected.

The Glorified One.

O merciful Father in Heaven,
May we enter thy glorious home,
And there meet our long absent loved ones,
In the presence of Jesus thy Son.

We forgive those who sin, Lord, against us,
May we thus be forgiven by thee,
Help each to know truly his own faults,
As plainly as those of his neighbor he see.

We toil and we suffer affliction,
The weary wayfarer we feed,
And comfort the hearts of the mourner,
For thy blessing towards them we plead.

Thus daily we strive, Lord, to serve thee,
And study the words of thy Son,
The instructions of all his apostles,
And the wonderful works they have done.

We read of the great works of healing,
And of Lazarus raised from the dead,
While the birds of the air had their home-nests,
Thy Son had not where for his head.

Yet many received him with gladness,
And multitudes sought for his aid;
How often he wandered in sadness,
And on the lone mountain tops prayed.

Yes, he prayed to his Father in heaven,
That he might do all things aright;
And hungered for food while he feasted
On heavenly, God-given light.

O help me, my Father, to follow
In the steps of thine own beloved Son,
The scoffed, scourged, and crucified Jesus,
The sanctified, glorified One.

MRS. JANE HEATON.

Dear Sisters: This Thursday afternoon at the close of our Bible reading my thoughts turned to the Column and the letters I had read therein, and I thought I would send a line or two to bring us into touch with each other on matters touching our sanctification. I hope to see each of the mothers some day, and to rejoice with them over trials borne and for ever past and to glorify God for all his goodness and loving kindness. We only know in part now but that part is sweeter than honey to the mouth of all those who taste. We are only a few in number but I believe all are sincere in desiring to walk in the footsteps of the Master, meeting to read and study the sacred writings, and it is wonderful how it lifts and strengthens us in the Christian warfare. The greatest fight is with the enemies within for the enemies outside are not so hard to conquer. But our Captain is all-sufficient. He knows all and is able to lead us to victory. Blessed be his holy name, who loved us and gave himself for us. Hoping and trusting in him and watching his face we shall grow like him and then he will take us to the home he with such loving care has provided for us. A mother's cares are heart-cares, but he knows and he cares for mothers. Even in the agony on the cross he cared for a mother whose heart was pierced with such bitter sorrow. All mothers are sure of his tender care if they do their duty faithfully and lovingly. Oh, my sisters, his heart is touched with our sorrows, and he came to comfort those that mourn and he drops such sweet joy into our lives that even in tribulation we can say, Oh, how good he is! and we can also say,

Take us and mould us and make us thine,
 Cleanse and polish and make us shine,
 Feed us and clothe us with garments rare,
 Fitted to dwell in thy mansions fair.

May God continue his gracious care and guidance, and fit his children for their several duties is my prayer.

A MOTHER IN ZION.

31 Beech Street, New Lane, Beel Green, MANCHESTER, England.

CUMBERLAND, Massachusetts.

Dear Home Column: I often wish I could do more to help the work along. Sometimes I really want to be rich. It may seem to some to be a wrong idea, but I see so much that needs to be done, to help the work, so much that can not be done without money. I often think of the days when I first came into the church, I had heard it preached that the gospel was preached without money and without price, and I was so well satisfied with the change I had made, with the gospel and church, I actually felt I had got all I should ever need of this world's goods, for I knew so little about the needs of the church, having heard but two sermons preached, and knowing from the Lord that it was his will I should be baptized, I obeyed not daring to disobey. But as time passed on and I began to inquire into the financial requirements of the church work, I saw the need, and when the Lord told me I must work for the support of the church, I must say I was not prepared to hear it, for I only wanted to pray, and read, and think; did not want to trouble myself with worldly cares. I often wished I could preach.

Then I heard the law of tithing preached, and I felt such a weight rested upon me. How was I going to pay so great a debt? I well knew it must be paid by my own efforts. We had a little home not all paid for then, and no bank stock or weekly envelope. I went to work with a will, ever praying the Lord to open the way and give me ways to earn money besides my own house-work, and I asked him to help me to know how to economize in every possible way. I counted no sacrifice too great, and did not use a penny I could do without, stopped every leak, as far as it was possible for me in my surroundings to do. And now I am thankful to say we have nothing in our possession on which tithing has not been paid. The Lord has opened the way for me to

earn money in ways I had no power to foresee. I feel very thankful for it all. This is the way I pay my tithing: As soon as a bill is paid me, I take the tithing out and send it to the Bishop, and use the remainder in any needful way. I know the Lord has helped me, although it requires hard work to do any work for the Lord, for he wants no idlers in his band. Now I see the need of money worse than ever before, and think I could make use of a million or two easily.

Ever praying for the upbuilding of Zion,

RUTH A. BURLINGAME.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Shall We Have a Junior Class?

The junior department, if I understand correctly, takes in that part of our Sunday-school workers that are just entering into young manhood and young womanhood, when they are in a measure leaving the instruction of their parents and are beginning to build characters for themselves. The condition of the junior department thus far has been such that it has not received the hearty support of every Sunday-school worker, for the reason that it has not wholly met the requirements of such a department. Whether this department shall be continued, is the question to be considered. Or whether some new ideas can be infused into it which will give life and activity, something that will broaden the minds of our young people both intellectually and spiritually, something that will cause them to dwell upon the handiwork of our Creator, their duty to him as their heavenly Father, their duty to each other as children professing to follow him. These and many other things we might mention here, appeal to us as intelligent Sunday-school workers. Are we then living equal to or below our privileges on this line? This is an important question for each of us to consider. It is very easy for us to locate the cause to our own satisfaction, but whether our reasons will stand approved by this body remains yet to be seen.

THE REAL CAUSES.

The underlying principle of the whole is the laxness of parents concerning their children. They bring them to church and in many instances they are allowed to run around the room to the annoyance of those present. In a short time this becomes quite a pleasure for them and they are controlled with difficulty. Thus the instruction so necessary in childhood for a reverence for the house of God has been left off.

Again, they are sent to Sunday-school and most are unaccompanied by parents. Here they are placed in the various classes to receive such instruction as would properly train their little minds and bring them up in the admonition and fear of the Lord. But in spite of the instruction some become rude and unconcerned. They like to play and talk, and do not comprehend what Sunday-school is for.

As they grow older and are placed higher in their class they should be more susceptible of right and wrong. But they are attending day-school and are mingling with children of different temperaments, habits, and passions, and are very liable to indulge in things of an evil nature. At the age of twelve to sixteen in their Sunday-school they talk of "Buffalo Bill," and "Wild West," the "James boys," etc., and it is very hard to keep their attention. They are allowed to run at large on the streets late at night. You will find them in bad company, smoking cigarettes, in company with older boys where foul and vulgar stories are being told of every sort, until scarcely a decent person can pass on the street but what indecent remarks are made of them by boys pretending to be young men of refined

character sitting on some dry-goods box or back in some stair-way or other.

We now turn to the

JUNIOR DEPARTMENT AGAIN

and find them of the age of fifteen to twenty. They speak of their beaux and their girls, and their object of meeting together is almost lost sight of. They talk of parks and pleasures, theaters and operas, until the mind is almost constantly occupied by things of a carnal nature. We are glad to note, however, that our young people are not all of this mind. A question may arise here, Why is it that they are always upbraiding the young people? We are not, we feel that the trouble is directly where we have placed it. We feel to say also that the junior department will be a grand success when the previous training has been fully and well done.

B. F. RESCH.

Use of Maps and Blackboards in Sunday-School Work.

In some schools there is either a lull or a total suspension of the use of blackboards, maps, pictures, etc., either for lack of interest therein or a supposition that there is a lack of talent; therefore, let me offer a few thoughts lest the tendency become predominating.

One thing is certain, we have five gateways for the entrance of knowledge; namely, the five senses. The more gateways through which any knowledge may come to us, the deeper the impression and consequently the less liable are time and worldly allurements to erase it from our memory. We obtain a great deal of our knowledge through the gateway of hearing, whereas if by devices it is made to enter through the gateway of sight, our education would be much improved. Blackboards and illustrations are devices by which knowledge enters the mind through the

GATEWAY OF SIGHT.

The real value of this does not lie merely in adding to our stock of knowledge, but in creating deeper and more lasting impressions of knowledge upon the mind. Never mind "cultivating the memory." If you make a deep impression on the mind of the child the knowledge is there ready for use at any time. The blackboard meets the demand for deepening the impressions that have been created through hearing. The impression would be deeper if touch could be employed. Will not a knowledge of these facts arouse an interest on the part of our superintendents in whose hands the carrying on of this work is placed?

BY WHOM USED.

The blackboard, charts, maps, etc., should be used by the teacher in the class and by the superintendent or some one appointed by him in the review. This will involve the second difficulty spoken of in the beginning of this paper. Teachers think they are not able to sketch a map or trace a journey in the presence of the class which is the proper place for the work. There is no teacher but what can learn to do this very work. Who could not have traced Paul's first, second, and third missionary journeys in the current *Quarterlies* and this in the presence of the class, as each step is advanced? Men have taught themselves to use the pencil with their toes and I suppose they possessed no college education. The sketching of maps is not a work that requires accuracy. A crude outline is all that is required. Could you not as a teacher do a little thing of this kind when a little goes so far? It helps the children to retain the lesson by connecting abstract truths with images. We are surprised when we see how they recall the truths associated with images. Let us use the eyes as well as the ears in our Sunday-school work.

FRED B. SHUMATE.

For the Gallands Grove, Iowa, District Sunday-school association

Letter Department.

DES MOINES, Iowa, August 14.

Dear Herald: We are glad that we have good news to report in addition to our letter of last week and that we Saints here still rejoice in the goodness of God and the manifestation of his love to us as a people and that each day brings added evidence of the divinity of the work we love so dearly. On July 28 Elder J. F. Mintun began a series of meetings here at the church and continued each night until the 12th inst. when he went to Rhodes to attend the reunion. Elder S. F. Cushman came to the city at the same time and assisted in all the work. This week several of the Saints from here are at the reunion with the missionaries and not as much missionary work can be done during the absence of some of the workers. To distribute six thousand of Elder Mintun's tracts from house to house is no small task, but the work is being done and will be continued until finished.

It has been especially pleasing to all to note the liberality of the press in the city. Every notice furnished them has been given space and some of the daily papers prepared lengthy articles concerning the church and when Elder Mintun was asked to review the work before it was printed he only corrected one or two local errors, and in sending his card with some announcements to one of the city papers he was pleasantly surprised the next day to see an excellent likeness of himself in the paper.

The use of hand-bills and the announcement of the subject of the discourse each evening in the daily press has been the means of bringing a goodly number of outsiders to the church and several have expressed themselves as being well pleased with what they heard. Elder Mintun did most of the preaching and his sermons have been in the power and demonstration of the Holy Spirit. As the Saints who are acquainted with him know he is a strong defender of the faith, an eloquent speaker, and a clear reasoner, and his sermons have been delivered, as we all believe, under the direct inspiration of God, some of them markedly so, and the way of truth has been made very plain.

One was baptized last Sunday, a sister, and the confirmation prayer was something remarkable in the way of warning of severe trials before her and counsel as to faithfulness on her part. The interest manifested on the part of a number outside of the church is good. The seed is being sown in faith and we are hopeful that it will reach the honest in heart. The missionaries are proving themselves worthy servants of God and the branch officers are alive and active to the interests of the work and the spread of the truth. The Sunday-school, desirous of doing something to advance the work, gave last Sunday's collection, amounting to three dollars and sixty-six cents, to the missionaries. The Religio is especially active and doing a good work.

At a branch business-meeting in June one of the priests was recommended to the district conference for ordination to the office of elder and at a business-meeting last week another of the priests was recommended to the coming conference for ordination to the office of elder. The field here is large and the demand for laborers great and the faithful ones of the priesthood are being called to higher service. There is abundant evidence that the Holy Spirit is working in the hearts of the people of this great city. Many of the Saints are faithful in all things; some who have not eaten of the Lord's supper for some time are now partaking thereof; some who for so long could not find an opportune time to get to the church now get out occasionally; some who have always been too timid to take part in the social meetings now permit their voices to be heard; and some of the young members are letting their voices be heard for the first time.

The number of HERALD readers has largely increased during the past year, and some who have not considered that they were under the law of tithing because they did not have any

surplus have now commenced the observance of this law. Thus is activity shown in the church, and that the Holy Spirit is working upon the hearts of those outside of the church there are many evidences. As we said in our recent letter activity in the church is a sure sign of activity on the part of Satan and his cohorts. We believe the Saints are clinging to the rod of iron firmly and that all will be able to stand against the tempests which will surely come, and we are hopeful that a very large majority of the Saints will be able to stand even though the church in this city may be called to pass through a dark and cloudy day. We know they will if they give heed to the counsel and exhortation lately given and are faithful to their trust. It is expected that Elder Mintun will return to the city at the close of the reunion and continue his labor here. The field here is so large, the people so hard to reach, and the obstacles to be overcome so great that progress is necessarily slow, but the results thus far visible from the efforts put forth are very satisfactory and we will hopefully labor on.

In gospel bonds,
A. A. REAMS.
J. R. EPPERSON.

JOLLEY, Iowa, August 11.

Editors Herald: "Preaching on the street to-night at eight o'clock; bring a chair," was the notice I wrote on the sidewalks in this town of about two hundred inhabitants. The mayor cheerfully granted me permission to talk to the people. It was my first experience in open-air services, but do not intend it will be my last. The first evening the moon gave the only light, after which I borrowed a gasoline torch.

Mr. and Sr. C. T. Donkin keep the hotel here and have cared for the preacher; Sr. Wallace also has shared in boarding him.

Since our district conference at Dow City, Iowa, I have visited several branches, and many Saints at their homes in the interest of church finances, receiving from some the real substantial help needed for the Master's cause. We find the wheat, oat, and corn crops very poor, in the greater part of the district, caused by excessive rains and cool weather. However, we feel disposed to look upon the bright side, and truly hope the Saints in the Gallands Grove District will make the greatest effort possible to comply with Christ's law directing us to pay our tithes, free-will offerings, and consecrations.

While in correspondence with Reverend Henry Mason Baum, president of Records of the Past Exploration Society, Washington, District of Columbia, on the question of prehistoric civilization in America, I mailed him a leaflet treating upon the Book of Mormon and the origin of the American Indians, and from his reply I quote the following:

"The matter contained in the leaflet is new to me in so far as it relates to your claiming an origin for the prehistoric races of North America. If you have any literature on that particular point I should be glad to have an opportunity to examine it. . . . The subject is one of great interest and importance and I am inclined to think that we are very far from arriving at any satisfactory conclusion. I have no doubt of our prehistoric races being of Asiatic origin.

"The fact that your religious body disapproves, as strenuously as we do, of polygamy is a matter of considerable satisfaction. I spent the early years of my ministry in Western New York near Canandaigua and am familiar with the early history of some of the principal characters in the founding of the Mormon Church. Our differences, however, on those points are of no importance in the investigation of the origin of America's prehistoric races. I will be glad to cooperate with you in any way possible in getting at the bottom of the matter."

Since receiving the above I have supplied Mr. Baum with suitable literature as requested, and shall await his reply with interest.

C. J. HUNT.

Home address, DELOIT, Iowa.

PECATONICA, Illinois, August 10.

Editors Herald: Having promised to visit Southern Wisconsin when possible to do so, I left home July 3 for that purpose. Was in Burlington over Sunday and by invitation spoke both morning and evening in the Saints' chapel. There was a feeling of peace and of comfort. Bro. Elbert A. Smith, pastor and missionary, is doing a good work there, one that is helpful to the members; also his method of teaching is such as to attract those who are not members.

On Tuesday the 7th came to Sandwich, Illinois, to the home of Bro. L. D. Rogers. Was at Plano one day and met Brn. F. M. Cooper, C. H. Burr, and other Saints. Both there and at Sandwich visited with those known thirty to thirty-five years ago, when I had charge of the Northern Illinois District six years and Sandwich Branch three years. Most of the old timers have passed over, but a few remain whose names stand among the faithful.

On Friday came to Rockford and was welcomed and cared for by Bro. and Sr. Warren Cushman and their son, the only family of our people living there. Intended to reach Janesville next day where I was expected to preach on Sunday the twelfth, but my companion had taken cold, and chills and malarial trouble developed, so I remained and spoke to a few in Bro. Cushman's house. But conditions improved so that a week later, July 19, I met with the Janesville Branch at Bro. O. N. Dutton's home, five miles north of the city. Preached twice, and the kind interest and prayers of the Saints sustained me in the efforts. In that home I was helped during the struggling years of 1869 and onward, and their kindness can never be forgotten. The sons and daughters have grown up to usefulness and honor, and are also alive and active in gospel work.

Sunday night I went back to Rockford to care for the sick one. The next Saturday evening I went again to Janesville, and on Sunday morning, July 26, rode eighteen miles to Evansville and spoke twice. On Monday Bro. Dutton drove with me to Belleville to visit my mother's sister, Sr. Hannah Loveland, now in her ninetieth year. She joined the church at Chardon near Kirtland, seventy years ago; also lived in Nauvoo where her husband, Levi Loveland, was one of the Seventy in those days. She has been a widow over fifty years. For some ten years she has been nearly helpless from disease, and she is anxious to enter into rest. At Beloit I saw my uncle, Henry Pease, who was also with the church at Kirtland. He is eighty-seven years old. Both have continued in the faith.

On August 2 again met with Saints and friends near Janesville. There were preaching and sacrament services. Bro. C. C. Hoague presides over the Janesville Branch, and its members live in and near Janesville, Evansville, and Lima. Was called to the latter place to administer to Bro. Charles Woodstock. Among them all continues to dwell the spirit of brotherly love, hospitality, and kind association. This blessing is above all the riches or honors of the world to those who love God.

Telegram and letters from Bro. E. L. Kelley caused me to go one day to Elkhorn, Wisconsin, to testify before the court as to the membership of Sr. L. C. Hicks, whose bequest to the church was contested by one of her heirs. Bro. W. A. McDowell was with me there.

At Beloit on the evening of August 4 Brn. Jerome Wildermuth and J. O. Dutton began street preaching. There was an encouraging attendance and attention, and these young men are pressing forward to do what they can.

At this writing Bro. F. G. Pitt is here, and yesterday (Sunday) we began preaching. Expect to continue evenings this week as may be found advisable. We are cared for by Bro. and Sr. Ogden Hance and Sr. Clara Kilgore whom I baptized here in 1874. Others have moved away, but the majority have passed to the other shore.

Your brother in the gospel,
H. A. STEBBINS.

THAYER, Missouri, August 11.

Editors Herald: I preached four times in the courtyard of Westplains, Missouri, to large crowds. A week's preaching at Brandsville brought good results. It is a new place. Some other new places have been opened up of late by me. I now have two names for baptism at Alton, Missouri, a school-teacher and her husband, both fine people. I preach a week at Cane Hill beginning to-night. Am quite busy.

Yours in truth,
JAMES T. DAVIS.

DETROIT, Minnesota, August 7.

Editors Herald: I am now at the home of Bro. T. J. Martin, who was one of the first to receive the gospel under the preaching of Bro. T. W. Smith, who visited this part of the State in 1874. Bro. Martin has taken quite an active part in gospel work since. He was ordained an elder soon after coming into the church. He is respected by both those inside and outside of the church.

I have just closed a series of meetings at Frazee with some interest and good was done. Brn. F. A. Smith and G. H. Hilliard stopped a few days, on their way south from North Dakota, and aided in the work, F. A. speaking twice and Bro. Hilliard once. Bro. Hilliard also spoke at Audubon and gave good satisfaction there. One lady not of the church said that his discourse Sunday night was true, every word of it. His subject was the judgment.

The conference and reunion at Clitherall was a success, and many thought the reunion the most spiritual of any ever held in the district. The preaching in the main was above the average and I think all were benefited, and went away with a renewed determination to do better in the future.

From Clitherall Bro. A. Baker and I went to Wilkin County, near Barnesville, to do some preaching, also to administer to a lady not of the church who was dying with a cancer of the stomach. When we called to see her on Friday the doctor had been there the day before and told her that he could do nothing more for her, and that she might live till Sunday, but not longer than that. Her father and mother were both there when we called. All were feeling bad, and especially because the doctor had kept her condition from them so long. She had heard some of the brethren preach and she said she thought we were the nearest right of any she had ever heard. She desired to be administered to and baptized before she died. We had no oil with us that day, and told her what our practice was, to anoint with oil when it was possible to do so. As she was quite anxious to be administered to, we told her we would have prayer with her that day and go to town and get some oil and give her a regular administration. We had prayer and both prayed that she might be blessed and receive strength to obey the gospel in baptism. I called the next day and found her feeling much better, and as she desired I prayed for her again, laying my hand upon her head, asking the Lord to accept our offering as we had no oil to more fully comply with the command. She was also blessed under that administration. We went to town Monday, July 6, and got some oil and on our way home called to see her again. She was still alive and feeling better, so we blessed the oil, administered again, and she was out to our meeting Tuesday and Wednesday nights and walked about forty rods to get there. I left there soon after. Bro. Baker writes me that he has baptized her since I left and that she was still improving. We hope she will be spared to her family, for she has several little children, and that many more in that region may obey the gospel.

We expect to meet with opposition, but do not expect to convert the whole world. The Master could not do that. We shall try to do what we can, live and teach in harmony with the law and leave the result where it belongs. I expect to visit all the branches in the State and give them what encour-

agement I can, and hope that at the end of the year we can see that advancement has been made. Am feeling well in the work and expect it to prevail.

Yours in the gospel,
E. A. STEDMAN.

MALAD, Idaho, August 6.

Editors Herald: We have just returned from Cache Valley where we have been trying to spread the gospel news. We are feeling well in our efforts, and enjoy good liberty in the presentation of the truth; and hope our labors will be effectual of much good.

We rode to Fairview on a wheel the 27th ult., a distance of about thirty miles; and not being able to secure a house to speak in, returned to Weston the next day where we secured the Mormon church and preached once to a fair-sized audience.

Then leaving an appointment for the following week, went north to Oxford where we made our abode with Bro. John Baker and family, where Bro. W. S. Pender joined us, but not being able to secure a house until the 31st we visited Bro. Walker and family and also Bro. and Sr. Hobson, who live about three miles out of town.

Bro. Pender having appointments to fill returned to Malad on the 31st ult., and we remained and spoke that evening to a small attendance. We again arranged for the house for Sunday evening, August 2, and advertized and tracted about town considerably; also attended their Sunday-school and the services for the evening announced there. At half past two in the afternoon we held sacrament-service at the residence of Bro. and Sr. Baker. At the time announced, we went to the meeting-house accompanied by Bro. and Sr. Baker, expecting to see a good attendance, but to our surprise, no one came to the house except a few noisy girls and boys who only marched into the house and turned and marched out again; we waited until after nine o'clock and I then told Bro. Baker if they considered themselves unworthy of the gospel message it was their own fault, and we extinguished the light and went home.

The next morning I departed for Clifton, about five miles distant, and not being able to secure a house there, went on to Fairview making a long and dusty ride of about twenty miles, and yet being unable to secure a house there returned to Weston and filled our appointment; after which I talked until half past twelve with three of their representative men.

We then returned to Malad, making in all, a distance of about one hundred ten miles, on our wheel. Looking forward to the perfect day, I remain,

In bonds,
J. E. VANDERWOOD.

ADA, Indian Territory, August 11.

Dear Saints: I have known of the Reorganized Church only twelve years, and have been a believer for a long while but have never been permitted to join, my husband being so bitterly opposed to the church and its doctrines. I am not permitted to read a tract or a book or anything containing any information concerning the church. I have many friends and relatives who are members of the church, but I am forbidden to see them and my dear father and sister are among them.

I write this believing that through prayers my poor husband may be made to see his wrong. He has never heard a sermon and will not hear. Man can not reach him for he will not stay to hear, but there is nothing impossible with God. He alone can make all things right. I ask the Saints to fast and pray with me on Sunday, August 30, that the Lord may open up the way that I may be permitted to join the church and that my husband may see his error and turn and be saved by obedience to the gospel before it is too late.

Yours in the one faith,
MRS. MOLLIE ARNOLD.

SHELTON, Nebraska, August 10.

Editors Herald: The Lord is with us in our work and good is being done for which we thank God.

Bro. Madison and the writer have been holding meetings on the street at Tecumseh where we called the people together with a dinner-bell. We had a fair hearing and some interest.

From there we went to Fairbury and caused a Sunday-school to be organized with sixty-five members, and then to Fairfield where we organized another school with seventy-seven members and left the Saints feeling well.

We next went to Clay Center where we held forth in the court-yard and the people treated us well, furnished us with singers and an organ and lights. We had a good crowd and fine singing. We gave them seven sermons. Good was done, we believe. Sr. Orr was instrumental in getting a favorable hearing as she has labored for a long time with the people of Clay Center and helped them and proved to them that she believed in true Christian action and they have learned to love and respect her. What a power for good are the righteous lives of the Saints!

From there we came to Shelton where we met with kind Saints and Bro. Madison was made happy by meeting Miss Stena Christianson from Council Bluffs, and some of the Saints were surprised when our beloved brother and Sr. Stena were made one in the holy bonds of matrimony on the 9th of August, the writer officiating. Many good wishes went out for their future prosperity and prayers that God might bless and prosper them in the great work that is before them as they are desirous of devoting their lives to the service of God. I glory in their choice. May God bless them always!

We are pleased to say that the Lord has crowned our efforts with a degree of success as we have led seven precious souls into the waters of baptism of late and we expect more to follow soon. We preach on the streets at Shelton this evening and from here we go to Cairo or Bluff Center where we expect to hold forth for a time and organize a Sunday-school.

Your brother,
W. M. SELF.

GRANNIS, Arkansas, August 11.

Editors Herald: We have just closed a very successful ten-day meeting at Lydia, Texas. Every meeting was characterized by the Spirit and I enjoyed wonderful liberty in the presentation of the angel's message and the other brethren said they did. Brn. H. R. Harder, Ellis Short, E. L. Henson, E. A. Erwin, A. Z. Rudd, and the writer did the preaching. I did all the preaching at night after Bro. Short left, which was on the first Tuesday, and took up the subject of the calling of Joseph Smith. And surely God bore testimony by his Spirit of this latter-day work.

About the middle of the meeting Bro. Erwin baptized seven and at the close I baptized six and left many more almost persuaded. This is where a discussion is to be held this fall with J. W. Chism of the Christian Church, if we can agree on propositions. He was there in the winter, and lectured on "Mormonism," as he calls it, and has since boasted that he had killed Mormonism at Lydia, Texas. But if he could have been there last week he would have seen the liveliest corpse he ever saw. I found on inquiry that he had not injured our work there at all. The Saints were greatly built up in the meetings.

The branch numbers one hundred eight live, active members. They say that they understand their duties much better than they ever did before and are determined to perform them. During the meetings the Baptists held a meeting within a half mile of us and while they made considerable noise we got the converts. They baptized two, we thirteen.

I begin a meeting to-night here and on the 20th go to Dorchest, Louisiana, and on the 1st of September to San Antonio,

Texas. The harvest is great in this southern country, but the laborers are few. Pray and work, Saints; that is, every time you offer a prayer for more laborers put something into the Bishop's hands to support the laborers when sent, and I can assure you that God will send them. But "faith without works is dead."

Yours for truth,

H. O. SMITH.

SCANDIA, Kansas, August 10.

Editors Herald: Through the kindness of Bro. Ed Fender and Bro. and Sr. Grant and Sr. Knapp of Beloit, Kansas, paying my way to Goodland, Kansas, I was enabled to baptize Mrs. Nettie May Murray on the 26th of July. May the Lord bless her! Bro. and Sr. Fender and Sr. Gay Fender helped me to return to the tent at Scandia. Bro. Ward is with me. With not very large crowds we have had very good success, the Lord being with us.

August 6 we went to Bro. VanMahon's near Republic City. The large schoolhouse was full on Sunday night. The work is moving along in this district. This is a large district and there are only two of us in the field. Bro. Teeter is at home harvesting, Bro. Gurwell at home sick. I hope they will be in the field with us soon for we need their help. Our reunion will soon be here, the 4th of September to the 14th. All who want tents will please write to Bro. J. F. McClure, Gaylord, Kansas, one week before the 1st of September. Tents 9½x12, 3-foot wall, \$1.25 each; 9½x14, 6-foot wall, divided into two rooms, \$1.75 each. We will have to pay the freight on them. Bro. I. N. White and Bro. Stebbins will be with us. Come, brothers and sisters!

Field address, Gaylord, Kansas. Home address, Holden, Missouri.

In bonds,

S. J. MADDEN.

LOGAN, Utah, August 7.

Editors Saints' Herald: Since the Malad conference, the writer in company with Swen Swenson and A. J. Layland, took a trip to Bear Lake County to look after the interest of the work. Our trip was a pleasant one, notwithstanding dust, mosquitoes, and other unpleasantness, encountered in traveling by team. Bro. Layland, the owner of the conveyance, took us by many places of interest not easily forgotten. Among these Soda Springs, where we drank soda-water to our hearts' content, as it flowed fresh from Mother Earth's inexhaustible fountain. We visited Montpelier, Bloomington, St. Charles, Dingle, and other places including a visit to Bro. Layland's home in the borders of the state of Wyoming where Bro. Swenson and I did ample justice to the delicious strawberries just then ripe. Bro. Layland has nearly two acres of that fruit which seems to thrive excellently in the high altitude.

Our mission to that part of the country was mainly to investigate the standing of some who were charged with departing from the faith. This kind of work is not pleasant in its nature, as we would rather see men coming into the fold, than to behold them forsaking the true way and turning again to the world and its follies. We were, however, permitted to witness the fact that labor performed by brethren in the past was not without result, two persons, husband and wife, being baptized by Bro. Layland near McCamon, as we were passing through.

Our work in Bear Lake consisted largely in visiting the Saints and attending to the matter above referred to. We did but little preaching, it being the most busy time of the year as hay-making was in full force. However, we preached a few times in the Methodist church in St. Charles, where on the last evening we met some opposition from a Mr. Alfred who had recently been a missionary in the state of Wisconsin. He was evidently a pupil of B. H. Roberts, for like him, he understood section 43:2, Doctrine and Covenants to mean, that if Joseph Smith became a transgressor, he should appoint his successor, but if he

remained faithful, he should have no such privilege. As we had not so learned to know the Lord, we differed.

We left Bear Lake Valley on the 3d, Bro. Layland still conveying us. The road being over a high range of mountains, the ascent, of course, was slow, but the scenery being grand, time passed pleasantly. It was evident that Bro. Layland regarded Bro. Swenson and me as "tenderfeet," and wished to give us a little experience. Hence after having passed the summit he increased the speed, and when we came to a place where the narrow road-bed ran around the mountain side, down a steep incline, with a ravine several hundred feet deep on one side and a towering peak on the other, he kept shouting "Come up, come up," though he evidently meant go down. At any rate down we came over chuckholes and boulders at the rate of about ten miles an hour. Bro. Swenson with closed eyes was clinging to the seat for dear life, at the same time, no doubt, thinking of loved ones at Far West, Missouri; while the writer sat in readiness, in case of accident, to leap from the back end of the wagon. This part of the trip was to us a novelty long to be remembered, but Bro. Swenson says he will have his life insured before he enters upon another like it.

We have begun preaching on the streets in this city and prospects are good for a hearing at least. What the result will be we can not tell, but we feel to labor, hope, and pray. Here we will have to part company with Bro. Layland, as he and Bro. S. D. Condit who reside here, contemplate taking a trip into Idaho, while Bro. Swenson and I will move southward to reach Provo in time for the reunion there the 29th inst.

In gospel bonds,

H. N. HANSEN.

SCRANTON, Iowa, August 10.

Editors Herald: My silence in the papers does not necessarily imply that I have been silent elsewhere. On the contrary, I have been making my voice heard as far as possible, in proclaiming the glorious gospel of the Son of God. I have been preaching on the streets of villages and towns. I find I can get hearers by the hundred where they would only be by the dozen if we had a tent. Have been laboring, largely, where the people never heard any one speak well of the Latter Day Saints. Bro. David Brewster, of Harlan, fitted up a spring wagon with a cover and bed and together we traveled for three weeks when he had to return home. We found friends nearly everywhere we went.

When we reached Dedham, Carroll County, and had gained permission to preach on the street, we learned that the "Church of God" was holding a revival. "A big gun from Indiana is preaching," a merchant told me. The "big gun" had heard we were there, for that night he devoted his time to abusing the "Mormons," "Reorganization," and "Latter Day Saints" with all his power of ridicule. He said, "I know all about them." "I am ready to meet them." He closed his meetings that night, and left town the next day, although meetings were announced for him for the week, and this was only Monday evening. "I have met their Apostle Kelley [his actions verified this statement] and I said unto him, 'Apostle Kelley, why don't you prophesy and tell us when the wind is going to change?'" After he had finished his tirade, the local preacher, or pastor of their church, told the people that there were "two Mormon elders in town and they will go from house to house," etc. "If they come to your house I would advise you to shut the door in their faces." Bro. Brewster was present and heard all and asked for the privilege of saying a few words. They asked, "Who are you?" He told them, and the evangelist—"big gun"—said, "No, sir! We won't have any *snake* talk in here." We were well advertised and the rest of the week we had good crowds to talk to on the street.

After we had closed our meeting one evening, an old man came up to me and asked, "Are you an Old Joseph Smith or

Young Joseph Smith Latter Day Saint?" I answered that we were both as they taught the same doctrine, and that it was not under Joseph Smith but under Brigham Young that polygamy and other evils were introduced, that Joseph Smith had nothing to do with it. He said, "That's right! that's right! I was there and I know that's right." We afterward saw and conversed with him and I noted some of his statements as follows: "My name is Joseph Miner, am eighty years old, heard Joseph Smith preach, when I was nine years old, in November, 1832. He preached six times in my father's house. They camped near my father's place when they were on their way to Missouri. Joseph and one of his company by the name of Berry had some trouble and Berry drew off from them and did not go any farther. Joseph felt bad about it. I also saw Joseph many times after they came back from Missouri and located at Commerce. I tell you, gentlemen, they have as good a doctrine from a Bible standpoint as there is. The Latter Day Saints were as good neighbors as I ever lived by. I want to tell you what I know. Many things were done by a band of thieves and laid onto the Mormons." Here he related a number of instances among which was the driving off of four cows and sixteen hogs, from a widow that he knew, by twelve horsemen. They told her, "The Lord hath need of them." They were traced to Warsaw, where the stock was sold. Some of the men were captured and sent to prison. None of them belonged to the Latter Day Saint Church. He said, "Now, gentlemen, what I tell you is God's truth."

This old gentleman's home is in the northwestern part of Oklahoma. He was visiting with a daughter that lives near Dedham when he heard us. It does our souls good to hear these old people, that were neighbors of the Saints in the early days of the church, testify. He also said he had heard Emma talk—had taken a good many meals there with her and the Major as he lived only twelve miles from Nauvoo. Had also heard Young Joseph preach.

Am now domiciled at the home of Bro. T. W. Lewis, Sr., while trying to enlighten the people of this town concerning the faith of the Latter Day Saints.

Your brother in Christ,

D. M. RUDD.

NECEDAH, Wisconsin, August 10.

Dear Herald: Your pages are read with interest in our family, especially the letters from those we know. We feel rather lonely now, as Bro. Chatburn just left us and all who know him can sympathize with us. He has been with us several weeks and delivered some fine sermons while here and, as the fruits of his labors, baptized a man and wife and little son who learned the gospel in the Sunday-school. We feel that the Religio and Sunday-school are a great help in a branch.

We were called upon to part with dear old Grandma Fisher last week. She passed away so peacefully, it was like falling asleep. We miss her very much. We have our sorrows and joys here as elsewhere.

We enjoyed a brief visit from Brn. F. M. Cooper and A. V. Closson last week who came to ordain Bro. Lester Wildermuth to the office of elder. Bro. Cooper favored us with one fine sermon.

Although our branch is small we have some excellent meetings. We have some very earnest members. One sister (a little girl named Ruth calls her grandma) often walks three and one-half miles to attend services. The honest in heart are being gathered out here and led to see the truth. Several are very near the kingdom. We often thought of Bro. Gowell this summer in blueberry time and perhaps he remembers the time spent here. We have been favored with visits from several missionaries here and are always glad to see them, especially in watermelon time.

We are striving to keep the work moving. We have a fine Sunday-school and Religio.

Your sister in bonds,

RILLIE MOORE.

TOWNER, North Dakota, August 8.

Editors Herald: Bro. J. S. Wagner and I are engaged in gospel tent work in this little town in the northwestern part of North Dakota. We arrived here yesterday after a long hot ride over a sandy road and began erecting our white tabernacle and to prepare for housekeeping. Neither of us, however, are professionals at the occupation. But as our kitchen utensils are not numerous and our bill of fare is of the simplest order we manage to imitate the order of housekeeping.

Whatever disagreeable events come to pass we manage to keep our equilibrium and endeavor to find no fault. There is, however, one feature which quite concerns us and that is the wind of this broad prairie. We watch every cloud of the horizon quite suspiciously.

We are not aware of any Saints in this vicinity, neither has the gospel been preached here. We are to make our first effort this evening.

Our reunion at Bottineau was quite a success. A Home Class of the Religio was organized with Bro. Warren McElwain of Bjelland, North Dakota, as superintendent.

North Dakota has from twenty-five to fifty young Saints, many well qualified for usefulness in the church, if it were not for such a widely scattered condition. Many are now filling important positions in the business world.

At Lansford and Norwich where we have been laboring with tent since the reunion we left some investigating the gospel. At the latter place Bro. Sparling had done some preaching last winter. I think some will come into the Lord's kingdom in time in each place.

I think tent work a very successful method of introducing the gospel in places where we could not otherwise gain access, as it both affords the missionary a home and place to speak, and being out of the ordinary method of religious work it attracts attention.

Our work in Dakota is growing very encouraging, notwithstanding the obstacles to be met in mission work. The missionary here must travel a great many miles and oftentimes preach to small audiences, and much of it is to be done in cold weather as it is a very busy country during the work seasons.

Praying the Lord will grant us all grace and courage to perform well the duty allotted us, I am,

Your brother in Christ,
LEONARD HOUGHTON.

TRYON, Nebraska, August 3.

Dear Saints: Some time ago Bro. S. D. Payne called upon the Saints to help him get a tent for this mission; they responded liberally to his call. My husband bought a cheap organ which he repaired and took with the tent, starting west in company with Bro. and Sr. R. O. Self. Bro. and Sr. Self and Bro. Shirk were with us some time and we were very lonely when they left. Bro. J. L. Detrick gave us a short call, and we would have been glad to have him remain with us awhile. I ask an interest in the prayers of God's people.

In the one faith,
EMMA PAYNE.

SPRINGERTON, Illinois, August 11.

Editors Herald: The reunion of the Southeastern Illinois District which was held near Jeffersonville closed the 9th inst. with a large audience in attendance. The speakers during the meeting were I. N. White, W. J. Smith, T. J. Bell, F. L. Sawley, C. J. Spurlock, R. T. Walters, T. A. Hougas, and the writer. Bro. Hougas gave us good instruction and did an excellent work in behalf of the Sunday-school and we hope that all who were present may heed the advice given and move forward in this excellent department of this great latter-day work.

"Whatsoever thy hand findeth to do, do it with thy might" is the injunction given by divine authority and we should *do it right now* or we may otherwise be considered slothful servants.

This is the hastening time and if we move on to a final victory with this great army of workers we must be diligent in whatever line of work to which we have been called. It was decided by vote to have a reunion next year and a committee of three was chosen to select the time and place.

The reunion just held was a success and all who camped on the grounds were blessed and strengthened for future work. The committee had no trouble in getting means to pay the expenses as the Saints as well as those outside were very liberal and willing to help in this way. We were glad to see an improvement along this line. Saints should not hesitate to give of their means in order to aid the greatest work ever known to men.

I expect to labor here a few nights with Bro. Sawley and then on into Crawford and Clark Counties where I expect to labor with Bro. R. T. Walters and meet some opposition.

I promised some of my friends that I would write to the HERALD this year and that is one reason why I write this letter. My faith in the work is getting stronger every day and I have a great desire to overcome every evil and continue faithful until the end. God has greatly blessed me in my office and calling and my labor has strengthened others and I believe progress is being made. I have a great desire to abide in the truth until Jesus comes to reward his servants.

In the field at work,
F. M. SLOVER.

ALVA, Wyoming, August 9.

Editors Herald: I came here the 22d of May, and on the 24th preached the first gospel sermon ever delivered in these parts by our people, in the union church built about four years ago and occupied exclusively by the Missionary Baptist people ever since. I have now preached about twenty discourses in that church to congregations ranging from twenty to one hundred, and have baptized four grown persons and one child ten years of age, giving us now seven members in all.

I came here mainly through the persistent efforts of Sr. S. E. McWilliams who tried long and hard to get some one to preach, and now she rejoices in the baptism of her husband as the fruit of her prayerful effort. Honest efforts are always crowned with success to some extent.

Bro. Hiram Mahoney has lived here for about fifteen years, he was baptized by Elder Forscutt, in Iowa. Many of the Iowa Saints will remember him, he is also rejoicing in the new birth of his companion. She was the first to be baptized here, and is also rejoicing in the faith that makes souls happy indeed.

The Baptists say I ought to be run out of the country. I gave them an invitation to come on with their theological war-club, but as yet no warrior has appeared. A Mr. Coffee came here once, and I expected to get a reviewing, but not so, only a repetition of that old, old, stereotyped sermon of the alabaster box of precious ointment. Notwithstanding my sixteen-foot chart hung on the wall just behind him and silently preached the old Jerusalem gospel to his audience as they faced it, for I saw many glancing at it and apparently reading its contents.

The Baptist minister, Mr. Woods, informed me once that he had decided to reply to some of my arguments before I left but after more mature reflection considered it unnecessary. I think what changed his mind was the fact of our having too much Bible for his repentance before faith—and remission of sins before baptism. In a social gathering one day at Sr. McWilliams' home, to which some of the invited neighbors came to listen to our talk he said, "I came to your confirmation meeting and strained all my faculties to see and hear those confirmed speak in tongues, but I remarked after dismissal to one lady, 'Well, I am from Missouri, and will have to see.'" I replied, "Did you expect God to give you a sign so that you might know that the Bible tells the truth?" In reference to repentance before belief, he said, "Bro. Morgan, you know that there are

thousands of sinners in the world that believe." "Well," I replied, "you admit my point. Now the next thing for them to do is to repent." "Well," said he, "all the good people of all denominations will be saved." "What! The Methodist and others with their sprinkling?" "Yes." "And the Latter Day Saint with his Book of Mormon?" "Yes." Then I asked him, "Can a person with Baptist repentance dying before baptism get into heaven?" "O Yes," was the reply. "Can a person get into the Baptist Church without baptism?" To this he replied, "No." "Well, then your church demands more than heaven itself." Saints, why such useless ceremony, so void of divine power? Have you had to come under the ban of such useless forms? No. But to such of you as have adopted them, God has set his seal that they are truly essential. God bless and prosper you all is my prayer.

In hopes of success,

J. W. MORGAN.

WINGHAM, Ontario, August 11.

Editors Herald: I came to this place about three weeks ago and after securing the Congregational church (now unused by them), I held a number of services, preaching to a very small congregation, notwithstanding I had a bulletin-board out at the post-office and at the last even announced my subjects to attract the people. But they did not come out. I also did some tracting and gave them personal invitations.

So after giving them what we considered a fair trial we gave up the church in town and found another opening about five miles out in a little village called White Church, which thus far bids fair to prove successful. The people are more responsive to invitation and tract distribution, and consequently a nice crowd greets me in the Forester's Hall. Some questions have been asked through which the differences between the Reorganized Church and the Utah seceders have been shown up. Trusting lasting good will result, I am,

Sincerely,

WALTER L. BENNETT.

WALLACEBURG, Ontario.

MAX, Dundy County, Nebraska.

Dear Herald: Bro. Sutton and I came here on Monday evening. We commenced services in the Congregational church last evening. We had a very nice congregation of attentive listeners last evening. We will continue each evening this week, and also on Sunday. There are some here who I think will obey the gospel; if not at this time, surely they will later on. I am pleased with the outlook at present. There seems to be some good, honest-hearted people here.

Your brother,

J. W. WALDSMITH.

SAN JOSE, California, August 10.

Editors Herald: I am here holding forth and enjoying fine liberty in preaching to the few that come to hear. Our hall was badly broken by an earthquake Sunday night, August 2, and last night from eight o'clock in the evening to three in the morning we had four shocks. One woman and a young man died from the shock, and a young woman was taken to the hospital. My wife was in very great danger. Brick buildings were badly cracked, and chimneys broken off. The fine finish of plaster on our hall was broken off in many places on the ceiling. The people fear something worse is coming. I guess they are right in that, if they are wrong in most everything else.

This morning one old man was complaining to me about how things were going, and he seemed to express great fear, but I was led to believe that an earthquake would never convert him. While we have earthquakes here, in the East are floods, tornadoes, cyclones, and hail, destroying most everything in their track. Look at the wars and bloodshed, famine and pestilence all over the land. It speaks of the fulfillment of prophecy and

the near advent of Jesus, our King evermore. O may he soon gather in his people, build up his kingdom, and come and reign on the earth, for I am tired of seeing so much folly among the people! Saints, what manner of men and women ought we to be, seeing that the end draws nigh?

Your brother,

J. C. FOSS.

Southern California Reunion.

The Southern California reunion was a success in nearly every particular. Forces were at work to circumvent the committee in their work, but pluck and a "never-know-fail" spirit on the part of the committee caused the reunion to come as scheduled. At the last moment, a change of location was made imperative owing to the change of front of our Holiness or Free Methodist friends. The committee had secured their camp-meeting grounds near Orange; a stipulated rental price having been agreed upon, etc. But early in July their leaders held a solemn conclave and after carefully and prayerfully considering the matter in all of its bearings light came and they discovered that our church "was a worldly church" and therefore we could not use the grounds—a desecration so to speak.

As soon as this information was conveyed to the committee they at once looked around for another location, and with the assistance of Bro. A. Carmichael, who ever has an eye open to assist the work, secured a pleasant place in close proximity to Santa Ana, the county-seat of Orange County. The refusal of the Methodists turned out to be a decided benefit for us as conceded by everybody before the reunion was half over.

The district president called the meeting to order and moved that Bro. W. E. Peak preside over the reunion and Bro. A. Carmichael act as assistant. This was unanimously carried, a secretary and other officers were appointed, and everything placed in working order the first day, July 17. From start to finish interest was not lacking. Enthusiasm increased with each service. The principal speakers were Brn. J. C. Clapp, W. E. Peak, A. Carmichael, A. E. Jones, William Gibson, George Wixom, and Nelson Van Fleet. Bro. Clapp did more of the preaching than any one else, due in a measure to the physical indisposition of Brn. Peak and Carmichael, and also because the people were anxious to hear "Uncle Joe" again. All "up and down" the coast Bro. Clapp is widely known and respected by the Saints.

Bro. Peak is a new man, right "from the East," and you know new men always take with the people and Bro. Peak is no exception to the rule. He fits into his position nicely, and it is clearly apparent he will do his utmost to fulfill the duties imposed upon him.

Bro. A. E. Jones is wide awake and doing what he can to advance the work under his charge.

Bro. Carmichael has been affected with his old asthmatic trouble, but is ever on the alert to gather in the tithing and consecration and provide for the *protégés* of the church. His address is Anaheim, California, R. F. D. No. 1. Saints, send in your mite!

Our aged Bro. William Gibson, noble soul that he is, is still quick and bright at his advanced age, and duly impresses one as to the value of an abstemious diet and temperate life. He kept the Word of Wisdom strictly during the reunion. I saw but one or two others doing so.

Californians could well dispense with the use of meat entirely, and in this country where fruit and nuts are in abundance there is no excuse for any one eating meat during the summer months.

Bro. C. W. Earl is bending his energies preparatory to entering the missionary field in September. Success to him!

Special interest was taken in the prayer services, and, as Bro. A. M. Green remarked, "Every one is better than the last."

Bro. R. R. Dana drove the "bus" and carefully landed all arrivals on the ground.

Bro. N. W. Best was chief of police, but so orderly were the

crowds that his services were practically uncalled for. Bro. Peter Kaufman was a willing helper.

The Newport Saints did everything they could to make the reunion a success. Reunion next year at the same place. Several of the Central California Saints were in attendance.

During the week the morning hour was given over to Sunday-school institute work under the direction of Bro. A. Carmichael.

There were several baptisms. In all good was accomplished, sinners instructed, and Saints cheered. These meetings can not be valued in dollars and cents. Things about as usual in the district. Bro. Peak is to hold a discussion with Reverend "Heider," Bro. Chatburn's friend, commencing August 16, to continue twelve nights.

SECRETARY.

LOS ANGELES, California, August 4.

Des Moines District Reunion.

The reunion here opened yesterday under quite favorable conditions. The camp is nicely located and the dwelling-tents located around and in close proximity to the large district tent. A goodly number came in and occupied their tents on Thursday and most of them will remain throughout the meeting.

Bishop Hilliard is with us and Bishop Kelley will not be present. Apostle Fred A. Smith is here, as also Elder J. F. McDowell, who was in our district several years ago and those who knew him then will be pleased to meet him at this time. The district missionaries are present.

The reunion was held here two years ago and the people of Rhodes very kindly received the Saints at that time and they have looked forward to this reunion with interest and are now extending a welcome to the Saints. The Saints thus assembling are coming together in the spirit of love and we believe by our association together will more and more see eye to eye and be more of one heart and mind. Nearly all will board at the dining-hall, which is in charge of the committee and in this we will have all things common.

The special session of the district conference will convene on the 22d inst., and two of the branches make a request for one of their members to be ordained to the office of elder. If these requests are granted it will be four elders ordained during the past year. A new branch has been organized in the northern part of the district.

Elders F. A. Smith, J. F. Mintun, and H. A. McCoy were chosen to preside at the reunion and all arrangements for the meeting and the details were left in their charge. During the latter part of the hour Bishop Hilliard spoke in his happy and forceful manner urging the Saints onward, speaking of his personal experiences, comparing the church now with what it had been at any time in the past. He was followed by F. A. Smith who spoke of the work of entering upon the reunion and the individual duty of each one. J. F. Mintun spoke of the reunion as being a type of the gathering and wished that all in the district might be present to enjoy the association and blessing.

Kindly,

A. A. REAMS.

RHODES, Iowa, August 14.

The following is taken from a paper on Habits and Will, by Mrs. Theodore W. Birney, in the *Delineator* for September: "The habits of reverence, gentleness, courtesy, honesty, courage, and patience, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an ounce of example outweighs a ton of precept. It is a charming custom to lose no opportunity either in reading fiction or in the circumstances attending on every-day living to express an enthusiastic appreciation of the good, the noble, beautiful, and true, but valuable beyond and above all discussion of these virtues is, 'To be as nearly as we can what we wish our children to be.'"

Miscellaneous Department.

Conference Minutes.

Western Maine.—District conference met at Little Deer Isle, Maine, August 1 and 2, J. J. Billings presiding, J. N. Ames assistant, Eugene Brann secretary, H. J. Davison assistant. Branches reporting: West Surry 33, Little Deer Isle 61, Brays Mountain 43, Stonington 45. Elders reporting: J. N. Ames, H. J. Davison, J. J. Billings, and Eugene Brann. Priest A. C. Dunham. Teacher H. R. Eaton. Deacon A. O. Candage. Bishop's agent's report: On hand last report, \$106.03; received, \$67.50; expended, \$116; due church, \$57.53. Auditing committee, H. J. Davison and Eugene Brann, reported the accounts correct. Voted to raise money to pay district president balance due on expenses. Recommendation of the Stonington Branch that Freeman Haskel be ordained to the office of priest accepted and provision for the ordination left to the district president. J. J. Billings sustained as district president and Eugene Brann as secretary. Freeman Haskel elected district treasurer. Sr. Colby, the tract fund committee, was requested to report to the district president and turn all moneys now on hand over to the district treasurer. It was resolved that all branches and district officers be requested to report at the next conference. Preaching by Eugene Brann, J. N. Ames, and H. J. Davison. Adjourned to meet at Brays Mountain, October 31 and November 1.

Bishop's Agents' Notices.

To the Saints of the Northwestern Kansas District: As there is nothing in the treasury to supply the families of the missionaries, I thought it necessary to stir up your minds by way of remembrance in regard to your duty in keeping the law of tithing. We should all be interested in keeping this principle of the gospel, for by it we may all be instrumental in spreading the fullness of the same. Christ said, "If ye love me, keep my commandments." Now if we turn to Doctrine and Covenants 64: 5, we will see that it is a command to latter-day Israel as well as Malachi 3: 10 was to Israel in that day. As people of God we expect to find favor with him by keeping his commandments and by so doing we will obtain the promise through faith and be blessed with faithful Abraham. Let us be careful and not be found under condemnation as Malachi 3: 9 says that Israel was. Neither should we be slothful in observing the commandments, nor doubtful in regard to them.

I hope that all the Saints of the Northwestern Kansas District will rally to the call for assistance, so the missionaries will not have to return home to serve their tables. All small as well as large favors will be received with thanksgiving. May the Lord bless you in well-doing! For the sake of the gospel, F. S. Ward, Gaylord, Kansas.

Change of Mission Appointment.

Those concerned will take note that for the remainder of the conference year Bro. H. R. Harder will labor in the Southwestern Mission instead of Eastern Mission, and report according to the direction of H. O. Smith, in charge Southwestern Mission.

FRED'K M. SMITH,
For the First Presidency.

Chicks for Graceland.

A thoughtful sister in sending aid for the college wrote: "Hoping this will reach you safely and be all right I will tell you its mission."

"In March I set a hen for Graceland. I raised three chicks, sold them for ninety cents, and received ten cents for eggs. She has set and raised eight more; they are not large enough yet to sell. Will keep track of eggs, as I think it too late to set her again. I hope to do well with them and wish you and Graceland a prosperous year."

This is a demonstration of "faith and works," the essential to success. Go thou and do likewise!

On duty,
WILKINSBURG, Pennsylvania.

ROBT. M. ELVIN.

Seventh Quorum of Elders.

Our quorum met on Monday, August 3, 1903, in the Saint James Hall, Leeds. Bro. R. C. Evans of the First Presidency and Apostle J. W. Rushton sat with us and both tendered timely and useful counsel. Resignation of our president, Henry Greenwood (ordained the previous day to high priest), was received,

The Saints' Herald.

ESTABLISHED 1860.

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and Elder George Baty appointed in his stead. Elder W. R. Armstrong was appointed second counselor; Elder John Austin remains first counselor. An annual circular and blank reporting form was ordered and placed in the hands of the officers to be drawn up and issued at least in time for next report, that is, after December 31. A levy of one shilling subscription again raised. Those few who have not paid first levy are to be warned that if they do not send same, or reason, it must be reported at next quorum meeting. Please forward your new subscriptions as early as possible to the secretary, Samuel Fred Mather, 15 February Street, C on M, Manchester. Also send any change of address. George Baty, president of quorum.

Notices.

This will notify all concerned that Mr. Joseph A. Chandler, who was baptized by Priest W. H. Rhoads, of Cookville, Missouri, on March 22, 1903, was not confirmed for reasons. He has made the boast that if not confirmed at Cookville he will go elsewhere for that purpose.

Northern Missouri Reunion.

Do not forget that this reunion convenes August 28 to September 6 and that President F. M. Smith, Mark H. Forscutt, J. A. Tanner and Joseph R. Lambert will be with us to preach the word; then there are our missionaries who will assist in the meetings. T. T. Hinderks, B. J. Dice, A. M. Lewis, A. W. Head and C. P. Faul are the reunion committee. These men will do all in their power to make your stay for the ten days pleasant. The grove in which the meetings will be held lies one and one fourth miles southeast of the city of Stewartville, Missouri, which is twenty-one miles east of St. Joseph, and sixty-five miles north of Kansas City, Missouri, on the Hannibal and St. Joe Railroad. The carfare is \$1.90 direct to this reunion from Kansas City. The tents will cost you \$1.50 and \$1.75 for the whole time. Straw free. We are expecting a large crowd out this year and are making every preparation for this notable gathering. You can board as cheaply here as at your home. Seven meal tickets for one dollar. You should bring an empty straw tick, pillow, and sheets in your trunk. You can pasture your team for ten cents a day. Sr. Carrie M. Lewis will have charge of the song service. We have fine grounds, healthful, plenty of shade and good water. Bring your young people with you so they may get acquainted with the noble Saints who live in the "regions round about." Make your arrangements now to attend the Northern Missouri reunion. Charles P. Faul, secretary.

Reunion Notices.

The annual reunion and camp-meeting of the Northeastern Kansas District will be held at Centralia, Kansas, commencing Friday, September 11, and continuing ten days. Patriarch A. H. Smith, Apostle I. N. White, and a number of elders will be present. All are cordially invited to attend. Committee on arrangements: George Johnson, Atchison; S. F. Cox, Vermilion; Arthur Smith, Clay Center.

Conference Notices.

The Kewanee District conference will convene at Millersburg, Mercer County, Illinois, on September 5 and 6. All parties interested will have their reports in the hands of the secretary at the proper time. All who can come are urgently requested to do so. Joseph Terry, secretary, J. S. Patterson, president.

Conference of the Southern Nebraska District will convene at Wilber, Nebraska, September 27 and 28. We would like a full representation. Come and bring the Spirit of the Master with you. The branches and the ministry of the district should send full reports. J. W. Waldsmith, district president.

Conference of the Mobile District will convene with the Three Rivers Branch, Jackson County, Mississippi, at 10 a. m., Saturday, September 12, 1903. F. P. Searcliff, district president.

Conference of the Northeastern Illinois District will convene at Plano, Saturday morning, October 3, 1903, at 10 o'clock. Branch reports should be sent to W. E. Williamson, Marseilles, Illinois, R. F. D. 57, ten days in advance. Send ministerial reports to F. G. Pitt, district president, 3810 Langley Avenue, Chicago, Illinois.

Convention Notices.

The Sunday-school association of the Southern Nebraska District will convene at Wilber, Nebraska, September 25. All are invited to come and bring reports. W. M. Self, superintendent.

Eastern Colorado District Religio convention will be held at Colorado Springs, Colorado, Friday, September 4. A full delegate representation is desired. W. C. Duncan, president, A. B. Hanson, secretary, 822 North Prospect Street, Colorado Springs, Colorado.

Married.

POTTER—BRAMSTON.—At the residence of the groom's parents, Hamilton West, New South Wales, Australia, Bro. James Potter was united in marriage with Sr. Florence Bramston, July 8, 1903, Elder W. J. Haworth officiating.

Successful Masterpieces.

Doubleday, Page & Co., have sold over a million volumes of their "Little Masterpieces of Literature" and they will soon publish some "Little Masterpieces of Science," edited by George Iles, of which over 120,000 volumes are now being printed in anticipation of their success.

"Animal and steam power no longer suffice for agriculture," says Emile Guarini in the *Electrical Review* for August 8. "There is a need for an agent assuring more rapid working and better economy and efficiency, a need which is supplied by electricity." And then by means of an illustrated article entitled "The Use of Electric Power in Plowing" he tells a number of schemes by which the versatile electric motor is made to do old "Dobbin's" work on the plow.

The Greeks and Romans paid special attention to the physical culture of their youth, to public water supplies and baths, and Athens and Rome were provided with sewers early in their history. During the middle ages, sanitation received a decided check. Ignorance and brutal prejudice prevailed and this was the most unsanitary period in history. Most European towns were built compactly and surrounded by walls. The streets were narrow and winding, and light and air were excluded. The accumulation of filth was frightful. Stables and houses were close neighbors. The dead were buried within the churchyards or in the churches. Wells were fed with polluted water. All conditions were favorable for the spread of infectious diseases, and in the fourteenth century alone the oriental or bubonic plague—the Black Death of recent historians—carried off a fourth of the population of Europe. The birth-rate was much less than the death-rate normally. The cities had to be continually repopulated from the country. These sentences from a review in *Science* of new works on sanitation in our own times illustrate, by provoking a comparison, the improvement in our day.—*Scientific American*, June 6.

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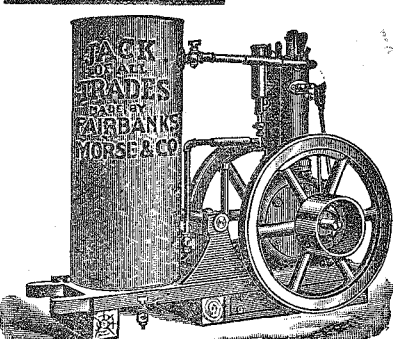
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The Saints' Herald

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

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY, ASSISTANT EDITOR

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The Disciples of Martin Luther.

To those who have not followed the Lutheran Church very closely it has appeared as a very small and weak denomination, for the reason that Lutherans have not asserted themselves as strongly as some of the other Protestant denominations. To such people it would be a revelation to know that the Evangelical Lutheran Church is the largest Protestant denomination in the world, and that there are as many Lutherans in the world as there are of all the other Protestant denominations put together. To be exact, of the one hundred and forty million Protestants in the world, seventy million are Lutherans.

In the United States, the Lutheran Church ranks third among the Protestant denominations, with nearly twelve thousand congregations and a membership of one million eight hundred thousand. Twenty-five theological seminaries, forty-three colleges, fifty academies, ten young ladies' seminaries, twenty-two hospitals, fifty-two orphans' homes, twenty homes for the aged, eight deaconess houses and twelve immigrant-missions are controlled and directed by the various Lutheran bodies in this country.—September *Womans' Home Companion*.

Editorial.

CALVIN A. BEEBE DEAD.

It was with deep regret that we learned of the death of Bro. Calvin A. Beebe, of Council Bluffs. Bro. Alma Ellison, of Lamoni, on Sunday evening, August 23, received a telegram from Walter Beebe, which read: "Father died to-day. Funeral Tuesday at ten o'clock." Bro. Beebe had been suffering much for about a year, and his condition was known to be serious, hence his demise was not wholly unexpected; nevertheless the news of his death was a shock.

Bro. Beebe was born in Caldwell County, Missouri, on April 28, 1836, and on September 11, 1859, he was baptized at Anderson, Mills County, Iowa, by Elder E. C. Briggs, who was then on his historical mission in Western Iowa. It will thus be seen that Bro. Beebe has been connected with the Reorganization almost from the first. The first branch with which he united was that at Council Bluffs, with which he has remained affiliated ever since. He has been very intimately associated with the development of the work in Western Iowa and Eastern Nebraska, where he has large business interests.

Six years after his baptism, or on October 8, 1865, he was ordained an elder at Council Bluffs, Iowa, by Wheeler Baldwin, and labored in that capacity for many years, proving his heart and soul were in this latter-day work. His faith in its ultimate triumph was always great.

At Logan, Iowa, on June 7, 1890, he was ordained a high priest by W. W. Blair. He was chosen by the conference of 1890 to act as member of the Standing High Council, but not being present, his ordination as such was not performed until April 11, 1893, at a meeting of that body, by President Joseph Smith.

He has long been associated with the work of the church, and was a well-known figure at the annual conferences. He will be greatly missed. The church has lost a staunch friend. He was a man of strong opinions and outspoken convictions, but was loved and respected as a man of great integrity and devotion to the cause he so dearly loved, and for which he had sacrificed much.

Our heartfelt sympathies are extended to the bereaved family and the Saints of the Council Bluffs Branch. Where he has been so long known and loved, his death will be keenly felt; yet his life was such as to soften that grief with bright hopes for his future happiness. He is at rest, peaceful rest.

EPISCOPAL CHURCH NEEDS A HEAD.

The following paragraph which appeared in the New York correspondence of the *Chicago Tribune* for August 21, will be read with interest by our ministry.

In the current issue of the *Churchman*, a leading Episcopal church paper, a chief executive for the Episcopal Church is demanded in a leading article which declares that a chief executive is as necessary for a church as for a nation. The Episcopal Church in this country now has not a real executive head. The oldest bishop is known as the presiding bishop and is chairman of the house of bishops, but he really has no specific executive or administrative functions.

GREAT BRITAIN OFFERS JEWS COUNTRY.

The sixth Zionist Congress assembled in Basel, Switzerland, August 23. The recent trouble experienced by the Jews in Russia seem to have aroused an interest in this movement which promises good for the cause of the Jews. The aim of the Zionist movement is to establish a Hebrew nation. At the present congress at Basel propositions were read from the British government offering the Jews a vast tract of territory in East Africa for colonization purposes. Great Britain pledges itself to grant an autonomous government, subject only to British suzerainty.

For many years have the Jews been waiting for the Sultan of Turkey to make terms under which they would be justified in returning to Palestine, but so far he has refused a charter permitting the Jews to resettle their loved country.

The Zionist movement is well financed by the Jewish Colonial Trust. The trust was established four years ago with a capital stock of ten million dollars. About one hundred fifty thousand Jews have subscribed stock to the amount of over five hundred thousand shares. Much money has been raised by various means, which will be expended in purchasing land bordering Palestine, and towards securing a charter from the Sultan.

Latter Day Saints will watch with great interest the efforts of the Jews to resettle Palestine.

THE "FLYING ROLLERS."

Considerable attention has been given of late to a body of religionists at Benton Harbor, Michigan, known as the "Flying Rollers." They are under the leadership of a man who calls himself Benjamin, and is considered by his followers to be a prophet. His real name is John Pelten. His wife Elizabeth, but called Mary by the "Flying Rollers," has given birth to a boy child which, according to an article which appeared in the *Chicago American* for August 9, is being heralded as the Christ. The "Flying Rollers" believe the millennium will begin June 22, 1906, after which date only their sect, which will then number one hundred forty-four thousand, will remain upon

earth. They will then come in possession of the riches of the earth. They believe they are the ten lost tribes of Israel, and by remaining free from sin they will become immortal, and that they will be endowed with the powers of Christ.

Their rules of conduct are rather severe. They must never eat meat nor any food that involves the taking of life. They must never cut their hair nor beards. They must never touch an unbeliever, even though it be a husband, wife, or child. They must never look upon a picture or image, and on becoming a believer must write a full confession of their lives from birth. Their belief in the idea that no "Flying Roller" who lives his religion can ever die, is, says the writer in the *American*, the "magnet that is drawing pilgrims from the uttermost ends of the earth to the little Michigan town."

THE SPALDING THEORY AGAIN.

THE MORMON BIBLE.

A subscriber sends a leaf from a paper published in 1881, containing a history of the Book of Mormon. We published the same thing when it appeared about that date, and afterwards republished it. It is undoubtedly the true history of the Mormon Bible.

The facts briefly stated, are these: In 1812, Reverend Solomon Spalding, a retired minister, and a man of scientific and literary culture after investigating certain prehistorical mounds in Northern Ohio and finding human skeletons of unusual size, wrote a book, a romance, in which he dealt with the early peopling of America, and connected its prehistoric inhabitants with the lost tribes of Israel. This book was for a long time in the hands of a Pittsburg printer who, however, declined to publish it. In the employ of this printer was Sidney Rigdon, since famous as a Mormon elder. Years afterwards Joseph Smith published the book, alleging that he had found it on gold plates in a mound to which he was divinely directed. The book was recognized by persons who had read Mr. Spalding's manuscript. Quite a number testified to the identity of the book. Mr. Spalding's wife and daughter testified to it—the manuscript being still in their possession. They had heard Mr. Spalding read it aloud. They further testified that at a later date certain persons claiming to have been identified with the Mormon Church, but anxious to learn the truth in regard to the manuscript, asked the privilege of comparing it with Smith's Mormon Bible, and that they allowed them to take it, and had never been able to recover it.

All this was set forth in *Scribner's Magazine* about a quarter of a century ago, and has never been answered. No one who read it could doubt that the original of the Mormon Bible was the manuscript of a novel prepared by Reverend Solomon Spalding, a copy of which came into the hands of Joseph Smith, who palmed it on the public as a divine revelation.—*Herald and Presbyter*, August 5, 1903.

It seems strange that after all which has been presented to show the falsity of the Spalding theory of the origin of the Book of Mormon, such articles as the above will appear in papers like the above-quoted. We presume it is simply because the editors refuse to examine the evidence in the case. Desiring to believe the Book of Mormon a fraud and a base deception, they rest content in their examination when they have once read the Spalding theory, no

matter how flimsy the fabric of the "yarn." For years we have been presenting facts to the public which completely disprove the Spalding theory, yet for some reason the story still lives.

Twenty-five years ago it was "set forth in *Scribner's Magazine*," says the *Herald and Presbyter*, "and has never been answered." On the contrary, it has been answered time after time. It is not at all unlikely that it has been unanswered in *Scribner's*. We venture the guess that should an answer be sent to *Scribner's* it would be refused space. The editors of the *Herald and Presbyter* are content to repeatedly present to their readers the old, worn-out, weak theory, and it is not likely that *Scribner's* would care to present to its readers the real truths in the matter any more than do the editors of the *Presbyter*.

QUESTIONS AND ANSWERS.

Have teachers and deacons authority to take a text and preach sermons the same as a priest? If so, would it be proper for them to preach by request, there being higher officers present?

These questions seem to be perennial, and have been answered time and again. In fact, so general did these questions become at one time that General Conference took action on the matter. On April 9, 1898, the following was adopted as presented by the Quorum of Twelve:

"As a quorum we have considered the question referred to us—the right of teachers and deacons to publicly preach—and report as follows:

"Whereas the the law contained in section 17, paragraph 11, Doctrine and Covenants, clearly authorizes teachers and deacons to 'take the lead of meetings, . . . to warn, expound, exhort, and teach, and invite all to come to Christ;' and,

"Whereas in section 42, paragraph 5, teachers are required, together with elders and priests, to teach the principles of the gospel; and in section 120, paragraph 2, either of said officers is permitted to preside, and,

"Whereas in our judgment said duties include in their performance what is commonly understood to be *preaching*; and,

"Whereas in section 83, paragraph 22, teachers and deacons are limited in their duties to local service,

"Resolved that in our judgment teachers and deacons are authorized by the law to labor as preachers within branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer."

We think the foregoing is a specific answer to the questions without adding thereto.

When did Christ preach to the "spirits in prison," before or after his resurrection?

For answer we quote from HERALD for March 11, present year, in which this same question was answered as follows:

"The church has assumed no position on the point questioned. But the consensus of opinion among the ministry is that the preaching to spirits in prison was done while the body lay in the tomb, because the preaching was done in the spirit; there being no sufficient proofs that Christ in his resurrected body went into the confines of the prison."

To this might be added the following passage of Scripture found in Ephesians 4: 8-10, I. T.:

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He who descended, is the same also who ascended up into heaven, to glorify him who reigneth over all heavens, that he might fill all things.)"

To settle a difference of opinion between two persons, will you kindly state as to whether any king reigns on the continent of South America or not. It has been asserted by one that Brazil is a limited monarchy; another denies this, declaring that the last monarch was Don Pedro, who abdicated. In second Nephi 7: 2 we find: "And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, whō shall raise up unto the Gentiles." Is this the condition?

Not having a history of recent Brazilian affairs handy, we referred the forepart of the question to Mr. H. M. Skinner, of Chicago, who is well versed in history. He very readily replied as follows: "In regard to the question in reference to Don Pedro. He was dethroned in 1889, since which time Brazil has been a republic. The question submitted to you is not quite clear as to its intent, for it can be answered in two ways. There is no king or emperor in South America. There is no monarchical nation in South America. There are in South America, however, two countries which are not nations and which are subject to royal sway. British Guiana is a colony of Great Britain, and Dutch Guiana is a colony of Holland, or the Netherlands. Both of these colonies or provinces are under royal sway, but neither is a nation."

As to the latter part of the question, whether or not the conditions indicated in the quotation from Book of Mormon exist now, that depends very largely on what one wants to believe. One may say yes, another no, and there you have it. Who's to settle the difference of opinion?

EXTRACTS FROM LETTERS.

On August 5 G. J. Waller wrote as follows from Honolulu, Hawaiian Territory, of the condition of Bro. Ingham who has undergone an operation for appendicitis: "You will be glad to hear that Bro. Ingham is recovering very rapidly, having left the hospital last Thursday. He expects to resume his duties at the office in about ten days more."

Elder R. J. Parker writes from Slater Camp, Butte

County, California, under date of August 19: "I am up in the mountains among the tall pines. There are about two hundred men working up here, making a large reservoir for an electric power company, and quite a number of men have their families camped here. Am having quite a crowd of attentive listeners each evening. As people in the valleys are very busy with fruit, and in the cities there is so much indifference, we have to go to the mountains and hunt for sheep. Am feeling quite well."

EDITORIAL ITEMS.

The New York Central in making room for its new terminals in New York will pull down about one hundred twenty houses, three churches, two hospitals, storage houses, and stables. Nothing stands in the way of improvement nowadays.

A copy of the *Attleboro Sun* for August 19, sent us by John Siddall, notes the announcement of the awarding of the contract for a new church building by our branch in that Massachusetts city. An epitome of the faith is also given. The church is to be located on Orange Street.

Bishop Kelley returned home Friday morning last, after an extended trip through Michigan, Ohio, and other states east of us.

R. C. Kelley of the HERALD staff, left Lamoni on Monday noon, August 24, to spend a few days in Des Moines visiting the State Fair.

In another column our readers will notice a call by the HERALD management for loans. Often there are Saints who have money in various amounts to loan. Why not respond to the call of the HERALD management, and assist in a good work. It takes money to issue books like the Church History the Sunday-school song-book, etc, and the management is compelled to make large outlays of money before there are any returns. This accounts for the need of money. Respond Saints who have money to loan.

The *Centerville Daily Citizen*, of Centerville Iowa, issue July 27, contained a favorable notice of the meetings of Bro. Kephart in that town.

The Marquis of Salisbury, former premier of England, died at Hatfield House on the evening of the twenty-second of August. His career was a notable one. Being a younger son and under his father's disfavor he began life with small prospect of a career such as he eventually had. But after work as journalist, arbitrator, and member of Parliament, and occupying posts in various cabinets, he was chosen prime minister in 1885 by Queen Victoria. He was returned to this position several times and his terms of office were marked by events of unusual responsibility. The Boer War was the most conspicuous event of his last administration. Lord Salisbury was considered a great and able statesman, but his brilliancy and record are dimmed in the eyes of many by

the fact that this costly and distressing war was fought while he was in power.

F. B. Blair held another basket-meeting Sunday, this time at Pleasanton, Iowa. A large part of the Lamoni Choir accompanied him.

Fred'k M. Smith left here last evening for Council Bluffs, Iowa, to be in attendance at the funeral of Bro. Calvin A. Beebe. To-morrow Bro. Smith and family go to Stewartsville, Missouri, to attend the Northern Missouri reunion.

News dispatches from New Buffalo, Michigan, dated August 19, stated that the Congregational Summer Assembly, with representatives from Nebraska, Iowa, Illinois, Missouri, Kansas and seven other states, adopted a resolution indorsing the plan of organic union now under consideration by the United Brethren, Methodist, Congregational and other Protestant denominations.

The religious census of London compiled by the London *Daily News* shows the ratio of church-goers to be one in 5.25, or sixteen per cent of the population.

The first page of the *Gospel Standard* for July 15 is dressed in mourning in commemoration of the death of Bro. James Imrie, one of our young missionaries in Australia, and also one of the "sub-editors" of the *Standard*. The editors of the *Standard* pay touching tribute to the departed brother.

Selected Poetry.

The Fault of the Age.

The fault of the age is a mad endeavor
To leap to heights that were made to climb:
By a burst of strength, of a thought most clever,
We plan to forestall and outwit Time.

We scorn to wait for the thing worth having;
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving,
As our forefathers did in the old time gone.

We force our roses, before their season,
To bloom and blossom for us to wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.

We crave the gain, but despise the getting;
We want wealth—not as reward, but dower;
And the strength that is wasted in useless fretting
Would fell a forest or build a tower.

To covet the prize, yet to shrink from the winning;
To thirst for glory, yet fear to fight;
Why, what can it lead to at last but sinning,
To mental languor and moral blight?

Better the old slow way of striving,
And counting small gains when the year is done,
Than to use our force and strength in contriving
And to grasp for pleasure we have not won.

—Ella Wheeler Wilcox.

Original Articles.

THE CONTRAST.

It is said, "Comparisons are odious," yet I may be pardoned for drawing one at this time. But, gentle reader, do not set it down as a mark of envy or the work of a jealous mind, for no one reads of the kindly reception and generous welcome everywhere accorded to our beloved President and his Counselor, in my native land, with greater pleasure than your humble writer. Were their reception otherwise none would regret it more deeply than I.

As I read of those kindly greetings received by my brethren, my mind reverts to the fourth day of February, 1863, when after a weary journey of two thousand miles by land, and a stormy voyage of ten and one half days by sea, I landed in Liverpool weary and alone. No anxious eyes were straining to catch a glimpse of the stranger, no outstretched hand or friendly voice to bid him welcome, not a door, however humble the cot or splendid the mansion, was thrown open to receive him. He was indeed a stranger in his native land. His relatives who remained there had already discarded him when he embraced the gospel, hence he could expect no welcome from them.

His little means were nearly exhausted, and if there were a single soul amid the vast millions that breathed the sentiments that had inspired his soul to bid farewell to those dearer to him than life, in order to tell the glad news of the renewal of God's work to his fellow men, he knew it not.

A great apostasy had decimated the church and scattered its members, and spread a pall of darkness over the minds of those who had been humble followers of the lowly Nazarene—its murky folds had fallen over the branch in the British Isles, and wherever the standard of truth had once been reared. False shepherds were feeding themselves on the flock, and clothing themselves with the wool of the shorn lambs, but the good Shepherd of the flock had gazed with piteous eyes on the dreadful havoc made by the unfaithful stewards, and in his infinite love had again raised the glorious standard of truth, which the false shepherds had trailed in the quagmire of iniquity. He had called his chosen ones to stand in the breach and wave high the heavenly ensign; and in his own due time he had moved upon the heart of the chosen seed to stand in his place and lift up the voice to the wandering flock and cry aloud and show God's people their sins, and Israel their transgressions.

The writer heard that voice and knew it was the voice of the Good Shepherd, uttered by his chosen one, and he rallied to the standard, and with others was appointed to upraise again the blood-stained banner of the cross in the British Isles, and for that purpose he stood there now, alone, so far as human companionship, but God was with him, he had opened up his way over land and sea, and had preserved him

amid the dangers of the deep—he was with him still. His first move was to print one thousand copies of the first epistle of President Smith, then his means were nearly exhausted, but not his faith in God. He visited the authorities of the Brighamite faction in England; they spurned his message, denied him the privilege of presenting his message to their people, threatening to close every door so far as their influence went, against him. The editor of the *Millennial Star* published in the next issue what he claimed to be a revelation from God warning him that "apostates" would soon be in their midst seeking to lead them from the truth, and thus he warned his people against me, and counseled them not to receive me into their homes, nor feed, nor shelter me, nor listen to my message. But he neglected to tell them that he whom he was denouncing as an apostate, was the "spirit" that revealed unto him my presence, mission, and purpose, but posed before them as having been favored with a revelation from God.

It had the desired effect; with very few exceptions, every door was closed, but the messenger knew that God had sent him, and his heart was set to fill his mission, whatever the results might be, or whatever opposition he might meet. It is not the purpose of the writer to detail the privations, sufferings, trials, and heart-burnings endured. After nearly four months of lonely work Brn. Briggs and Jeremiah came, and I was no longer alone in the land, but demands for the spread of the truth and the circumstances surrounding us demanded that we should labor separately in the different parts of the land, but I was glad that the way before my brethren was in some measure prepared for them. Some had accepted the truth before they came, others were on the eve of admission into the true fold, but it began to spread more rapidly now, and the work was planted in England and Wales.

I had set my mind to return sometime in June, 1864, and as the time drew near I was reflecting upon the work before me, filled with anxiety for the success of the mission; my Book of Mormon lay upon the floor beside me, I took it up, when these words met my gaze: "Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your mights, yea, all the day long did ye labor; and behold the number of your sheaves, and they shall be gathered into the garners, that they are not wasted; yea, they shall not be beaten down by the storm, at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh, they shall be gathered together in their place, that the storm can not penetrate to them; yea, neither shall they be driven with fierce winds, whithersoever the enemy listeth to carry them. But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day."—Book of Mormon, small edition, pages 274, 275.

Reader, I accepted this as the Master's seal of approval of my labors and those of my brethren. I have watched the progress of the mission these forty years, and as I see the work established there on a firm foundation, and note the numbers that have been gathered in, and the self-sacrificing workers that have succeeded me from this land, and the noble army of intelligent, brave, noble, and God-fearing workers in my native land, I am led to say in the language of another, "What hath God wrought!"

I rejoice in the visit of two of the Presidency, and am thankful that they are honored as the servants of the Most High, nor is my interest confined to the British Isles, but extends to every land where the gospel standard has been raised through the self-denying labors of the noble messengers of life and salvation. I know of some of the bitter experiences they have realized and do realize, and I pray that God may give to every one strength according to his day, and that he most assuredly will do, for his promise never fails.

CHARLES DERRY.



"ARCHAEOLOGIA AMERICANA."

"Archæologia Americana" is a work published by the American Antiquarian Society in 1820. The society was organized November 19, 1812.

To the formation and development of this society, the first fifty-nine pages of the work are devoted. "American Archæology" a more convenient name for the book came into use. England is credited with the first antiquarian society in 1572. It was suppressed by James I, but was revived in 1717. In 1751 it was incorporated as, "The President, Council and Fellows of the Society of Antiquarians," in England. The organization of others abroad is also mentioned. The work "American Archæology" bears painful evidence of being the beginning of things, so to speak, in that line.

"It is presumed that the proceedings of the American Antiquarian Society have given a stimulus to the researches into the monuments, yet to be found, in the northwestern section of our country. The greater portion of the original articles given in this publication, consists of descriptions of these works. [Did the eminent J. Brooks, writer of the preface, mean works "yet to be found" were described?—R. E.] These were all communicated to the president of the society in the form of letters, and most of them were written with the haste and carelessness common to an epistolary correspondence. In these letters important information was blended with much irrelative matter; and the publishing committee, at the expense of time and labor, was obliged, on their own judgment and responsibility, to select the parts, which they deemed most worthy of public inspection. The interesting and valuable communications of Caleb Atwater, Esq., of Circleville, Ohio, are pre-

sent to the perusal of the intelligent and candid reader, under the disadvantages above mentioned. They were originally the hurried productions of a professional man, constantly engaged in various branches of business; the first and the only draughts were sent to the society. The distance of the author from the place of publication, rendered it impracticable to forward to him either the written copy, or the printed proof sheets, for his revisal and correction. The committee regret the mistakes in the names of places, and other errors which have unavoidably occurred from reading letters not written in a manner the most legible; but the mistakes and errors, it is believed, are not important, nor more numerous than might have been expected under existing circumstances."

"More recent examination has confirmed an opinion previously formed, that the works described in this publication were erected by a race of men widely different from any tribe of North American Indians known in modern times. It is also made probable, that this ancient people emigrated from Asia, made their first settlement around the waters of our northern lakes, followed in their progress southwest the streams and rivers which empty into the Gulf of Mexico, leaving in every place of their residence traces of the degree of their civilization and improvement."—Preface, pages 3, 4.

"It is indeed nothing but one vast cemetery of the beings of past ages. Man and his works, the mammoth, tropical animals, the cassia tree, and other tropical plants are all found here reposing together in the same formation. By what catastrophe they were overwhelmed and buried here in the same strata, I know not, unless it was the general deluge."—Preface, page 5.

Passing over the fifty-nine pages devoted to the formation of the society, etc., we come to the disconnected, and as to fact, improbable tale of Father Lewis Hennepin, published first in France near the close of the seventeenth century. Of his arrival he says: "I arrived at fort Frontenac on the second of November, 1678." He mentions reaching River Niagara thus: "and on the sixth of January entered the River Niagara." In a rather hop-skip-and-jump style, he and others get to the Gulf of Mexico and back, amid romantic adventures, the main significance centering in him, as it impresses the reader.

Another chaffy tale of his, about La Salle in 1684 undertaking to discover the Mississippi by way of the Gulf of Mexico, follows.

The title page of the remainder of the work is: "Description of the antiquities discovered in the state of Ohio and other Western States communicated to the president of the American Antiquarian Society by Caleb Atwater, counselor of the American Antiquarian Society for the state of Ohio, illustrated by

engravings of ancient fortifications, mounds, etc., from actual survey."

The plates of engravings are excellent as also are the descriptions as to surveys, etc., but limited to the section specified.

Of previous efforts at description it is stated: "Our antiquities have been noticed by a great number of travelers, few of whom ever saw one of them, or, who riding at full speed, had neither the industry, the opportunity, nor the ability to investigate a subject so intricate. They have frequently given to the world such crude and indigested statements, after having visited a few ancient works, or, heard the idle tales of persons incompetent to describe them, that intelligent persons residing on the very spot, would never suspect what works were intended to be described."—Page 109. Anything of "indigested statements," in the above?

Observations follow; one writer, seeing something that suggested amusement, concluded that all the works had been for places of amusement. Another seeing the military features, suggested that all had been of that sort. Still another, seeing indications of sun worship, thought all had been places of worship. If such had been the character of the past efforts, surely the evolution was not so complete as to have attained the near approach to entire success.

But to proceed: "We shall divide these antiquities into three classes: Those belonging to Indians; those of people of European origin; and those of that people who raised our ancient forts and tumuli."—Page 111.

Such qualifications as "it is believed" and "if" are introduced and philosophized upon, thus, "It is believed, that when America was first visited by Europeans, our prairies were too wet for the habitations of men. Besides, if our Indians came from Asia by the way of Behring Straits, they would naturally follow down the great chain of our northwestern lakes and their outlets, nearly or quite to the sea."—Page 113. This is given to account for the population being denser east than it is south or west.

Of the works at Circleville, Ohio, this is said: "As the square fort is a *perfect* square, so the gateways or openings are at equal distances from each other, and on a right line parallel with the wall. The walls of this work vary a few degrees from north and south, east and west; but not more than the needle varies, and not a few surveyors have, from this circumstance, been impressed with the belief that the authors of these works were acquainted with astronomy. What surprised me, on measuring these forts, was the exact manner in which they had laid down their circle and square; so that after every effort, by the most careful survey, to detect some error in their measurement, we found that it was impossible, and that the measurement was much more correct, than it would have been, in all proba-

bility, had the present inhabitants undertaken to construct such a work. Let those consider this circumstance, who affect to believe these antiquities were raised by the ancestors of the present race of Indians. Having learned something of astronomy, what nation, living as our Indians have, in the open air, with the heavenly bodies in full view, could have forgotten such knowledge?"—Page 144.

"The round fort was picketed in, . . . a place to be distinctly seen, where a row of pickets once stood. . . . These works have been examined by the first military men now living in the United States, and they have uniformly declared their opinion to be, that they were military works of defense."—Page 145.

A communication of July 19, 1819, of Doctor S. P. Hildreth, of Marietta, Ohio, is quoted from, describing articles found in a mound there: "Two or three broken pieces of a copper tube, were also found, filled with iron rust. these pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword."—Page 169.

The age of this relic and the crumbling bones accompanying them is thus spoken of: "We say *centuries*, from the fact that trees were found growing on those ancient works, whose ages were ascertained to amount to between four and five hundred years each, by counting the concentric circles in the stumps after the trees were cut down; . . . besides them, were other trees in a state of decay, that appeared to have fallen from old age. Of what language, of what relation were this mighty race, that once inhabited the territory watered by the Ohio, remains yet a mystery, too great for the most learned to unravel. But from what we see of their *works*, they must have had some acquaintance with the arts and sciences. They have left us *perfect* specimens of circles, squares, octagons, and parallel lines, on a grand and noble scale. And unless it can be proved that they had intercourse with Asia or Europe, we now see that they possessed the art of working in metals."—Pages 171, 172.

"I have been told by an eye witness, that a few years ago, near Blacksburgh, in Virginia, eighty miles from Marietta, there was found about half of a *steel bow*, which, when entire, would have measured five or six feet; the other part was corroded or broken. . . . Mounds are very frequent in that neighborhood, and many curious articles of antiquity have been found there."—Page 176.

Again he says: "The writer was present at its [the mound's.—R. E.] removal, and carefully examined the contents, it contained."—Page 178.

Of one he says: "The handle either of a small sword or a large knife, made of an elk's horn; around the end where the blade had been inserted, was a ferrule of silver, which though black, was not much injured by time. Though the handle showed the hole where the blade had been inserted, yet no iron

was found, but an oxyde remained of similar shape and size."

Still another: "A large mirror, about three feet in length, one foot and a half in breadth, and one inch and a half in thickness. This mirror was of isinglass (*mica membranacea*), and on it a plate of iron, which had become an oxyde; but before it was disturbed by the spade, resembled a plate of cast iron."—Page 178.

The Tower of Babel, the dispersion, and the building of towers in many lands is considered; and, that the earthworks here are similar. (Pages 196–204.)

"Doctor Clark informs us that the bones of horses, as well as human bones, were found in some mounds in Russia. The teeth of bears, otters, and beavers, are found in ours, lying beside the bones of human beings; but no bones of horses have been found to my knowledge."—Page 205.

The similarity of earthworks in the different lands is presented, as also the similarity of relics, as evidence of the one and common origin of man.

In opposition to the idea of a vast number of military works as held by some, the writer guessed there were not more than twenty forts, from the Alleghanies to the Rocky Mountains, and from the Lakes to the Gulf of Mexico, and referring to the principal Ohio works, says: "And I by no means believe that even all these were real forts."—Page 207. How is that for a conclusion? Other writers had written recklessly, says this work. But this may be a description of works "yet to be found."

"The skeletons found in our mounds never belonged to a people like our Indians. The latter are a tall, rather slender, straight-limbed people; the former were short and thick. They were rarely over five feet high, and few indeed were six."—Page 209.

As to age of the Mound-builders: "That it was in an early age of the world, we infer from the rude state of many of the arts among them."—Page 215.

The receding of waters of Lake Erie, from three to five miles from a line of works on its supposed former shore, is presented as evidence of great age.

Also this of the principal Ohio works: "Many of these works had gateways and parallel walls, leading down to creeks which once washed the foot of hills, from whence the streams have now receded, formed extensive and newer alluvions, and worn down their channels, in some instances, ten and even fifteen feet."—Page 218.

Again: "Trees of the largest size, whose concentric annual rings have been counted, have, in many instances, as many as four hundred, and they appear to be at least the third growth since the works were occupied."—Page 219.

"To have supported such a great population, the inhabitants must have been considerably employed in agriculture."—Page 223.

"I am disposed to believe, although their houses in

some instances, might have been built of stone and brick, as in the walled town on Paint Creek, and some few other places, yet that their habitations were of wood, or that they dwelt in tents; otherwise their ruins would be more frequently met with in every part of this great country. Along the Ohio, where the river is in many places wearing and washing away its banks, hearths and fireplaces are brought to light, two, four, and even six feet below the surface. A long time must have elapsed since the earth was deposited over them."—Pages 225, 226.

Some observations are made in connection with Humboldt's and Clavigero's writings in reference to Peruvians and Mexicans being related to Mound-builders. A supposed idol found on Cumberland River is thought to be a representation of India's chief gods, being triune.

After several presumptions as to the arrival of ancients from Asia, he says: "In the same way, might have arrived persons from Africa and Europe."—Page 248.

After still more speculation this: "Thus we have traced the authors of our ancient works, from India to North, and thence to South, America."—Page 250.

The matter of an "appendix" to the preceding part of the book is thus introduced: "The following extracts from Humboldt's Views of the Cordilleras, etc., are subjoined, to show the correspondence which exists between the *teocali* of the Mexicans, and the *tumuli* of the North Americans, the resemblance will be perceived, and is supposed to furnish evidence that they are the work of the same race of people, indicating their improvement in the arts, and their increased population as they progressed from north to the south, and supporting the opinions respecting their origin and final destination, which have been advanced by the author of this memoir."—Page 251.

From Humboldt: "Among those swarms of nations, which from the seventh to the twelfth century of the Christian era, successively inhabited the country of Mexico five are enumerated, the Toltecs, the *Cicimecs*, the *Acolhuans*, the *Tlascaltecs*, and the *Aztecs*, who notwithstanding their political divisions, spoke the same language, followed the same worship, and built pyramidal edifices, which they regarded as *teocallis*, that is to say, the house of their gods. These edifices were all of the same form, though of various dimensions; they were pyramids, with several terraces, and the sides of which stood exactly in the direction of the meridian, and the parallel of the place."—Pages 251, 252. Seventeen pages follow from Humboldt on temple pyramidal Mexican structures, also a splendid cut or plate of Cholula.

Central and South American antiquities, are not mentioned at all in the table of contents, and only in an incidental and very limited manner in the work.

The next section of the work gives the state of the

Indians then inhabiting Ohio. Then follows "Miscellaneous articles."

Moses Fiske in an article on North Americans says: "But iron was unknown. Those who can manufacture iron, will not cut wood with a flint. Besides, the smelting of that metal requires stone work. And where was the furnace? Where any structure of stone? . . . Not a chimney, . . . oven, . . . bridge, or dam, or well, or cellar, or wall of rocks; no masonry, however rude, either of stone or brick."—Page 302.

Of the ancient people he says: "Nothing satisfactory, as far as I can ascertain, is gathered from the modern Indians about them; though these tribes have been in possession of the country for ages, and are a credulous race, who would rather have exaggerated than impaired any tradition respecting the ancient people."—Page 306.

Doctor Samuel Mitchell concludes: "Malays, Tartars, and Scandinavians contribute to make up the American population."—Page 315.

After other miscellaneous papers sixty-seven pages are devoted to a "Brief account of the caribs, who inhabited the Antiles."—By William Sheldon. The final appendix describes a remarkable cave in Indiana, and errata close the work.

R. ETZENHOUSER.



"YE MUST BE BORN AGAIN."

SERMON BY R. C. EVANS.

Delivered in London, England, June 28, 1903.

Reported by J. D. Howell.

Permit me to read a few words found in the third chapter of the gospel as recorded by St. John:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

There are three thoughts suggested in this reading to which I desire to direct your attention. "Except a man be born again he can not see the kingdom of God." "How can a man be born when he is old?" "Marvel not that I said unto thee, Ye must be born again."

I feel a deep sense of the responsibility that rests upon me this morning as one commissioned by Divinity to direct men to the sunny way of obedience. Standing in the awful presence of God, I feel that the greatest mission that man has ever been sent to per-

form is this errand, to act as ambassadors for God, and were it not that I stand under the consciousness that God has authorized me, I would shrink from this heavy burden and fearful responsibility.

It is true it is said, "It is not a vain thing to serve the Lord," and sometimes I think that I enter to a degree at least, into the feelings of that great man Paul when he felt the responsibility resting upon him, and said, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" I feel that in the midst of tradition, mysticism, priestcraft, superstition, and idolatry, we can not be too careful in the presentation of the word, lest we transplant the errors of men—the tradition of the elders—in the holy ground of men's minds, and cause to grow there some plant that our heavenly Father hath not planted. The recognition that every plant that our heavenly Father hath not planted shall be rooted up, and the consciousness that our works may be uprooted unless we work the works of God, should ever be before the servants of God.

We are born into the world under the favor of God, according to the law of God, and the atonement of Jesus Christ has made it possible that infants should stand under the approbation of our heavenly Father and hence he hath said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven" and "their angels do always behold the face of my Father which is in heaven."

The creeds which men have invented, by which they teach that the infant may be improved by baptism, flings a shadow o'er the cross and reflects discredit upon the atonement, and is an insult to the divine plan. But after we have reached the age of accountability, passing from the innocence of childhood, we partake of the element of disobedience and become sinners by actual transgression, and suffer the disapprobation of God, *not* because of our birth, but because of our actual transgressions.

Now there must be an act of obedience on our part if we are ever brought back into the favor of God. By sin we transgress and depart from God, so that if we are ever brought back into his presence it must be by obedience to the law that he has designed, or we can never be brought back into his presence in this or any other world, so far as we have any knowledge of them revealed to us in the word of God.

Now that seems reasonable to your speaker, for if I by a willful act drive myself from you should I not by my own act of obedience, contrition, and repentance seek your favor again, even in this world?

Why does it seem unreasonable to the world that when man has left God and said by his life, "We will not have you to rule over us," God should have the right to stipulate the terms upon which he will receive the repentant and disobedient child back again into his favor? Why, that seems to me to be

very reasonable. Now this is to be brought about by this wonderful term found in the text—the new birth. We have got to be born again. We have lived in such a way since our first birth—the birth of the flesh—that we have met with the disapprobation of heaven and, in order that we may rest under the sunny smiles of our Father, *we must be born again.*

We may have by our life proven that we have a father who is the Devil. It is well written, “Ye are of your father the Devil, and the lusts of your father ye will do.” We can easily trace our parentage here. It is still true that by your works you are known.

Now there is another class to whom Jesus addressed this language: “When ye pray, say, Our Father who art in heaven.” Now here is the way by which we manifest who is our Father. If we are doing the works of Satan, we have *not* been born again, and we are of our father the Devil, and the proof lies in the fact that our works attest our kinship. There can be no gainsaying that on the part of any man who believes that record, for they were the words of the Christ who spake as never man spake.

Now, in order to have God as our Father, we must be adopted by and under the new birth. I am not going to take a great while this morning to speak of the birth of the water, but it is perhaps necessary that I should bring it in incidentally at least, and show how this new birth is to be brought about, and a word to the wise will be sufficient, and in the language of another I say, “I speak as to wise men; judge ye what I say.”

When Jesus used the term “born again,” we have every reason to believe that he had some reference to a method that was similar in many regards to the first birth. Now, if some one were to come and tell you that a child had been born into this world last night, and that the natural law of procreation was not put into operation, you would smile at the unfortunate some one and say the poor thing’s brain had been turned by reason of trouble, and you would refuse to believe that that child’s existence had been brought about by a miracle. No, you would say it was the result of a fixed law, and that is just how I feel when men tell me wondrous stories about their peculiar experience at the penitent form or at some stump where they found the Lord, or some place like that. I feel like pitying them sometimes, and there is a feeling of disgust, which comes to me, for the gospel law is so plain as recorded in this word that they ought to know better. The second birth is no more the result of a miracle than is the first birth. We may not understand the operation, and the causes for all those laws, neither do we understand the first birth—both are miracles to the ignorant, and perhaps we are all more or less ignorant with regard to both of these births, and therefore they may appear more

or less miraculous, but they are nevertheless the result of well-defined laws emanating from God.

Let us follow the method of the new birth so far as we are able comparing it with the first birth as fairly as I can in this mixed congregation. First, the conditions must be proper in order to conceive of the good seed. You may have heard of and perhaps seen men who have heard this gospel preached for ten or fifteen years, and perhaps, to use a common expression, “It was like so much water poured on a duck’s back,” it made no impression upon them, but finally they come in and they hear the blessed old story that they had already heard over and over again. The good seed at last finds lodgment; conception has taken place. Now, that is true in natural life—you must think it out for yourselves. Conception must produce the natural birth, and so conditions must be proper before conception of the good seed—the word of God—will take place in the brain or heart or mind of man.

It should not be necessary for me to prove to you by a lengthy dissertation here that the good seed is the word of God, for Jesus said the good seed *is* the word of God. It is said there are many signs of conception but there is but one *true* sign of conception and that is life—all others may be mistakes. And so in this second birth the evidence of proper conception is our repentance. That is evidence of the genuine conception, and if we have not received the good seed so as to produce repentance, then I may say that we have not properly conceived. Now conception is an evidence of life in that sense, but conception and life occur a long time before birth in the natural world.

We sometimes in the sectarian world have the new birth before repentance—before life. They tell us that faith saves, and that if we have the proper faith then we will begin to repent of our sins but we are born again before we repent.

This is a fallacy and contradictory to the experience of the first birth, and can therefore not hold good with regard to the second birth. Well now, our repentance is an evidence of life, and after life comes birth, and as I can not go fully into an explanation of how birth is brought about, I again remark, a word to the wise is sufficient.

There are three that bear record in heaven, and three that bear witness on earth—the Father, Word, and Spirit in heaven, the water, blood, and spirit on the earth. This is true, as may be decided by all mature minds.

We are born of water. How is that brought about? What does it take to illustrate this new birth in this water? We die to sin and are buried with him by baptism unto death. Now, if we live again we must be born again. Where is the symbol of the new birth? We come from the element of water into the element of air which represents a birth. Sprinkling

and pouring never did represent birth, but immersion does. We come from the element of water into the element of air. Here is a correct representation of birth in many ways, and these mature minds before me can fully think that out, and see the strength and beauty of this wonderful truth that fell from the lips of the Master.

That this birth of water has reference to baptism is a fact not only supported by the Bible, but by ancient history and modern church discipline.

In proof of that I may say that the very people who will argue against the essentiality of the birth of water in baptism are they who have baptismal formulas in their "confessions of faith" and disciplines and prayer-books. Every one of them, without a single exception, quotes this passage as being in support of water baptism. Is it not strange, I remark, that in argument they oppose us when we use that passage, and yet when they read their prayers in the baptism of a baby or an adult, they use this very statement in support of their contention that water baptism is an ordinance in the church? Here is an inconsistency—to oppose the passage in argument and yet support it in their church formulas. Yet it is done. I have a clipping here from history which I wish to read:

We bring them to some place where there is water and they are regenerated by the same way of regeneration by which we were regenerated, for they are washed with water (that is, baptized) in the name of the Father, Son, and Holy Ghost, for Christ says, Except ye be regenerated you can not enter into the kingdom of heaven . . . and that we shall obtain forgiveness of the sins in which we have lived by or in water . . . and this washing (or baptism) is called the enlightening.—Justin Martyr, First Apology, A. D. 140.

When Christ gave to the apostles the commission of regenerating unto God he said unto them, Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.—Irenæus, A. D. 167.

We after the example of Jesus Christ are born of water; the act of baptism itself is carnal, in that we are plunged in water, but the effect is spiritual in that we are freed from sin.—Moshiem, chapter 1, page 7.

The expression being "born again" was not first used by our Lord in his conversation with Nicodemus. It was well known before that time, and was in common use among the Jews when our Savior appeared among them. When an adult heathen was convinced that the Jewish religion was of God and desired to join therein it was the custom to baptize him first before he was admitted to circumcision, and when he was baptized he was said to be born again, by which they meant that he who was before a child of the Devil was adopted into the family of God and accounted one of his children. This will satisfy every reasonable man who desires only the salvation of his soul.—John Wesley's Sermon on John 3: 5-7, volume 4, page 30.

Now where will the Methodist go. He must either go back on John Wesley or accept the doctrine of baptismal regeneration. While I might proceed further on this historical line, that will suffice.

Now, Jesus did not stop with the water birth alone, neither should his followers, nor *do* his true followers. It is remarkably strange that some who profess to

follow him lay great stress upon this water baptism, and make ridicule, almost bordering on blasphemy, against spirit baptism while others lay all the stress upon spirit baptism and ridicule water baptism, but the signs follow the believer also in this particular, for he that is of God heareth the words of God, and so being of God we quote them, and believe them as they are written. We shall therefore proceed with the examination of this text coupling as Jesus couples the spirit baptism with water baptism to produce the entire birth, and so he said: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God," and to your speaker it seems nothing short of cheek and impudence for any man to draw a line of demarcation through that sentence that was breathed out in *one* breath. Where in the history of the past has God ever given to man the right to draw a line of demarcation through a sentence made by the Lord Jesus Christ and yet it is done to-day!

Now it is essential to our salvation that we be born of the Spirit as well as the water, and hence the great Apostle said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. A gospel without the Holy Ghost is not worth having.

"Except ye be born again ye can not see the kingdom of God." You can not observe its grandeur, its greatness or structural design, its beauty, its force, its potency, and its power to save. The things of men are understood by those who are governed by natural forces, but things of God are only understood by those who have the spirit of God and if I have strength I will try to show you how the Scriptures plainly show this, for that is all I know about it. Take the disciples of Christ for instance—they had been born of water. They had been closely associated with the Master in his work of three and one half years, and yet although they listened to the words as they fell from his lips, he did not think they were sufficiently qualified to correctly present the doctrine and represent the kingdom of God until they had received of that other Comforter—the gift of the Holy Ghost, the reviving Comforter. Now that Holy Ghost had not been poured out upon them as an abiding Comforter until after the ascension. You may doubt this, but I will just cite one or two texts in support of my position. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "When he, the Spirit of truth, is come, he will guide you into all truth."

Further: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all

things, and bring all things to your remembrance, whatsoever I have said unto you;" "and he will show you things to come." "For the Holy Ghost was not yet given; because that Jesus was not yet glorified." What did John mean by saying that he was not yet glorified? Why, that he was not yet glorified with the glory which he had before the world was, until *after* his resurrection and ascension to sit on the right hand of the Father in the midst of the angelic throng. Having gone there he prayed the Father; the Father sent the Holy Spirit as is recorded in the second chapter of Acts on the day of Pentecost and brought to the remembrance of the disciples the promise that Jesus had made to them, and there in his first sermon to the astonished crowd of Parthians, Medes, Elamites, dwellers in Mesopotamia, and in Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, in Egypt, Libya about Cyrene, strangers of Rome, Jews, proselytes, Cretes, and Arabians, Peter said in explanation, This is the very power which you have seen and heard to-day. Did you know that before that the disciples did not comprehend the mission of Jesus. This is a subject in itself, I can only briefly touch upon it this morning. You who have read the record know that Jerusalem was under the shackles of Roman oppression, and they were looking for a deliverer, and several had appeared before Christ claiming to be that deliverer. History supports us in this contention. When Jesus came these disciples had heard of this coming deliverer, and they looked upon him as the legitimate heir to the throne of King David, and I have some reason to believe that some of those men were moved by motives that seemed to say, "We will change our fishermen's coats for the royal purple and become the senators of the new kingdom when the oppressive power of Rome shall be broken down and the kingdom of Israel shall again be organized and the posterity of David shall sit upon a literal throne and establish his kingdom in Jerusalem and round about." And you have only to read the record, and you will find that when Jesus on different occasions entered unobserved into their midst, he found them discussing this very question, Who shall be greatest in the kingdom, and again of a mother scheming for her boys and asking as a favor of Jesus that one should sit on his right hand and the other on the left—she wanted one to be a prime minister in the kingdom of God and the other a minister with a portfolio in an important position. Jesus, we are told, rebuked them, and let me introduce the thought here that it is this desire to be prominent that is injuring the work in these latter days, and men sometimes appear disheartened in their effort to appear prominent and to advertise their greatness, forgetful of the fact that this is not needed. If they are great and the combination of enemies were to do their worst and pile the world on top of them, that would not hurt them. God will find the man who is

truly great and he will use him. His enemies may slander him and keep him in the background, but the great God who found Saul and who selected David away down there in the sheepfold, who passed by the Sanhedrin of Jerusalem and went down to the seashore and selected his representatives, will find him. That God still lives and we need never shed a tear because of our being passed by. May we seek to be humble and recognize this truth: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

I had a practical exhibition of this true greatness while upon the sea. God's representative did not wash my feet, but he did the closest thing to it. When I was so sick that I could hardly lift my hand, he took my shoes off and laid his hands upon me, and asked the Lord's blessing upon me. And do you want to know the sign of *true* greatness—it is humility. Those who are truly great are never haughty, proud, and austere, but are approachable, kind of heart, tender and sympathetic. Those fellows who when you ask a question will shout so that you can not tell what they have said are not great. They may be on horseback, but they are going downward.

Now these disciples were troubled a little that way because they did not understand the Lord's mission; and do you remember that when he was crucified the record says they all forsook him and fled. One writer seems to say in contradiction that *one* stood by him, but the record of Mark 8 is that *all* forsook him and fled and went back to their fishing nets. There were some who loved him for himself who were not looking for the loaves and fishes and places of prominence, and I draw your attention to one or two of them briefly noticed. These were two women; they loved him. I refer especially to Mary, as I do not want to make my remarks too lengthy. She had been helped in the trials and storm of adversity and lifted up by the kind hand and assured by the sweet voice of Christ. She loved much and was forgiven much, and death could not chill the fire of her love, and when her loved one had been placed in the tomb, we find her in the dawning of the morning approaching from the garden with her friend to do honor to the body of her dead hero. It is said that there were "about one hundred pounds" of embalming mixture used in the embalming or in the burial service and the robing of the body of Jesus. Is not that evidence of kindness and love, more weighty in another direction in that it proves they had no faith nor understanding as to the resurrection.

And so Mary came, it would seem, with more spices to finish the work that loving hands had performed, never dreaming that he had risen from the dead or would do so.

She learned the story by looking into the dark sepulcher and he was not there, but even then she

did not imagine that he had risen; it was beyond the wildest fancies of her dreams and with weeping eyes and sorrowful heart she and her friend wended their way through the morning dews and damp grass back to the city. Passing through the garden they beheld a stranger whom they supposed to be the gardener. Now notice, "Tell me where thou hast laid him." No evidence of faith in the resurrection in that remark. No. She but thought that they had just exchanged the place of burial. That was all. The stranger now turned and looked upon her and spoke one word, but that word was sufficient. Doubtless it was the same word that he spoke when there came into her heart the first kind impulse perhaps in her long years of dissipation—her own name, "Mary." No one else had ever spoken that name so sweetly to her hearing as this personage, and she recognized him as the risen Christ. Instantly she would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God," and the woman hurried off to bear testimony of the resurrection.

Oh, I wish I had more time to talk about this, but, when you are talking about the woman bringing the curse into the world and all that sort of thing, remember that it was a woman who was honored first with the testimony of the resurrected Christ. It was a woman who first told the story of the resurrection to the world. Did the apostles believe her story? No, but her words "seemed to them as idle tales, and they believed them not." By and by two of them, Peter and John, ran to the sepulcher and peeped in and the angels bade them tell the story of the resurrected Christ. By and by Jesus appeared to them on different occasions. You remember that on one occasion he appeared to two of them on their way to a neighboring village and said to them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And one of them replied, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Jesus did not always tell all he knew, and it is a foolish man who does. Trying them he said, "What things?" and they told him about the Christ. You remember the rest—how that he went down to the little town and when he would have passed on, they invited him to stay, and that on his breaking the bread they recognized him. Again, when he appeared in the midst of the eleven he rebuked them because they did not understand that he had risen from the dead and showed them his hands and his feet. These very men could not understand this glittering truth until the facts were adduced to them, and yet they finally died bearing testimony of the resurrected Christ. Now let us from this little talk gather this thought:

We must be born not only of the water, but of the Spirit. We must receive the light that cometh from the Father above and oh, may we all, as sons of God, recognize fully the depth of this sentence, *We must be born again*. May we strive earnestly to walk the path of obedience until God shall have given us the evidence of the new birth, and that being born again we may receive the sincere milk of the word and by and by masticate the strong meat growing in Christ and in the knowledge of the truth, and finally, having arrived to the measure of the fullness of Christ, having thought like him and spoken like him and acted like him, we may become like him, that when he comes he may see reflected in us himself, is my prayer.



INTERESTING CLIPPINGS.

In the *Christian Herald* of July 8, 1903, is found the following statement which is interesting because of the fact that the National Anti-Mormon Missionary Association, through its general secretary, John T. Bridwell, has publicly declared that there is no evidence that iron was ever known by the ancient Americans except some meteoric iron:

In a press dispatch from the City of Mexico to the *New York Sun*, the announcement is made of an extraordinary discovery. In the state of Puebla, a prehistoric city hitherto unknown to antiquarians has been found, and Doctor Leon, the eminent archæologist of the National Museum was sent down by the Mexican Government to examine it. He reports that in a valley surrounded by high mountains he found the city. The ruins consist of a series of pyramids guarded by elaborate trenches and connected for purpose of communication, by wide avenues, which were set off at intervals by sloping acclivities, platforms and staircases. All the pyramids were found to be quadrangular, and to have been with special reference to the cardinal points of the compass. They were constructed entirely of rocks and sandstone cut and laid in juxtaposition, with a surface dressing of small stones worked into cubical forms of very ornamental appearance and laid close together. Great walls with bases much wider than their summits reinforce the pyramids, the tops of which are so wide as to be really streets. On one of the highest of the platforms and at the base of all the pyramids, we found pieces of pottery, which were certainly made before the time of Columbus, and which were evidently the remains of a civilization relatively more advanced than that of the builders of the pyramids. We found also many sculptured scenes in bas relief of prehistoric times. Figures of humans and animals in stone and *iron* were numerous. Domestic utensils of stone painted rose color were scattered over the ground. Leagues of the mountainous country were covered with ruins. It is strange we should know nothing of the existence of a people so highly civilized as to erect such edifices.

These iron figures meteoric in their nature, like the image that fell from Jupiter at Ephesus, were not men's handiwork.

Taken in connection with Brn. Etzenhouser's and Forscutt's recent articles in regard to Book of Mormon names, the following from a sermon preached by Reverend T. Dewitt Talmage, printed in *Christian Herald* of May 13, 1903, is valuable to show that the names were not fanciful inventions of Joseph Smith,

but real names of the times in which the events are said to have occurred.

Not long since, a professor formerly of Yale University . . . asserted that the present reigning house of Great Britain is descended from King Solomon, through a Hebrew Princess named Tea Tephi, who became the bride of King Fergus, of Ireland and Scotland, from whom descended James VI of Scotland, who became James I of England.

Thus the terminal syllable "phi" in Nephi is sustained by "Paphi" and "Tephi."

In the *Christian Standard* of July 19, 1902, is the following by T. A. Hall, and coming as it does from those who have opposed the translation by Joseph Smith it is interesting:

There were no better nor more encouraging things said at the Terre Haute Convention than those said concerning our position. The unanimity was splendid. But how can we hope to restore an apostolic church without an apostolic Bible with which to work? It seems to me that the Christian Church will lose an opportunity, neglect a duty and, in the end, suffer a penalty, if she does not improve this most opportune time for doing this. We are abundantly able, numerically and financially to support a clear revision, unhampered by sectarian prejudice or ecclesiastical manipulation.

There are revisions galore, but all of them circumscribed in some way. The existence of these make it so that one by our people need not be looked upon as such a departure. Let them call it a "Campbellite Bible;" we are in a woeful predicament when we shirk duty to avoid epithet.

The religious world needs a clear Bible with which to meet the destructive criticism and the dissipated religious spirit of the present time. The Christian Church itself needs it. The foolish knight enters the lists having previously permitted the adversary to bend his lance. The church needs this also as a means of education. We are getting too much like other people. We need it also as a means of awakening. There must be new issues to inspire new life, lest we settle down beneath the halo of our achievements.

Our missionary boards could not employ two or three men to better advantage than for this. Let the work run in our leading papers subject to criticism before final publication. Thus could be gotten and sifted the ideas of the whole brotherhood.

The above needs no comment. A dozen points in it worth storing for future reference.

A. B. KIRKENDALL.

Mothers' Home Column.

EDITED BY FRANCES.

"Life is hard enough at best;
But the love that is expressed
Makes it seem a pathway blest
To our feet;
And the troubles that we share
Seem the easier to bear."—Sel.

"I Will be Glad and Rejoice."

It's O my heart, my heart,
To be out in the sun and sing!
To sing and shout in the fields about,
In the balm and the blossoming.
Sing loud, O bird in the tree.
O bird, sing loud in the sky!
And honey-bees, blacken the clover seas;
There are none of you glad as I.

The leaves laugh low in the wind,
Laugh low with the winds at play;
And the odorous call of the flowers all
Entices my soul away.

For oh, but the world is fair, is fair!
And oh, but the world is sweet!
I will out in the gold of the blossoming mold,
And sit at the Master's feet.

And the love my heart would speak
I would fold in the lily's rim,
That the lips of the blossom more pure and meek
May offer it up to him.

Then sing in the hedge-row green, O thrush!
O skylark, sing in the blue!
Sing loud, sing clear, that the King may hear,
And my soul shall sing with you.

—British Weekly.

BIRDSEYE, Indiana.

Dear Sisters: I thought I would try and contribute my mite to the Column, as I am interested in the welfare of my family, also of others of the fold of Christ. I feel it my duty to try, trusting that God may use my pen to his name's honor and glory and my talent to the upbuilding of his church and kingdom on earth, so that we may hasten the time of Christ's coming, for he will not come until his bride is prepared to receive him.

I have often asked myself the question, Will he find faith on earth? We find it recorded in God's word that if we have faith as a grain of mustard seed we can say to that mountain, Be thou removed and it shall be so. This looks too miraculous for most of us to pay any attention to, for only looking at one side we can not see it clearly, nor understand it. God's word is a mirror. We read in James that if any man be a hearer of the word, and not a doer, he is like unto a man beholding himself in a glass. He goeth away and forgetteth what manner of man he is. He needs to look into the glass, God's word, again.

I have before now wanted to see how my hair looked in the back and have stood before a glass holding another one behind my head reflecting my image in the one I was looking in, thus seeing the back of my head clearly. Some may say, Well, what has that to do with removing a mountain or with faith? Just this, we take up the Bible, God's looking glass, and we see things we can not understand. We need more of God's word to reflect the other side. So we take up two other glasses, the Book of Mormon and Doctrine and Covenants and hold up here. We have a glass on each of three sides of us, reflecting in one another. Things that seem dark in one are revealed in another, so we can understand perfectly our duty towards God.

In the Book of Mormon it is told how we can cultivate faith. To illustrate, take a grain of mustard seed, a very small seed, plant it, care for it, and see it grow to a large plant, spreading out branches large enough for birds to lodge in. That one seed will produce many more just like it. Then plant all of those and see what a lot there would be all from one seed.

We can cultivate our faith by living aright before God, asking him for such things as we need, trusting him, for he will open up the way before us, that we can do many things that look impossible to us at present. To further illustrate, take a very few mustard seeds, grind them, and put them on the flesh as you have seen done in sickness to relieve pain. How soon it will draw a blister. We, a few of us who have faith, have already blistered sectarianism until we have created a running sore. May we continue to cultivate and use our faith until all corruption will have run out and nothing will be left but the good pure flesh. We see the inflammation such as the anti-Mormon League trying to pull the plaster off, but let them

struggle, we have them down and aim to plaster them all over, until the pure in heart have all seen the corruption of false creeds and come to the living fountain of life and have partaken of the pure waters that they may never thirst.

Let us unite our faith, remembering that faith without works is dead, being alone. Be a doer of the word of God and see the glorious victory we shall have over this world of sin and Satan. Dear sisters, pray for me, as I have a family of little boys and need your prayers and the help of divine guidance to raise them aright. I continually pray for wisdom from on high.

Your sister,
LIZZIE BAGGERLY.

Prayer Union.

G. W. Stone, of Iron River, Michigan, requests the prayers of the church that he may have faith and be shown the proper path to pursue in an unusual predicament in which he finds himself.

Sunday-School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Needs of a Junior Department.

That our present system of grading is incomplete will be readily admitted. Sunday-school workers generally recognize the fact that both girls and boys from the ages of twelve to seventeen are exceedingly hard to interest in the study of their lessons and in class recitation.

If we can have a department especially prepared for them, that will arouse their interest and fix their attention, it will be a step in the right direction.

No system of grading could be complete which did not recognize the successive stages of development in the pupil. There is manifestly a department lacking in the jump from intermediate to senior. True, there is sketched very briefly a line of work for advanced intermediates, but this does not meet the necessities of the case.

Our Sunday-school teachers of to-morrow and members of the priesthood will be found in the junior classes of to-day. How important then that the young should be found deeply interested in this work that the steady growth in grace and knowledge of the things that pertain to salvation may not be interrupted or retarded. Any improvement that shall arouse their interest should be gladly welcomed and earnestly labored for.

The "suggestions for advanced intermediate work" are insufficient. They lack the dignity of position which it is only right to accord to the young manhood and young womanhood of the church.

As to the needs of the junior department, I would suggest a quarterly specially prepared for their use, that a course of daily readings on the lessons be given,—which may be suitable to be read as a scripture lesson at family worship,—that the leading doctrinal points and practical applications be printed in bold-faced type to attract the eye and make it easier to retain in memory.

And I would suggest that the study of the lesson at home be made as much a part of the daily life as the blessing of the food or the partaking of a meal. I have always observed that pupils coming from such families, never come with the lesson unprepared.

Indeed I would observe that

THE FIRST NEED

of a junior department is consecrated parents who will interest the children and young people in the study of the lesson because

they themselves are interested. How can any one reasonably expect pupils to be interested when parents are not! And right here we have our first obstacle in the way of properly prepared lessons, an obstacle not easily overcome.

It is the pupil who is not required to study at home that we must reach. How to do it is the question. If a boy, is addicted to the cigarette habit I must confess I do not see much hope. But if the pupil only needs an awakening, then we must first study the pupil. Perhaps he has a talent for some special line of study in connection with the lesson upon which he could be induced to make special preparation and present his discoveries to the class.

Another thing I observe is

A LACK OF REVERENCE

for the house of God and for the Sabbath Day. The flippant replies of some pupils show a painful lack of interest in the things of eternal life, and an utter lack of reverence for the time, place, and subject. Personal conversation in private, having first sought the help of God in earnest prayer, will often subdue such manifestations. If persisted in, they must be dealt with as wisdom and charity may suggest.

Some of the needs then of a junior department are, first, have a junior department and call it by that name. Then, special helps as may be suggested by conditions existing in that grade; quarterlies with special memory aids by the use of type that will attract the eye; the division of the lesson into topics that may readily be memorized; special lines of work suggested by the teacher; home study encouraged and required by parents; daily readings on the lesson which may be used at family worship.

With earnest, willing, consecrated workers in the Sunday-school, dominated by the Spirit of Christ, with an intense desire to see the children and young people qualifying themselves for useful work in the church and in the world; with parents equally interested; with the study of the lesson in the homes as part of the daily life, we must move forward to gratifying success.

Dear teachers, dear parents, brethren and sisters in the Lord, our hands are upon the plow. Let us not look back but forward. "Let the solemnities of eternity be upon us." Let us with determined hearts and unwavering minds grasp every opportunity for improvement, step promptly forward as each succeeding step is presented and with mind and heart and soul occupy till our Lord comes.

IDA STEWART.

Letter Department.

ADELAIDE, South Australia, July 23.

Editors Herald: It is now nearly one year since we reached Australia, and some facts learned during that time may not be amiss to your readers. The sending by the church to this mission of the missionaries gave a renewed impetus to the work as the people seemed to realize the more that the church was after all solicitous for the mission's welfare.

Some debates were on the tapis on arrival and the author had been consigned to the task of the forensic battle as the church representative. Mr. Bell of the Christadelphians had consented to further debate in Sydney, but since we met at Saint Mary's we have heard nothing from him.

In Melbourne we met Mr. Blair on two occasions and some late correspondence has passed between us with a view to further discussion, but a disagreement as to the wording of the proposition in behalf of our church arising, has opened a breach beyond healing. Since debating with him, thirty have been baptized in Melbourne and the work there has a prestige that presages a continuous growth. We would have been glad to have once more measured forensic swords with Mr. Blair for the work's sake, but when it comes to the question of his manner both as a debater and writer it is certainly anything but enviable. He threatened me with publishing an exegesis of all my

scriptural quotations and the "corruption" of both the Reorganized and original church if I did not word my affirmation as he wished it. I did not get scared, and his last letter, to which I do not expect to reply, was replete with vituperation.

The condition in New Zealand became such that Brn. Tucker and Hanson had to hire a house and buy food. On account of the low state of the finances in the hands of Bishop Lewis, largely incident to the drought, Bro. Butterworth and I thought it much better to bring Elder Hanson to Australia, where we were very short for help, and thus save expense as well as give to us needed help. The change has proved to be a good one for the work in Australia, but Bro. Tucker is left alone and under the conditions needs both the prayers and financial sympathy of all. His address is Kaitangata, Otago, New Zealand.

Bro. Butterworth is building a home in Geelong, Victoria, and has recently baptized three there. He is likely to live some time yet in Australia but I think should be in attendance at the next General Conference. His health is much improved since I first saw him last September.

Bro. Jones and the writer are making a house to house visit, distributing tracts and papers and entering into conversation if we can find people willing to talk. We meet with rebuffs as well as pleasant features but it is the only successful way to reach all the people.

Bro. Jones will resume street preaching as soon as the weather will permit and on Sunday afternoon we go to the Botanic Park; we have both a large and attentive hearing. On Sunday night the hall is well filled and there will certainly be an ingathering. We have walked many a weary mile to save car fare and in this, though somewhat frail in body, Sr. Jones is not one whit behind. Bro. Jones' expenses, though careful as he knows how to be, have exceeded his receipts. If any of the philanthropic feel a desire to kindly remember him a money order drawn on Adelaide, South Australia, and sent to J. H. N. Jones, 47 King William Street, Kent Town, South Australia, will be used in the interests of the gospel.

In Melbourne Bro. Mackie is making a diligent worker and there the branch now numbers nearly one hundred and they badly need a chapel. They already have some thirty pounds toward this and are doing what they can toward such an end. They have to pay two dollars and forty cents every Sunday for hall rent, beside a great many people will look upon a church, meeting in a hall, as having no standing. "He that giveth to the poor lendeth to the Lord." Any one wishing to assist in so worthy an object may send to William Mackie, 189 Lennox Street, Richmond, Victoria, Australia. There would not be the same necessity to make this appeal only for the drought that has prevailed and brought hard times. The Saints here are a financially willing people all over Australia.

In Sydney Bro. Wells looks after missionary interests and edits the *Standard*, many copies of which are being read. The plan adopted by Bro. Jones is to call for them again and thus keep them on the move. The Australian Saints certainly appreciate the manner in which the American subscribers have come to the aid of the mission paper.

Bro. Barmore is located in the Newcastle District, where more than sixty thousand inhabitants reside. He is doing a good work. Bro. Hanson is further up the coast and has baptized a number there while Brn. Avery and Haworth will work still further northward with horse and buggy. The death of Bro. Imrie has removed from our midst a noble young man.

My stay in this city will soon be at an end; thence to Geelong, Melbourne, and Mount Eden, Victoria; thence to Sydney and various points in New South Wales and possibly Brisbane, Queensland, with a start for home on the 2d or 9th of November, likely.

As I review the work I am satisfied that the President received divine intimation as to my coming to the mission, for, with no

thought of even the nature of a boast, I am satisfied that I was needed. One hundred one have been baptized since our landing in Australia with prospects fair for others to come in soon. After earnest prayer over the matter, I feel free to return home at the time appointed and should any feel that the stay is not sufficiently prolonged all I ask is for them to try the experiment under like circumstances and then see what the decision would be.

I shall take home many a pleasant remembrance of my stay in Australia and hope that all done may redound to the glory of God and his work. So far as I am able to determine my feelings in the matter I have a conscience void of offense toward both God and man and feel in a deeper sense than ever before the necessity of being humble. The length of silence is offered in extenuation for the length of this letter. Any one wishing to communicate will please write G. P. O., Sydney, Australia, in time to reach me by November 1.

In bonds,

J. W. WIGHT.

FREMONT, Indiana, August 19.

Editors Herald: We have been very busy this conference year thus far. Have occupied mostly away from the branches, in fact I am heartily in accord with Bro. Peak's idea of the local officers caring for the branch affairs officially, but missionaries are needed to assist at least in pushing the work into new fields, as well as dispensing the word in the branches where they see the need and are in harmony with the branch officers; also to encourage the branch officers to push the work in the way of preaching, exhorting, and officiating in all ministerial work connected with the branch.

This year we have endeavored to work along this line. We have had appointments at two different places miles apart nearly every Sabbath, and have been nobly assisted by our young Bro. William Shaub, he having filled appointments at the Farr Schoolhouse, seven or eight miles away from the branch, also at California, Michigan, which enabled me to open up the work near Reading, Michigan, where we have met with a great deal of opposition from the creed-bound sects.

Bro. I. M. Smith filled two appointments for us while he was with us, enabling us to follow up the work in the new opening near Reading, Michigan. We go there again next Sunday.

Last Sunday we met with the Saints at California, Michigan, and had an excellent meeting, although the number was few. We occupied some time, then we changed the order of the meeting, and all testified to the goodness of God, and their determination to hold on to the end.

The work in many places in this district is solidifying, the lines are being drawn between the earnest and the careless ones. Some are moving along with the work while others are lagging. The breach seems to widen and all are made manifest.

Elder J. Emerick, our branch president, is a good man, patient, forbearing, and enduring, devoting his all to the cause he loves.

Bro. O. H. Storey, priest of the branch, is an earnest, energetic, man, clean in word, in action, and in person, and is possessed of good presiding ability. He is Sunday-school superintendent and looks after the Sunday-school work and also assists all the other officers of the branch and all love and appreciate his assistance. I hope all will hold on to the rod of iron, the word of God, and be saved in his kingdom.

The Saints have been prospered this year, as a rule, in this country. Crops have been quite good; some heavy storms, but not much damage done. Harvest and threshing have been hindered some on account of heavy rains. Hands were hard to find to help gather the crops, so we donned overalls and helped some, but with all hindering causes we have only missed one appointment this conference year, although our appointments were miles apart.

Bro. D. B. Teeters, the branch teacher, reports doing what he

can to push the work and keep the members in line of duty and have peace and harmony prevail. He is very zealous in his work.

Floyd Smith, the branch deacon, is taking hold of the work with renewed courage and we hope and trust he may do much good in his official labor. Ever praying for the welfare of Zion,

Your brother,
G. A. SMITH.

MINATARE, Nebraska, August 17.

Saints and Friends: September 17, 1903, has been set as the time of commencement for our first reunion at Minatare. Of its duration I can not say, doubtless it will depend upon the interest taken which should be good. All are invited to attend regardless of their social standing in life. It is our desire that the reunion may be highly spiritual. All should seek to make it a success by the spirit of humility and godly fear, lightening one another's cares and burdens all that is possible and thus make the occasion mutually profitable and long to be remembered. Now to make it thus you will understand that fine or costly clothing or raiment will not be an essential feature; in fact, we would rather have you obey God's word and be plain and unassuming.

Now should any come from the east by railroad, please remember we have but three regular trains a week coming west, on Monday, Wednesday, and Friday. We will be at or near Minatare with our services.

When last heard from our missionaries with the two tents in Western Nebraska and the Black Hills were doing finely and we truly feel the work is advancing. We have a great desire that it should and greatly regret that we are now kept out of the mission field for a while, as we enjoyed our six weeks tour about North Platte City and the Sand-hills, on which trip we had the great pleasure of baptizing and confirming six and blessing five children, administering to the sick, etc.

In bonds,
D. W. SHIRK.

WATER VALLEY, Arkansas, August 15.

Editors Herald: Bro. Bozarth used to say a great deal about the "battle-scarred veterans." I look like one. As the natives here say, "The ticks and fleas are a sight on earth this time," and my wounds are numerous. They are only skin deep, though, and soon disappear, but others are inflicted in their stead. As long, however, as I can keep the banner of our King Jesus afloat I can well afford to bear my light afflictions. I can frequently get these little enemies of the flesh under my nail, but the enemies of the cross are too bulky for me. I frequently get hold of them with the gospel and when I apply the fire of the Spirit, how they do contort!

Weeds were the only enemy our husbandmen had time to fight during the early spring; so the Devil had free swing, but the people were too much engrossed to be influenced, and he, like the begotten sons of God, had to abide his time for the strife. We must have the people between us to make it interesting. When I went to the city of Jonesboro he had preceded me there. Every church, tabernacle, gospel shed, and even their groves and superannuated seats were impudently refused me and diligently guarded against God's message. I commenced preaching in a little grove in the suburbs to respectable congregations but a lady official of the Holiness band commanded me to move on, for thus the spirit had bidden her do. She acknowledged that she knew nothing of our doctrine. I replied, "I will quit your commons, but God commands you to 'prove all things,' therefore, the spirit that bids you close your doors and your ears is from the wrong source."

The postmaster gave me the use of another grove, the street commissioner hauled me lumber for seats, and I continued preaching nightly.

Comes now the Culpepper's great tabernacle that accommodates two thousand people, with electric lights, soul-charming music, first class singing, a more diminutive plan of salvation,—all on a popular platform. Why should not the people boycott my humble quarters?

I was invited to preach next week at Keller's Chapel, four miles southeast of the city, so I helped my son rebuild his bake oven, saving him a neat sum of money. Two Baptists reverends of the city went to Keller's Chapel and prefaced my effort to be made there, advising the people not to hear me. Some of the people received it as a travesty upon their intelligence. I preached to good houses nightly, walking both ways, and worked during the day making my son some shipping boxes. At the end of the week as a matter of reciprocity I was invited into a fifteen-dollar suit of summer clothes.

I next preached three weeks to a few interested souls at Birell. We resorted to various methods to induce the inquisitive populace out to hear for themselves. I learned that they were divided and wrought up over the nature of hell, so we published a program for August 2 and 9, advertising an illustrated lecture on hell, and among other features of the program all were invited to ask questions. On the 9th six preachers, Advent, Baptist, and Christian, kept me answering questions for ninety minutes after I had preached an hour. Everything passed off in splendid order.

It is wonderful indeed how vegetation is growing; one month ago cotton was very backward and from one half to two thirds of a crop was all farmers dared to hope for. Now they are topping it to check the growth. Fields are now profuse with blooms and squares and bolls. A bloom opens this morning a clear, fresh white; to-morrow it is a pinkish red; the third morning it drops off, and a "square" stands in its place; and on the twentieth morning the "boll" is full grown. Merchants are offering a big price for the crop in advance; farmers are jubilant; there is a strong demand for whisky, and an opening for preaching the gospel. I am to begin at this place to-night.

The wine-colored *coleus* plant, raised in hotbeds in the North will soon be considered indigenous in the bottoms here. Whole farms are profusely embroidered with it. It is considered a nuisance. I think I have seen it four feet high. The little Japan clover is surely a Godsend to the Ozarks. Many places that were naked a few years ago are now beautifully carpeted with a nutritious growth, and it is spreading rapidly.

D. R. BALDWIN.

ENTIAT, Washington, July 24.

Editors Herald: I am one of the isolated Saints. I have the promise of the schoolhouse if an elder could come this way. A preacher here says he has bought books and studied to find the key of the kingdom but has not been able to get the right light on it. I believe a good work could be none here, although the people do not care to talk with any one about the church.

I hope that I can live so as not to bring any reproach on our church and that I may be found worthy to meet our blessed Jesus when he comes to claim his own. I ask the prayers of all the Saints that I may be able to raise my little children aright so that the evilness of this world may not lead them off from the path of our Lord Jesus Christ.

In the one faith,
BERTHA KENT.

CLEAR SPRINGS, Missouri, August 8.

Dear Herald: Just closed an eight-day discussion with Brad Giddens, of the Campbellites. Bro. J. B. Graham was with me during the conflict. We feel the cause of truth was advanced, and are rejoicing in the mercies of the Lord.

In gospel bonds,
A. M. BAKER.

HARDINSBURG, Indiana, August 18.

Editors Herald: I have been visiting some of the Saints at Dry Run and Chestnut City, and have enjoyed myself very much with them. I have been in company with Bro. Charles Harp for a week and have been holding meetings at a union chapel in a new place with good interest as the people knew me and had asked me to come there and hold meetings with them. Bro. Charles and I have had a fine time this week and he has made some friends during his meetings.

There was a two-day meeting at our branch and Brn. G. Jenkins, J. P. Sappenfield, W. C. Marshall, and C. Harp were with us. I thank God for the blessed gospel that he has revealed to his Saints in the latter days.

Last night we held meeting in Hardinsburg, near where we live. It has been hard to get to preach here, although the people have opened the schoolhouse and let us occupy it. Bro. G. Jenkins preached last night and Bro. Marshall will preach to-night if the Lord will. I hope that some good will be done there. Saints, pray for me that I may become an instrument in the hands of God in carrying the gospel to the people, and that I may be the means of accomplishing much good in helping to build up his kingdom.

I have been striving to live aright. I love the Saints wherever I find them, and I love to read the letters from the Saints in all parts of the world where the gospel has reached them. May the Master bless all the Saints everywhere. Saints, pray for me and the welfare of all God's servants everywhere. My desire is to live aright.

In gospel bonds,

LEE PAVEY.

SPRINGERTON, Illinois, August 18.

Editors Herald: The writer and Elder F. M. Slover held meetings in Springerton last week. One was baptized by Bro. Slover and others are ready for baptism. Last Friday Bro. Slover went to Bellair, Illinois, where he is to engage in a four-day debate with a Christian minister. On Saturday the president of the district came and remained over Sunday. Sunday night I was invited by members of the New Light Church to preach for them three miles west of Springerton, where our people were refused the use of the house a few years ago. I found Brn. Spurlock and Davis had gotten up quite an interest, having some just about ready to obey the gospel, among the number a Christian preacher. We are all busy in this field and are encouraged to press onward in the conflict.

In gospel bonds,

F. L. SAWLEY.

LEHIGH, Indian Territory, August 13.

Dear Saints: We started from Fairbury, Nebraska, to this place about six weeks ago following the prompting of the good Spirit that we believed was leading to other fields. While my wife and I were permitted to do some good work at Fairbury the time had come when we could do more work somewhere else. After crossing the broad wheat-fields of Kansas we came to Indian Territory. At the cattle quarantine we had to dispose of a fine jersey cow we started with.

I preached the farewell sermon at Fairbury in the fair-ground to a large audience and with good liberty. Met with Coalgate Saints last Sunday; found them alive to the work, preparing for district reunion, and looking forward to conference work, next month. Think the change will be good for us and we hope to live so it will be profitable to the work of the Lord. Our motto is to move on into the great harvest-field with the workers while it is day, for the light may not always shine for the Gentile. May God bless the Saints in their efforts to open the way for the priesthood to magnify their holy calling to the completion of the work!

Yours for good,

A. J. MYERS.

HEARNE, Texas, August 9.

Editors Herald: We feel thankful for the many refreshing letters which your paper brings to us. We are striving to live up to the laws and commandments of God, and are trying to be Saints indeed and in truth, but there are so many things to try us. We do not intend to give up the ship as long as we can see the top of the mast.

We are having good meetings since Bro. Harp has come. Perhaps some of the Saints in Florida will be glad to learn that we are still alive and in the faith of the gospel and trying to fight a good fight of faith. We are getting quite old and will have been married fifty-two years the twenty-first of this month.

In gospel bonds,

W. W. AND M. J. SQUIRES.

RIDGETOWN, Ontario, August 11.

Dear Editor: I have been laboring in Ridgertown, Ontario, for some few weeks. Some interesting experiences have been realized which have brought an increase to the branch in number, and we believe we can truthfully say in spirituality also. There have been three baptized. The first was a young man about twenty-eight years old. He had heard preaching by different men called of God and this caused him to consider his ways on the Lord's Day of July 10. When he came to the meeting-house of the Saints here at Ridgertown he informed a brother that his object in coming that evening was to learn what there was for him to do to get salvation. The writer was the speaker of the hour. While the opening prayer was being offered, I prayed for light and guidance and was led to turn to Acts 16: 29, 30 to these words, "Sirs, what must I do to be saved." I was greatly blessed with the spirit of my calling and brought forth scripture from Paul, Jesus, and Peter, proving in the mouth of these three witnesses that something had to be done. After I was through, the young man said to Bro. Ellis, priest of the branch, that he thought somebody had told me what he had come for; but had I heard not a word of him, and he was a stranger to me; but the Spirit of God was with us. The young man left the meeting under deep conviction. His home was about five miles out in the country. He started to go, got some distance when he stopped and pondered; at last he came back and stayed all night. I had a long talk with him, showing to him the outline of the latter-day work, and he asked for baptism and that evening I baptized and confirmed him.

It is very encouraging to see a few here and a few there coming into the true fold of God. A young woman was baptized by the writer on the 23d of July, and I baptized one of the Sunday-school children August 1 at the Ridgertown Sunday-school picnic.

The beloved president of the mission did not arrive in time for the outing, but we enjoyed his presence on the following Sunday, when he gave us an able discourse in the evening on the necessity of self-denial on our part in order to be true disciples of Christ.

In gospel bonds,

R. B. HOWLETT.

LOGAN, Utah, August 12.

Editors Herald: Since I last wrote to you I have labored in the Rocky Mountain Mission as per appointment. Also, with the consent of Bro. I. N. White and the president of the Independence Stake, I labored for a few days among friends and relatives in Independence and Kansas City, Missouri. Baptized four at the latter place. Have visited and labored in the Snake River Valley, Teton Basin, Malad Valley, and the Bear Lake Valley in Idaho, also Cache Valley in Utah. These valleys cover or extend over a large scope of country in Eastern Idaho and Northern Utah. In order to reach these places and perform the labors necessary to be done I have traveled with team more than a thousand miles in the mission.

Bro. S. D. Condit and I have labored together, most of the

time thus far, and we expect to continue to labor together until the convening of the Idaho District conference to be held at Hagerman, Idaho, September 12 and 13.

Elders H. N. Hansen and Swen Swenson accompanied me to the Bear Lake Country, Idaho, where we held an elders' court, and also did some preaching, after which we came to Logan, Utah, where we have since been preaching on the streets for a week and expect to continue over Sunday. We are having good attendance, good attention, and some opposition at our meetings, and hope that good will result from our efforts here.

Elders J. H. and S. D. Condit and myself did some street preaching in Blackfoot City, Idaho, and so far as I am able to judge of street preaching I believe it will prove a success during the summer months.

The work is onward in this part of the Rocky Mountain Mission and the interest is increasing. So we will try to accomplish all the good that we can by united efforts to break down the mountains of prejudice that exist among the people, and by the assistance of the Holy Spirit lead the people back to the old paths, wherein is the good way, that they may find rest to their souls. A few are rendering obedience to the gospel and others are believing. Since General Conference I have baptized six in Idaho, and we hope that many more will believe and obey the gospel of Christ before this conference year shall close.

With kindest regards to all God's dear children,

In the faith,

A. J. LAYLAND.

SAULT STE MARIE, Ontario.

Editors Herald: I saw a letter in the HERALD some time ago from Elder Goodwin, inquiring for Saints in American Soo. There are some there I know, but can not say how many. I expect our work to move forward here now. There are thirteen members of the church here at present, mostly heads of families, and all from Ontario. I expect to remain here for a couple of weeks, then on to Saint Joseph Island, and then probably back to Manitoulin Island.

The Saints here were pleased to see me drop in, and I have been holding services nightly from house to house and occasionally in a hall. Rent is very high and our great need here is a tent, and I trust it may be possible to have one next summer.

The "Soo," as it is generally called, will certainly be a great city in the near future, when its natural resources develop. But a few years ago the population was only a few hundreds; now it numbers about fifteen thousand.

I am feeling well and hopeful of much good being done when our work gets fairly before the people.

Home address, St. Marys, Ontario.

Your brother in Christ,

G. C. TOMLINSON.

To "Over the Border."

Editors Herald: We do not feel called upon to make a personal rejoinder to the criticisms of the brother "From Over the Border," in the *Herald* for August 12, 1903, since the *Religio Quarterly* lesson referred to does not enjoy a monopoly of his attention, but we all come in for a "dressing down," all of us Americans—there it goes again, our national egotism cropping out; calling ourselves Americans, when we mean we are citizens of the United States. As if there were no other Americans!

But is it national egotism in us, or is it a term of convenience to which we resort because of necessity, that we speak of ourselves as Americans? If the name United States would gracefully conform to personal adaptation like Canada, Canadians, Mexico, Mexicans, we should not be compelled to speak of ourselves in such a way as to make the residents of Patagonia, Alaska, etc., think we wanted the cake all to ourselves. So have charity for us, please, ye brethren of neighboring nations, in

our extremity, for you see we have to admit that in one thing, at least, your advantages are ahead of ours.

But to the point—"this land;" now honestly, Miss Editor, what did you mean by *that*? The brother concludes that the United States, only, is referred to, and lest some who have not read the lesson may think that this is the idea conveyed, we wish to call attention to the mistake the brother makes. He has failed to observe that the lesson deals with a general thought, and a specific one; on one hand, "this land" (quoting the language of the text); on the other, the specific mission of a particular nation on "this land."

The brother asks the question, "Whom do the compilers mean by 'this land?'" and answers it, "Why certainly the United States exclusively, for in the comment, page eighteen, quoting, 'And this land shall be a land of liberty unto the Gentiles,' is applied to the United States in an unmistakable manner." If the brother had been a little more thorough in his examination and noticed the continuation of the treatment of the subject, there is given on page nineteen an account of the vain attempt in Mexico, at one time, to encroach upon the liberty of "this land," and Mexico is not in the United States. The application in the lesson in reference to "this land" (remember we use the language of the text) is made still broader than the limits including the North American division. Referring to the Monroe Doctrine it was shown that it protects the liberty of not only the United States, but of the "American continents" (we have recently had an illustration of the fact in the Venezuelan affair) and the observation is made, "Thus every door is shut against monarchy ever gaining a foot-hold on these continents."

"But why did you give the United States, only one of the nations on 'this land' the prominence you did in that lesson?" may be asked. We reply, we did not do so; the text and associated texts did that. It is our business to skip nothing, but to take the text as it comes, and treat it frankly. If the United States is indicated by latter-day revelation as the most influential of the nations of "this land" affecting God's purpose in modern times, we can not help it, neither can we help it because inspired Book of Mormon writers designated the United States as the nation that was to be chiefly instrumental in establishing liberty upon "this land," and preparing the way for it to be a Zion land.

As to the church being an "international" institution, the gospel being for "all mankind and all nations;" that "the faithful Hindoo has as many rights" "as an Ephraimite who may live in the very heart of Zion"—why all that argument is unnecessary, and directed at an assumed supposition. An object of our lessons has been to impress the world-wideness of God's love for mankind; to emphasize that he has destined the gospel should go to all lands. In the particular lesson under discussion it was sought to explain how the Almighty has been shaping circumstances to bring about this purpose, in the choosing of a nation to set an example of political and religious liberty, by whose candle other nations should, and have been lighting their tapers, and freedom to think and act according to the soul's convictions, the forerunner of the gospel, should spread in all the world. We can not help it because a special nation was appointed to be the pioneer instrumentality in that work, but the *Quarterly* has endeavored to show that the benefits were for all mankind; the design, to bless the world.

The brother charitably remarks that "No injury was intended to any one by our good, patriotic compilers," and we have taken no offense at the brother, nor thought that unkindness lurked in anything he has said. But upon that question of patriotism we have our views. We regard national patriotism as commendable in its place, but it seems to us that Latter Day Saints have subscribed to a higher patriotism; that their love for the land of their birth should be second to their love for the consecrated soil upon which the King of kings will establish the reign of reigns, the city of refuge, the haven of peace for all earth's

tried and true ones; that to this place the eye of every Saint would turn, and the longings of every saintly heart go out, that above a Saint's pride in the land of his nativity should be his love for the home of Zion, were it to be located in the United States, England, Germany, or Russia.

We are glad that our "over the border" writer has not failed to notice some things by which "American brethren" (did he mean United States brethren?) have given evidence of our (pardon us, the United States folks') "impartiality." Why bless you, we have the friendliest feelings for not only our neighbors "over the border," but our brethren and sisters on other shores. Our own father is a full-blooded Englishman, was born on the other side of the "briny deep." Our mother, even, is not entirely a Yankee, if she was born in the state of New York, and our—we'll not mention that, though. But there, now! Accuse us of excessive "Americanism," will you? or we suppose United Statesism was meant, and we shall not take any advantage if it were a slip, and claim all the Americanism—any more.

LOUISE PALFREY.

MACON, Missouri, August 15, 1903.

NANTYGLO, Wales, August 10.

Editors Herald: We were glad to learn that Bro. William Lewis and wife arrived safely at their home. We feel the loss of their fellowship; however, we hope that Bro. Lewis' health is improving. Bro. John Davis, another active laborer, has left us to labor in the Birmingham District. With reluctance we part with those in whose company we have enjoyed divine presence, beside their efforts for the spread of the work.

Bro. E. B. Morgan and wife have located in Cardiff with a view to spreading the knowledge of the restored gospel to some of the thousands that are in that large town. There are now just three missionaries in Wales, two English speakers and one Welsh speaker, Bro. J. G. Jenkins, with whom I have labored a little at Merthyr, Aberdare, and Pontlothyn. I am of the opinion that we were all right in those places, because some are Welsh-speaking, others English. Bro. John is a good preacher in his language; he is listened to with respect, and credited as regards to the way he handles the gospel. I wish especially in the summer months, that we were out two by two, as it is kind of tough to preach alone on the streets. I am not afraid but rather nervous until I start to talk and then I am seemingly at home. The most encouraging feature in Wales is the outdoor work, as there is no difficulty in gathering a crowd together. One of the best places for attention that I have been in is Pontlothyn.

Near New Tredegar where some years ago there existed a large branch, Bro. James Evans is doing his best, tracting, and at times preaching alone on the street. He is a priest and belongs to the Nantyglo Branch. Surely the Lord will bless his efforts. I try to remember that there is a sowing and a reaping time. My grandmother says that the people of Wales are much prouder now than when the gospel was first preached to them. Further, the work has practically died out for lack of missionaries; I met one aged sister who told me that she had not seen a Saint for nearly seventeen years.

We are hopeful of good results at Llanhilleth, street preaching has drawn all the hire of that small town to amalgamate in opposing us. I had been there alone but fortunately when the ministers came to warn the people concerning us, Bro. Davis was on hand, and we exchanged views with the Calvinistic minister who, after failing to incite the people in regard to what we preached, said it was "an hellish lie," all our claims to the reception of the Holy Ghost by the laying on of hands. The Church of England curate wanted to have a say so I told him if he did then I would. He scored for truth once and said to the Methodist Bro. Clarke, "We are dealing with eternal truths, the word does say that we must be born of water and the Spirit." We agreed to meet them the next night but none of the ministers

came. So we were on the scene of battle as arranged and an audience of about four hundred was awaiting us. We kept at it until nearly ten o'clock from half past seven, preaching and then discussing. This sort of thing gives courage to those who are inclined truthward. I was glad to learn that the people were asking what was the matter with these reverends, as they could preach on the square as well as we could, but why did they come out when we were there? Ah, they wanted to show that they considered themselves the guardians of the people's consciences.

We have made some friends there, besides those we had in a Mr. Cousins and his family. One lady inquired if I had a place to sleep, that if I had not there was place for me at her home. Such talk as that inspires one of what God is able to do for his servants. Others said that what we say, is practical common sense; and, of course, there were those who said it was bosh. Our hearts were made glad at the effects; it caused them to be reasoning until eleven o'clock each night.

Permit me to say that we enjoyed the visit of Presidents Smith and Evans, also Bro. Rushton, to Nantyglo. We believe their presence and what they said have created a good impression for themselves and the work. The press said little only that of late an opportunity had been afforded to hear the Latter-day Saints' gospel. They failed to see that it was also the former-day saints' gospel.

Our little band of Saints here have been through the furnace, through the heat, underneath the hammer's beat. Bro. Lewis Oakey has been idle over twelve months, having met with an accident in the mines. My father has had two accidents in about twelve months, and my brother, Alfred, about twenty years of age, strained his abdominal muscles, but he is by God's blessing gaining. It is a loss to have these brethren down, as a great loss is suffered by the work financially. Saints, pray for their recovery. We ask this because of long trial and suffering.

In the hope of eternal life,

55 King street.

THOS. JONES.

LLANELLY, South Wales, August 12.

Editors Herald: Some will think I am neglecting my duty in not writing for your columns ere this. We started from Lucas, Iowa, the 25th of May. Quite a little crowd of Saints came with us to the depot. Father Watkins, (though nearly eighty years of age) was among the number and Bro. John R. Evans with unabated interest continued with us until we mounted the cars. Many thanks to the Saints of Lucas and Cleveland for their kindness, encouragement, and substantial aid. After thirty years of close association with the Saints of these two branches, fraternal and kindred ties have grown strong, and we were made to feel sorrowful at parting from those who have been our fathers and true brethren in gospel work. However, it is a Spanish proverb, "We meet to part." Bro. and Sr. Phillips accompanied us to Chariton. After parting from them we tried to become reconciled to the fact that we were travelers among travelers, but seeing others weeping when parting from loved ones we felt to say,

"Blest be the tie that binds

Our hearts in Christian love."

We called at Pittsburg, Pennsylvania, and reached New York in the forenoon of the 29th, having traveled in each case by limited express trains from Lucas to New York. We visited the noble ship *Campania* and were delighted to see so good a prospect of being carried over three thousand miles over the mighty deep. She is a reserved ship. The British government pays an annuity to the Cunard Steamship Company as a consideration. In case of war ships so built and reserved are brought into immediate service for the transportation of troops and supplies.

While in New York City (not with a view of advertising) we stayed at the Hughes House, 322 West Twelfth Street, where we found good treatment at low rates.

We went to ship at half past seven o'clock on the morning of the 30th. When we got close to ship everything seemed to be going the same way, and somewhat hurriedly, too. However, they were not paired off as exact as we see the emigrants in the pictures of Noah's ark. That great ship, with all the preparation that has to be made, and carrying tons of mail and nine hundred fifty passengers, was only sixteen minutes behind the scheduled time of starting. Going at a speed of eighteen miles an hour, we soon had lost sight of "Old Glory."

Next day, Sunday, I attended church at half past ten. Edward C. Pagett, the dean of Calgary, conducted the services, which were very solemn and impressive. The meeting was in the first cabin, or saloon dining-room. It would accommodate four hundred people. The wreaths of flowers and other decorations were so beautiful I am unable to describe them. A nobler looking lot of men I never saw than those that attended that morning service.

Nothing unusual occurred on the voyage, except that a good big collection was made for the widows and orphans of deceased sailors. There were religious services among passengers of the third class nearly every day. I felt too weak and indisposed to take any part in them. We received and sent messages by Marconi's wireless telegraphy, and those received were posted up for all the passengers to read. How it is possible to communicate with stations hundreds of miles away and going at the same time at a speed of twenty-five miles an hour, is more than the ordinary mind can comprehend or explain. And to communicate with other ships in mid-ocean. We received messages from Steamship Lucania.

Upon our landing we made for Manchester. Attended services at the east branch on Sunday, the 7th. I gave them a little talk in the evening. They are working with commendable zeal. We left our baggage and went up to Newcastle-on-Tyne to see what is to me one of the most sacred spots on earth, my mother's grave, and although it has a Scotch granite at the head and a beautiful weeping-willow at the foot, it afforded but little consolation. Newcastle is a great city. We met Bro. Broadway of Australia there. He is working, though all alone, with commendable zeal, and whatever the misunderstanding between himself and his Australian brethren may be, the quicker an adjustment is had and his disabilities removed the better.

We visited Mr. Gimblett and family, relatives of Bro. and Sr. Wilkinson, of Lucas, Iowa, who gave us a very cordial reception. They are strong Methodists, but their hearts are moved somewhat toward the latter-day work. We made our visit short for we felt anxious to get to our mission field.

Cardiff was our first point to make. We were glad to meet Bro. John Davies, J. W. Rushton, William Lewis, his wife and daughter Ruth, there. We had a little America of our own. But the spirit of secession or love of duty soon got us divided. Bro. Lewis had a very strange appearance and complained of feeling sick. We felt sorry for him. If he would exert himself by preaching or otherwise he suffered from it. He left Cardiff for America July 2. He has the best wishes of the Saints in Wales, and his labors were appreciated. We were present when Presidents Joseph Smith and R. C. Evans visited Cardiff, and think their efforts were entitled to much larger audiences.

Quite a little crowd of the Saints and the missionaries of the Welsh Mission attended the European Mission conference held at Leeds the 1st to 3d of August. I was very much pleased with the general appearance of the Saints, and a more kind-hearted and sociable gathering I never met. There certainly is a brighter day ahead for the English Mission.

The conference expressed great pleasure and satisfaction at having two of the Presidency present, and especially because they were permitted to see Bro. Joseph. One old brother expressed himself as feeling like Simeon of old when he was permitted to look upon the holy child Jesus.

We got back from conference to Cardiff Tuesday the 4th and

Friday the 7th I came on to Llansamlet, and Saturday to this place, the old stamping ground of Latter Day Saintism. I spoke twice at our church at this place last Sunday. In the afternoon I spoke some in Welsh because the president of the meeting was unable to understand English. It should be a matter of record. However, they say I did all right except when I got to a point where I had no Welsh word to express myself. Bro. Henry Ellis, the branch president, has moved away from here to Llansamlet and at present there is no other officer. So as an expedient one of the brethren from Pontyeates, six and half miles away, comes and returns afoot every Sunday. They come in turns.

I intend going over to Pontyeates in a day or two to work among the Saints and distribute tracts. At present I am at Bro. and Sr. Evan Davies' home where many of our missionaries have found rest and welcome. I am not going to prophesy just now concerning the Welsh Mission, but will say that there are some excellent people over here, and I have felt that thousands of them will yet obey the gospel of Jesus Christ as presented by us. A good work will be done among this people, but when I can not say. The Lord helping me, I will try to do my part towards it.

Bro. Jones and Jenkins are doing what they can in the face of adverse conditions. Soon after coming to Wales we rented two small furnished rooms in 137 Severn Road, Canton, Cardiff, South Wales. So my wife has her little home and I am free to labor wherever opportunity offers. Bro. John Davies has left Wales and gone to his mission field in the Birmingham District. I traveled with him nearly two weeks before he left and enjoyed his company. He and I have been friends for thirty years. He has a number of warm friends in Wales. John has become quite an expert as a street preacher. The passing of a cart or flock of sheep, not even a dog fight, can stop him when he gets started.

Bro. Pierce, the faithful tract distributor, is often referred to for his faithfulness and zeal in the work. Bro. John R. Evans had a hard time of it when here. The work was almost at a standstill, and to resuscitate the body was not a little job. Finances were very low and places to stop very few. At the resurrection of the just each and all of the faithful laborers will come in for their share of the reward. I pray for the welfare of all of God's people in every land. Home address: 137 Severn Road, Canton, Cardiff, Wales, England.

Yours in the conflict,
EVAN B. MORGAN.

Des Moines District Reunion.

The weather during the reunion here has been all that could be desired, and the health of all the Saints in camp has been good. Many of the Saints are rooming in town, and all are boarding at the hall, there being no cooking done in any of the individual tents, and this is proving satisfactory.

Fred A. Smith preached two sermons on the "Marvelous Work" and one on the higher laws which we are called to observe. He left us for the western part of the state on Tuesday evening. Bishop Hilliard spoke several times during the week. On Thursday he presented "The Gathering" in his plain, forceful manner. He also spoke on the law of tithing and that of consecration.

The people of Rhodes and surrounding vicinity have attended and manifested some interest in the sermons. The prayer-service each morning has been well attended and full of interest.

All seem to be in favor of holding a reunion next year and it will likely be located in the vicinity of Des Moines, the capital city being nearer the center of the church membership. The reunion committee this year have done their work well and their names are well worthy of mention. They are H. A. McCoy, our district president, W. C. Hidy, of Nevada, and W. Christy, of Dallas Center.

Elder J. A. Gunsolley, of the General Sunday-school Association and the Religio, came last Sunday and has been here dur-

ing the week. Round table meetings for the discussion of Sunday-school and Religio questions have been held each morning. In the afternoon sessions have been held to take up lines of work in these departments. The regular lessons from the *Quarterlies* were taken up, the Home departments were presented, and one session given to a talk on a historical outline of the Book of Mormon.

We have mentioned these meetings as being a type of the gathering and they are truly the means of bringing the Saints to an equality, to seeing eye to eye. The associations here for the week have been marked by unity and love, with nothing of any kind to mar the peace and happiness of those present. All have enjoyed the reunion, all have had their spiritual strength renewed. The attendance has not been large in proportion to the membership of the district, but the Saints throughout the district will more and more realize the good to be received by attending these meetings. The Saints should not neglect the assembling themselves together.

The prayer service on Friday morning was a spiritual meeting indeed. The voice of the Spirit was given calling one of our young men to higher work in the church, and the servant of God spoke with inspiration urging the Saints to comply with the instruction in regard to respecting authority in the church. The one in charge of the prayer-service spoke of the meeting as a pentecostal one.

The reunion closes with the Saints present praising God.

A. A. REAMS.

RHODES, Iowa, August 21.

Massachusetts Reunion.

The fourth annual reunion of the Massachusetts District was held at Silver Lake, August 1 to 10. Apostles Sheehy and Greene, also Bishop Bullard, had charge and presided. In addition to these there were present Apostle Joseph Luff, George W. Robley, and W. E. LaRue, of the general ministry, and also a number of the local ministry of the district. Bro. Luff made a strong appeal in behalf of the college work and his remarks were well received. The district Religio held an interesting meeting presided over by Ruth M. Sheehy. The Sunday-school workers of the district held a meeting and a number of interesting papers were read. A number were baptized in the beautiful lake adjacent to the camp. Nearly all boarded at the commissary tent and were well pleased with that accommodation. The weather was fine at the start but several stormy days made it somewhat unpleasant for tent life. There were sixty-seven tents on the ground and about three hundred people in all in attendance. It was universally pronounced as the "best" reunion ever held in these parts. The meetings were spiritual and good interest was maintained throughout.

W. E. LA RUE.

SILVER LAKE, Massachusetts, August 11.

Reunion in Southeastern Illinois.

The reunion in Southeastern Illinois District closed on the evening of the 9th after an enjoyable time. The visiting ministry present were I. N. White, missionary in charge, Elders Willard J. Smith, R. T. Walters, and T. J. Bell. Also Bro. T. A. Hougas, the General Sunday-school Superintendent, was with us a part of the time and did work in the Sunday-school department which was much needed and appreciated.

I believe the reunion will prove a benefit to this district. At times the crowds were so large that many failed to get seats under the tent. The preaching was excellent, the social-meetings grand, and therefore we rejoice, trusting that the work done in the reunion will be felt for good throughout the whole district. Saints, let us go onward and upward.

C. J. SPURLOCK.

Miscellaneous Department.

Conference Minutes.

Kentucky and Tennessee.—Conference convened at Grassland, Kentucky, July 25, at 10 a. m., J. R. McClain in the chair, W. L. McClain, secretary. Minutes of last conference read and approved. Branches reporting: Sedalia 135, Haley's Creek 59, Eagle Creek no change, Foundry Hill no change. Ministry reporting: J. R. McClain, I. N. Roberts, C. L. Snow, W. R. Smith, S. H. Field; S. Reed, J. H. Adair, J. H. Scott, and E. P. Cook. Bishop's book audited and found correct with the exception of a few cents. On hand, December 31, 1902, \$27.81; collected during 1903, \$199.41; paid out, \$223.81; balance due church, \$3.41. J. R. McClain recommended by conference for Bishop's agent. Adjourned to meet with Foundry Hill Branch at call of president.

Central Nebraska.—Met with the Meadow Grove Branch, August 8 at 10 a. m., Levi Gamet, presiding. Elder James Huff was chosen secretary pro tem. Branches reporting: Bonesteel 60, Clear Water 83, Meadow Grove 50, Inman 41. Ministry reporting: Elders R. Wight, James Huff, Robert Oehring, J. H. Jackson and Levi Gamet; Priests Lloyd Marteeny and C. N. Hutchins. Bishop's agent reported: On hand last report, 84 cts.; received \$431.40; paid out \$408.48; balance on hand, \$23.76. Tent fund: Receipts, \$13.50; disbursements, \$12.80; on hand, 70 cts. Provision was made for holding a reunion for the district at Inman commencing October 2. District president, E. Downy, and Henry Logeman committee on arrangements. On request of Bonesteel Branch, district president was authorized to appoint a two-day meeting for that branch. Elder William Rumel was chosen assistant president of district. Preaching, by Brn. James Huff, R. Wight, and L. Gamet. Prayer and testimony service, Sunday p. m. Adjourned to meet with Bonesteel Branch in February 1904 at call of president.

Alabama.—Conference met with the Lone Star Branch, August 1. Bro. S. D. Allen of the Florida District was on motion called to preside. Minutes of last conference read and approved. Ministry reporting: Elders J. G. Vickery and W. S. McPherson; Priest J. R. Harper; Teacher G. O. Sellers. Bishop's agent reported: On hand last report, \$97.50; paid out, \$79, balance, \$129.64. Branches reporting: Lone Star 132, Pleasant Hill 160, Flat Rock 52. Report of tent committee: Cash on hand, \$19; subscriptions, \$18. J. G. Vickery was elected president of the district for the next quarter. Preaching by G. O. Sellers, S. D. Allen, and J. G. Vickery. Adjourned to meet with Pleasant Hill Branch at call of missionary in charge.

Bishop's Agent's Notice.

The Saints of the Western Wales District are hereby notified that Bro. Henry Ellis is Bishop's agent for that district. His address is Pontygravel House, Llansamlet, South Wales.

Notices.

The management of the HERALD Office would like to borrow two thousand dollars for one or two years. This money is to be used to meet maturing obligations as well as pay the expense of publishing the Church History, Sunday-school Song-book, etc. Those having funds they desire to so loan please forward to the Herald Publishing House, Lamoni, Iowa, and note will be promptly sent them.

Reunion Notices.

There will be a reunion of the Central Nebraska District at Inman, Holt County, Nebraska, commencing October 2, at ten a. m., to continue ten days. We have the promise of Elder F. A. Smith and others of the missionary force to be present. As many as can, bring your tents and camp equipage. We have a church at Inman; also the district tent will be here. Hay will be furnished to those who come by team. Let us come together for a season of spiritual refreshment, of social intercourse, and rest from the sordid cares of life. Those desiring further information may write E. Downy or Henry Logeman at Inman. Levi Gamet, chairman of committee.

Board with lodging can be had at the Dow City reunion for \$3.50 per week; board without lodging at \$3 per week. Feed will be supplied at reasonable rates. J. L. Butterworth, of committee.

The Saints' Herald.

ESTABLISHED 1860.

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

The Southern Missouri District reunion will convene in the big mission tent four miles southwest of Grove Springs, Wright County, Missouri, October 3, 1903. Let all the Saints who can come prepared to enjoy a spiritual feast. Make a sacrifice of a few days for the Lord's work. Bring your wagons and tents prepared to care for yourself. Those desiring tents write Elder J. C. Chrestensen, 728 Garfield Avenue, Springfield, Missouri. The brethren at Grove Springs will make arrangements for the pasturing of teams, feed, etc. It is hoped that I. N. White will be with us. We also will have the missionaries and local forces of the district. We must raise a fund for expenses. Those who can not come, send your donation to J. C. Chrestensen now. In addition to the above, conference will convene October 6, on reunion grounds. Send all reports and communications to J. C. Chrestensen, Grove Springs, Missouri. A. M. Baker, J. C. Chrestensen, P. T. Plumb, committee.

Two-Day Meetings.

A two-day meeting will be held at Clear Lake, Indiana, August 29 and 30, 1903.

Convention Notices.

The Kewanee District Sunday-school association will convene at Millersburg on Friday, September 5, 1903, at 10.30 a. m. Mrs.

Ed Lamb, district secretary, 526 Elliott Street, Kewanee, Illinois.

The Northern California District Sunday-school association will convene Thursday, September 10, at Oakland, on the reunion grounds, corner Sixteenth and Magnolia Streets. Business session at 10 a. m. Local secretaries throughout the district, please send in your reports to the district secretary. Mrs. E. Keeler, district superintendent; Lizzie Day, district secretary, 2404 M Street, Sacramento, California.

The Religio convention of the Kewanee District will be held at Millersburg, Illinois, on Friday evening, September 4, 7.30 p. m. Locals please send reports to James Norris, 630 North Walnut Street, Kewanee, Illinois. William R. Norris, president; James Norris, secretary.

Died.

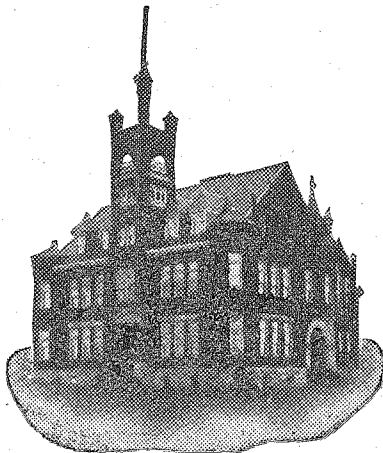
IMRIE.—Elder James David Imrie was born September 24, 1879; baptized August 3, 1901. He was ordained an elder December 30, 1901, and counselor to Bishop Lewis in February of the following year. At the 1902 session of General Conference he was appointed to the missionary force, and has labored since as continuously as his health would permit. Fifty-five hours before death he left his mission field, and bore up through a railroad journey of twenty-five and a half hours. Thirty hours later, on June 26 he fell a victim to that dread disease, consumption. Funeral exercises were conducted at the house and grave by Elder W. J. Haworth, assisted by Elder Barmore, also a memorial service in the Saints' church, Hamilton West, New South Wales, Australia, on July 5.

EASTWOOD.—Sr. S. Lizzie Eastwood, daughter of Mr. L. and Sr. Catherine Eastwood, departed this life at Devon, Bourbon County, Kansas, July 21, 1903, aged 26 years, 4 months, 7 days. Sr. Lizzie was baptized January 12, 1896, by Priest Lee A. Quick, and confirmed by Elder W. S. Pender. Our sister was one of Bourbon County's well respected school-teachers, following this vocation until compelled to desist because of the encroachments of the dread disease, consumption. She passed away full of trust and faith. Funeral sermon by Elder Lee A. Quick.

HARMON.—At Shenandoah, Iowa, August 16, 1903, after one week's illness, William, husband of Sr. A. M. Harmon, to whom he was married in 1891. Deceased was member of the Baptist Church, but was kind, considerate, and attentive to both the person and faith of her whom he has left behind as his widow. Mr. Harmon of Shenandoah, and Mrs. Roger of Glenwood, children by a former wife, also mourn his absence. The funeral services were conducted by Elder Mark H. Forscutt of Nebraska City, on August 17, from his late home, and the body interred by the side of his first wife's body in a country graveyard about eight miles from Shenandoah.

SESSION, 1903-4.

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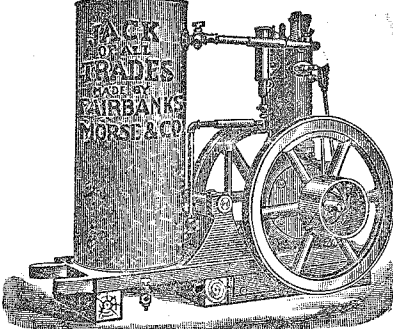
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199. Paper covers..... 30

The Saints' Herald

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

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The heavy rains and floods in Western Iowa and Eastern Nebraska last week caused some loss of life and seriously delayed traffic and travel. Reports show that the rainfall Wednesday was the heaviest that has extended over Iowa for many years. In several places the average precipitation registered was above eight inches.



Business Manager F. B. Blair left Lamoni Monday evening for the reunion at Dow City, Iowa.



Elder E. Keeler, writing from Fieldbrook, Humboldt County, California, says: "I have been here five weeks. Baptized seven adults. Others near the kingdom and will come in if the work is followed up here. Bro. Joehnk is with me."



Mrs. M. C. Schofield advises us that any of our elders coming to Dayton, Ohio, will find a home at 492 Forest Avenue.

Editorial.

SENIOR EDITOR ABROAD.

Our last was addressed from Manchester, where we arrived Tuesday afternoon, the 4th. We went from the station to the home of Bro. and Sr. James Clarke, where we were domiciled during our sojourn in this great city, another of the commercial centers of Great Britain. Manchester can trace its origin to the time of the Romans, when its foundations were laid and the early city was established and encircled by substantial walls and it received the name of Mancunium. This was in the year of our Lord 80. It has passed through many changing scenes since and has acquired a reputation and influence in the commercial world of no mean order. It is situated in the county of Lancashire, and if it is not the county capital, this honor belonging to Lancaster, it certainly is the most important city in the county, with the possible exception of Liverpool.* Manchester is the center of the cotton industry, besides having other industries which give occupation and the means of livelihood for more than six hundred thousand inhabitants.

The city is built on each bank of the river Irwell and is in connection with Liverpool by means of the Manchester ship-canal, which canal is about forty-five miles long and deep enough for ordinary sea-going vessels to navigate in. Besides this several railways join the two cities together. The canal is unique as an engineering exploit and is proving of increasing value to the city and a great saving of time and money, in that it now allows vessels laden with merchandise for the city to unload their cargoes almost at the doors of the warehouses instead of having to unload at Liverpool, then load the railway trains and unload again in Manchester, and finally load at the depot to be transported to the various warehouses in the city. Manchester, like most of the cities in this country of any size, is composed of a group of smaller towns which have gradually been absorbed as the city has slowly pushed its way outward to meet the influx of the populace and commercial demands of the times. Most of these small towns have lost their municipal identity, but still retain their nomenclature, hence we have such names as Ancoats, Trafford, Hulme, Charlton-on-Medlock, and Ardwick, in which portion of the city we were located. The only part of the city retaining its dis-

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inct and separate municipality is Salford. The means of transit over the city are electric cars and railway trains, which offer happy facilities to the stranger and busy persons whose desire or occupation demand change of location.

The Saints in Manchester used to meet in one hall in the center of the city, but as the work grew and gathered in adherents from the outlying districts it became inconvenient for them to meet at a common center and was found advisable to separate into necessarily smaller branches located in the northern, northeastern, eastern, and southern portions of the city, besides one in Salford. Manchester is the strongest place in England for the work of the Reorganization and besides the branches already named it includes within its district Stockport, Warrington, Wigan, and Farnworth, and, until recently, the city of Leeds. The district was presided over for many years by Elder Joseph Dewsnap, Sr., whose influence and ability have done much to establish the work upon a solid basis, assisted very faithfully by noble men and women, some of whom have passed away. For a few years, however, the district has been sustained under the presidency of Henry Greenwood, supported by Bro. George Baty as vice-president and Thomas Brien as secretary.

After partaking of tea, which had been prepared for us by Sr. Clarke, we were escorted to the hall of the East Manchester Branch, presided over by Elder Nathan Weate. This night was the time for the meeting of Zion's Religio-Literary Society in a special session to welcome the Presidents. We had the privilege of greeting quite a number of strangers and renewing the acquaintance of many whom we had met at conference in Leeds. The exercises were in charge of Bro. Rushton and included, besides the usual preliminaries, a few musical items, an organ solo by Sr. Marian Clarke, and a mandolin exhibition by Sr. Leah Weate, which were skillfully performed and duly appreciated. After these items of the program had been enjoyed Bro. Weate, in behalf of the Zion's Religio Society, gave a speech of welcome to Bro. Evans and the Editor and at the same time presented us with the "freedom of the Society" making us honorary members, which event was marked by the presentation of silver medals to each of us. We were then asked to respond and the Editor did so appreciating very sincerely and deeply the work of distinguishment and honor thus conferred. Bro. Evans followed and in a racy and humorous manner accepted the honor with a sense of appreciation and gratitude. A very pleasant evening was brought to a close after partaking of a light lunch. We were pleased indeed to find a real lively interest in Religio work in this city and fervently hope that its influence and power may grow and increase, and in the near future other societies may

be established for the help and benefit of our young people in England.

Wednesday and Thursday evenings were occupied in the East Branch by the Editor and Bro. Evans respectively. Both meetings were well attended and the audiences appreciated both efforts. We were the guests of Bro. and Sr. Mills on Wednesday afternoon and enjoyed their effort to make us welcome. On Thursday we were entertained by Bro. and Sr. Weate whose bounty and hospitality were duly appreciated. Friday there was no meeting.

On Saturday we were in attendance at North Branch, where at fifteen minutes to six we sat down with many of the Saints to a very palatable repast, making the acquaintance of many of the Saints. After tea the meeting was of a social kind in charge of Bro. Rushton. The president of the branch, Elder John Bailey, read an address of welcome to the Editor which was responded to. Then Bro. Evans was greeted similarly and fitting response was made. Then we enjoyed a miscellaneous program including two songs by Elder John Davis, one song by Bro. Evans, one by Sr. Ada Green, and recitations by Bro. John Bailey; the instrumental part of the program being ably sustained by our genial brother, John Foden.

Sunday, 9th, the morning hour was occupied by Bro. Evans who preached an excellent discourse. In the afternoon a social service was enjoyed in which many testified of God's goodness and their joy in his service. A representative of the Utah church was present and testified of his happiness and pleasure in that church and incidentally sought to justify his people in some of their positions. In this meeting we met with Bro. Hassall of Farnworth, who had joined the Mormon Church, but under the influence of the Spirit of God which was enjoyed very much in the service his heart was touched by his old-time love for the truth, and in deep earnestness he thanked God for the testimony borne by Bro. Evans which had been light to his soul. The elder of the Utah church complained because he thought it was darkness. In the evening the Editor preached to a full house on the distinctive differences between the Reorganized Church and the Mormon Church using as a basis the epitome which was borrowed for the occasion from Elder Saunders, the representative of the Utah body already referred to. The effort was well received and was delivered with liberty.

Monday evening owing to indisposition the Editor remained at home while Bro. Evans filled the appointment. Of his effort we heard the highest praise. This closed our visit to North Manchester Branch. This day Bro. John Davis bade us farewell and left Manchester at ten o'clock in the forenoon for Birmingham, his field of operation during the remainder of conference year.

On Tuesday and Wednesday evenings owing to the

continued indisposition of the Editor, Bro. Evans filled both nights in the Northeast Branch. We learned that open-air services had been held prior to service in the hall each night and quite good attention was given by fair-sized audiences. After open-air service the meeting adjourned to the hall and R. C. occupied with excellent liberty to the edification and pleasure of crowded audiences. Both efforts were highly appreciated. This branch is presided over by Elder Leggott and the members deserve recognition for the noble efforts to sustain the work in this part of the city. By their individual exertion they have purchased a neat, wooden chapel in which to hold services, that one time had been held by the Plymouth Brethren from which community and chapel several of our members in that part of the city came. Negotiations are afoot to purchase the grounds and convert the wooden building into a brick building in time.

Thursday and Friday, appointments were out for Salford, which were filled by Bro. Evans. Each evening a good audience listened with attention and interest to the sermons of our brother. This branch is presided over by Elder J. W. Taylor and we learn grew out of a Sunday-school movement of some years ago. A band of earnest people are engaged in holding forth the truth as it is in Christ, whose efforts will produce fruit by and by.

The weather during our stay in Manchester was not inviting, but was dull, damp, and often very wet. We understand, however, that Manchester is notorious for wet weather. Saturday was wet indeed. Almost incessantly the rain poured down in torrents keeping us prisoners more or less all day. It had been arranged to take us to Bellevue Zoological Gardens this day in order to enjoy the pyrotechnic display representing the capture of Gibraltar by Sir George Rooke in 1704, said to be the finest exhibition of fireworks in the kingdom. The rain frustrated the scheme.

"The best laid plans of mice and men
Aft gang a'gley."

Sunday the 17th was to be a "red letter day;" all the branches were to close the several halls and meet *en masse* at the Coöperative Hall, Ardwick. The Sunday-school banner was to be unveiled and a procession headed by a band and the banner was to parade the streets in the immediate vicinity of the hall. It was with apprehension and anxiety that the weather was criticised on Sunday morning, but it rained. Hopes were dashed down and disappointment seemed imminent. We set out for the hall, and despite the gloomy prospect and the rain a good company had braved the inclement weather; we greeted many Saints from Manchester, Bro. and Sr. Rudd, Sr. Daeley, and Sr. Howden, of Leeds, Bro. Bennett, a veteran of the work from Birkenhead, Liverpool, Bro. and Sr. George Baty, Stockport, Brn.

Spargo and Hankin, of Wigan, Bro. Hassall, of Farnworth. The morning hour was occupied by Bro. Evans, who preached a very able discourse on the Book of Mormon. His effort, though hurried and synoptical, was followed with the closest attention and interest by the audience, regret being expressed that the time had been so short.

After the sermon Bro. S. F. Mather, the superintendent of the district Sunday-school, was called upon to give an outline of the purchasing of the banner, from which we gleaned the following items. The fund was originated about six years ago and had been largely supplied by pence and half pence from the children of the different schools in the district until it reached the sum of twenty pounds or one hundred dollars. The banner is about seven feet six inches by five feet six inches and is of pure silk, an orange colored border enclosing a square ground of royal blue, the center on one side bearing the picture very finely executed in oils of Christ blessing little children, having the words, "Suffer little children to come unto me;" in a scroll of silver the names of the church and schools are printed. The other side has a very fine picture of an angel flying with a scroll, representing Revelation 14:6. The angel is without wings. The banner is a work of art and does credit to the patience, zeal, and persistency of the Sunday-schools of the Manchester District.

The Editor was invited to unveil the banner, which he did, and in a few choice words the banner was consecrated and dedicated to the glory of God and the use of the schools. On leaving the hall we were all very agreeably surprised to find the rain had ceased, the roads and pavements were dried, and the sun was shedding its golden radiance as if in approval and pleasure, to the joy and encouragement of the children especially. There was not much time between adjournment of morning session and the meeting again for procession; we therefore hurried home, and after partaking of dinner the procession formed. First of all came the band, a fine one, too, neatly dressed in a quiet but effective uniform, then the banner, all resplendent and gay in the shimmering light of the sun, the poles supported by two stalwart brothers, the steadying cords held by fair young sisters looking very pretty in their white dresses garlanded with flowers, the silk ribbons were borne by four little tots of girls also in white carrying baskets of flowers. Then followed the representative ministers headed by the Editor, Brn. Evans, Rushton, Dewsnup, and Greenwood, followed by the elders and priests; then came four little folks carrying a stand all trimmed with flowers upon which a large open Bible was laid; then came the body of the procession. Thousands of people lined the roads we traversed. The parade was a credit and a splendid testimony of the efficiency of Sunday-school effort. May God bless the Sunday-school work!

After the parade we assembled in the hall, the service was in charge of Bro. Evans. Singing and prayer being over short addresses were delivered by the Editor, Brn. Rushton, Dewsnup, Sr., H. Greenwood, S. F. Mather, W. R. Armstrong, W. H. Greenwood, and several others. The speeches were timely and interesting and were pleasantly interspersed with hymns. At night the hall was nicely filled with a splendid audience. The Editor was the preacher and spoke for an hour and a quarter with liberty and force, the congregation being sympathetic and appreciative. Benediction was pronounced by Bro. James Baty, the evangelical minister of the district. So ended a pleasant, happy, and instructive day.

Monday Bro. Ernest R. Dewsnup took the writer, and Brn. Evans and Rushton through the library of Owens College, where our College President graduated. The College is a noble pile of buildings and an ornament to the city, a splendid memorial to the educational tendency of modern times. We took dinner with the family of Bro. Dewsnup in Fallowfield, the residential suburb of Manchester. We spent a pleasant afternoon and at tea were joined by Joseph and his wife, son of Bro. and Sr. Dewsnup, and Bro. Dewsnup himself who had returned from business. In the evening we were in attendance at South Manchester Branch. An overflowing meeting was enjoyed. Bro. Evans in his characteristic manner preached an excellent sermon on baptism after which the meeting adjourned to the baths where eight were immersed by Bro. Evans, taking upon them the name of Christ, among them being Bro. Hassall who had concluded to leave the Mormon Church and return to the church he had erstwhile forsaken. It will be remembered by some that the Mormons made a considerable spread in their *Millennial Star*, when they baptized Bro. Hassall. It will doubtless be a little humiliating for them to know that he has returned.

This closed our official visit in Manchester. We enjoyed the many efforts to make us welcome, and appreciated the kindly welcomes we received. We were glad also to make the acquaintance of many whose names were familiar to us, such as Brn. J. Dewsnup, Sr., H. Greenwood, James Baty, W. Armstrong, S. F. Mather, and many others whose labors in behalf of the work have been blessed and appreciated. On Tuesday we bade adieu to Bro. and Sr. Clarke, their son-in-law, daughter, and family, whose kind hospitality will be a very pleasant memory in our reminiscences of our British tour. We left Manchester about half past two in the afternoon, and after about an hour's ride in the electric car we were safely ensconced in the comfortable home of Bro. and Sr. George Baty in Stockport, whence we write.

Fraternally,

JOSEPH SMITH.

STOCKPORT, England, August 19.

EDITORIAL ITEMS.

Elder W. A. Smith has been laboring with success near Pisgah, Iowa, the past three weeks; altogether thirty baptisms; and including tent work sixty-five baptisms by Brn. Smith and Lane together. Bro. Smith has had to return home on account of the sickness of his little child but expects to be around again in a short time.

Patriarch A. H. Smith and Bro. Leon Gould left Lamoni Thursday morning for the Dow City Reunion, going by the way of St. Joseph, where they remained over night.

On Wednesday J. R. Lambert, of the Patriarchate, left Lamoni for Stewartsville, Missouri, to attend the Northern Missouri Reunion.

F. M. Smith returned from Council Bluffs, Iowa, on Wednesday morning last, where he had been in attendance at the funeral of Bro. Calvin Beebe. The funeral was a private one, held at the home on Glen Avenue. The wealth of beautiful flowers sent to the home by sympathizing friends bore silent but touching testimony to the high esteem in which our brother was held in his home city. The services were marked by simplicity, and seemed to be appreciated by all present. The remains were interred in Farview Cemetery.

Bro. and Sr. Columbus Scott have been sorely afflicted the present week in the loss of their son, Virgil L. Scott, in a train accident in Kansas on the evening of August 29. Virgil was a young man, twenty-four years of age, and only married in May last. It is a great trial to all, but Bro. and Sr. Scott are bearing the stroke courageously. The remains were interred at Lamoni on Wednesday, September 2.

On the morning of August 31 Elder Mitchell L. Sory, who since early in the spring has been sick and cared for at the Saints' Home, passed from earth life. It is pleasant to speak of such a patient and noble character as Elder Sory, one of the most kind and just of men. He was seventy years of age the 27th of July last, had been earnestly engaged in missionary work the past ten years, and his strength failing of late he asked the privileges of the Home for a rest. A few days ago when he seemed so feeble he was asked if he was well cared for. "Everything is done for me," he said; "no one could have better care." He left directions for his burial in the simplest manner possible, showing that same desire for plainness in death as in life. On the other side, he trusted for a goodly reward. His funeral was from the Saints' Home, Elder John Smith officiating.

In a letter of August 31 F. M. Smith reports a good attendance and prospects for a very successful reunion at Stewartsville, Missouri.

Bro. G. H. Graves writes that he has been preaching at Watervalley, Kentucky, and Happy Hollow, Tennessee, with fair interest at both places.

Original Articles.

THE HOLY GHOST.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Ephesians 1:13, 14.

The terms Holy Ghost or Holy Spirit are used in the Bible synonymously. Proof: "The Spirit itself beareth witness with our spirit that we are the children of God."—Romans 8:16. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and . . . unto the uttermost part of the earth."—Acts 1:8. To be a witness for Christ or God undoubtedly is the same thing. For they are one.

There are many passages to which we might refer to prove this point, but space will not permit such references. Read 1 Corinthians 3:10-14, and you will observe that these two terms are used by the inspired apostle synonymously. None but hair-splitting theologians would quibble over this point.

Let me call attention to the basic thought: It is the heritage of every true child of God to have a degree of the Holy Spirit. Paul declares, "This is the earnest of our inheritance." How long? All through this life of mortality. Yes, even through the intermediate state, and until our bodies are raised from the grave. The Spirit is to be with us "until the redemption of the purchased possession."

But says one, I have never received the Holy Spirit and I have been obedient.

In answer to the above we say, Let God be true. "If any man will do his will, he shall know of the doctrine."—John 7:17. This is one of the golden promises, and the rock upon which every child of God must stand. If the Holy Spirit has not been received after a compliance with all the requirements, there is something lacking on your part—perhaps not enough humility, humble devotion, and true sincerity. God says you shall receive.

Before we proceed further with this subject, we must determine what the Holy Ghost is. When this is intelligently answered, then we will know whether it is worth obtaining.

Many have thought the Holy Ghost to be a personality. This is a mistake, although there are several passages which infer that the Holy Ghost is a person. For instance, the personal pronouns *he* and *himself* are used. Of course those terms stand instead of the term *Holy Ghost*. But, in the language of the "silver-tongued Prophet," "Come let us reason together."

Every child of God is entitled to the Holy Spirit. Now if the Lord has a people scattered all over the

world, and at an appointed time they assemble together in their respective places of worship to call upon God in mighty prayer—how could God be with them all with his Spirit at the same time—if the Holy Ghost is a personality? It is absolutely impossible.

The Holy Ghost is nothing more than the mind and will of God and Christ. Jesus declares: "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent."—John 17:3. According to this it is life eternal to know God and Christ. How may we know these personages? Paul says: "No man can say that Jesus is the Lord but by the Holy Ghost."—1 Corinthians 12:3. Well, says one, if the Holy Spirit is not a person, what is it? Let the beloved Disciple answer: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."—1 John 5:6.

The word of God should be the end of all dispute. It declares the Spirit is truth. What is truth? "Sanctify them through thy truth, thy word is truth?"

However we are not supposed to take this in its broadest significance for Jesus declares: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."—John 6:63.

The word of God and the Spirit of God are two different things. But they go hand in hand. "For what man knoweth the things of a man, save by the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."—1 Corinthians 2:11.

Our "Campbellite" friends are divided among themselves with reference to the Holy Spirit, but the following is one theory advanced by Alexander Campbell: "Hence it follows that to be filled with the Spirit and to have the word of Christ dwelling in one are of the same import in Paul's mind; and as a means to this end, Christians were to abound in singing psalms, hymns, and spiritual songs."

Paul didn't so understand: "For our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance; as ye know what manner of men we were among you, for your sake."—1 Thessalonians 1:2. This shows conclusively that the word and the Holy Ghost are not the same. If they are, Paul with all his learning manifested gross ignorance of the use of language when he wrote the above.

For further proof upon this point we refer to the following: "And when he had said this, he breathed on them and saith unto them, receive ye the Holy Ghost." This was after the resurrection. Now if the word is the Holy Ghost and *vice versa*, the above proceeding was non-essential for Jesus had been teaching them the word for over three years.

Those people to whom Philip preached at Samaria

had received the word when it was preached; miracles were wrought, etc., but they did not receive the Holy Ghost until Peter and John came down and prayed for them, "Who, when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost."—Acts 8: 15-17.

Go with me to the day of Pentecost: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 1-4.

Now if the word had been flying through that house in the form of a large family Bible, it would have been quite a dangerous place to be in. Fortunately it was the Holy Ghost.

Some theologians endeavor to make it appear that the Holy Ghost and the gift of the Holy Ghost are two different things. We deny such statements and demand the proof.

Peter, when officiating at Samaria said to Simon, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money."—Acts 8: 20. Simon saw that through the laying on of hands of apostles the Holy Ghost was given (Acts 8: 18.) He desired this gift for the purpose of self-aggrandizement, and offered money for it. But it can not be purchased with money.

Whenever the Holy Ghost is given to the disciples of Christ it is a gift just the same as when a friend gives a present or a gift to another friend.

Listen to Jesus: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14: 16.

The Holy Ghost baptism which Christ administered was a gift from God. (Luke 3: 16.)

The Holy Ghost which God's people enjoy to-day is a gift from God, just as it was on the day of Pentecost, when Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. Thus in that age men and women in order to receive the Holy Ghost as a gift had to have faith, had to repent and had to be baptized, and then they were in a condition to receive the Holy Spirit,

Do we have claim to the gift? Yes, on the same conditions, "For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

Thus, whenever the Holy Ghost is enjoyed by mortal man, it is a gift from heaven and every effort man makes to disprove this fact only makes it more apparent.

When Jesus was baptized the Holy Spirit came down from heaven and rested upon him in the form of a dove. (Matthew 3: 16.)

Now we will show that the Holy Ghost is one of the God-head.

"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."—1 John 5: 7.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."—Matthew 28: 19.

In summing up our arguments on this point we have proven the following: First, The Holy Ghost represents the mind and will of God and Christ; second, it is the Spirit of truth; third, it is a gift from God; fourth, it is one of the God-head. Is it worth obtaining? We think so.

The next point for us to consider is the office work of the Holy Ghost. We should never be in possession of anything and not know how to use it. You will remember the Philistines came into possession of the Ark of God at one time, and not knowing how to use it, it played havoc among them.

If a man hires a laborer to work on his farm, he outlines the work and expects his servant to perform certain duties. Now we should know what the Holy Ghost will do for us—what its office work is. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15: 26.

The Comforter is to testify of Christ and his work. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

From this we understand the Holy Ghost will teach the Lord's people all things. Why then do men endeavor to build up God's church by human wisdom? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.

The Holy Ghost will teach us all things if we will manifest a disposition to be taught. But we must be willing to humble ourselves sufficiently to ask in simple childlike faith. Yes, it will bring all things to our remembrance, whatsoever we have heard of an inspirational character, just as it brought the sayings of Christ to the minds of his disciples.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he

will reprove the world of sin, and of righteousness, and of judgment."

The Holy Ghost has a work to do in the world, among the ungodly. John the beloved tells us "That was the true light which lighteth every man that cometh into the world."—1:9. This "Light" is even Jesus the Lord. Again we read: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

God will even feel after the ungodly, just as he felt after Saul of Tarsus when he was persecuting the church of the living God. There are honest-hearted people scattered all over the world, and God will draw them out by the influence of the Spirit operating upon their minds. God's sheep will not follow strangers, but when they hear the "gospel sound" they will fall into line with the true Israel of God.

Many times wicked men may have the Spirit of God but not as a "comforter." They may not know what the influence may be working upon them, but if they are on the point of committing some terrible crime and some influence comes upon them which restrains them from doing such a deed, undoubtedly it is the Spirit of God.

Columbus was a Roman Catholic yet he had a degree of God's Spirit. For fourteen long years he labored to secure the necessary means to fit out an expedition to cross the unexplored sea. Nothing short of the Spirit of God would have given him such courage and valor. (Book of Mormon, page 53.)

Some of our early statesmen surely had a portion of the Spirit when they wrote that immortal document, the Constitution of the United States of America.

These circumstances might be multiplied but we desist. It is an evident fact that the Holy Spirit performs a certain work in the world.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16:13.

From the above we learn that the Holy Ghost can speak and it will show us things to come.

Of course, the popular religions of the world do not want the Holy Ghost to do such work to-day. They tell us the age of revelation is past, the heavens are sealed with brass, and the Bible contains all the revelation of God's will to man that will ever be given. If this "popular theory" is true then there is not any Holy Ghost in the world or in the church.

Robert Ingersoll declared: "The religious world needs another revelation to tell them what the present one (the Bible) means."

Dear reader, if God has an authorized ministry upon the earth to-day, they must be called by the Holy Ghost. Paul says: "And no man taketh this

honor unto himself, but he that is called of God, as was Aaron."—Hebrew 5:4.

Surely the clergy of to-day are in a leaky boat, if there is no revelation from God in this present day. The only clue they could possibly have to establish their authority would be to steal the commission Christ gave to his ministry nineteen hundred years ago, when he said, "Go ye into all the world."—Mark 16:15.

Paul and Barnabas were called through the direct influence of the Holy Ghost. (Acts 13:1, 2.) The Spirit operated through the prophets in the church at Antioch, or in other words they were called like Aaron, through a living prophet, Moses. The Holy Ghost spoke through Moses, for it is written in 2 Peter 1:21, "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

This is what constituted prophets anciently. Well could good old Simeon say: "For mine eyes have seen thy salvation."—Luke 2:30. It had been revealed unto this father in Israel, even by the Holy Ghost, that he should not see death, until he "had seen the Lord's Christ." (Luke 2:26.) Thus in those early times men were operated upon directly, in an abstract sense, by the power of the Holy Ghost, even before Pentecost. The idea that persons never received the Holy Spirit until on the day of Pentecost is absurd in the extreme.

I have already shown that Simeon was enabled to discern the "babe of Bethlehem" by means of the Spirit. This is the office work of the Holy Ghost, to testify of Christ.

Paul says, "No man can say that Jesus is the Lord but by the Holy Ghost."—1 Corinthians 12:3. According to this inspired writer the Holy Ghost is indispensable. A true testimony of Jesus can not be obtained without it. We must not only believe that Jesus is the Christ. We must *know*, in order for us to have saving knowledge. Listen to the Master: "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."—John 17:3.

Then when we have received the "testimony of Jesus" we have the "spirit of prophecy." (Revelation 19:10.)

How did Job (19:25) receive a knowledge of the Redeemer? If Paul told the truth, it was by the revealing power of the Holy Ghost. Simeon received it in the same way and so did Peter. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16:17.

Peter did not know Jesus to be the Christ, simply because he had been associated with him for several months in the ministry. The knowledge had to be revealed from heaven.

Now the question arises, Is any one being *saved*

to-day? "O yes," says the popular clergy, "people are being saved by the thousand, in every land and clime." Then they have the "testimony of Jesus" or the "spirit of prophecy." For it is life eternal to know God and Christ. This knowledge can be obtained only by revelation. Then the old theory that the Bible contains all that God will ever reveal to man is merely the freak of a wild imagination. Every individual who comes into the kingdom must have *present day revelation*. Yes, the Holy Ghost will show us things to come.

The parting words of Christ to his disciples were: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

If the servants of God could not break the bread of life acceptably in the New Testament times without the power from on high, can his servants do so to-day without the power? Certainly not. God is unchangeable and is no respecter of persons. (Malachi 3:6; Acts 10:34.)

The objector may say, "O we have colleges nowadays where our ministers can be educated, and we do not need the power of God, as it was enjoyed anciently." There were institutions of learning in primitive times, yet our Lord in choosing his ministry, selected them from the humble avocations of life. He chose the foolish to confound the wise. Paul said that he neither received the gospel of man, neither was it taught to him by man, but by the revelation of Jesus Christ. (Galatians 1:12.)

Education is all right. The more we have the better. It refines and polishes. Couple education with inspiration and we have a "polished shaft." Paul is an example. Many of the ministry of the popular churches are confessing that there is a lack of spiritual power in their ministrations. "I believe the Holy Spirit is withdrawing from the church as a body. There is a supreme crisis in foreign missions. It is the most alarming that has confronted the church in the last century. Surely the situation is desperate when is considered the difficulty of getting money, or even to get audiences to listen to missionary appeals."—Doctor Pearson, editor of the *Missionary Review of the World*.

D. L. Moody said: "A dead cold has come over the church."

Where are we drifting? Paul said that the time would come in the last days, when people would have a form of godliness, but deny the *power* thereof; from such turn away. (2 Timothy 3:1-5.)

Prophecy is being fulfilled before our eyes to-day. This is a prophetic age as every age of the past has been. Therefore let us seek the right way: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

But they said, We will not walk therein." Jeremiah 6:16.

Dear reader, will you be one that will not walk in the old paths? Remember the Spirit will not always strive with man (Genesis 6:3). It will strive with the poor sinner until he turns a deaf ear to its pleadings. To those who have been inducted into the kingdom the Holy Ghost is given (as occasion demands) through prayer. Even Christ declared, "And I will pray the Father, and he shall give you another Comforter."—John 14:16.

Paul said, "I . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him."—Ephesians 1:15-17.

"Quench not the Spirit."—1 Thessalonians 5:19. This is an admonition we should strictly observe. It is proper to quench some spirits, for John writes thus: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world."—1 John 4:1-3.

There is a standard by which to try these spirits, even with the law of God. "If they speak not according to this word, is it because there is no light in them."—Isaiah 8:20. According to the law, every spirit which confesseth not that Jesus has come in the flesh is not of God.

Simply saying that Jesus is the Christ would not be sufficient, however. The devils believe and tremble. (James 2:19.) But the confession that Jesus Christ has come in the flesh means, that Christ is the Savior of the world. This is what Simeon said when Mary brought Jesus to the priest to be cared for according to the Mosaic law. The prophets had declared for many years that this personage would come, that he would be born of humble parentage, and in all things it would behoove him to be made like unto his brethren. Therefore, by believing in his *doctrine* (John 3:16; 2 John 8-10) and being obedient we will be saved.

The fundamental principles of his doctrine will be found in Hebrews 6:1,2: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead and of eternal judgment."

These principles cover every phase of the gospel, even to its consummation. Now as the office work

of the Comforter is to guide us in the ways of truth, when God's word is presented to us we will willingly say: "Lord I believe," obey the gospel, live in harmony with the divine plan and receive whatever spiritual gifts God has in store for us as enumerated by Paul in 1 Corinthians 12: 1-12.

A. M. BAKER.

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THE SEALED BOOK.

The first thing seen most worthy of note by John, after being told to "Come up hither and I will show thee things which must be hereafter" (Revelation 4: 1), after describing some of the beauties of heaven, was in the hand of God, "a book written within and on the back side, sealed with seven seals." The inquiry was made, "Who is worthy to open the book, and to loose the seals thereof?"—Revelation 5: 1, 2. None being found worthy among men, "the Lion of the tribe of Judah [Christ] prevailed to open the book, and to loose the seven seals thereof."—Verse 5. Next describing events transpiring upon the opening of the seals, we learn in the "Key to the Revelations of St. John" that "The sounding of the trumpets of the seven angels, are the preparing, and finishing of his work in the beginning of the seven thousand years; the preparing of the way before the time of his coming," hence the opening of that seal refers to events to transpire in the future, in the beginning of the millennial reign. And in Revelation 10 an angel is sent from heaven having a little book in his hand proclaiming that there shall be time no longer. And John is told to go and take the book from the angel's hand; and it is given him, with instruction to "take it and eat it up," or learn and digest its contents. And that it should be bitter in his belly, "but it shall be in thy mouth sweet as honey." And as we learn in Revelation 12: 1, Inspired Translation, that what John saw was "in the likeness of things [to be] on earth," we shall inquire, Has anything come to pass on the earth, in fulfillment of what John saw regarding the sealed book? Compare Revelation, chapters 5 to 10, with Isaiah 29. John sees a sealed book, inquiry is made, and no man found able to "open and read the book." (Revelation 5: 4.) Then the Lord was found able (verse 5) to read the book and open the seals. This was in the last days, or when the proclamation was made that "time shall be no longer." (Chapter 10.) Paul says, "In the last days perilous times shall come."—2 Timothy 3: 1. And then he describes the sad condition of people in that age. John describes them in Revelation 14: 8 as "drinking of the fornication of Babylon," and in Revelation 17 as being "drunken with the blood of the saints" (verse 6); and Isaiah 29: 9, describes the people in the same age, "the last days," as being "drunken but not with wine; they stagger, but not with strong drink."

How and why? "For the Lord hath poured out upon you the spirit of deep sleep. "For, behold, ye have closed your eyes and ye have rejected the prophets, and your rulers; and the seers he hath covered because of your iniquities."—Verse 10. Having no spiritual light—in a deep sleep, and as Paul says, "They that sleep, sleep in the night." Jesus said, "The night cometh when no man can work;" can not see, or work, the works of righteousness, the Lord having closed their eyes; the prophets and your rulers, the seers hath he covered." Having both the prophets and seers removed, or "covered," they were all in "the spirit of deep sleep" as "where there is no vision [or revelation] the people perish; and the vision of all [or all that was claimed to be a vision or revelation by any one] is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith I can not, for it is sealed."—Verse 11.

It is an admitted fact by all that Professor Anthon, a great linguist of New York, wrote to the *Episcopal Church Record*, New York, volume 1, November 22, in 1841, admitting the receipt of the words of a book, sent to him by Joseph Smith by "a plain looking countryman," desiring him to read, or translate it; which he admitted he could not do as it was "a sealed, or dead language" to this generation of people. The letter is published in so many works that I will not quote it. Here is the evidence of the learned, that the words of the book were "delivered to one that is learned" to read, and he said, "I can not for it is sealed." Isaiah continues, "And the book is delivered to him that is not learned, [Joseph Smith] saying, Read this, I pray thee: and he saith, I am not learned."—Verse 12. As in Revelation 5 inquiry was made everywhere, and no man found able to read the book, and as in Revelation 5: 25, the Lion of the tribe of Judah read the book, so in Isaiah 29: 13, we read, Wherefore the Lord said, that because of the terrible condition of the people having their "eyes: the prophets and your rulers, the seers covered," so that none could read the book; "that he would proceed to do a marvelous work among this people, even a marvelous work and a wonder" (Verse 14) bringing to naught all "the wisdom of their wise and prudent men."—Verse 14. And the time of doing this marvelous work was "a very little while before Lebanon [Canaan] shall be turned into a fruitful field."—Verse 17. "And in that day shall the deaf hear the words of the book," (verse 18,) etc. or the book would be opened and read by the Lord, as said in Revelation 5: 4, by raising up a seer to do his work. In Revelation 10, John says an angel came from heaven proclaiming that "time shall be no longer," (verse 6,) or as in Revelation 14: 7, "the hour of his [God's] judgment is come." There seems to be one series of symbols from Revelation 1

to 12 and another beginning in chapter 12 in which some of the same events are presented under different symbols or in different language. The seven churches of Asia are described in chapters 1 to 4 and the angel's message in chapter 10. And the same church or woman is again presented in chapter 12, in different language and in different condition, and the angel with the gospel message in chapter 14 in different language. In chapter 10 when the angel with the "little book open," cried with a loud voice, "seven thunders uttered their voices" (verse 3). John was forbidden to write the utterance of the seven thunders. (Verse 4.) It seems their voices were caused by the angel's cry evidently in opposition thereto. In Revelation 17:3, John saw a woman on a beast with seven heads and ten horns. In verse 5 she was called Babylon, the great, the mother of harlots and abominations of the earth. The seven heads were said to be seven mountains on which the woman sitteth. (Verse 9.) "And the woman is that great city that reigneth over the kings of the earth."—Verse 18. No great city since John, built upon seven mountains, or hills, has ever reigned over even one kingdom, except Rome. To make it plain as "A name written upon her forehead."—Verse 5. The angel tells John that the seven hills are seven mountains on which the woman (city) sitteth. "And there are seven kings: [a two-fold meaning or forms of government pertaining to that city,] five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space."—Verse 10.

All histories teach that Rome was first ruled by the kings; Romulus being the first; second, by the consuls; third, Decemvirs, a tribunal of ten; fourth, the Triumvirs, a council of three; fifth, the Senators. All had fallen and the emperor ruled in John's day, the sixth. And the other is not yet come, and when he cometh he must continue a short space. The emperor Justinian ruled over the church and state, styling the Bishop of Rome "dictator of heretics," or a ruler over all church officers; sustaining his authority with the army under Belisas in a five-year war from 533 to 538. But in 568 Justinian died and three of the ten horns on the beast or power that sustained the church, being Aryans in religion, refused allegiance to the Bishop of Rome, or Pope under the Greek Catholic emperor or Exordite of Ravenna who was the seventh, "for a short space" of two years, when the Ostro, Goths and Lombards, were overpowered by the pope and plucked up by the roots. See the "Footprints of Time and Outline of History," page 130, in fulfillment of Daniel 7:8, where he was to pluck up three horns by the roots. This he did by removing their Aryan kings and placing Roman Catholics in their places, causing these ten kings to all be of one mind (all Roman Catholics) and give their power and strength to the

beast. (See Revelation 17:13.) Hence the beast, civil power of Rome, rode by the woman, or church, verse 3, controlling the beast of government as a rider does a horse. "Even he is the eighth, and is of the seven [taking the place of the three Aryan powers, who continued a short space under the Greek Catholic emperor] and goeth into perdition."—Verse 11. Hence the church power emanating from the seven-hilled city with its daughters are the Babylon, the great of the Scriptures, "uttering its thunder" against the angel's cry, because in that cry, as in Revelation 14:7 the hour of God's judgment was proclaimed. "That there should be time no longer" (Revelation 10:6) for Babylon the great to flourish; but that "the hour of his judgment is come." So when the little book was given into the hands of men by the angel, as testified of by Joseph the Seer; "eaten up," its glorious truths understood, it became in the mouth sweet as honey. (Revelation 10:10.) In Isaiah 29:18, 19, he says, "And in that day when the Lord would do what no man could do, "open the book," "And in that day [a very little while before Lebanon will become a fruitful field, which occurred in 1852] shall the deaf hear the words of the book. The meek shall also increase their joy in the Lord; and the poor among men rejoice in the Holy One of Israel." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Verse 24. But alas! after taking from the angel's hand, the little book, the erring ones coming to understanding; the murmurers learning doctrine; the meek increasing their joy in the Lord; and the poor among men rejoicing in the Holy One of Israel, because of teaching such glorious doctrine learned from the book, the terrible denunciations uttered by the seven thunders, brought bitterness, persecution, and death.

The things John saw were to be hereafter on the earth. The angel of Revelation 10 was not seen to bring the book *from* heaven; but after coming, he was seen with the book in his hand. He gave it into the hands of men. Isaiah says, "And the book is delivered to him that is unlearned," asking him to read it. Who delivered it to the unlearned, the Lord or his angel? It was not the work of men, as the Lord said that because the unlearned could not read it, he would do it. Joseph Smith, the unlearned, says the angel of God delivered the book to him; and it seems to be in perfect harmony with both Isaiah and John the Revelator. It is apparent that Daniel in prophecy refers to many of the same events as John the Revelator, and it is reasonable to suppose that some of the other prophets did. At least the harmony existing between Isaiah's prophecies of the sealed book and those of John the Revelator is worthy of our consideration.

D. S. CRAWLEY.

"VIEW OF THE HEBREWS."

"View of the Hebrews, or, the Tribes of Israel in America, by Ethan Smith, Pastor of a Church in Poultney, Vermont, published and printed by Smith and Shute, Poultney, Vermont, 1825."

Chapter one is entitled, "The destruction of Jerusalem." A detailed and graphic description of the city occurs, one item is: "Most of this city was surrounded with three walls. In some places, where it was deemed inaccessible, it had only one. The wall first built was adorned and strengthened with sixty towers. Fourteen towers rested on the middle wall. The outside one (most remarkable for its workmanship) was secured with ninety towers.

"The tower Psephinos was most celebrated. It was seventy cubits high; had eight angles; and commanded a most beautiful prospect.

"Here the visitor might (in a clear atmosphere) delight himself with a view of the Mediterranean; forty miles to the west; and most of the Jewish dominions."—Page 15.

"The temple was, in many respects, the most astonishing fabric ever beheld. Its site was partly on a solid rock, originally steep on every side. The lower temple had a foundation of vast dimensions; said to be three hundred cubits from its lowest base.

"This foundation was composed of stones sixty feet in length; and the lower part of the superstructure was composed of stones of solid white marble, more than sixty feet long; and seven by nine feet in bigness. Four furlongs compassed the whole pile of building; which was one hundred cubits high; with one hundred and sixty pillars, to afford both support and ornament."—Page 16.

The wars, famines, earthquakes, pestilences, sea and waves roaring, of Matthew 24, Mark 13, and Luke 21 are credited to the time approaching the destruction of the city of Jerusalem.

The invasion and destruction by the Romans, is vividly portrayed, agreeing with and largely from Josephus. Chapter two is entitled, "The certain restoration of Judah and Israel." The revolt under Jereboam, the captivity under Shalmanezar and being outcast, is set forth of the ten tribes; while Judah was dispersed much later.

The sticks of Ezekiel 37 are personified as Israel and Judah. The reunion of the two branches of that people follows, by the figure of the two sticks, as given by the prophet. (Page 53.)

The position is presented to the reader, that, while Judah (Jew), were dispersed everywhere, the ten tribes *en masse* were "outcast," and both again to possess Palestine in peace.

Chapter three is entitled, "The present state of Judah and Israel."

The census of the Jews in various parts of the world is given, followed by an effort to trace and locate the ten tribes. A part of a quotation from

Second Esdras 13:40 says: "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never man dwelt; that they might there keep their statutes which they never kept (i. e. uniformly as they ought,) in their own land. *There was a great way to go, namely, of a year and a half.*"—Page 74.

So by a northeastward journey in Asia they "came to a great water, and their way hither was thus obstructed, till God dried up that water." Probably it froze between the islands and in Behring Strait. And so they landed on this continent. (See page 78.)

James Adair a trader of forty years among the Indians of North America is introduced: "He left them and returned to England in 1774, and there published his 'History of the American Indians,' and his reasons for being persuaded that they are the ten tribes of Israel."—Page 80.

An examination and certification of Adair's work by Boudinot is given, and the writer, Ethan Smith, says of Boudinot: "He was satisfied with the truth of Mr. Adair's history and that the natives of our land are the Hebrews, the ten tribes."—Page 84.

Jonathan Edwards and William Penn are gleaned from as having made observations corroborative, among the Indians. On pages 90 and 91 appears a comparative table, of English, Indian, and Hebrew or Chaldee. In the "American Indian" by E. M. Haines, published in 1888, it occurs on page 101. In Palmyra to Independence, pages 72, 73, Mr. Smith continuing his work says: "Doctor Boudinot from many good authorities says of the Indians: 'Their language, in their roots, idiom, and particular construction, appears to have the whole genius of the Hebrew; and what is very remarkable, it has most of the peculiarities of that language; especially those in which it differs from most other languages.'"—Page 93.

Mr. Smith continuing notices song: "They frequently sing the name of Shilu (Shilo, Christ,) with the syllables of the name of God added; Thus, 'Shilu-Yo-Shilu-Yo-Shilu-he-Shilu-he-Shilu-Wah-Shilu-wah.' Thus adding to the name of Shilu, the name of Jehovah by its sacred syllables. Things like these have been found among Indians of different regions of America."—Page 101.

A grave, venerable Delaware chief said, in 1824, says Mr. Smith: "Long ago, before ever a white man stepped his foot in America, the Delawares knew there was one God; and believed there was a hell, where bad folks would go when they died; and a heaven, where good folks would go."—Page 104.

"Being destitute of books and letters, the Indians have transmitted their traditions in the following manner. Their most sedate and promising young men, are some of them selected by what they call

their beloved men, or wise men, who in their turn had been thus selected."—Page 113.

"Dr. Boudinot gives it as from good authority, that the Indians have a tradition 'that the book which the white people have was once theirs. That while they had this book, things went well with them; they prospered exceedingly; but that other people got it from them; that the Indians, lost their credit: offended the Great Spirit and suffered exceedingly from the neighboring nations; and that the Great Spirit then took pity on them, and directed them to this country.'"—Page 115.

Referring to Humboldt's disclosures, also American Archæology of 1820, as to mechanic arts and degeneracy, Mr. Smith says: "Different clans parted from each other, lost each other, and formed separate tribes. Most of them formed a habit of this idle mode of living, and were pleased with it. More sensible parts of this people associated together, to improve their knowledge of the arts; and probably continued thus for ages. From these the noted relics of civilization discovered in the west and south, were furnished. But the savage tribes prevailed; and in process of time their savage jealousies and rage annihilated their more civilized brethren."—Page 172.

Mentioning eight principal localities of earthworks, in Ohio, and that there were others, it says: "These works have evinced great wars, a good degree of civilization, and great skill in fortification. And articles dug from old mounds in and near those fortified places, clearly evince that their authors possessed no small degree of refinement in the knowledge of the mechanic arts."—Page 173.

Mr. Smith notes publication of Humboldt's works, in New York in 1811. "His travels in New Spain were in the early part of the present century. He ventures no opinion on the origin of the natives of America."—Page 177.

Humboldt's comparison of the pyramid of Cholula with those of Egypt is given. (Page 179.) Says Mr. Smith of Humboldt: "To give an accurate idea of the indigenous (native) inhabitants of New Spain; it is not enough to paint them in their actual state of degradation and misery after the Spanish conquest. We must go back to a remote period, when governed by its own laws, the nation could display its proper energy. And we must consult the hieroglyphical paintings, buildings of hewn stone, and works of sculpture still in preservation; which, though they attest the infancy of the arts, bear however a striking analogy to several monuments of the more civilized people."—Page 182.

The fact of a more civilized people to whom Humboldt here refers seems to have thus far escaped Mr. Ethan Smith's attention. Mr. Smith says: "In the Archæologia Americana, (American Archæology) containing Transactions and Collections of the

American Antiquarian Society, published at Worcester, Massachusetts, in 1820; are found antiquities of the people who formerly inhabited the Western parts of the United States."—Page 188.

Quoting again: "From what we see of their works, they must have had some acquaintance with the *arts and sciences*. They have left us *perfect* specimens of circles, squares, octagons, and parallel lines, on a grand and noble scale. And unless it can be proved that they had intercourse with Asia or Europe; we now see that they possessed the art of working metals."—Page 190.

Ample descriptions of earth works in Ohio are reproduced from American Archæology.

"Tools of iron, not being found in these works, is no sign they did not possess them. For had they been there, they would no doubt, long since have been dissolved by rust. Some remains of iron articles however are found, as will be seen."—Page 193.

Among articles found in a mound in Circleville, Ohio: "The handle of a small sword, or large knife, made of an elk's horn, was here found, and is now in a museum at Philadelphia. A silver ferule encompassed the end containing the blade; which silver ferule, though black, was not much injured by the rolling ages. The blade was gone by rust. But in the hole of the handle, there was left the oxide, or rust of the iron of similar shape and size of the shank formerly inserted."—Page 194.

A mirror is next described: "On it a plate of iron which . . . had become an oxide or plate of rust."—Page 195.

Of another sword: "Two or three broken pieces of a copper tube were also found, filled with iron rust."—Page 197.

What by later writers is called the Christ myth is presented in its variations. This also was from American Archæology.

Of the work and departure of this mysterious personage, he quotes: "He preached peace to men, and would permit no other offerings to the Divinity than the first fruits of the harvests. He disappeared, after he had declared to the Cholulans that he would return and govern them again and renew their happiness."—Page 205.

Continuing to quote, Smith inserts a parenthetical clause of his own; changes to parenthesis a clause of the quoted matter; transposes phrases; omits forty-five words and in no way indicates it. See page 206 where he quotes from page 263 of American Archæology, issue of 1820.

The last eight pages are devoted to finding, description, etc., of Hebrew writing on Indian Hill, in Pittsfield, Massachusetts, by Joseph Merriek. Its genuineness being questioned, Smith examines objections and overcomes them successfully as he thinks and as it would appear to the reader. Closing the Hebrew relic narrative he

says: "This view of the subject may give an intelligible view of the account of the old Indian in Stockbridge to Doctor West, that his fathers had buried, not long ago, a book which they could not read."—Page 225.

Chapter four, entitled, "An address of the Prophet Isaiah relative to the restoration of his people," centers on Isaiah 18, in which the writer sees the mission of the present people of the United States to instruct suitably and restore Indians to Palestine.

Then follows conclusion, and next appendix; one notable feature of which is the answering of objections to the Joseph Merrick find of Hebrew, as having been lost by a transient Jew, or to have been accounted for otherwise than a genuine article. The answer seems complete and leaves the "find" a genuine one. The several reproductions of the account, varying somewhat, however all contain the essential facts.

For the right,

R. ETZENHOUSER.



SOME DUNKARD CHURCH DOCTRINE: FEET-WASHING.

"The errors in the books that attempt to describe the Brethren, as they call themselves, have been both numerous and lamentable," is the published statement of Mr. D. S. Miller, senior editor of the *Gospel Messenger*, Elgin, Illinois.

We trust that our attempt to describe their faith in and practice of feet-washing will be fairly presented.

While in conversation with our own missionary, J. S. Roth, on some of the various opposing faiths of our district, we noted the doctrine of the German Baptist Brethren or Dunkards who practice feet-washing as a sacred church ordinance, among the women as well as the men.

We were agreed that, for several reasons, their favorite text (1 Timothy 5: 1-25), which they give in support of women washing women's feet as a church rite, would not stand investigation. Bro. Roth stated that the Dunkards would not allow a woman to engage in that ordinance before she had been taken into their church by water baptism, which fact really debarred them from getting any consolation out of the chapter referred to, for the instruction is "Let not a widow be taken into the number" (which to the Dunkards means taken into their church), unless she has "washed the saints' feet," which they interpret the performing of the sacred ordinance of feet-washing. (See 1 Timothy 5: 9, 10.)

For argument's sake only do we allow them the interpretation of Paul as meaning that a woman must have "washed the saints' feet" before she should be "taken into the number." It is true that Dunkards lay great stress on that ordinance; but their universal practice is to take the sisters into their "number" by baptism first as will be seen by the following ques-

tion to and answer from Mr. J. H. Moore, office editor of the *Messenger*: "Can a man or a woman join with the Brethren Church in the sacred ordinance of feet-washing before they have been baptized by triune immersion?"

On July 25 of the present year Mr. Moore answering said: "Referring to yours of recent date, allow us to say that it is not considered in order for one to go to the communion table and engage in the rite of feet-washing or any other communion service, who has not been duly received into the church by the ordinance of Christian baptism. By Christian baptism we, of course, mean triune immersion as it is performed by the Brethren.

"Among our people, one is not considered a member of the church until he has been baptized by a duly authorized administrator, and thus received into the church. After that, and never before, he is permitted to go to the Lord's table and engage in the regular ordinance connected with the love-feast occasion."

In a tract by Elder D. L. Miller we read: "The Brethren follow closely the practice of the apostolic church, and admit none into fellowship until they have been baptized."

Although the letter to Timothy infers that the "widow" should have the reputation of "washing the saints' feet" first before being worthy of a place with the "number," yet we find Elders Moore and Miller teaching directly opposite.

In a widely circulated tract (Number 42) by the senior editor of the *Messenger* we find that faith, repentance, baptisms, confirmation, right hand of fellowship, and kiss of love are all enjoined on a convert before invitation is extended to take part in the feet washing and communion services.

Having presented so much on the subject we now recommend that the Brethren teachers give the first twenty-two verses of that fifth chapter of Paul's first letter to Timothy a more careful reading and see if the Apostle was not giving instruction as to future administration of financial aid to certain worthy men and women, directing special attention to the care of widows over "threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, [The Inspired Translation renders it the *saints' clothes*.] if she have relieved the afflicted, if she have diligently followed every good work." Then Paul adds "But the younger widows refuse," giving his reasons therefor.

Do the Dunkards refuse the "younger widows" membership in their church, and accept only those fully "threescore years old"? We think they do not.

As to their claim, even, for men observing the ordinance of washing of feet in the church as the Bible directs, we find them decidedly in the wrong as will

be seen by a careful reading of John 13:1-20, in which we find Jesus directing the ordinance for those "sent," "chosen," and "whomsoever I send" which certainly means his ministry—those holding the priesthood—and not all the male members of his church.

In confirmation of the above please read Matthew 26:17-29; Mark 14:13-25; Luke 22:14-20; Doctrine and Covenants 85:39-46.

C. J. HUNT.

DELOIT, Iowa.

Selected Articles.

THE HINDU DOCTRINE OF THE MOTHERHOOD OF GOD.

In a recent book on "Vedanta Philosophy," by the late Swami Abhedananda, he dwells at some length upon the doctrine, novel until recently to the Western mind, of the divine motherhood of God. The "Prajapati," the Lord and Father of all creatures is described in a hymn of the Rig Veda as "Aditi," signifying the motherly aspect of the Divine Being. "She is also the Father and Protector of all; she is the Son and the Creator; by Her grace She saves from sin the souls of those who worship Her. She gives unto Her children everything that is worth giving. She dwells in the forms of all Devas or bright spirits; She is all that is born and all that will be born. She is all in all." Thus runs the hymn of the Rig Veda, showing that in India before the beginning of the Christian era, God was conceived as both the Father and the Mother of the universe. Jupiter, the God of the Greeks, or Jehovah, the God of Judaism, we are told, was conceived as an extracosmic personal God, and, dwelling outside of nature, as Father alone, He remained the efficient cause of the universe, while nature appeared to be the material cause. In the Vedic conception, however, "nature or the material cause is nothing but a part of the manifested Divine Energy;" God "projects by the process of evolution everything out of His own body wherein dwell all matter and forces of the world." Says the Swami further:

"In no other Scripture than the Vedas, in no other religion than that of Vedanta, is the personal God described as the Father and the Mother, the efficient and material cause of the universe. Nowadays liberal-minded Christians are trying to introduce the idea that God is both Father and Mother of the universe; but they do not realize that by so doing they are entirely upsetting the Christian conception of God, who dwells outside of nature and of the universe. The God of Christianity can never become both Father and Mother at the same time. If we address Him as the Mother of the universe, we have outgrown that conception of God which is taught in the Bible and in Christian theology. In the whole Scriptures of the Christians there is not one passage where Jehovah is addressed as the Mother. . . .

"The vedantic idea that God is the Mother as well as the Father of all harmonizes with the modern scientific conception of God. Modern science traces the whole phenomenal universe back to the state of eternal energy. The doctrine of evolution, correlation of forces, persistence of energy, all these clearly prove that the phenomena of the whole universe and the various forces of the external and internal world are but the expressions of one eternal energy. The theory of evolution explains only the mode in which that eternal energy produces this phenomenal universe. Science has disproved the old theory of creation out of nothing through the fiat of an extracosmic God, and has shown that something can never come out of nothing. Science teaches that the universe existed in a potential state in that energy, and gradually through the process of evolution the whole potentiality has become kinetic or actual. That eternal energy is not an unintelligent energy, but is intelligent. Wherever we cast our eyes, either in the external or internal world, we find the expression, not of a fortuitous or accidental combination of matter and mechanical forces, but of regular laws guided by definite purpose. This universe is not a chaos but a cosmos, one harmonious whole. It is not an aimless chain of changes which we call evolution, but there is an orderly hidden purpose at every step of evolution. Therefore that energy is intelligent. We may call this self-existent, intelligent, eternal cosmic energy the Mother of the universe. She is the source of infinite forces and infinite phenomena. This eternal energy is called in Sanskrit *Prakriti* (Latin *Procreatrix*), the creative power of the universe."

Swami Abhedananda affirms that it is more appropriate to call this Divine Energy mother than father, "because, like a mother, that Energy holds within her the germ of the phenomenal universe before evolution, develops and sustains it, projects it on space, and preserves it when it is born." He further asserts that the Hindus have understood this Eternal Energy as the mother of the universe and have worshiped her as such from the prehistoric times of the Vedic period. At the same time he inserts a caution against confusing the worship of the Divine Mother with the nature-worship that was rejected and ignored by the Jews and the Christians. In a hymn of the Rig Veda, the Divine Mother thus proclaims her being and attributes:

"I am the Queen of the universe, the giver of all wealth and fruits of works. I am intelligent and omniscient. Although I am one, by My powers I appear as manifold. I cause war for protecting men, I kill the enemy and bring peace on earth. I stretch out heaven and earth. I have produced the Father. As the wind blows by itself, so I produce all phenomena by My own will. I am independent and responsible to none. I am beyond the sky, beyond

this earth. My Glory is the phenomenal universe; such am I by my power."

The wonderful effect, says Swami Abhedananda, of this conception of Motherhood of God is to be seen in the daily life of almost every Hindu man and especially of the Hindu women. To quote further:

"A Hindu woman thinks that she is a part of the Divine Mother, nay, one with Her. She looks upon all men and women of the world as her own children. She thinks of herself as the blessed Mother of the world. How can such a woman be unkind to anybody? Her pure motherly love flows toward all men and women equally. There is no room for any impure thought or feeling or passion in such a heart. That perfect motherly feeling makes her ultimately live like the Divine Mother on earth. Her ideal God in human form is her own child. She worships the incarnation of God as her most beloved child. Just as Mary was the Mother of Jesus, so the Hindu women in India often look upon themselves as the mother of Krishna, the Hindu Christ, or of Rama, another incarnation. Christian mothers, perhaps, will be able to appreciate this to a certain extent. If a Christian mother thinks that she is Christ's mother and loves him as she loves her own child, the effect will be wonderful. She will then understand what Divine Motherhood is. The Hindus think this the easiest way for women to attain to that love which makes them unselfish and divine. A mother can sacrifice everything for her child; she naturally loves the child without seeking any return, though there are mothers who do not possess pure, unselfish, motherly love. A true mother, however, loves her child above everything. If such a child be an incarnation of God himself, how easy it will be for the mother to attain to the highest goal of religion."—*Literary Digest*, August 1.



PASSIVE WARFARE.

The world is passing through a strange phase of human government.

When has it happened before, one wonders, that three of the greatest governments in Europe have been defied within their own borders by great communities, usually among the most peaceful and law-abiding members of their population?

In Russia, the land of the Czar of Peace, the gallant little Finns are resisting the policy which dooms their national life; in France, the land of the Roman Catholics, the pious monks are driven by force from their monasteries; and in England, for the first time in our generation, we are at the beginning of a religious war against an Act of Parliament under which thousands of loyal citizens, ministers, professors of universities, and members of Parliament are refusing to pay their rates. Then resistance varies—in England it is Nonconformist, in France, Roman Catholic, and in Finland, National; but there is something

remarkable in this simultaneous rising of forces against the powers that be.

The noblest spectacle of all is in Finland, where the Czar who summoned Europe to gather round his table of peace is driving loyal citizens from their country because they refuse to take part in war, but believe in peace too well. It is an astonishing comment on the great hypocrisy of The Hague.

The passive resistance of the Finns will leave Finland, perhaps, a wilderness. General Bobrikoff, the Governor-General, has no mercy. A bank manager, a retired publisher, a barrister, and the manager of a paper-mill were banished by the first of his orders, and on the day it was issued a well-known Finn was heard to say: "We have been free men for seven hundred years; to-day we have become Russian serfs." When the exiles left their homes the station would not hold the people who met to see them leave, and for half a mile along the railway the people waved their hats and threw flowers and sang their national hymn.

Newspapers in Finland have insured themselves against their own laws, the young men driven into the army have refused to appear when called up, and again and again the elected representatives of the people have defied the man who writes a peace rescript with one hand and makes a military despotism with the other.

There is something in the struggle of the priests in France and the suppression of their schools which recalls the heroic days of Cromwell. Think what we will of the religious orders, only a heart of stone can fail to be moved by the picture of the monks driven from their knees by armed troops. Two thousand people ascended a mountain at midnight to resist the detachments of infantry, engineers, and dragoons who marched to expel the monks from the Grande Chartreuse, and a hundred people seized a sheriff, took his horse, and turned him back when he came to summon the monks to appear before the Civil Court.

So, in more than two thousand schools, the Associations Law has been resisted, and the best-hated man in France to-day is its Prime Minister.

Temper runs high when soldiers disobey, and even the army has refused at times to do its duty under the law which closes the rebellious schools. Colonel de St. Remy refused to obey his general's orders to send a squadron to close a school in Brittany and was deprived of his command and thrown into prison. Major Ladurie refused to carry out his orders at Douarnenez, and was imprisoned and struck off the army list. And now we read that the other day, after sending two squadrons of his regiment to the Grande Chartreuse, the colonel in command of the Fourth Dragoons at Chambéry immediately resigned.

Laughed at and pooh-poohed as a platform threat, the passive resistance of the Nonconformists to the

Education Act is developing into a situation of the gravest import. One district council in London has refused to put the Bill into operation if it should be passed for the metropolis. Two Oxford professors have refused the rate already, and the adherents of the movement are counted in ten thousands.

The right to resist has been the last resource of free men in all ages; there is, perhaps, a point at which the citizen has the right to say to the State: "Thus far shalt thou go and no farther." Yet nobody has ever been able to finally answer the question: "How far is it justifiable for a good citizen to resist a law he believes to be wrong? In two or three cases taxpayers refused to pay the extra war tax for South Africa, but it has been left for the Education Act to bring the crisis between conscience and taxes to a head.

The rebel ratepayers have more than one illustrious example to appeal to. John Milton did not think it a crime to defy Parliament and its statutes when they conflicted with his ideas of common freedom, and when the Presbyterians were attempting to suppress free printing the poet set himself directly against them and published pamphlets without a license. One of them, his "Doctrine and Discipline of Divorce," was ready for the press when the new law was passed demanding that all printed matter should be licensed, and Milton brought it out without a license, dedicated to the Government whose law he was breaking.

A WISE MAN.

Further back in history, good William Tyndale defied the Government to do its worst against his translation of the Bible, and published and republished the books in spite of laws and threats. He was wise in his generation. When the Bishop of London sent to buy up his Bibles, Tyndale sold them readily, and the Bible bonfire in Cheapside was the first huge advertisement the Bible ever had. Out of the profits of his sale Tyndale printed a new edition, and the Scriptures were circulated far and wide.

It was passive resistance which gave England a free press. Sixty years ago the guard of the London and Brighton mail, as he neared his journey's end, would throw a parcel to a man standing in a field by the line. It contained the unstamped newspapers which the police were waiting to seize at the other end, but which were in this way delivered to the agents and circulated secretly to subscribers. There is a man still living to-day who incurred six hundred thousand pounds in fines by this resistance of the law.

But we need not go back so far for precedents. It is an astonishing thing to remember that the House of Lords itself, within the memory of men who still sit in the Upper Chamber, has resisted not merely the law of the land, but the sacred right of the Crown itself.

Within the last half century the House of Lords refused to admit a peer created by Queen Victoria. Lord Palmerston was Prime Minister when the Queen created Sir James Parke a baron of the United Kingdom, with the title of Lord Wensleydale, and the new baron was summoned in the usual way to the opening of Parliament.

The Lords refused to admit the new peer on the ground that the peerage was created "for the term of his natural life," and was not therefore, hereditary. The highest legal authorities were against the peers, and the law officers of the Crown supported Lord Wensleydale; but the Government and the Queen gave way, and a new patent had to be issued before the House of Lords would admit Baron Wensleydale to its debates.

Passive resistance, indeed, has been a weapon of reformers at all times. Not many weeks ago a new law came into being which owes its existence to the persistent defiance of the law by a little group of men in the interests of science. For years cremation was illegal in England, but bodies were burned on private estates in spite of the law. Then a child was cremated in Wales, and the Government prosecuted the father. The case went against the Crown, and after that the resistants had no law to resist. The resistance of to-day is the obedience of to-morrow.—*London Daily Express*, May 12.

Mothers' Home Column.

EDITED BY FRANCES.

Select Reading for September Meetings of Daughters of Zion Locals.

TWO PICTURES.

Number 1.

Mrs. Willis sat in her pleasant living room looking about upon its orderly arrangement, not with the smile of satisfaction one might have expected, but with a little frown of vexation which deepened as hurrying footsteps came through the hall. The children, a boy of ten and a girl of twelve, rushed into the room and with the impulsiveness of children, threw their books and other school belongings upon chairs and table and hurried out to their play, leaving the room in greater disorder.

"Come back, Paul! Come back, Mabel!" cried the mother in an irritated tone; "Come right back this minute and put your things away!" but the children were out of hearing and the mother, with a manner that indicated much perturbation of spirit, hung up Mabel's hat, picked up the books and put them away, sighing as she did so. "Oh, dear! when will these children ever learn to be orderly? I talk to them continually, but they pay no attention. I don't believe they would pick up and put away their things from one year's end to another. The house would always be in disorder if I did not pick up after them. I am sure they do not take after me, for I can not bear to see things in such confusion."

Mrs. Willis' annoyance had not disappeared when the children came in to supper and was not lessened by seeing Paul throw his hat upon the table and his ball upon the sofa, while Mabel disposed of a family of paper dolls in various places upon the table and chairs.

"Take those things right away from there," called out Mrs. Willis in vexation. "I have just got the room in order after you.

Some of these days I will burn up all of your trumpery if you persist in leaving it around. It seems to me," she said as they took their places at the table, "there were never two such careless and disorderly children. I am just worn out picking up after them," turning to her husband. Then began a recital of their various manifestations of untidiness which lasted during a good part of the meal. The children paid little attention to the shower of words; it was such a usual thing that it made very little impression upon them. They knew that, with all the scolding and complaining, mother would pick up the books, hang up the caps and take care of the toys, so what need was there that the children should be anxious about putting them away? If they could not find their school-books in the morning, mother would help them find them, and the fault-finding which accompanied her efforts were of no importance so that the things were found.

Mrs. Willis was a discouraged mother; she loved order, how could her children be so disorderly? She had failed to teach them to care for their belongings and now she felt herself powerless. There was nothing for her to do but to live in confusion or herself keep putting things back in place as often as they were thrown about. No wonder she felt discouraged with such a prospect in view.

Number 2.

Mrs. Markham was a mother who had an experience similar to that of Mrs. Willis. She, too, had felt discouraged at her failure to teach her children to be orderly, but she did not give up in despair. She read and studied and thought and at length evolved a plan of action. She had been accustomed to following her children up and putting away their various possessions. She would do so no longer; they must learn this great lesson of order for themselves.

Her children were Harry, a boy of ten, and Alice, a girl of twelve. On the day when Mrs. Markham had come to her decision her children rushed home from school, threw down their books and hurried off to play. Resisting the impulse to restore order, the mother apparently paid no attention to the children's carelessness, but patiently waited. The supper was a happy meal, there were no reproaches, no finding of fault, even though the cap was thrown on the table, the ball club on the sofa and the dolls left to encumber the chairs.

When the time came for the evening visit with her children Mrs. Markham sat down with one on each side of her and told them some very interesting stories. She at length began to tell them about the law of order which prevailed throughout the universe and the disastrous effect which would result if these laws were not obeyed. She told them how the planets must keep in their various places in order that the universe should not fall into chaos. She talked of the orderly recurrence of the seasons and the value it is to the farmer to feel no uncertainty as to where he should find Spring and Winter. She spoke of the fact that day and night never got out of place; and she endeavored in many ways to illustrate the fact that "order is heaven's first law;" and also that heaven is not a place so much as it is a condition; that order in the household brings harmony, and that is heavenly. Disorder brings confusion, annoyance, and irritation, and these are not heavenly.

The children were deeply interested and asked many questions. At length Mrs. Markham in a quiet manner called their attention to the disorder in the room. "Now," she said quietly, "I straightened everything here and put everything in its place this afternoon; can you imagine how things have become disorderly?"

"Why, it is because we children threw our books and things down where they did not belong."

"Have you ever done so before?" asked the mother.

The children smiled as if that question were a needless one.

"Do you ever put your belongings away?" asked the mother.

"Not very often, I guess," said Harry.

"And yet you usually find them put away when you want them, do you not? How does that happen?" said the mother.

"That is because we have such a good mamma," said Alice, "and she puts them away for us."

"I am not so sure about her being a good mamma," said Mrs. Markham, "if she does your work for you. Do you think it quite fair that you should leave it for her to do?"

"She don't have to," said Harry, "she just wants to."

"But why does she want to?" said the mother. "Is it because she likes to do extra work?"

"I know," said Alice, "it is because she likes to see things tidy."

"Don't you like to see things tidy?" asked the mother.

"Oh, I don't care very much," said Harry, and Alice answered with a blush:

"I am sure I don't care enough to pick things up all the time."

"Well," said Mrs. Markham, "I have been thinking this matter over, and I have come to the conclusion that I will no longer do your work for you. We shall either be obliged to live in disorder, or you will have to take care of your own things. I want you to understand this and you must not feel annoyed or make any complaint when your things are lost, for I shall not help you find them. We will try this for a time; you may throw your things down and I will not put them away and we will see what the result will be. I shall not scold you and I shall not remind you to put things away. Do you think this would be a good plan?"

The children were quite willing to make the experiment, as it seemed to promise them exemption from responsibility. And so the next week Mrs. Markham endured with perfect placidity the confusion that ensued. The books and caps and playthings were thrown down and left undisturbed. Of course there resulted much annoyance, for somehow they would not always stay where they were dropped. Books could not be found when it was time to go to school and caps were missing, but mother did not seem to be in the least disturbed.

"I can not go without my hat," said Alice one morning, "and I can not find it anywhere."

"I am sorry," said Mrs. Markham, "but you must not stay away from school; you can wear your Tam."

"Oh, mamma, wear a Tam this hot day!" expostulated Alice.

"Well, then, you can go bareheaded," said her mother serenely.

Alice compromised by wearing a last year's hat and made up her mind that after this she would take care of her hat.

"I can't find my arithmetic," said Harry. "I am sure I left it right here on the table last night."

"There are so many things on the table it would be difficult to decide that it is not there."

"Oh, mamma, the bell is beginning to ring. Do help me find it!"

"I can not break my part of the contract," said Mrs. Markham, quietly. "I promised not to interfere either in putting away your things or in hunting them up when they are lost. If you can not find the book you will be obliged to go without it."

The week's experience was quite a trial to the children as well as to the mother, and they acknowledged that they did not like their own method.

"Well," said Mrs. Markham, "what shall we do now?" I find it much more comfortable for myself not to do your work, though I should be very glad indeed if we could find some plan by means of which we could have an orderly house once more. I am quite sure it has been quite unpleasant for papa to have things in such confusion and I will be more than pleased if we can find some way by means of which orderliness can be restored."

"I would be willing to take care of my own things," said Alice, "only I forget."

"That is what ails me," said Harry; "I don't want to be disorderly."

"Then," said the mother, "what we need is a help to the memory. I will propose this plan: Every time that either of you leave a book, cap, or other belonging out of place it shall disappear and you can only obtain it by paying a fine, not of money, but some little task which I shall set you to do. You understand that when I put things away where you can not find them I am not doing it to punish you, but to help you remember, and therefore you will pay your fines with promptness and with perfect good nature."

The children both gladly agreed to the proposed method. Sometimes in carrying it out they were subjected to great annoyance in not finding their belongings where they had left them, but they realized that they had no just cause for complaint, for this was a contract, and little by little they grew into the habit of thinking to put things away, and so established for themselves a disposition towards orderliness which brought comfort into the home and created greater harmony of development in their own characters.—Mary Wood-Allen, M. D., in *American Mother*.

Program for September Meetings of Daughters of Zion.

Opening hymn, No. 151, Saints' Harp. Prayer. Scripture reading, Ephesians 5: 15-33. Reading from Home Column with discussion. Roll call. Business. Closing hymn, No. 146, Saints' Harp.

Prayer Union.

Sr. Ellen L. Cook of Sedalia, Kentucky, requests prayers that she may be healed of typhoid fever and other afflictions, if it is the Lord's will. She has been afflicted more than three months.

Bro. Orlando O. Halsted, Harrow, Ontario, desires that Saints join him in fasting and prayer three Sabbath days, September 6, 13, and 20, that his wife may render obedience to the gospel.

Sr. Mary Campbell of Kibbie, Illinois, requests the prayers of the Saints, and especially of the Prayer Union, that she may be healed of her afflictions and be able to raise her children to love and fear the Lord.

Miscellaneous Department.

TECUMSEH, Nebraska, August 25.

Editors Herald: Brn. Self and Madison did some street-preaching while in this city during July; they also delivered three sermons at Mount Auburn Schoolhouse, two miles east of Tecumseh, which were appreciated. I think a good work can be done here.

Verily, this town is "cursed with churches," as one gentleman remarked, there being the Catholic, Presbyterian, Methodist, Christian, Universalist, Baptist, Seventh-day Adventist, Christian Scientist, United Brethren, and Episcopal—ten in all.

We hold our prayer-meetings and Sunday-school each Sunday afternoon when the weather permits.

We were rather surprised, though pleased, to learn of the marriage of Bro. Madison and Sr. Stena Christianson.

Your sister,

BERTHA BRANDON.

PADUCAH, Kentucky, August 24.

Editors Herald: I thought I would drop you a few lines to tell of the grand meeting we have had. In my first letter I asked for some of the elders to come here and preach. Bro. C. L. Snow reading my letter came to our assistance. There was a real good crowd out to hear Saturday evening also at eleven o'clock Sunday and Bro. Snow told them the good news in such a good, plain way that any one could understand. He is a good

instructor and can give strength to the Saints. We hope to have him come again soon. A rich lady was out to hear him and wants him to come again. It was the first time they had ever heard such preaching. I hope and pray some good will follow. It did us good to meet with a true Saint once more. It was the first preaching we have heard since last August. We hope to get to go back home to Illinois where we can attend our meeting and Sunday-school. Asking an interest in your prayers for me and my little ones, I remain,

Your sister,

BETTIE JOHNSON.

Bow, Washington, August 19.

Editors Herald: It was the privilege of myself and wife to hear Elder J. W. Roberts preach at both Seattle and La Conner. Afterwards he came here and preached three good sermons in the schoolhouse, August 1 and 2. We expect him here again on his return from British Columbia. How good it seemed to hear a good sermon after being without so long. We hope to see Apostle Griffiths here before long.

To those who have written either to Sr. Hilsinger or myself in regard to an elder coming here and locating, working at secular work through the week and preaching when opportunities present themselves, I would say there is room in Washington for several.

Don't worry about "big money," and a chance to "make a fortune" in a year, but come prepared to do your duty as a laborer for Christ, and verily you will have your reward.

Surely the sheep need a shepherd and they should be fed so as not to backslide or be a stumblingblock for others. Temptations beset us on every side and many are led from the "narrow way," especially young people. Satan is on the alert to catch the unwary and it behooves both the priesthood and laity of the body or church of Christ to be on the watch that we may confess our faults one to another and strengthen and be strengthened by mutual ties.

As I come in contact with different people and talk with them, how I wonder when I take them by the hand, if they are sincere in what they say!

As a Latter Day Saint, I say to my fellow brethren and sisters, in all we say and do, let us be sincere. If we are sincere, surely we will make some sacrifice towards the debt of Grace-land, subscribe for one or more church papers, or help in some other way the onward march of the gospel work. If we are sincere in what we say, we will try never to say anything that will offend or hurt another. Let us live as though we were what we claim to be and not like the world.

In gospel bonds,

WILLIAM E. CLARK.

PACKARD, Iowa, August 24.

Editors Herald: On August 6 Elder F. A. Smith arrived here, accompanied by Bishop Hilliard, Bro. McCoy having arrived from Buffalo Center the third. We had the privilege of listening to a splendid sermon and receiving much instruction from each of the first two named elders. Two officers were called and ordained by Brn. Smith and Hilliard—Bro. Oscar Sherman, teacher and W. H. Farr, deacon, the writer having been ordained to the office of priest. We were placed in good working order and organized with sixteen members and expect to receive two or three more soon. We also have a Sabbath-school of nearly thirty members. We expect to hold a picnic September 5. So you see the northern part of the Des Moines District can not longer be counted with a cipher. We hope to grow spiritually, as well as numerically.

It got noised about that the writer was to preach his first sermon the next Sabbath after organization and the schoolhouse was full. I preached with good liberty on "What shall I do to

be saved?"—Acts 16: 30. I contrasted man's way with Christ's and drove home a wedge between truth and error that I hope will cause them to separate in the minds of those present. To God be the credit, who gave so abundantly of his Spirit.

Praying for the welfare of Zion, I am,

Your brother,

FRED FARR.

TABERVILLE, Missouri, August 25.

Editors Herald: The Clinton, Missouri, District reunion convened at this place August 13 and continued ten days. The attendance was good. It was thought there were eight hundred people on the grounds last Sunday. Of the ministry, there were with us Elders I. N. White, F. C. Keck, Henry Sparling, and Ammon White, besides our own missionary force and local workers. All seemed to enjoy a goodly degree of the Spirit. At the close three precious souls were baptized by Elder Ammon White.

It was decided to hold a reunion on the same ground in August, 1904.

Several are still in camp waiting for the debate which will begin here August 26, between the Christian people and us. Elder Padget will represent the Christian Church and Bro. Henry Sparling will represent our side of the question.

All seem to think the reunion has removed much prejudice, and we hope the debate will convince many of the truthfulness of the gospel.

Your brother in Christ,

A. C. SILVERS.

HARRISBURG, Arkansas, August 20.

Editors Herald: I was taken sick a week ago and was so low I could scarcely speak, when through the prayers of my wife I was raised from my bed and to-day I walked five miles. I ask the prayers of all the Saints, especially of the Prayer Union, that I and mine may be healed.

I ask the address of the nearest elder or the missionary in charge, that if it be the Lord's will one may come here. There are no other Saints anywhere near that I know of. I have been doing what preaching I could this summer as I am a priest from the Kibbie Illinois Branch. The people are anxious to hear and have asked me many times to send for an elder. I would be pleased to have one come this way. He would be cared for.

In gospel bonds,

C. A. GRISWOLD.

PIEDMONT, Missouri, August 20.

Editors Herald: I have been in the work of my Master and I am in the work to the end. I left home about the first of May, have held meetings in Springfield, Missouri, and several places in my field, Southeastern Missouri. I returned home July 5; enjoyed the pleasure and comfort of home and the company of the finest lady and boy in the world for about three weeks. Found considerable sickness and some deaths in Independence among the Saints. I preached several times while at home in Independence and Kansas City.

Left home again July 25 for St. Louis where I preached for the Saints in their fine church the following Sunday morning. Began tent meetings at night and remained a week, doing most of the preaching in the tent. Was cared for by Sr. Walrond. Found Bro. and Sr. J. B. Bowers living near the tent. I baptized Sr. Bowers some four years ago at Cove, Arkansas. To say that we enjoyed ourselves in talking over old times in Arkansas is putting it mildly.

August 6, I received a telegram to come to Piedmont, Missouri, at once. Bro. John Hartrup was not expected to live twenty-four

hours. I preached Wednesday night and took train early next morning for Piedmont where my arrival at twenty minutes past seven that morning found Bro. Hartrup very low. I administered to him and all fever and disease seemed to leave him. Remained with him several days and left him and went to Sawyer, Missouri, preached five times and was then called back to preach his funeral sermon. Quite a large crowd gathered at his son's house and we presented the hope, promise, and reward of the Saints. Good attention was given and two of the ministers of the town were out and assisted in the funeral. Bro. Hartrup had only lived here about two years, but was well respected in the town. I will return to Sawyer to my meeting. I want to get in steady work until December.

In bonds,

J. D. ERWIN.

MONONGAHELA, Pennsylvania, August 22.

Saints' Herald: I will write some concerning the labors of Bro. L. D. Ullom and James D. Porter in this valley. Since Bro. Porter returned from Falls Creek, Pennsylvania, he has preached nearly every night. The Lord has blessed him with a strong voice and it is remarkable how he stands the work, as the preaching is about all in open air, and in new places. He is fearless and energetic. The Spirit has truly been his educator. May God bless his noble ministers with power and Spirit wherever they go, that the honest in heart may hear and obey.

Bro. Porter is not without unpleasant experiences in his labors. At Falls Creek, Pennsylvania, the Catholic brothers wanted to treat him to cold lead, but he came off unharmed and baptized a Catholic lady beside. At Bellevernon fists were shaken, and the looks were ugly, and the remark was made, "That man ought to be driven out of town." But as no one undertook the driving, Bro. Porter and Ullom walked out after preaching ten sermons, and having aroused a good interest. As a result of their labors a Baptist lady, Mrs. Belle Cromlish, was healed of cancer of the stomach. She had doctored for thirteen years. After the brethren administered to her, the doctor came the next day, but did not give the usual treatment, as she seemed so well. And when the brethren came back five days after, she expressed her intention of being baptized. That will naturally change her from a Baptist to a Latter Day Saint. Her husband is so well pleased that the indications are that he will soon follow suit. He says she eats better than she has for thirteen years.

The last news we had from Fayette City is that if the elders come there to preach, they will hear from "hen land." We should think it would be all right if they are fresh and applied right; but it is different when the intention seems to be to make an external application by using the elders as targets. Bro. Porter says he wants those eggs so he will go anyhow; and Bro. Ullom is not frightened. And as precious souls are in question the work will go on in spite of threats, bullets, eggs, or anything else.

After finishing meetings at Bellevernon, the brethren came to Charleroy and commenced meetings on the streets. A good band of Saints came and made sweet music, and a large and interested crowd soon gathered about. The police kindly stood by, keeping order. The outlook for a revival is all right, so far. Husband and I take turns in making flying trips to the meetings.

Bro. L. D. Ullom administered to a child here which was instantly healed. My husband also was healed from kidney trouble which had prevented his work.

The brethren intend going to Gleneaston to conference, which will convene September 5. We regret their departure, but live in good hopes of their return. May the Lord bless those wives and families who sacrifice thus for the gospel of Christ.

There is a general indifference manifest among the people of the world. It is the fulfilling of the prophecies. God bless all Saints,

MRS. EUNICE BEAM.

ROSLYN, Washington, August 24.

Editors Herald: I left my home in Dow City, Iowa, August 13, leaving my family in care of our Father in heaven, and arrived in Ellensburg, Washington, the 15th. I was permitted to preach the next day nine miles southeast of that place in my brother's schoolhouse to attentive listeners.

After visiting my brother a day or two I left Ellensburg and came to this place and spoke twice yesterday and am to speak again to-night. One lady has given her name for baptism which will be attended to to-day. I expect to leave this place Wednesday, the 26th, for Seattle, Washington, leaving the work here to those who have been placed in care of this part of the field, Elders D. E. Powell and Frank Chatburn, and will try and find my associate J. W. Roberts who is on the Sound.

I feel grateful to our Father in heaven that I am again able to leave home and sound the gospel story. I have been shut up at home for a long time on account of my wife's sickness, but I am glad to tell you the Lord has blessed her with health again. I love this work and am willing to do all in my power for the advancement of it. The Saints are very kind to the missionaries here in Washington and are anxious for preaching, so we have plenty of work to do.

Your brother in Christ,

N. V. SHELDON.

KIDDER, South Dakota, August 24.

Editors Herald: Leaving home June 12, my first stop was with the Saints of Des Moines, where we had the pleasure of listening to Bro. G. H. Hilliard on the date named above. After the service we were kindly cared for until morning by Bro. and Sr. Charles Johnson, of East Des Moines. From there I went to Eagle Grove, Iowa, where I spoke on Sunday, June 14, morning and evening. A Sunday-school is being held there with Ella B. Hayes as superintendent. The following week I went on to my appointed field of labor, South Dakota, my first effort being at Dyce, where May Vickerman resides, who was baptized one year ago when we first made an effort there. Having tried to live as one of God's children, she has had an influence for good among the people there, and nobly defends the work. I held a few meetings and left some investigating, with a desire to learn more of our faith before taking the necessary steps of obedience. I think perhaps three or four may obey when we return there sometime this fall.

While there I received a card from Bro. and Sr. A. C. Stone, desiring me to come at once to their home, near Winfred, in order to administer to one of their boys, who was very low with a gathering of water around his lungs and heart. He had been tapped by the doctor, who said if the gathering came again nothing would save him except the same operation. It seemed the young man had no inclination to try the doctor this time, but wished to trust the Lord's plan of being healed. Nine days had passed before I could get there, and from all appearances the young man was failing fast; so much so that his heart skipped every fourth beat. We asked him if he desired to be administered to, and he expressed himself as being willing to trust the Lord. We therefore proceeded with the administration according to the written plan, inviting the family into the room while we had a season of prayer. The Lord knew what we desired and came to our assistance by that calm, gentle influence of his Holy Spirit by which we were made to realize we were not forgotten. As a result of this administration the young man began to mend from that time. The next day at the dinner-table he said food had not tasted as good for a long time. While this man was not a member of the church, there was a manifestation of faith in God's power, and this should be an evidence to him and all who witnessed the same. To God be all the praise.

Have been at Waubay and Millbank on our way here. Have held meetings as much as possible. Only Sunday work could be done here because of harvest time among farmers. Have held some meetings over the line in North Dakota, at Forman.

My colaborer and myself have been trying our hands at gathering grain the last week. Farmers are rejoicing over an abundant harvest of all kinds of grain. Church building is the talk here at Newark by outsiders and some of the Saints, several having offered substantial aid. I hope the Lord may direct the matter.

One week ago we organized a Sunday-school at Newark, South Dakota, with Bro. Joseph Mitchell superintendent, and Bro. P. Davis assistant, Sr. Martha Bierlein secretary, and other officers as required.

We have reason to feel encouraged in the work, yet we do not expect to convert all we meet or hear of. We shall try to patiently and faithfully perform our duties day by day. Have enjoyed a goodly degree of the Spirit in presenting the word from time to time, for which we feel grateful to the Lord, realizing our success depends upon his aid and assistance.

Desiring to be in such a condition that we can labor together with God in the accomplishment of his work here on earth, I remain,

Yours in the faith,

ELI HAYER.

KIRTLAND, Ohio, August 16.

Editors Herald: This morning I am favorably situated in the Kirtland Hotel, Mrs. Givens, her two daughters and two sons being in charge, all of whom I find to be Saints who are desirous of doing right. The property belongs to the church and is now in good condition, and upon entering the hotel I am pleased to see for the perusal of boarders and visitors not only a Cleveland daily paper but also the SAINTS' HERALD, *Zion's Ensign*, and *Autumn Leaves*; and one has only to look around a little to get hold of a number of the *Gospel Quarterly*.

Many Saints doubtless will feel glad to learn that there is here a public house kept in proper order and run in keeping with the principles of temperance and godliness; and I trust that when they have occasion to visit Kirtland, as one of the old landmarks where the pioneers of the gospel under the restoration wrought in the last century, they will not forget to patronize this hotel in which each member of the Reorganization has an individual interest. If you wish to give notice of your visit there beforehand, address Miss Susie Givens, Willoughby, Ohio, R. F. D. No. 2, Kirtland Hotel. There is a telephone in the hotel, however, so that should any one arrive in Willoughby, by night or day, they can soon be in communication and get conveyance and accommodations.

At present there are sixteen regular boarders here and a few transients. The writer is one of the transients, and as I sit and write my eyes occasionally are turned toward the window, and just across the street in full view is the Temple upon which tastefully set out in gold letters I read, "House of the Lord." Wonderful inscription, indeed, is this, found almost alone among the myriad of names written over and across the face of so many edifices erected within the same century, but bearing the appellations of men and women who seem to have been fortunate enough to have had their names written thus high, by human and erring judges, who have taken it upon themselves to pass upon the lives of their fellows. Many magnificent tabernacles have been noted in my travels inscribed to Saints Peter, Paul, Patrick, John, Thomas, Catherine, Mary, Joseph, Cecil, Margaret, etc.; but, whatever others may deem most right and proper, to the writer it is appropriate that the tabernacle of the Lord should be placed preëminent, over them all. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

But a few weeks ago, a lady missionary from Salonica, Turkey, came with others through curiosity to see the Temple, and entered the building with the same thoughtless indifference as to the sacredness of the place, as though she had entered one of the mosques of Omar. But after canvassing with Elder Greene the work of the lower audience room and learning some-

thing of the faith of the Saints a different sentiment seemed to pervade her mind; and upon going to the second audience room, a holy and divine influence, she said, touched her, and she exclaimed: "Surely this is the Lord's house." The stream of tourists from various parts of the world to visit this building which seventy-two years ago was so quietly and prayerfully erected under the divine guidance, so claimed, of the young Palmyra seer, is a marvel.

Since I reached here I have had the pleasure of showing the building to a resident of Bangkok, Siam, and the register is fairly interspersed with the names of prominent men and women, of their respective localities at least, over the world, the list since May 18 of the present year numbering seven hundred and forty-five. To show the reader something of the places and countries from which these parties come I have hastily taken from the registered list, the following: Mrs. Caroline E. Parke, Washington, District of Columbia; Mrs. Wilber Frick, New York City; Ben E. and Diana F. Rich, Rexburg, Idaho; Mrs. A. B. Waite, San Francisco, California; Miss Bessie Vair, Barrie, Ontario; Mrs. Doctor T. Heyward Hays, Bangkok, Siam; John Maedel, Cash, Michigan; Mr. and Mrs. Lawrence Rosendale, Pasadena, California; Mr. and Mrs. Charles A. Marple, Louisville, Kentucky; Mrs. Ellen La Hell, Stratford on Avon, England; Lester Bernstein, Philadelphia, Pennsylvania; M. W. Day, Vienna, Virginia; Alice S. King, Minneapolis, Minnesota; Mr. and Mrs. Charles Hungerford, Loda, Illinois; James Webber, Ft. Wayne, Indiana; J. H. Smith, Knoxville, Tennessee; Rebecca Whitfield, Sunderland, England; C. J. Kaighin, wife and daughter, San Francisco, California; Alice E. Stillman, Minneapolis, Minnesota; Sarah M. Hughes, Manchester, England; John E. Meredith, Birmingham, England; Miss Cecelia McHenry, Cleveland, Ohio; Miss Camille Wolfram, Cleveland, Ohio. These will be sufficient to help the reader to judge of the territory of the world covered on the list, an average of one hundred and forty-five visitors a month and of nearly all classes and conditions of people in the world. Since coming here I have noticed as many as three large automobiles at once standing before the temple door besides the fine carriage turnouts, awaiting an examination of the building by the people, and that they also might hear the story of the restored gospel.

Bro. L. R. Devore, formerly missionary to the Society Islands, is in charge, and from morn till night waits upon the people. Incidentally he remarked to me that his age and infirmities were such that he could not travel much more anyway. I said, "Why should you make excuse for that, Bro. Devore? Could you preach to as many by traveling?" He thought not. During the summer season not half so many; and of the classes usually met with here he said that he could never meet them in any other way. This is the Lord's way then. Let us not be unmindful of it.

While attending worship in the Temple the first Sunday upon my arrival, I was greatly impressed that the work of the restoration of the building should be completed at an early time. The vails of the Temple, placed there for proper useful purposes from the first, have never been restored since they were torn out in the dark and cloudy day. When we repaired the building we thought we could not do this for want of means. Now the Saints are better able to do it by far, than they were to perform the work of the other repairs in 1883 to 1885. One thousand dollars would likely be sufficient to properly restore both audience rooms. But if it takes more the work should be accomplished before the time of the meeting of the next General Conference. What would the Tabernacle in the wilderness, or the Temple at Jerusalem have been, without the vails divine wisdom directed placed therein? Why should we hold out to the world, who seem anxious to see and learn of the work of the Lord, as begun in 1830, his house in a pillaged and half restored shape, thus minimizing the actual greatness of the work of the Saints of our time?

This temple should be fully restored at once by the offerings of the Saints, and we have determined to give all Saints an opportunity of helping in this; and as was said touching the building of the Tabernacle under Moses, the call is again made in behalf of this special work: "TAKE YE FROM AMONG YOU AN OFFERING UNTO THE LORD: WHOSEVER IS OF A WILLING HEART, LET HIM BRING IT, AN OFFERING OF THE LORD." These offerings may be sent to E. L. Kelley, Presiding Bishop, Lamoni, Iowa, or pay to any bishop, or Bishop's agent. Due lists will be kept of the same and published with the annual report. How many of the Saints and friends want the "House of the Lord" fully restored? Let us hear from you.

I have taken pains to examine the effects of the stroke of lightning over this building in the spring. Certainly it was a terrible bolt as stated by Brn. Griffiths and Greene at the time; and yet it did not touch either of the audience rooms. A close examination of its work shows that the bolt was divided into at least five distinct parts as it approached the building, and whatever the cause of this, doubtless it was the means of preserving the building. Whatever criticism or doubt may have occurred to saint or sinner by reason of the occurrence it is apparent that the result discloses the fact, however loath persons may be to admit it, that Providence was on the side of the Saints in the midst of the great storm. In this connection I am also reminded of the imperfect manner in which the rod has been left on this building. Originally a good rod well pointed and forming the weather vane extended properly to the ground on the outside of the building. Links of this rod were carried away later, and since the rod has been cut so that it stops in the belfry. This should be placed as it was originally. It takes some means to do this; the neglect has been for want of the help. The Bishop can only do when he has the means to do with in making the repairs.

Among the visitors met since my arrival, is a gentleman who when a young man had charge of the temple. His name is Horace H. Ranney of Otisville, Michigan. His father's name was Amos Ranney, in the early time a resident and member of the church at Kirtland. This is the first visit of Mr. Ranney for about fifty years, and I was interested in his narrative of an incident in connection with the Temple when he had charge. The old settlers had told me that there was such an occurrence, but they only had a general idea of it and I paid little attention to it, thinking there might be a streak of imagination about it. Mr. Ranney, however, says that he was the party in charge and that the experience has impressed his mind all through his life. He said: "One night I dreamed I saw Satan on the cupola of the Temple trying to destroy it. And he finally stretched himself down in front of the lower northeast corner window and made an assault upon it, breaking it in." The dream aroused him up at once, and he awakened his father, saying that something was wrong at the Temple. They both arose and hastened to the building and found the lower window at the northeast corner broken in and a large firebrand thrown in upon the floor. They were just in time to save the building from destruction. Mr. Ranney claims that it was a warning from the Lord. He seemed glad to get the church tracts to read and to learn of the work of the Reorganization.

The meetings here have been fairly good and quite well attended of late. Have met with the missionaries Brn. G. T. Griffiths, James E. Kelley, J. W. Smith, Francis Ebeling, V. M. Goodrich, and Bishop's Agent Eben Miller, since my arrival, and at Cleveland Bro. O. B. Thomas. Later Bro. U. W. Greene, missionary in charge, has returned for a short stay, and later still Evangelist J. H. Lake and all for the time help in the work at Kirtland.

The Saints in Cleveland are feeling well and rejoicing in the possession of a new church in which to hold their services. They have a very pleasant place and neat church on Wade Park Avenue. When in Cleveland do not forget to see them in their new home, and encourage them with a brotherly lift. During

my trip I have been for a short time within the lines of Michigan, and met with missionaries J. J. Cornish, C. G. Lewis, and R. W. Hugill, also Brn. Campbell and Davis and others of the local force. Our work, however, was mainly in connection with elders' courts. The meetings of the Saints in Boyne City were enjoyable and it was encouraging to find a goodly number striving unselfishly for the right in their warfare. How inspiring if all could rise to the plane of leaving self in the background in their work, and humbly seek to glorify and exalt the name of God, losing sight of self! As ever, in the faith,

E. L. KELLEY.

ST. JOSEPH, Missouri, August 29.

Dear Herald: Permit me to say to the dear Saints and friends in Wales that my health is much improved since coming home, and though I was with them not quite two years, it seems as if I have known them all my life, and they have in my heart a warm place. Just before returning home I received from some good brother in Pittsburg, Pennsylvania, a draft for twenty dollars. I do not know who he was, but I wish to inform him that the money was divided equally among the missionaries there in Wales, viz., Davis, Jones, Jenkins, Morgan, and Lewis, and to all it was a Godsend and I thank the good brother very much. Hope to yet meet him.

Wales now has but three missionaries, Elders Morgan, Jones, and Jenkins. Elders Davis and Pierce are in England. There is a good supply of tracts in the English and Welsh languages, and if the church will for the next five years support the work there, much good will be done. One sad mistake has been made by some of the Saints moving to other lands, and some that were of much help to the work. For the next ten years Wales needs all her present strength and all the help she can get from the States. I regret very much that my health failed the last three months I was there. I can not say why this was permitted. I can say that in June, 1902, about one year before I returned, I dreamed that I was engaged at a certain work and that my voice failed and I had to leave it to others and go elsewhere, and as I turned to go I said, "Be sure to use plenty of good, clean water." That is just what is needed, Brighamism has brought such a coat of filth upon the name Saint that it will take a life of purity as represented by good, clean water (righteousness) to remove it. May it so be.

715 Edmond Street.

WM. LEWIS.

Des Moines District Reunion.

At the business session of the reunion held on Saturday it was decided by unanimous vote to hold a reunion next year in August. A committee of three consisting of G. W. Johnson and E. O. Clark of Des Moines and William Park of Runnells were named by the body to have full charge of the reunion for next year as to location and preparation.

On Saturday morning Bishop Hilliard presented the law of tithing and that of consecration in a clear and concise manner, and we believe there are many Saints who will begin a more faithful observance of the law of tithing and there are some who are ready to take up the law of consecration.

On Sunday August 23, Brn. C. B. Brown of Oskaloosa and Wardell Christy of Dallas Center were ordained elders under the hands of Elders G. H. Hilliard and W. C. Nirk. The spirit of prophecy rested upon one sister in power to the edification of all present and special promise to Bro. Christy in his work in the Melchisedec priesthood. The morning sermon by Bishop Hilliard was one of the strongest, plainest, and most practical sermons ever preached in the district. The discourse was to members and non-members both, on the subject of our duties toward God in both spiritual and temporal things. Those who have heard the Bishop know something of what the sermon was. Those who have not heard him should make a special effort to do so.

Several of the isolated Saints requested that the sacrament be administered and this was done at a special service at fifteen minutes after five in the afternoon. This service, so fully enjoyed by so many, was a fitting close to the ten days association of the Saints. Elder J. F. Mintun was the speaker in the evening.

The Saints present during the reunion were all made to rejoice and all came "up higher" in our work. We were all made to believe that "the gathering" had now begun and our association together for the ten days, dwelling together in union and love, helped us to see eye to eye and to move forward in the direction of being of one heart and mind. It is earnestly hoped that another year many more of the Saints of the district will attend the reunion and thus be helped and built up in the faith and by their presence strengthen and encourage others.

Kindly,

RHODES, Iowa, August 24.

A. A. REAMS.

Miscellaneous Department.

Appointment of Bishop's Agents.

KENTUCKY AND TENNESSEE DISTRICT.

It is with sadness and regret that we announce to the Saints of the Kentucky and Tennessee District the death of Elder D. W. Cook, of Sedalia, Kentucky, the financial agent of said district. Bro. Cook was a faithful and earnest worker in all that he was called to do, and his loss is great to the Saints and friends of the district, as well as to his family. His reward upon the other side is assured, however, as is that of all the pure and good. Let the Saints imitate his virtues.

By recommendation of the district conference, Elder J. R. McClain, of Fulton, Kentucky, has been chosen Bishop's agent in place of Bro. Cook, and duly authorized to act in said office. Bro. J. R. McClain is a young and energetic elder, and will do great good for the district finances, if properly sustained. Every member and friend of the cause of Christ in the district should at once send up a contribution, tithe or offering, to Bro. McClain, to help the work along. The treasury is in need of the help. Bro. McClain will give you proper receipts. Address J. R. McClain, box 202, Fulton, Kentucky.

IDAHO DISTRICT.

At the district conference of Idaho, held July 18 to 20, 1903, Bro. Elias E. Richards, of Malad City, Idaho, was recommended as Bishop's agent for southern part of Idaho, in place of Bro. H. R. Evans, former agent. The appointment of Bro. Elias E. Richards is therefore made, in accordance with resolution of district conference.

The thanks of the Bishopric are extended to Bro. H. R. Evans for his faithful services as Bishop's agent heretofore in the Idaho District.

All tithes and offerings of the Saints and friends of Southern Idaho should be sent to Bro. Elias E. Richards, and he will give due receipt for the same.

Every member of the church in Idaho and such of the friends as are interested in the cause of the church should be enrolled upon the agent's books, either of the northern or southern part of the district; with Bro. James Jennings of Idaho Falls for Northern Idaho, and Bro. Elias E. Richards of Malad City for Southern Idaho. In behalf of the Bishopric, I am,

LAMONI, Iowa, August 29, 1903.

Very respectfully,
E. L. KELLEY.

Corrections, Bishop's Annual Report.

Available Assets: Tithe and Offering fund. Cash in hands of agents, published, \$13,434.73; should read, \$13,434.79. Receipts: H. N. Hansen, Iowa, t., \$151.84, instead of J. N. Hansen. Lamoni Stake: Receipts, S. B. Hartshorn, t., \$50.00, instead of C. F. Tharp. Massachusetts District: Expenditures, Geo. W. Robley, e., \$91.20, should be, e., \$26.20, and extra family, \$65.00. Elders' Accounts: J. F. Burton, should read, Due church Jan-10, 1902, \$20.00; Balance due church, \$20.00. Peter Adamson, Receipts Individuals, \$35.65, should read, \$22.65, leaving \$7.00 due elder.

Graceland College Debt Account. Texas: Sr. F. A. Hawley, \$1.00, instead of Sr. F. A. Holley.

Received on Graceland College Running Expenses by R. M. Elvin, amount included in report published February 4, 1903, but no itemized list at hand at time of publication: S. M. White, \$5.00; F. C. Warnky, Mo., \$1.00; M. A. Evans, \$1.00; P. P.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

Stark, Va., \$10.00; H. B. Spencer, \$1.00; John Beaird, Mo., \$2.00; Fergus Mayer, Ia., \$1.00; Eliza Mayer, Ia., \$1.00; Rosa Watrous, Mont., \$5.00; Louis Ahrens, Mo., \$1.00; W. S. Jenkins, Ia., \$1.00; John D. Price, Ia., 75 cents; sale of A. Haws' book, \$5.70. Total, \$35.45.

Correction.

In HERALD of August 19, page 766, ninth line should read, "Interest centers in these works" instead of "briefs," the books written of being the works. Ninth line from bottom please read: "Howe and all the Goliaths," etc. Page 768, line twenty-five from top of second column, insert on so as to read: "Now he branches out on," etc. I may be presumptuous but hardly so much as the first error would make me to appear.

R. ETZENHOUSER.

Notice.

There will be a basket-meeting at New Trenton, Indiana, September 13; preaching also Saturday night before. Everybody invited. Jas. P. Sappenfield, district president.

Reunion and Conference Notice.

The Southern Missouri District reunion and conference will be held in the Grove Springs Branch, Wright County, Missouri, beginning on the following dates: Reunion October 3, 1903, and the conference on the 6th. Everybody should come prepared to camp out, so as not to become burdensome to the few Saints in the branch. We will give further notice later on. Plenty of able ministers will be in attendance. J. C. Chrestensen, reunion secretary.

Conference Notices.

The quarterly conference of the St. Louis District, Missouri, will convene with the St. Louis Branch September 19 and 20. Business session opens at 7.30 o'clock on Saturday evening. Reports from all the branches in the district are earnestly solicited. Let all come who can. Willard J. Smith.

Pottawattamie District conference will meet at Hazel Dell, at 10 a. m., Saturday, September 26, 1903, by order of the president. Please send in all reports one week earlier to J. Chas. Jensen, secretary.

The Spring River District conference convenes at Columbus, Kansas, September 4. Because of the sickness of the secretary, presidents of the branches did not get blank reports or notices. We urgently ask you to furnish your statistical reports to me without delay. And do not neglect the collection on the Sunday preceding conference date. M. S. Frick, secretary.

The fifth semiannual conference of the Independence Stake will be held in Kansas City, September 12, 13, 1903, the business sessions to be at the First Kansas City, Missouri, Branch Church, near Twenty-fourth and Wabash, the Sunday preaching services at the Academy of Music. An accurate report from every member holding the priesthood is desired, also statistical reports from each branch. These reports together with branch credentials and any other business you may wish to present to the conference should be in my hands not later than September 2, ten days before conference convenes, that no unnecessary business may be crowded into the hands of the busy secretary during business sessions. Saints, make a special effort to be in attendance and bring the good Spirit with you. W. S. Brown, secretary, 2305½ Bellevue Avenue, Kansas City, Missouri.

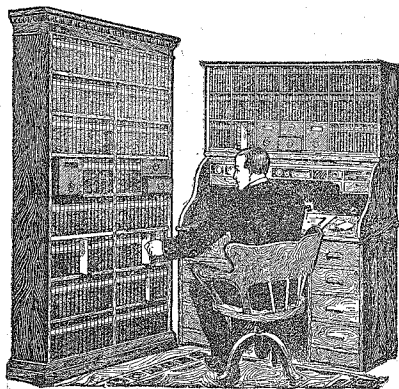
Died.

WALKER.—John Walker died at Genoa, Nevada, August 11, 1903, aged 84 years, 10 months. He was born October 18, 1818, in Gringley, Nottingham, England, and was baptized into the Reorganized Church at Jacks Valley, Nevada, February 6, 1869, by A. Johns; ordained a teacher December 5, 1869. He lived a faithful and consistent life. His wife preceded him. Four sons are left to mourn. Funeral at Genoa on the 12th, D. R. Jones in charge.

HARTRUP.—At his home in Piedmont, Missouri, August 19, 1903, William John Hartrup, born April 10, 1830, at St. Johns, Newfoundland, age 73 years, 4 months, 9 days. He was baptized August 6, 1899, at Excelsior, Warren County, Pennsylvania, by R. Etzenhouser. Bro. Hartrup died in the faith, leaving four sons to mourn. Burial at Piedmont, Missouri, funeral sermon by J. D. Erwin.

COOK.—Theodosia E. Cook died August 19 at Gaylord, Kansas, aged 35 years, 7 months, 18 days. Born in Macon City, Macon County, Missouri, December 17, 1867. Maiden name, Jeffs. Married January 14, 1883, to William E. Cook. Six children were born to them, three of whom are dead. Sr. Cook was baptized February 26, 1892, by Joseph S. Lee, in Salt Lake City, Utah, and confirmed by J. S. Lee and Joseph Luff. Funeral was held in the Methodist church at Gaylord, Kansas. Sermon by S. J. Madden. A very large gathering of friends and neighbors who had learned to love her were in attendance.

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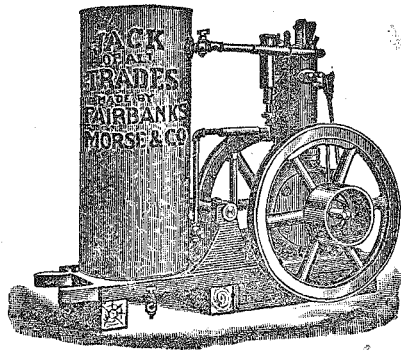
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The Saints' Herald

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 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 50

Lamoni, Iowa, September 9, 1903

Number 36

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY } ASSISTANT EDITOR

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"If alive to their true interests, rich and poor alike will set their faces like flint against the spirit which seeks personal advantage by overriding the laws, without regard to whether the spirit shows itself in the form of bodily violence by one set of men or in the form of vulpine cunning by another set of men."—President Roosevelt in his Labor Day address at Syracuse, New York.



THE pipe-organ in the Independence church is the first pipe-organ to be installed in any church of the Reorganization. Arthur H. Mills writes in the September *Autumn Leaves* concerning its history, and of the history and properties of pipe-organs in general.



THOSE interested in the literary work of the church, particularly among the young, should read Duncan Campbell's article in the September *Autumn Leaves*, "Successful Literary Work."

Editorial.

GODLY WALK IN EVERY-DAY LIFE.

The effects of religious teachings should be apparent in the lives of the followers of that particular teaching. There should always be manifest in the conduct of the individuals, evidence that the teachings have been understood. The best religion therefore is the one which results in producing the best individuals, or rather, in making the very most of the individuals who profess. Religion is or should be practical. If it is not it is a failure.

One of the best evidences of the divinity of the latter-day work is the fact that Latter Day Saints become better and better members of the community as they live nearer and nearer to the teachings of the doctrines and beliefs of the church. As a general rule Latter Day Saints are known as good citizens in the various communities where they dwell. This is as it should be, for our religion teaches us that we should be submissive to the powers that be, and so long as we are citizens of a government the laws of that government should be upheld by us, and hence we must be good citizens. The fact that Latter Day Saints become good citizens after espousing the cause, even if they were not good citizens before or were indifferent ones, is evidence that our religion works a practical change which speaks well for the cause.

Where there is a Latter Day Saint community wherein the members of the church are living according to the teachings of the books, there will be found a people who are honest to the degree that their word is considered as binding as their bond, the laws of the land are obeyed, the poor are cared for, debts are paid, and the children are reared to walk uprightly, and God is feared. In such community the elders can preach with the greatest liberty, for they can point to the people as a result of the doctrines they teach. They can show those outside the church what the religion will accomplish in a practical way.

While it is true that the Saints have made progress along this line, it must be admitted by close observers that there is room for improvement yet, and the Saints can continually "come up higher." Still more should the gospel enter into our lives and govern our conduct. We may be known as good citizens in that we do not break any of the laws of the land, and to a very great extent we may be observing the

laws of God and yet there be room for improvement in ways which will be made apparent to us as we shall develop in the ways of God.

Many times have we been impressed with the fact that the Saints are neglecting some of their opportunities in a way which retards their progress both spiritually and temporally. We believe God to be a being whose aim is to conserve all good things and eliminate the bad so far as possible. Are we as a people conservers of good? Do we always exercise the greatest possible care to waste not anything?

We have been promised that when we shall be a people living strictly according to the commands of Deity we shall be a wealthy people in that we shall possess the "riches of the land" as well as "the riches of eternity." To become such, unless we are content to let God work a miracle to accomplish it, we must learn to be a wealth-conserving people. Waste must be eliminated, and in all things we must learn to save the good and useful and get rid of that which is useless and destructive of good results. We must grow in wisdom in material things, as well as in the things of God and his work. But then, even temporal things, and the things of ordinary affairs, are in reality the things of God with us as a people, for we are commanded that all things should be done "with an eye single to the glory of God" and the redemption of Zion. Do we do this? In all the affairs of our lives, do we have in mind the glory of God and the redemption of Zion? Do we conduct the affairs of our business, no matter what that may be, with an eye which looks forward to the glory of God and the final redemption of Zion, people and land? Do we, as we go about the various affairs of life, when we are at work, ask ourselves this question, How can I, in doing this, best conserve the interests of God and his people? Have we progressed to that condition where the affairs of life have become to us intimately associated with the affairs of God and his church?

Saints who live according to the commands of God as they are found in the books of the church, as nearly as they understand them, rejoice in the knowledge that they are blessed for doing so. Even in the temporal affairs of life they are blessed. But sometimes when prosperity follows the blessing of God, the Saints fail to remember that to God they are indebted for those blessings, and they drift away, or fail to reciprocate to what small extent they are able, the favors of God by remembering their obligations, financial as well as spiritual, to him and the church.

Saints, the redemption of Zion is a practical work, and to accomplish it we must improve in every way. Our lives must be a complete consecration to God and his cause. We must feel that in our every-day life and occupation we are working for God, and study to see if in all our doings we are working according as he would have us work. The spirit of our religion is

one of education and we should study in all we do to do the very best possible under the circumstances. "Zion the pure in heart" means that the work of redeeming Zion is one of individual enterprise to a large extent, the grand work as a whole being culminated as a result of individual preparation. When the people are ready for Zion in a gathered state, then the gathering will come so surely as day follows night. Let us see to it that in all we do we have in mind the glory of God and the final redemption of Zion.

COMMON-SENSE MINISTERS.

Some good thoughts were presented by Bishop Isaac Joyce at the Methodist conference of Northwestern Indiana, which was in session last week. He evidently recognizes a fault which is more or less prevalent among the ministers of the various churches to-day, that of preaching along the line of science or metaphysics, or dealing with some great author's works or somebody's mistakes and failures, without making the thoughts presented apply to the lives of the auditors, for he wants to found a chair of common sense in the theological schools. Sermons on topics such as those mentioned can be made interesting and instructive to a congregation only by the man who knows the lives of his auditors and can make proper application of the thoughts deduced from the study.

The minister must have a knowledge of common things and common people. One can not become a writer by simply getting acquainted with the figures of speech and by a study of the construction of the sentences of Ruskin, Carlyle, or Macauley, and it is equally true that the preacher must have something more than a summary of his reading of the week to present to his audience. The learning is acceptable, but it must be accompanied by a presentation of spiritual possibilities drawn from the facts of every-day life.

After all, the sermon which suits best, and most often reaches the hearts of the church-goers, is what they term "a good gospel sermon," one presenting lessons from the lives of the good men as recorded in the Scriptures, for the application of its principles to our lives is so much more easily understood.

It may be that "chairs of common sense" would help to bring the ministers prepared in theological schools closer to the common people than they have heretofore been. The remarks of Bishop Joyce, as reported in the *Chicago Tribune* for September 5, were as follows:

It is a fact that God calls poor boys to the ministry and they are forced to go through many sacrifices before they are fully equipped for the work of the ministry. The pioneers of Methodism had no theological training, or at least the training of theological schools. Therefore their preaching was genuine and right from the heart.

I do not wish to be put down as against the theological school, but I wish those schools would introduce a new chair and call it the chair of common sense. It is needed in the training of young men for the ministry. Some of them actually lose their best traits by too much book learning. The preacher should be skillful in himself and the school should help his skill to reach the hearts of men.

The path for preachers is laid out by the Scriptures and he should get his inspiration there. Holiness should be preached, not the sour, cranky kind that only makes men feel bad and bitter, but that which is cheerful and gracious. I would like to see young men who were strong within themselves, who had the right kind of judgment, who would study human nature as well as the Scriptures, and know the people with whom they had to come in contact in the capacity of pastor.

VALUE OF CULTURE.

The following clipping from the *Atlantic Monthly* expresses rather well the value of culture universally:

Those who regard higher education as a social ornament, valueless except as a badge for the delight of its possessor, and those who regard culture as the private perquisite of the elect few, are alike in the wrong. The presence of men of culture and training raises the value of everything about them. It insures the success of enterprise, the safety of person and property, the contact with righteousness of thought and action which is the mainspring of right thought and right deed in the future.

Moreover, if clear thinking with clean living is good for the elect few, it is equally good for the mutable many. Culture not only raises the man above the mass, it turns the masses into men. That the multitude may imagine themselves men before they hold a man's grasp on life is the grievous danger of democracy. Here again the university plays its part, teaching the relative value of ideals. Under its criticism men learn that good results are better than good intentions, and that they demand a far higher order of skill and courage.

THE story of the life of Elder John Hawkins, of Tahiti, as told by Joseph Burton, beginning in the September *Autumn Leaves*, is a story of romance, adventure, and tragedy seldom equaled in the field of fiction. Read it!

EXTRACTS FROM LETTERS.

Bro. J. S. Roth writing from Dow City, Iowa, August 30, has this to say of the reunion which had just opened: "The reunion is in full blast. Friday and Saturday were gloomy days with small crowds, but to-day is fine with a splendid crowd all day. There are thirty tents on the grounds now. Some had to wade water to the wagon-box to get here. So far the speakers have been Elders Cohrt, Roth, R. Wight, F. A. Smith, and A. H. Smith. Brn. Garrett, Brewster, Rudd, Hawley, McDowell, Butterworth, and perhaps some others are on the grounds. All present seem to be happy. The gift of tongues and interpretation was enjoyed this morning in the prayer-meeting."

Bro. and Sr. J. F. Gunsolley and children of Shenandoah, Iowa, send to the Bishop their offering to assist in making the repairs on the Kirtland Temple and write: "The children earned their money, and upon

explaining your letter to them, they willingly give the amount. We hope you will receive the necessary amount to make the repairs."

EDITORIAL ITEMS.

We have received a copy of the *Chatham Banner News* of August 19, 1903, which devotes a column to a write-up of the golden wedding of Bro. and Sr. George Green, of Appledore, Ontario. Bro. Green was instrumental in introducing the faith in that part of Canada, and has taken a leading part in the work there.

Bro. F. M. Arnold requests that any of our elders passing through Louise, Texas, call on him there.

In this issue of the HERALD is published a notice of change of date of the Northeastern Illinois District conference. It will convene at Plano, Illinois, September 26, instead of October 3, as previously announced.

Elder Columbus Scott addressed the Lamoni Saints at the morning service Sunday. Elder M. M. Turpen occupied in the evening.

Frank W. White, who had been employed in our composing-room during the last twelve years, passed on to the land of rest Saturday, September 5, at St. Joseph, Missouri, where he had been under medical attendance this summer. The funeral was held at Lamoni, Sunday afternoon, Elder H. A. Stebbins preaching the sermon.

On Tuesday morning, September 8, Bro. F. B. Blair returned from the Dow City reunion. He pronounced it one of the grandest reunions ever held. The meetings were spiritual and the preaching exceptionally good, though the attendance was not as large as it has been heretofore, owing to the heavy rains and the condition of the crops. It was decided to hold another reunion at Dow City next fall.

The *Allegan Press* of August 28 contains items from an interview between Bro. Charles E. Irwin and some Utah elders who had been laboring in that Michigan city. Points of conflicting doctrines were explained, the true succession in church leadership set forth, and "the Mormon elders took down the quotations and said they would look the matter up."

Sr. Isabella McComie, a blind sister and an occupant of the Saints' Home, was the first to respond to the letter of the Bishop in last week's HERALD asking for offerings to more fully repair "The House of the Lord" at Kirtland.

Apostle F. A. Smith returned to Lamoni Tuesday. He came direct from Dow City.

Bishop E. L. Kelley went to Stewartsville, Missouri, last Friday to be present at the closing days of the reunion there. He returned home Tuesday afternoon, reporting the reunion to have been very satisfactory. There was a good attendance and good weather throughout.

Original Articles.

PROPHETS, ANCIENT AND MODERN.

Doctor William Smith, in his Bible Dictionary, says: "The ordinary Hebrew word for prophet is *nabi*, derived from a verb signifying 'to bubble forth' like a fountain. Hence the word means one who announces or pours forth the declarations of God." However, not satisfied with this definition, he proceeds to fall into line with a more modern idea. The "classical Greek" is made to do service; the clear statement "one who predicts" is pronounced "post-classical," and the bewildered student slowly lays aside the book with a vague impression that "a prophet" is simply a man who stands in the pulpit and preaches.

I am pleased to note that Charles Buck, in his Theological Dictionary, has given the important and biblical definition of this sacred word: "*Prophet*, a person who foretells future events. It is particularly applied to such inspired persons among the Jews as were commissioned by God to declare his will and purposes to that people." And be it said to his praise and honor, that he has not refrained from expressing many valuable thoughts on this subject, under the article "Prophecy." This is "a word," he says, which "signifies the prediction of future events. It is thus defined by Witsius: 'A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven.'" Mr. Buck resumes:

Our Lord himself made very frequent appeals to prophecy as the evidence of his divine mission: he referred the Jews to their own scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of the disciples at Emmaus, and of the apostles at Jerusalem. . . . This was a powerful instrument of persuasion in the succeeding ages of the church, when used by the primitive apologists. . . . Prophecy keeps the attention of Christians alive to the truth and importance of their holy religion: to its truth, because prophecy and Christianity had one and the same origin, both being derived from the same fountain of perfection. . . . It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful providence. It displays the counsels of inspiration, incessantly directing the course of events, without violating the order of reason. . . . Thus it appears that the chief design of prophecy is to bear constant witness to religious truth. . . . It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live.

Few Bible readers will deny that the heavenly Father for over four thousand years spoke to his people through prophets. Luke 1:70 proves this: "As he spake by the mouth of his holy prophets, which have been since the world began."

We also learn that important things were revealed to all the prophets; "God before had showed by the mouth of all his prophets, that Christ should

suffer."—Acts 3:18. "To him give all the prophets witness."—Acts 10:43.

We learn from Paul: "God . . . spake in time past unto the fathers by the prophets."—Hebrews 1:1. And Amos seems to set a divine seal upon all this by his inspired statement that "the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—Amos 3:7. This much is certain—whenever the Lord has a work to perform on earth he *calls* upon men to assist him, and these servants (to whom "he revealeth his secrets") are *prophets*. You can not deny this and remain in harmony with the Scriptures.

There is an argument, advanced by men of other minds, that when John the Baptist entered the world, prophets ceased. To support this hypothesis Luke 16:16 is quoted: "The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it." Upon examination of this passage the following facts are evident: In translating this sentence from the Greek, King James' learned men could not complete the meaning without supplying a word; consequently they inserted *were*, employing italics to indicate that it is no part of the original text. There would have been greater harmony had they supplied the word *testified* or *prophesied*, for so we read in Matthew 11:13: "For all the prophets and the law prophesied until John." And we have the whole thought clearly expressed in the Inspired Version: "Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even unto John, have foretold of these days. Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it."—Luke 16:17, 18.

However, to remove what imaginary weight there is in this supposition, I quote Jesus' words, "There is not a greater prophet than John the Baptist."—Luke 7:28.

To attempt to prove that there were no prophets after John came into the world, is a task as useless as driving nails into rotten wood. And as it can be (and will be) proven that prophets were in the church during the days of the apostles, and many years afterwards, I fail to see wherein man, poor, simple being, dares to dictate to God that prophets are no longer needed.

If the reader is a laughing philosopher, he will find ample food for mirth in the absurd thought that a live God no longer speaks; if he belongs to the other school, he can not but weep at the folly of a people who deny the full power of the Holy Ghost.

Acts 11:27, 28, informs us that some years after Christ's resurrection, there "came prophets from Jerusalem to Antioch." The same record teaches us that "there were in the church that was at Antioch certain prophets."—Acts 13:1. What divine har-

mony rings out when we strike another note of the gospel by reading: "God hath set some in the church, first apostles, secondarily prophets."—1 Corinthians 12: 28. And according to Paul's letter to the Ephesians (4: 11, 12,) prophets were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body [church (Ephesians 1: 22, 23)] of Christ." This office work of the prophet is a sufficient plea for his continuance in the church. Any person who opposes the divine law simply steps into a trap set by his own hands; and we keep thinking of a passage in Revelation: "The dragon fought and his angels, and prevailed not."

Before closing this line of thought, I submit the following quotations: William Cave, D. D., in *Primitive Christianity*, a book published over two hundred years ago, remarks: "This miraculous power [of the gospel] continued in the church some considerable time after Constantine and the world had become Christians, as appears from Saint Basil, Nazianzen, and others."

Mosheim, *First Century*, part 1, chapter 4, verse 9: "The power was vested in the apostles of transmitting to their disciples the miraculous gifts. . . . They spoke languages which they had never known or learned before, foretold future events, healed the sick . . . and performed many things above the reach of human power."

McClintock and Strong, in their *Biblical Cyclopedia*, article "Spiritual Gifts," referring to 1 Corinthians 14: 1 ("desire spiritual gifts, but rather that ye may prophesy"), remark: "This refers not to ordinary discourses for the edification of the church, but to such a forthspeaking of the mind of God in relation to truth, duty, or coming events, as the inward action of the Holy Spirit on the mind, may produce."

Conybeare and Howson, in their *Life of Paul*, page 375, say: "The gift of prophecy was that charism which enabled its possessors to utter, with the authority of inspiration, divine strains of warning, exhortation, encouragement, or rebuke; and to teach and enforce the truths of Christianity with supernatural energy and effect."

But enough of these extracts, which could be multiplied till the brain tired from reading them. Sufficient have been given to prove that this gift of the Spirit blessed the early saints for many years after the "friends of Paul" had sealed their testimony with their blood. And the reason this gift (prophecy) and others were taken away, is clearly stated by John Wesley, father of Methodism, sermon ninety-four: "The cause of this was not, as has been commonly supposed, because there was no occasion for them, by reason of all the world becoming Christian. This idea is a miserable mistake, as not a twentieth was at that time even nominally Christian. The real cause was that 'the love of many waxed cold,' and

the Christian had no more of the Spirit than the heathen. . . . This is the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church; the Christians had turned heathen again and had only a dead form left."

In arguing the necessity of prophets (1 Thessalonians 5: 20), I directly plead for present-day inspiration—revelation, for the one can not exist without the other. To acknowledge the presence of the Holy Spirit as the power of revelation, and at the same time clog up the channel of its utterance, and proclaim against the instrument through which it communicates to the children of earth, is the height of absurdity, and may be compared to a man waiting at the end of an Atlantic cable, after severing it, and expecting to receive a message from across the ocean.

A prophet is a person through whom God reveals his will. To preach that God is unchangeable, the first and the last, the common Father of the great brotherhood of man, no respecter of persons, and then maintain that the children of the gospel were blessed with the spirit of revelation for only a few years, after which, in one of the darkest hours of the world's history, it was taken away never to return, is an inconsistency that borders on blasphemy. Man (clay) wiser than his God (maker)! This erroneous view, this false conception of revelation, has brought confusion (which is the mother of mistakes) into the world and retarded progress in spiritual things. What is responsible for the clashing of creeds, the bitterness of sects? The gifts of the gospel were given that we might not be "tossed to and fro, and carried about with every wind of doctrine." (Ephesians 4: 14.) "God hath made man upright; but they have sought out many inventions." Who can bring order out of chaos? Only One—who in the beginning, when "the earth was without form and void," said, "Let there be light: and there was light."

Ever since the "Apostles' Creed" was formulated by men who never saw these worthy disciples, the churches have been tinkering at their creeds, revising, taking from, adding to, till the whole affair resembles, as one of their representatives has said, "a theological hodge-podge." And in this dilemma, Mr. Talmage was forced to exclaim: "Let us put the old creed respectfully aside and get a brand new one."

Man is helpless before this herculean task. In face of the world-wide controversies, when your opinion is as weighty as mine, who is to solve the problems that have occupied the attention of religious wise men since Satan prompted them to inquire of their gods (creeds) instead of their God? Who can tell the correct mode of baptism? Has man settled the question of infant baptism? Can you inform me how many offices there must be in the kingdom of God? What is the work of apostles, elders, teachers, deacons, bishops, seventies, etc.? Shall we observe the Sab-

bath or the Lord's Day? Am I to believe the church that teaches the salvation of all men, or the one whose creed reads: "Some men and angels are predestinated unto everlasting life, and others are fore-ordained to everlasting death"? Other questions rush to the mind as numerous as particles of dust in the sunbeams on a thrashing-floor.

We find no such disgraceful confusion as this in the early church. When men "spake as they were moved by the Holy Ghost" the divine principles of the doctrine were taught, and the church at Rome was warned to "mark them which cause divisions and offenses contrary to the doctrine which" they had learned. (Romans 16: 17.) The very men who have striven to unite Christendom (and have so miserably failed), are the individuals who so bitterly denounce present revelation from God. I wish from the very depths of my soul, that I could shout with a voice that would echo around the world, and sink so deeply into the heart of every man that he could never silence it, that the only gospel Paul or the early disciples knew, was a gospel of power, a gospel of life, a gospel of revelation! (Galatians 1: 8, 9.)

The query now rises, Is there a church on earth possessing prophets who receive communication from God? Daniel said: "There is a God in heaven that revealeth secrets." And why are not we entitled to some of these "secrets" as much as Nebuchadnezzar. It is quite useless to inquire of a church that maintains the unimportance of the "spiritual gifts," concerning which Paul would not have us ignorant (1 Corinthians 12: 1). Has it not been emphatically declared that the "gifts of the Spirit" are no longer needed in the world? One who claims to preach the gospel (J. Freeman Clarke, Inspiration of the New Testament, page 34) has exalted himself to the station of a judge and has said, with considerable truth, they "are wanted no more." Hundreds of denominations have accepted this decision; but do you believe this sort of modern logic?

After finding a church that has prophets, it is necessary to learn whether they are true or false. We are now brought, after much rambling, to the object of this article: to prove that Joseph Smith was a prophet sent from God.

The test of a true prophet, as given to ancient Israel, was this: If a man prophesied and it came to pass, then were they to know that a man inspired of God had blessed them. This is weighty evidence, yet, strange as it may seem, not sufficient to justify or condemn modern men who claim to speak the Lord's will. Our Savior has warned us that there shall arise false prophets who shall show great signs and wonders. (Matthew 24: 24.) But he has not neglected to furnish us with an infallible test: "Ye shall know them by their fruits. . . . A good tree can not bring forth evil fruit."—Matthew 7: 16, 18.

Now then, I believe that "good fruits" and a ful-

fillment of the prophecies form a sufficient "fire" to test any man's works and demonstrate to the world whether God has spoken or not.

As to the "fruits" of Joseph Smith, let his life-work testify. The gospel, restored through his instrumentality, is here. Investigation is solicited. What more can a people do? His mission was in harmony with the prophecies. (See Revelation 14: 6, 7; Isaiah 29: 11, 12; Zechariah 2: 4, etc.) His teachings were the purity of the gospel. His followers have challenged the world to prove otherwise, but it has failed to do so. In the simplicity of a youthful heart, he came forward with the statement that an angel had visited him; but he was denounced as an impostor by the professors of a religion which teaches that angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Hebrews 1: 14.) And when I read the answer of Amos to Amaziah, my mind recalls the beginning of Joseph's work to latter-day Israel: "Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."—Amos 7: 14, 15.

And is it not singular, though the old cry of "false prophet" has been hurled at him ever since he delivered the "angel's message," the slanderous remark has never been proved? And to-day, sixty years since his blood swelled the crimson stream of countless martyrs, his name is loved and honored by fifty thousand people who know his life was pure, and that a coal from the prophetic altar had touched his lips.

Great minds have bowed before his inspiration, and their "wisdom" is indeed perishing before the "marvelous work" that God performed through him. (See Isaiah 29: 14.)

If I am profuse, pardon me; but I wish to quote this remark from Governor Reynold's History of Illinois, pages 359-361:

In all the great events and revolutions in the various nations of the earth, nothing surpasses the extraordinary history of the Mormons [so called by their enemies]. It may be veritable history, in a thousand years, that the standing and character of Joseph Smith, as a prophet, may rank equal to any of the prophets who have preceded him. . . . The success of the Mormons is the greatest wonder that has occurred in the nineteenth century.

Honorable Josiah Quincy, who visited Joseph Smith a few days before his death, said this, as recorded in Figures of the Past, page 400:

Born in the lowest ranks of poverty, without book learning and with the homeliest of all human names, he had made himself, at the age of thirty-nine, a power upon earth. Of the multitudinous family of Smith, from Adam down (Adam of the "Wealth of Nations," I mean), none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent to-day, and the end is not yet,

. . . If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle.

In the book of Doctrine and Covenants, which contains the revelations of God to his church in this dispensation, is the following statement: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Section 1: 7.

The truth of the following is so evident that comment is unnecessary: "My disciples, whom I have chosen in these last days . . . shall go forth and none shall stay them."—Section 1: 1.

In another revelation given to Joseph Smith, Jr., we read that God had spoken "unto him from heaven" in order "that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—Section 1: 4. "The day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth."—Section 1: 6. This prophecy was uttered in 1831, at the time of the great "peace conferences" when nearly all thought the millenium was soon to be ushered in. The man who can not discern that the day of "wars and rumors of wars," strife, murders, and terrible wickedness, is here, must be in a pitiable condition indeed.

In section 2: 6 we read: "My work shall go forth." This was given as early as 1828, even before the Book of Mormon was translated. Have the combined attacks of men and devils succeeded in preventing the fulfillment of this prophecy?

One year later, 1829, we read: "A great and marvelous work is about to come forth unto the children of men."—Section 12: 1. Governor Reynolds testified to the fulfillment of this when he called it "the greatest wonder that has occurred in the nineteenth century."

Your attention is called to another prophecy that has been terrible in its fulfillment, and wonderfully plain, yet the people cry "peace and safety;" we cry with the souls under the altar, "How long, O Lord?"

In March, 1829, Joseph uttered the following: "A desolating scourge shall go forth among the inhabitants of the earth and shall continue to be poured out, from time to time, if they repent not."—Section 5: 3.

Bearing the foregoing date in mind, let us read a statement given March, 1831: "When the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; [the gospel was restored April 6, 1830] . . . and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge for a desolating sickness shall come over the land."—Doctrine and Covenants, section 45: 4.

Edmund Charles Wendt, M. D., says in A Treatise on Asiatic Cholera, edition of 1885: "Cholera had

prevailed, as we have seen, in Russia in 1829 and 1830 [but it was quite impossible for Mr. Smith to be aware of this fact, because he predicted in March, before this scourge had begun its ravages in Russia]. It reached England, Scotland, and Ireland in 1831, and was first landed at Grosse Island, the quarantine station for Quebec, on April 28, 1832." And in six months this "fell monster" destroyed twenty-two hundred and eight lives in Quebec alone.

J. G. Webster, M. D., in his work, Epidemic Cholera, published in 1866, remarks:

The consternation caused by the presence of this scourge on its first appearance among us in 1832, was so great that many of our large cities were almost deserted by their inhabitants, and, among the few remaining in them, death held high carnival. . . . We can not sit down and fold our hands and lament our feebleness and untoward fate in view of the mysterious character and operations of this dreadful scourge, and the vain attempts that have been made in many places to limit its progress and stop its ravages. Nor can we go on in stolid indifference, denying its existence, as the best means of preventing it, until it falls upon us like a judgment from heaven and desolates our land; this would not save a single life when the devouring pestilence comes upon us, much less fill up the gaps left in our population when the scourge shall have swept over our land. . . . The nature and phenomena of the cholera have always appeared mysterious and past finding out.

Ah, how appropriate is God's statement through Joseph, in 1832, to this sinful generation: "I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work."—Doctrine and Covenants, section 33: 16.

Doctor Wheeler, in his treatise on Asiatic Cholera, edition of 1849, page 15, quotes an eloquent writer in the London *Sun*, as saying:

"The great scourge of humanity—a scourge more awful than the eruptions of a volcano—more devastating than the throes of an earthquake—the scourge of the *cholera*—is at this moment advancing towards us with silent but indomitable rapidity, if we may believe the intelligence received almost daily from the frontiers of the Russian Empire. Its course is described as being northwesterly and it is said already to have penetrated into the interior of Europe. God defended us from the agonies which desolated the world in 1832! Those agonies are not yet forgotten; nor can years obliterate the recollection of a pestilential malady so mysterious in its character, so inexorable in its diffusion, and so inexplicably dismal in its progress through the nations of Christendom. It passed forward like an avenging fiend, and decimated the nations as at a breath of the Nemesis."

Doctor Wheeler remarks on page 1:

This most dreadful scourge and visitation upon the human family has again made the circuit of nearly two thirds of the globe, with all its devastating consequences; spreading death and terror in its advances, leaving nothing but horror, misery, and despair behind. It does not come within the province of a publication like this, to enter into the causes of this dire and malignant malady, or to know if it be the dispensation of an Almighty Being for the wickedness of mankind; or for what other purposes the all-seeing God has thought it necessary to depopulate portions of the earth.

In reading the Memoir of S. S. Prentiss (a book that should be read by every young man in the

United States), I learn that only a short time after Joseph Smith uttered this marvelous prophecy, Mr. Prentiss wrote home to his sister in Portland, Maine, from Mississippi, November 11, 1832:

We have had the cholera in Vicksburg. . . . It broke out very suddenly and very violently; most of the people fled. . . . It is a terrible disease. I saw persons walking about the streets perfectly well, that were corpses in two or three hours afterwards. . . . It is raging awfully in New Orleans. They are dying at the rate of three hundred a day.—Page 118.

The cholera has been raging here [Vicksburg, Mississippi,] to a horrible extent. Every place on the river has suffered more or less, and not only on the river, but for many miles in the interior, the disease has prevailed so as to wholly depopulate many plantations; scarcely one has escaped without some loss. In fact the ravages of this terrible epidemic have been much more extensive than they were last year, and God knows when or where they will stop. I see the disease is traveling north, and is already desolating the interior of Kentucky and Tennessee, and before long, you must have it again at the East.—Page 124, in a letter to his brother, June 24, 1833.

One more thought on this awful subject. No man will dare to say that the word of the Lord returns unto him void. "Plagues shall go forth."

In 1830 cholera, advancing up the Volga River, entered the heart of Russia in Europe, attacking many towns, until it reached Moscow, where it continued four months. The "black hand" struck eighty-five hundred and seventy-six wretched people, forty-six hundred and thirty of whom never rose again. The appetite of this Black Fiend was only whetted by these victims, and in the following year, in seven weeks Warsaw lost fourteen hundred and sixty-two of her inhabitants. Appearing at St. Petersburg, seventy-five hundred and sixty-seven were stricken; thirty-eight hundred and four died.

The ravages were extended over Europe; England, Scotland, and Ireland not being exempted because of their Norman blood, and wicked Paris, in a few weeks, was deprived of fifteen thousand sons and daughters. Man was powerless to stay this Death Fiend, and in 1832 it crossed the Atlantic Ocean, but no blood-stained lintel protected the homes of Canada, and thousands of her first and last born were called to meet their God. Hurrying on to New York, where the people had ripened in iniquity, it fell upon six thousand, one half of whom died, and two thirds of the inhabitants fled in dismay. And from this place the "Black Death" as we might well call it, spread over all the United States cutting down the flower of American manhood, as the scythe lays to earth the fields of waving grain. That these plagues are "poured out from time to time," is proved by the accounts that have rung in the ears of the world till they refuse to listen.

The year 1833 witnessed the death of thirty-seven thousand nine hundred and fifty-four from cholera in Bombay, and in the same year France and Italy saw fifty thousand of their children die. Ten years later we read of from five hundred to seven hundred

dying daily in Mecca, and what seems well-nigh incomprehensible, that two hundred and fifteen thousand one hundred and fifty-seven died from this scourge in Russia in 1892.

The most terrible bubonic plague, springing so suddenly into action, plays no small part in fulfilling the prophecy of 1832. So fatal is this plague that one can not read statistics of its mortality without a feeling of horror, it raging so extensively in some countries that there are none left to bury the dead. Yellow fever, la grippe, and other diseases assume the form of epidemics to such an extent that the like of which has never been known since the world began. But let us cease, lest the very figures turn into the form of corpses, with white, cold faces and staring eyes.

Hastily passing over the angel's statement to Joseph, on the night of September 21, 1823, that his name "should be both good and evil spoken of among all people" (*Times and Seasons*, volume 3, page 729); without commenting on the promise that "Lebanon" (Jerusalem) should very soon receive the "former and latter rains" (Isaiah 29:17); also refraining from detailing the prophecies of the Book of Mormon, such as: "For after the book of which I have spoken shall come forth [1830], and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written" (2 Nephi 12:12); "And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible" (paragraph 6); "The blood of the saints shall cry from the ground against them" (paragraph 1); we will consider the following most startlingly fulfilled prophecy given to the world at Christmas time, 1832:

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina ["The State Convention of South Carolina at once assembled and on the twentieth of December, 1860, passed 'an ordinance of secession.' . . . Led on by the bold step of South Carolina the other 'Cotton States' followed suit."—True Story of the United States, Brooks, page 206], which will eventually [four years] terminate in the death and misery of many souls. ["If we may presume the losses of the Rebels equal to those of the Unionists, the actual aggregate loss of life because of the war is swelled to six hundred thousand. Add four hundred thousand cripples or permanently disabled by disease, and the total . . . reaches the stupendous aggregate of one million men."—The American Conflict, Greeley, page 759.] The days will come that war will be poured out upon all nations, beginning at that place [No student of history will deny that war has been or is being poured out on all nations]; for behold, the Southern States shall be divided against the Northern States ["The South had struck the first blow and that settled the question in the North."—Brooks], and the Southern States will call on other nations, even the nation of Great Britain, as it is called ["The fabricating, trading, banking classes across the Atlantic were for the most part, early and ardent partisans of disunion. . . . Hope and gratitude on the one hand, apprehension and dread on the other, made the hereditary masters and chief priests of the Old World the natural, instinctive allies of

the Slaveholders' Rebellion."—The American Conflict, pages 504, 505. Also this from Eggleston's History of the United States, page 352: "The Alabama claims, as they were called, after years of discussion, were submitted to a court of arbitration which set in Geneva, Switzerland, in 1872, and condemned England to pay to the United States fifteen million, five hundred thousand dollars", and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. ["Having enrolled and called out Blacks as well as Whites for its defense," etc. "Of our Whites enlisted, one tenth died in the service; of the one hundred and eighty thousand Blacks, twenty-nine thousand, two hundred and ninety-eight died," etc.—The American Conflict, pages 759, 761.] And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation [And I call attention to the fact that while the slaves were to be marshaled, the "remnant"—Indians—were to marshal themselves. "In the summer of 1862 the eastern bands of the Sioux nation fell suddenly upon the defenseless settlements of Minnesota and killed nearly five hundred people."—Eggleston's History of the United States, page 367. "The Indian War along the Southwest having, in 1865 and 1866 increased so as to demand active measures for its suppression, General Sheridan was ordered thither."—United States History, page 284] and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the saints, and the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

This is a wonderful prophecy, and enemies and skeptics have accused the church of "hatching it up" since the Civil War. However, no evidence has ever been presented by the wiseacres, and the other class who have investigated are as silent as the ancient's Baal. The revelation has been published in many publications, among them the *Pearl of Great Price*, printed in Liverpool, England, in 1851, a copy of which is in possession of the church.

J. H. Beadle, in his book, *Life in Utah; or, the Mysteries and Crimes of Mormonism*, published 1870, has this to say on page 305: "On the 25th of December, 1832, Joseph Smith delivered a remarkable prophecy. . . . It was published in *The Seer*, a Mormon periodical in Washington City, of April, 1854, from which I copy." He then gives the revelation. This proves most conclusively that the prophecy was in existence, April, 1854.

John Hyde, Jr., in his work, *Mormonism: Its Leaders and Designs*, published by W. P. Fetridge and Company, 281 Broadway, New York, 1857, has given a brief account of this prophecy, page 174.

Reader, the evidence is before you, what will you

do with it? In closing I present the testimony of Mr. R. D. Foster, recorded on page 311 of *From Palmyra to Independence*. The prophecy was delivered in Washington, District of Columbia, whither Mr. Smith and Mr. Foster had gone to seek redress of the "powers" then in force. A Reverend Cookman of that place had willingly picked up the weapon of persecution, slander—the only one that he could use—and the cry of "arch imposter," "false prophet," rang in the ears of his delighted congregation. A few days after this incident, Mr. Smith was privileged to reply, and I finish the subject in the language of Mr. Foster:

He [Joseph] adverted to the statement made by this George C. Cookman, declaring them to be willfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he had dealt falsely of him, his people, and his own congregation, also that he must turn and preach the truth and quit deceiving the people with fables, he should be cut off from the face of the earth, both he and his posterity. And he said that this should be so plainly manifest that all should know it. At this, many gentlemen then took their tablets out of their pockets and began to take notes of the prophecy; and Mr. Smith noticing them, "Yes," said he, "write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth, all these things shall come to pass."

Henry Clay, Felix Grundy, Tom Benton, John Q. Adams, and many other celebrated characters were present at the time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many, and I thought often upon the subject, having taken notes also. Soon after this there was an extraordinary excitement in the religious world, and a conference appointed of all orthodox religions to assemble in England, at a certain time, to adopt measures of harmony among all the sects; the United States were invited and accepted a part in these proceedings to break down the partition wall that separated the various churches. George C. Cookman was elected or appointed as a delegate for the District of Columbia to represent his views on the subject, standing, as he did, at the very head of the church and chaplain of the United States Senate. He, being an Englishman by birth, thought it would be very pleasant to take his whole family with him, and this he did. Both he, his wife and all his children went on board the steamship President.

If the reader ever passes along the rugged coast of Maine, near the spot where the fresh waters of the Penobscot River neutralize the bitterness of the mighty Atlantic, he will observe a small lighthouse boldly stationed on a rocky island two miles from land. One cold winter's night, when the waves were madly lashing the gray rocks and the winds were mournfully howling about the tower, the writer of this article was seated before a cozy fire protected by the staple walls of this building. He was turning the leaves of a book (the *People's Atlas*, published in 1885 by Phillips and Hunt, New York), when a familiar word, on page 163, attracted his attention. Holding the book so the rays of the light fell upon it, he read this significant statement:

President, steamer, from New York to Liverpool, with many passengers on board, including Reverend John [George]

Cookman, an eloquent Methodist minister . . . sailed on March 11 [1841], encountered a terrific storm two days afterward, and has never since been heard of.

RALPH W. FARRELL.

CHURCH BUILDINGS.

In the past few years considerable interest has been manifested by the church in general in the building of church edifices. This is evinced by the fact that there have probably been more churches erected in the past ten years than in any other period of the same duration in the history of the church.

Especially are we pleased to note this feature of solid progress; we are preaching a gospel that knows no competition—our only drawing-card is the plain truth. We should never degenerate into the policy of offering other inducements to win seekers after God, and thus swell our ranks.

Thus the situation has been that we have been offering the truth, while our contemporaries have been offering the churches. In the estimation of the honest, intelligent truth-seeker, we are in the advance so far as the truth is concerned. But when it comes to the consideration of church buildings and church privileges, in the general estimation of the public we are thought to be somewhat "behind the times." What shall be done? Shall the building of churches in various parts of the world be encouraged or disapproved? In consideration of the expense and effort, will the end justify the means? From our personal observation and experience we are led to take the affirmative side of the question; it may be thought by some that the idea of permanently establishing the church in various parts of the country is squarely against our popular ideas of "Zion," "the hastening time," "the gathering," etc., that if there is anything of a permanent character to be done it ought to be done within the confines of the stakes.

This argues all well and good for the inhabitants of those places but it is very poor encouragement to the persons who are compelled by reason of unavoidable conditions to live in other places and who have not "all things prepared before them" so they can enjoy such privileges.

It is right and consistent that wherever regular church services are held, they should, if at all possible, be held in a decent, respectable place—a place worthy of such a holy occasion, a place to which we need not be ashamed to invite an investigator or a friend.

It is as inconsistent as it is impracticable for our branches to continue to meet in "dance halls" and "lodge rooms," where the filthy stench of tobacco, liquor, and the like pollute the air which God gives us to breathe, while we endeavor to worship him; and there are few public halls of any kind that are not polluted with these things. In many places it is impracticable to erect a church, but in many

places nearly, if not entirely, enough money has been paid out for the rent of halls, sufficient to have built decent, respectable places of worship to be owned by the church.

Ought not the church in general to be sufficiently interested in the establishment of the cause in the larger cities especially, to be willing to contribute from its general funds to such a worthy cause? We think it should. Furthermore, the movement to erect churches in such places where at all practicable ought to receive the hearty approbation of the church authorities.

Let us make a few observations. A short time since I visited Scranton, Pennsylvania, where the gospel has been preached for a number of years, and that too by some of the best talent in the church. The place and only place of meeting was a "lodge room," up three flights of stairs, adjacent to a large "dance room" used for the Devil during six days of the week, for the Lord one. The usual "ensigns" of half a dozen lodges adorned the walls. People say, "Why! this great, large city and no church building?" They seem astonished at our claim to be the "light of the world," and yet so far, in appearance, behind it. When I came to this great city of Philadelphia, over two years ago, a city of over a million inhabitants, our only place of meeting was in a "lodge room" over a horse stable. The "stench," and the "ensigns" of the lodges were there. People, as a rule, did not take to it very well. And who could blame them? Some of our energetic brethren long since had begun a fund, a "chapel association;" they made and saved money. Now, to crown their commendable efforts, we have a church edifice—a credit to the cause in these parts, which before many years will be free from debt.

In the great city of New York, a city of above three millions of people, what have we? A small, unsightly place that looks somewhat like a shoe-shop from the outside but neat and clean on the inside. It is situated in Brooklyn, quite a distance out. What does the investigator think when he comes to such a place for worship? Comment is useless. We all know what he thinks. The brethren there are at present engaged in building a church. May they have abundant success!

Chicago is another place where we have had some of the ablest representatives of the church located and where the gospel has been preached for years past. It is one of the three largest cities in the United States, yet has no church edifice, nothing but "halls." We shall hail the day when we hear of a movement on foot to erect a house of the Lord at that place. It will help to establish a reputation for the church. It will give the public to understand that we mean business and are "here to stay." In numerous ways it will prove a lasting benefit to the cause.

The building of very costly structures is to be dep-

recated. What we want is plain and commodious buildings, built sufficiently large to accommodate the people and suited to their comfort, convenience, and health. When the time comes to gather to Zion, we are confident that the people who have been privileged to attend service in our own church buildings will be only the better prepared by having been so favored.

Let the building of churches go on.

W. E. LA RUE.

PHILADELPHIA, August, 1903.

GRACELAND COLLEGE BRIEFLY.

"Our Graceland!" What a euphonious term that is! Who ever looked upon the beautiful building and campus and did not admire?

Who of the interested church workers, the progressive, live ones, ever thought of saying a word to discourage the noble men and women who are aiding and supporting "Graceland" by donations, by tongue, or by pen?

Silence, my good-souled, well-meaning brother! Go into the "silence" with God for thirty minutes daily for one week and "watch" for a message to your anxious soul telling you whether you should pay twenty-five, fifty, one hundred, one thousand, or ten thousand dollars toward cancelling Graceland's debt, which the Lord has said "should be paid," and toward equipping and endowing it with necessary funds for maintenance and good work.

"Precious" few young colleges like Graceland ever paid their way during the twenty-one years of their minority. When such was the case they were remarkable for early vitality and vigorous growth, owing, no doubt, to the foster parents, who with unusual ability and skill, by advertising well and by liberally advancing from private funds for current needs, pushed the healthy child of their care into deserved prominence and to early success.

Graceland is yearly improving and advancing in its forceful work. The faculty is working hard for its present and future utility and if we all pull together firmly and in "faith believing," Graceland will "win out" on the line of gradually fulfilling the design of its founders.

"Not the right location" (as a doctor would say of a misplaced heart), did I hear some one stammer? O, do not repeat that phrase again, please! Do not do it! It is located *just right*. Do not forget that!

Independence is undoubtedly *the* place to begin building that splendid university about eight or ten years hence, where such educators and professors as E. R. Dewsnup, John B. Hatcher, George Chatburn, and others may acceptably occupy chairs of learning and education. Yes, Independence is such a place. Lamoni is best fitted for the location of our beautiful "Graceland" where as a "feeder" it may prepare students (not "scholars;" a scholar is a finished

school pupil; please keep that distinction in mind when writing or speaking on educational topics) well and truly for the new university at worthy and ambitious, yet beautiful for location and happy in destination and appointment, *our* Independence.

But just now and in the near future, let us work like true men and women for the sure success of Graceland, "our" (your) only college thus far attempted.

I have been unable from my five years continued illness to financially aid Graceland as it was my wish to do. I now can only offer "hypothetically" my little mite and must yet wait for the "silver to be put into the fish's mouth" with which to pay the mite. It is thus I figure now that during my days of fasting for my own good and that of others, in the month of August just past, I "forewent" some six meals. Not much of a sacrifice for even me so weak as I am (if robust, one hundred and seventy pounds; now, one hundred pounds), and surely not for the physically strong. It did not even give me the naughty headache some folks get from fasting. I just felt as strong (weak) as if I had eaten.

Well, "children," let us figure. The value of the six meals "forgone" is about one dollar. When I get a dollar that I can spare, that I will spare to Graceland (and I will get it, I think), I will just hand it to the treasurer and say: "It's all I have just now." I am willing to be *one* of twenty thousand to fast six meals (forego them) and with it breathe a prayer for Graceland's triumph, and place the value of the little (it's just a little sacrifice, one dollar per every six meals) in the hands of Graceland's worthy treasurer for Graceland's needs. Who will be the other nineteen thousand nine hundred and ninety-nine? Hands up, let's count and try it once and see the result!

I, like some others, perhaps, am a "coming" man, I hope. The trouble is I've been *too long* on the way. How "long" on the way have you been, dear Graceland brother, and how "short" have you been on cash support? Answer your own conscience.

ELI TAYLOR DOBSON.

LAMONI, Iowa, August 31.

Selected Articles.

BABYLON OF THE BIBLE AND BABYLON OF TO-DAY.

Professor Friedrich Delitzsch, of "Babel and Bible" fame, recently delivered another lecture in the presence of the German Emperor and Empress, but confined himself this time to a report of personal observations during his recent six months journey in Babylon, and a comparison of conditions to-day with those of biblical times. From the *Allegemeine Zeitung* of Munich (No. 88) we extract the following data given by Professor Delitzsch:

Ancient Babylon was the alluvial land of the Euphrates and the Tigris region, about equal in size to the Italy of to-day, and was the granary of the ancient world, with a phenomenal wealth of vegetation and palm forests and olive orchards and vineyards. Canals dug in various directions served to store the waters and to irrigate the land, and at the same time were the avenues of commerce and trade. Indeed, the Babylon of the biblical period was the Holland of antiquity. Every king found his glory in the extension of the water-way system, and from the days of Hammurabi through many centuries the work of the ruler in this regard proved to be the greatest blessing to the country. The whole country was practically one vast garden, northward from Babylon, between Hillel and Bagdad, according to the wonderful reports of Xenophon, Ammianus Marcellinus, and Zosimus, the last mentioned finding as late as the fifth Christian century vast vineyards and olive-groves throughout the land. In the times of the early Arabian caliphs no fewer than three hundred and sixty cities and villages are mentioned by name along these canals, and the booty in gold taken here was many hundredweight. Pliny declares this to have been "the most fruitful land in the East."

Now, on the other hand, it is a dreary desert, the playground of the storms and wind. In the southern portions there are still some remnants of the canals left, but two famous rivers, Euphrates and Tigris, are no longer connected, and between Bagdad and Basora a few English steamboats can scarcely force their way. The country is depopulated, poverty and sickness prevail among the Kurds and the Arabs, and no physician is to be found for many miles. The localities in Southern Babylonia that were once the centers of a great caravan trade are now entirely deserted.—Translation made for the *Literary Digest*, July 18, 1903.

Original Poetry.

"Redeemed."

O glorious day when first the light
Broke on my raptured soul,
When error's darkness took its flight
And the gospel made me whole!

CHORUS:

Then sing a song, a joyful song,
A soul redeemed I am,
The ransom's paid and I'm set free,
Hallelujah to the Lamb.

I have passed through gloomy valleys,
And the desert's burning sand,
O'er raging seas, 'neath stormy skies,
To a blessed Beulah land.

CHORUS.

I have climbed the rugged mountain
With torn and bleeding feet,

But from its top a rapturous sight
My new born vision greets.

CHORUS.

For I see with eyes unclouded,
As the Spirit thrills my soul,
That Christ has paid the ransom,
And the gospel's made me whole.

August 26, 1903.

JAMES L. EDWARDS.

Mothers' Home Column.

EDITED BY FRANCES.

Is the road very dreary?

Patience yet!

Rest will be sweeter if thou art a-weary,
And after night cometh the morning cheery—
Just bide a wee and dinna fret!

The clouds have silver lining,

Don't forget!

And though He's hidden, still the sun is shining,
Courage instead of tears and vain repining,
Just bide a wee and dinna fret.—Anna Shipton.

Dear Mothers and Sisters: A paragraph in the county paper to-day read that five little waifs from Chicago had arrived at our town for a two-week outing, and I have been thinking that perhaps as mothers we had become so absorbed in our own, that we had neglected this privilege God had given us to do good to one of his little ones. I know some mothers already have heart, hand, and home filled to overflowing, but let me tell you these are usually the ones to first open their hearts and homes and find room for these little waifs of charity. Too often we find it is the childless homes which are the last to open their doors to receive them.

Why, O why, is this so? Is it for fear the tidy home will be littered with childish toys, or that it will take too much care and time from our worldly pleasure? God forbid.

Perhaps some fear that the little ones will be unpleasant and undisciplined, which may be so, but some one *must* care for the bad as well as the good. I believe that did we do this more, we would gain more from the pure childish love and comfort they would give us. And who can withstand this child-love even though it be not for our own? And then we would have the peace that comes to our hearts with the feeling that God approves of our act of kindness to one of his little ones.

I remember a dear friend who had five little ones of her own. Still her home and heart were never so full as to exclude the child of a friend, neighbor, or of charity. And how the little ones loved her and it seems to me that when her time comes to go home to her Lord and Master that many childish voices will sing a glad welcome home for her as she enters the pearly gates.

As for me my joy would be complete if I could gain the love of the little ones here and when my time comes to be called home that they with my darling (gone before) would welcome me to my Father's home.

ASHTON, Illinois.

A MOTHER.

The Best Gift.

Around the cradle that thy childhood bare
Came God's own angels, with their pitying eyes,
And gazed upon thee in a still surprise
To see beyond heaven's portal aught so fair.
They brought thee precious gifts. One gave to thee
The gift of beauty for thy body's grace,
Deep-smiling eyes to light a dreamy face,
And perfect limbs as young Apollo's be.

One set the crown of genius on thy head,
 And one bestowed a heart like woman's own,
 Strong as the sea, and trembling at a breath.
 Last, a veiled figure bent above the bed,
 And said, "I give thee everything in one;
 In heaven I am named Love; men call me Death.

"So shalt thou never tread the weary ways
 That lead men up the dusty slopes of life,
 Nor feel the fierceness of the noonday strife,
 Knowing alone the morning of thy days.
 For thee the dew shall linger on the flower;
 The light that never was on land or sea
 Shall have no momentary glee for thee,
 But brighten into love's immortal hour.
 Thy beauty's grace shall never know decay,
 Nor Sorrow lay her hand upon thy heart;
 Neither shall chill mistrust thy spirit slay,
 But like a star thy life shall pass away,
 Its light still shining, though itself depart,
 Until all stars are lost in one eternal day."

—Kate Hillard, in *Harper's Magazine*.

True Meekness.

One of the weakest traits of any person is to be unwilling to accept honest criticism and correction. From the foolish child who will never listen to parental authority, on to the foolish man who will never listen to rebuke or reason, pride always goeth before a fall. Honest criticism is often a bitter dose to swallow, but most tonics are bitter and we are the stronger for taking them down bravely. "If I am censured," said that godly man, Bishop Griswold, "then let me correct, but never justify, my faults." A minister with more zeal than discretion once called on the bishop and belabored him with rather a harsh denunciation. Instead of showing the man out of the door, the bishop calmly replied: "My dear friend, I do not wonder that they who witness the inconsistencies in my daily conduct should think that I have no religion. I often fear this myself and I feel very grateful to you for giving me this warning." This reply was made in such unaffected meekness and sincerity that the visitor at once begged the bishop's pardon and always regarded him afterwards as one of the most christlike Christians he had ever known. He is doubly the fool who not only flings himself into a pit, but resents the friendly hand that tries to help him out of it.

Another evidence of the might of meekness is that it enables a man to rein in an unruly temper. He that ruleth his own spirit is better than he that taketh a city. I do not know of a better definition of this grace than was given by a negro lad in a mission school when the missionary asked, "Who are the meek?" and the boy answered: "They are the people who give soft answers to rough questions." This sort of meekness is quite too rare. When our house takes fire, the first impulse is to bring a bucket of water. But when temper takes fire the first impulse with too many is to throw on more fuel. Angry, resentful speech is explosive and shattering; it often breaks what never can be mended. Silence is cooling: it cools us off and cools also our assailants. One of the meekest men I ever knew told me that he had naturally a most violent and passionate temper, but he had subdued it by resolutely bridling his tongue until he had cooled down. There is an infinite sublimity in the conduct of our meek and adorable Master when, amid all the insults of his brutal enemies, he who might have laid them all dead at his feet, only with majestic silence "held his peace!" The more that you and I have of the Spirit of our Lord, the more shall we display the irresistible might of meekness.—T. L. Cuyler, D. D.

Prayer Union.

Sr. May Canfield, who is at present at Lamoni, Iowa, separated from a large circle of "orthodox relatives" and friends,

desires every Saint who reads this to offer up one earnest prayer that she may be enabled to properly interpret Christ in her daily life and conversation, that her influence may be wholesome wherever felt, that her relatives may listen to and obey the blessed fullness of the gospel, and that her oldest brother, who has been exceptionally kind to her and quite favorable toward the gospel, but who is now in very poor health, be restored to perfect health (if it be God's will), and that he may eventually be with the Lord at his coming.

The prayers of the sisters' Prayer Union, together with fasting by those willing to do so, are earnestly requested by Sr. Jane Heaton in her own behalf. Sr. Heaton is suffering with kidney trouble; and while she asks your prayers in her present affliction, she wishes to testify that upon an occasion of a similar request some years ago she was entirely healed, for which she thanks the faithful petitioners and gives God the glory.

Letter Department.

SANTA CRUZ, California, August 24.

Editors Herald: As far as missionary work is concerned, I am in as poor a field to labor as I was ever in, and think perhaps a little worse. The climate is beautiful and there is most everything you can think of to draw people away from meeting or where the truth is spoken. Everything here has its audience but the servant of God, who dares tell the truth. There has been a different band here almost every week this summer to call the people down to the beach of Monterey Bay, one of the most beautiful bathing places in the state of California. But it is the trumpeters they want to hear and not the truth. The saloon has its crowds, the popular churches have their crowds, and people will listen to the fables spoken of by Paul, and say, "That is good. Give us more like that, but do not preach any doctrine." So the preacher says, "Come out, friends, and do not be afraid, we are not going to preach any doctrine." And they tell the truth then, for they do not preach any doctrine, and the people could not endure it anyway. It seems too bad people are so much in darkness.

Last night a man said he was looking for the Lord to come, and when he came he was going up. So blind! No prophets in their church, no seers, and the Lord said, "If the blind lead the blind, both shall fall into the ditch;" so, if they have no seers, (eyes) in the body, surely they will both fall into the ditch together. May the Lord bless his people and help them to live so as to be worthy to reign with Jesus when he comes to reign a thousand years, not up in the sky but on the earth in Jerusalem, in Zion.

There are a good many different kinds of flowers all in bloom now, and orange trees are loaded with little green oranges which will get ripe by spring. This is such a fine climate it puts one in mind of the time when the earth will be created anew, and flowers bloom the year around, and everything live in peace and happiness. May the Lord hasten the day when his glory will cover the land as the waters cover the great Pacific Ocean is my prayer.

Your brother,

F. C. SMITH.

BUNGAY, Illinois, September 2.

Editors Herald: Since the reunion in Southeastern Illinois District I have been preaching in McLeansboro for three weeks. This is the county-seat of Hamilton County. Bro. and Sr. Matthew Davis live near there and rendered valuable assistance in the meeting. Bro. Sawley assisted a part of the time, but soon left to go to the Parish Branch to look after the Sunday-school work as directed by the missionary in charge. While at McLeansboro I preached in the Christian church, at a private house, on the street, and in the public square. I left quite a number believing and some were apparently near the kingdom.

C. J. SPURLOCK.

CANTON, Illinois, August 31.

Editors Herald: About the last of June I went to Peoria to assist Bro. Moler in his task of warning that "spiritual" (?) city. I found he had already begun operations on the street. These meetings we continued till the 26th inst., when, after enjoying a splendid prayer service with Peoria Saints we came here to occupy until our district conference on September 5. As to the success attained I can not write other than that very many have heard the truth, many tracts have been distributed, numerous inquiries made, and our hearts made glad because of the privilege afforded to speak to our fellow men. Some opposition was manifested, of which we can not write at length. Had a slight brush with both the Volunteers and the Salvation Army, which incidents made apparent the spirit ruling in their work.

We began our work here Friday night, held service also on Saturday afternoon as well as in the evening. At yesterday's regular service in the church we were pleased to see a number of strange faces. Cause—street-meetings. We have had a splendid hearing thus far and many are openly admitting we have the truth. Attention is good.

I am of the opinion that we of the ministry have lost many a splendid opportunity of reaching the people in times past by not going out where they were. Music is an essential feature of street work unless some one has some other special qualifications useful in calling the people together. There is plenty of chance for one to show his originality in services of this kind. Others may do as they wish but you will find me taking to the streets in warm weather rather than paying rent for some old hall where nobody will come.

I have found in Bro. Moler a splendid worker, one not easily baffled by seeming obstacles. His knowledge and ability in the music line as well as in preaching make him an efficient laborer.

We have received kind treatment at the hands of Saints and friends. May God reward them. We expect to leave here Wednesday or Thursday for conference at Millersburg.

In bonds,

F. A. RUSSELL.

MOUNTAINVILLE, Maine, August 31.

Editors Herald: I am still working in the blessed ranks and am striving earnestly day by day to live faithful to my dear heavenly Father that I may some day receive a crown of life and an inheritance pure, undefiled, and which fadeth not away. I realize that in order to sometime enjoy these promised blessings I must live faithful, not only this day or this year, but through all time, even unto death as John the Revelator says, that I may be counted worthy to receive the reward of the faithful ones.

There is much to discourage one as he passes on through life's pathway—many obstacles and snares, many clouds which hide the blessed light for a while, many wiles of the Evil One to be overcome, but if through all this of a discouraging nature we but hold fast to Him who is our light and our life we shall finally gain the lasting victory, for "I can do all things through Christ which strengtheneth me." Satan is truly strong, a prince of the power of the air, but how glad I am to know that He who leads me on to battle and victory is far stronger and is the great Prince and Ruler of all things. Troubles, trials, discouragements, separations may, yes, most surely will come to the true Saint, but we can never have a reasonable excuse for being discouraged and failing in the performance of our duties while He leads us with his unerring hand.

We should become strong when we remember that if we truly love the Lord—love him enough to keep the law which he has given us to live by—all things will be working together for our good and our final redemption and everlasting salvation. Just now to us the way may indeed be dark and we may fail entirely to see how God's ways and thoughts can be better and higher than our own, but thank God we have his assurance that if we

are faithful to him, sometime we shall see and know even as now he in his great love and wisdom sees and knows all things. Now we see through a glass but darkly, but then face to face, and then, yes, thank God, then we shall know even as we are known.

"Not now but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And then, ah, then, we'll understand."

Asking the prayers of the Saints everywhere that I may live faithful unto death, I remain,

Your brother in Christ,

WALLACE A. SMALL.

SEMINOLE, Alabama, August 10.

Editors Herald: I have been reading the letters from the Saints in the HERALD, and am strengthened and encouraged by having done so, for there is much good spiritual food in them. It makes me rejoice to know that we are living in the day and time that we are. My heart can not express the good feelings that I have for this grand work of God.

Bro. W. D. Booker spent the Fourth of July with us, and nearly two weeks in all. He delivered some excellent sermons, teaching us the laws of the church.

Bro. Sherman came over from Mississippi the first day of August and spent a short time with us; he preached four times, and we were edified by his sermons, for we all believe he is a chosen vessel of God. We were sorry to see him leave.

We are preparing to build us a church-house, and we have part of the material on the ground. We are doing all we can to get the balance of it so we can raise it this fall.

We have not many workers in the Master's vineyard here, but the few here are, I believe, true children of God. I ask the prayers of all the Saints in our behalf.

Your sister in Christ,

T. B. COOPER.

WARRENSBURG, Missouri, August 27.

Editors Herald: I closed my labors in Kansas City, Missouri, July 13, and started out into the country with the tent. We came to Lees Summit and found quite a number of good Saints there. Elder DePuy, Bro. Dutton, and others manifested a willingness to do all they could in order that our efforts might prove a success. Elder J. Harvey is president of the branch. The Saints are getting along nicely except in a few instances where that unruly member (the tongue) is not held in subjection. Oh, that the Saints could learn that if they can not speak so as to do good in building up God's cause and help our brothers and sisters in their efforts for good they should keep their lips closed!

At times our meetings there were largely attended and a good spirit prevailed in preaching, and among the people. We were ably assisted by Elders Hulmes, DePuy, and Parsons. Four precious souls were added, three were baptized by Bro. DePuy and one by the writer. The choir with Sr. Flo McNichols as leader rendered us excellent assistance. From there we went to Burtville. We found the Saints in charge of Priest W. Weir quite lukewarm. The place we set the tent was in the woods about half a mile from any public road. I thought it doubtful if any one would find us there. The first meeting was on Sunday. Nineteen were present including the preacher. A sister remarked: "This is about the crowd you will preach to while you are here." But in a few days the scene changed. God by his loving Spirit ruled and the people came from far and near, so that at times the seating capacity was not more than one fourth what we needed. We enjoyed good liberty in preaching. The Saints were built up and the people seemed to receive the word gladly and we feel that much good will result in time to come.

We were assisted by Elders Hulmes and Needham. Sr. D. H. Blair was present one Sunday and gave us a talk on Sunday-school work. We tried to get her to stay, because we were needing her, but she could not. Srs. Gross and Nace, and Mrs. Davis, a Methodist sister (who told us she received much good from the meetings, and no doubt will unite with us), were a great help to our meetings with their musical talent, both vocal and instrumental. We held one sacrament-meeting and a business-meeting in which the Saints chose Elder George Needham president of the branch, and arranged for regular meetings. Also organized a Sunday-school Home Class with Sr. Clear in charge. May God help them to go forward and not backward.

From there we went to Knobnoster. There the branch is getting along well. Priest Weidman is in charge, assisted by Teacher Hancock. "Ignorant prejudice is terrible." For the first few nights but few came to hear us, but by visiting and giving personal invitations, also publishing our program in their papers, we succeeded in getting the people out and interested. Reverend West of the Christian Church came twice and seemed well pleased with what he heard. We baptized two noble souls in Christ, mostly the result of Bro. and Sr. Willoughby's labors.

We came here Monday. The branch and Saints here are getting along very well, Bro. N. Abrahams in charge. We held meeting last night and a good spirit was with us. We were here a year ago and made many friends, some of whom we expect to see come into the fold.

F. C. WARNKY.

TOWER, Indiana, August 25.

Editors Herald: The basket-meeting at Oriole was well attended, five hundred people in attendance on Sunday, the best of order all through the meetings. The Saints and the citizens did well in preparing a place in the grove for the meeting and in making provision to feed the hungry. This multitude nearly all ate their dinners on the grounds and there was plenty of food. The meetings were spiritual. Bro. Harp and the writer were the preachers. The basket-meeting at Leavenworth was well attended. Brn. Scott, Sr., and Harp who were appointed to take charge of meeting were not present, and the writer took charge. Our Father blessed those meetings. I think they will result in good.

In bonds,

P. A. FLINN.

LANAGAN, Missouri, August 26.

Editors Herald: I have been thinking of writing as it might strengthen the faith of the HERALD readers. I was investigating what is called Mormonism and praying with all power for the Lord to show me if it be true. In a vision I saw a beautiful orchard and was eating of the fruit, so thought it was all right. I was baptized and rejoice in the step I have taken. My wife has been healed of the dropsy, and the children have been administered to. I believe if I had not belonged to this church, I would have died. I got down with a fever, the doctor came three times and never broke the fever. I had got past taking medicine and took what is called the death hiccoughs, was dying, or near death, and I asked the Lord to receive my spirit. I had a letter written to Brn. T. J. Shepherd and Sam Simmons to come and administer to me, but they did not get the letter. I had given up all hopes of living, when a Latter Day Saint elder came to the door and asked me if I knew him. I told him I did and wanted him to administer to me. He did, but I got no better. He said he must go, but I told him to administer to me so I might die easy. He did so and I went to sleep and when I waked up I called out that I was healed. So you see the goodness of God. The fever left me, I quit pouring cold water down my neck and in about five days the hiccoughs got easier and I got well.

Another time, when I got careless, neglecting my prayers in the season thereof, I had a vision or dream. I thought there was a ladder reaching from earth to heaven, and I was sitting on one

round of the ladder up high between the earth and heaven, about to fall.

I ask all the Saints to live prayerful and humble. Those who will do the will of the Father shall know of the doctrine. Brothers and sisters, I bear testimony to all that this is the church of Christ, the only true and living church. May the Lord help us all to be faithful.

Yours in bonds,

A. P. CANTRELL.

CROSS, Texas, August 26.

Dear Herald: Elder John Harp has been in this place for a week, carrying on meetings. He preached eight times. We had large crowds, and toward the last everybody seemed interested in the services. My wife and I were the only Saints in this country until the meeting started. We got one member during the meetings, and I think that the eyes of many were opened so they can now see the gospel more clearly than they ever did before. I hope some day that there will be a branch started at this place and we can have preaching regularly. If we could I believe that many would join the band.

We have had preaching several times this year. Bro. Harp has been here twice. He is now holding meetings at Iola. The people here are prejudiced against our faith, but I think we will show them that we are right and that we are not "Mormons" as some say we are. We are defending the faith to the best of our knowledge.

A brother in the faith,

W. P. FRANKLIN.

EUSTIS, Nebraska, August 27.

Editors Saints' Herald: Elder J. W. Waldsmith and I came to this place about one week ago. We find that it is such a busy time for the farmers (and nearly all the Saints here are farmers), that we have been unable to do very much in the way of preaching, but we find the Saints here in a real good condition spiritually, and the officers of the branch doing all they can to maintain the work, as we view it. Brn. G. W. Johnson, Gottlieb Keller, and Alvin Easterday are looked upon by the Saints here as splendid representative men of the work in these parts, and indeed it rejoices the souls of the missionaries to find the work so well established, and the honor of the holy priesthood so well maintained.

By the grace of God we have been enabled to effect some very promising openings in the southern part of this field, where all our summer's work thus far has been spent, and I feel certain that much good will be accomplished in those places.

At Franklin, Franklin County, I was permitted the insertion of a two-column article in the *Franklin Sentinel*, the editor putting this heading at the beginning of the article, "Learn the Truth ere you Condemn." I have promised to return to that place in the near future and give them a two or three weeks' series of meetings.

Truly I never saw greater opportunities for the preaching of the word than in this field, and, as Bro. Waldsmith often expresses himself, I wish we had twenty missionaries to help spread the work here now.

We made a few days' visit to Wray, Colorado, where my cousin, Johnny Roush, lives, and from him received some useful information in regard to the western part of our district, for it formerly belonged to Colorado. Bro. Johnny seemed somewhat improved in health, and I felt to thank God that I could find him looking so much better than I had anticipated, from what I had heard. I hardly knew Sr. Roush, she had grown so well and strong again. Surely one feels the spirit of true Latter Day Saintism when in the home of Bro. and Sr. Roush, as also many others of the Saints at Wray.

From here we go to Maxwell and will endeavor to do some work there. The small grain crop in this country is very large,

and the corn crop promises to be enormous. This is a fine country indeed. Ever praying for the success of Zion's cause,

In bonds,
J. R. SUTTON.

HOPE, Idaho, August 28.

Dear Herald: I live in the far West where you see mountains and trees unnumbered; a very large lake is also in view. I have often wished I could see the prairies and a corn-field. Here we have far different sights than in Iowa. There is plenty of wild fruit here; blackberries grow like strawberries do in the East; huckleberries are very abundant. Flowers are in blossom from early spring until frost and there are many different kinds. The large lake seems to be full of a number of different kinds of fish.

There is a good deal of wickedness here. Hope is about the size of Davis City, Iowa, I should judge, and has seven saloons. There is wickedness all over the world, I think more in the West. There are no Latter Day Saints here except myself. I am very thankful my parents taught me the gospel when a child. It has always been my guide. "It is good to be a Saint." I have often made mistakes in life, but trust all will be well in the great day.

A great deal has been said in regard to teaching little ones the gospel; I do not think too much can be said on that subject. I will tell you of my ideas. I teach my little girl all about our dear Savior from his birth until his death so thoroughly that she can tell it to any one she meets; she tells her papa the story very well; it pleases him, too. He is not a Saint, but I hope sometime he will unite with us. She asked me one evening why Jesus wanted us to be baptized. I told her so he would know we were going to do better and obey his command. She said: "Mamma, I am going to be baptized too when I get big." She is four years old. I think it the duty of all parents to teach their children the gospel while little and they never forget.

Some mothers have so many home duties to attend to that little ones are neglected. I would say to such mothers, Do the best you can. God knows how much we are able to do.

My father has no idea of the pleasure I have in reading the church books he gave us as a wedding present. I would like to attend church as I have in the past, and would be glad if some of our ministers would come here and preach. I would do all in my power to get a church. If I fail, my home shall be used for the purpose of holding meetings. May God bless and prosper you all is my prayer.

Your sister,

HESTER GEORGE.

CANTON, Illinois, September 4.

Editors Herald: Just a little while and autumn will again appear with her trees clothed so gorgeously, a sight that is always pleasing to the human eye, a sight wherein is displayed so magnificently the handiwork of God. This season comes, as it were, as a reminder that ere long the days will soon dawn upon us with their cold and chilly blasts, when such as tent work and street preaching will be put aside for a time.

In Canton we have just been having five nights of street preaching by Elders H. E. Moler and F. A. Russell. From one hour to one hour and thirty minutes were occupied by both elders each evening. The grand sermons that were uttered from the lips of those servants, their voices blending so beautifully in songs of praise with the help of Elder Russell's telescope organ, were surely good food for the hungry soul. Some selections were rendered by a male quartette during the meetings; the quartette was composed of Elders Moler and Russell, Bro. D. I. Bath, and Doctor Graham. The last-named does not belong to the church but is quite favorable, his wife belonging to our faith. Many were heard to say that the singing was fine. What good will result from these meetings, time alone can tell.

During one of the evening services a sister and I were con-

versing with a prominent lady doctor of our town, and she asked, "What denomination do those men represent? Do they preach for pay?" Of course all will know our answers to her. She remarked, "You can go to these other churches, they are always pleading the money question. Of course, when I go to church, I take my purse along and aid with my coin whatever it may be, but let us ask the church people for help [referring to the doctors when she said, "us"], a committee has to be called. I read and hear so often where preachers leave one pulpit to enter another, stating that they have had a higher calling, but mark you, it was the higher salary that caused the change." So, kind Saints, I feel glad that this can not be said of the Latter Day Saint servants, if only the truth is told of them. I do think street preaching will reach many a person, where inside preaching would not, many preferring open-air meetings in summer.

Praying that good may result from these meetings, I am,

Your sister,

IDA L. JONES.

COOKES POINT, Texas, August 26.

Editors Herald: I commenced a meeting in Milan County on the 4th inst., continuing three evenings with good interest all the time. Had to close to fill another engagement in Falls County. On my way to Falls County I stopped at Texas Central Branch and preached twice. Here I met Brn. John Hay and John Nunley, two young elders who went to Falls County to assist me in the meetings there. We commenced there on the 12th inst., at a schoolhouse named Grady. We continued for a week and had good turnouts and interest all the time. The Johns did good service which seemed to be much appreciated by the people.

We then moved to another place where we held nine services with good turnouts and interest, both of members and outsiders. Here we held a business session of the Philadelphia Branch and an elders' court to investigate some charges against a member. I had kept the boys away from home two weeks and they seemed willing to return. I think they will make good missionaries if they continue faithful and humble as they are now. We aim to meet Brn. John Harp and S. R. Hay at Texas Central Branch, near Hearne, next Saturday to commence a week's meeting. We are doing much more missionary work in this section of Texas this year than heretofore. Prospects are looking up.

In bonds,

E. W. NUNLEY.

TULSA, Indian Territory, August 20.

Editors Herald: The letters testifying to the divinity of Joseph the Seer in some of the late numbers of the HERALD have been very interesting to me and comforting also. I would like to add mine, for it may help others, as I have been helped by theirs.

When I was baptized into the church, I had not the slightest evidence of its divinity, save only the words of others and the proof that the Holy Scriptures contain, which is plain enough to convince any one who has not been taught otherwise, but, after investigating a week with Bro. J. L. Lancaster and wife of Joplin, Missouri, as instructors, I was fully convinced that if what they claimed of the Latter Day Saints were true, they had more gospel than any other church I knew of and I made up my mind to test it anyway. I firmly believed the words in James 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," and Bro. Lancaster told me the way to find out for myself was to obey, that I must do the will or obey the will of God. He quoted this to me: "If any man will do his will, he shall know of the doctrine, whether it be of God." I said to him: "I will obey, and if I do not learn of the doctrine right off, I can get out, and no harm done," but I seemed to know almost that I would know for myself, when I had obeyed.

I was baptized the day I heard the first Latter Day Saint ser-

mon preached. It was a memorable day to me. I was most miserable all day and the Evil Power said to me as I stepped into the water: "If you go in here you will fall through to the fire and brimstone." I almost stopped, but I thought no, I will test this to the end and know for myself.

The next morning I still had no evidence. I was wretched, though I kept my own counsel and said nothing, hoping and praying every minute that God would tell me in some way whether I was right or wrong. I had no idea how I was to get this evidence only that God would tell me. Whether or not Joseph the Seer was a true prophet did not worry me, for I reasoned that he had to be a true prophet or else the idea of Latter Day Saintism was a fraud from beginning to end.

What seemed to worry me most was a desire to know if this church was the true one or had I done wrong in uniting with it? As I said before, the next morning came without any evidence and I was quite sick. I very nearly took that as an evidence that I had done an unwise thing, but kept on praying as I lay in my bed. I was afraid to speak of what was in my mind so kept silent, and as the day began drawing to a close I got very uneasy and nervous as I still had received no evidence.

I told the Lord if there was anything I had left undone to let me know and I would do it. The thought was presented to my mind to be administered to. I asked Sr. Lancaster, who sat by the bed, if I was sick enough to be administered to. She said: "Yes, certainly, if you wish it." Arrangements were made and Brn. J. L. Lancaster and J. W. Thorpe performed the ordinance. During the administration the heavens seemed to be opened; I seemed to be lifted from the bed; everything looked white and bright (or seemed that way, for I had my eyes closed). I do not know how to tell what I saw or how to explain it, but this I do know, that Jesus Christ is the Son of God, that he shed his precious blood for me and for all mankind, that the gospel that has been restored is the true gospel of Christ, that Joseph the Seer was chosen for that divinely appointed task of interpreting the Book of Mormon so that all the world might know the true way of salvation, for no other way will be given. There can be no other way. The Latter Day Saint Church is the true church.

While Bro. Thorpe spoke he told me what was in my mind, what I had been praying for and what I wanted to know but had kept a secret from every one. This knowledge has been a great comfort to me. I can not be thankful enough for it. I wish I could impart it to others; and this is my testimony to the whole world that this great latter-day work is true from beginning to end, that Jesus is at its head and will conquer all opposition sooner or later. I certainly "know" of "the doctrine," as Jesus said.

I hope all of us will live faithful to the end. Saints, "Let us pray for one another."

Yours in the one faith,
HELEN LOGAN SHERWIN.

INDEPENDENCE, Missouri, September 2.

Editors Herald: I am now at home at the side of our sick baby. He seems a little better at this writing, but is very low yet.

I commenced tent-meetings August 1 about three miles north-east of Pisgah, Iowa, where I continued meetings three weeks up to August 23. During those three weeks I baptized thirty into the church and kingdom of God and left others near the door. I was called home because of our little darling being sick.

There is a noble band of Saints at and near Pisgah. The good Lord is selecting some of the very best people in that neighborhood, and our noble brother, Joseph Lane, is the shepherd of the flock there.

The Lord has blessed my efforts for truth. He has been with me with his Spirit in power, and I have baptized sixty-five this conference year. I expected to start back to my field of labor to-day,

but our little darling has been so poorly yesterday and to-day, and my companion is nearly worn out; baby has been sick four weeks, and I could not leave home.

I do hope and pray that God will bless all the soldiers of Christ that have taken upon them his name, and that the honest in heart may be gathered into the fold. Oh, how grand it is to have a gospel that when we stand to proclaim it to the people, the Spirit of God bears witness with our spirit that it is true!

My prayer is that God will speed the right.

Your brother,
204 South Chrysler Street. W. A. SMITH.

Provo, Utah, September 2.

Editors Herald: We are here in the midst of our reunion. The meetings are being held in a tent conveniently located. The attendance is not large, but of sufficient number to render the meetings interesting and attractive. A good interest and excellent spirit have been manifest so far. Of the ministry of experience, Brn. H. N. Hansen, Swen Swenson, and A. M. Chase are present. Of the younger men, Brn. J. Vanderwood and Guy L. M. Brokaw. As a part of the work of the reunion, Religion and Sabbath-school exercises are being conducted. The Saints are well and all appear happy in the faith. The weather is hot and ground dry. We could stand a cloud burst pretty well just now. The water would not stay on the surface long. Meetings will be continued over Sunday.

WM. H. KELLEY.

INDEPENDENCE, Missouri, August 22.

Editors Herald: The Savior described in a parable a servant who knew his lord's will and prepared not himself, neither did according to his master's will. Such will be beaten with many stripes, if they do not repent.

Theories in religion have a beauty of their own, but if they do not result in a true Christian life, it is like the beauty of hornblende and feldspar. I do not call such coldness religion. The river of life never freezes over and icicles never hang on the eaves of heaven. Soundness of intellectual belief is a beautiful cloak, well woven and well cut, but in the hour when God shall demand it, our souls will not be sufficient, of themselves, to hide our iniquities. "Believe that ye must repent of your sins and forsake them, and humble yourselves before God. . . . And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. . . . For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment?"—Mosiah 2: 3, 4.

May God bless the honest in heart, is my prayer.

ALICE RUSH.

DES MOINES, Iowa, September 5.

Dear Herald: We are still in the conflict for Zion's cause. Satan and his cohorts and all the opposers of truth are not the kind to offer any terms of surrender, and we who are under the banner of King Immanuel are not yet ready to offer any peace protocol.

Elder J. F. Mintun returned to the city at the close of the district reunion at Rhodes, and Elder S. F. Cushman came also. Beginning on August 27 services were held at the church and have continued each night since. This series of meetings began July 28 and continued until August 12, and with those now in progress makes a total of twenty-four services. Of these our worthy branch president has attended all except one. A faithful shepherd, did you say? Yes. Some of the Saints in the city have not attended a single one of the services. Sleeping soldiers, did you say? Yes. These would not likely hear even the "midnight cry." Sad thought, indeed!

The six thousand tracts have been distributed, and six thousand homes in this great city have had their attention called to

the "marvelous work." This seed has been sown in faith and we hope that some at least has fallen on good soil.

If only one soul to Christ is led,
Thy labor is not in vain.

There will be baptismal service to-morrow. Beginning on Tuesday evening, September 8, a ten-night discussion will take place between Elder Mintun and a representative of and the founder of the Church of God. Two propositions will be canvassed, each to occupy five nights. The debate will be held in a tent right in the heart of the city, across the street from the Young Men's Christian Association building. The Saints are generally interested in this discussion and will attend, as many of them have never had opportunity to hear one of our elders in debate.

Elder Mintun has labored earnestly, faithfully, and prayerfully for the success of the truth in this city, and the building up and strengthening of the church. Possibly he has not been able to please all, but he has endeared himself to many of the Saints and the Spirit of the Christ which he so constantly manifests draws the children of God to him and he calls all to a higher plane in life. He has at times been depressed in spirit, but has never faltered; his sermons have been strong and convincing; his counsel to the Saints has been earnest, and at times he has been but the mouthpiece of the Spirit of God.

In gospel bonds,
A. A. REAMS.

DELTA, Colorado, August 28.

Editors Herald: The two-day meeting of the Fairview Branch near Delta, Colorado, is a thing of the past. The Saints had planned for a reunion, but conditions were unfavorable for a reunion, so it was decided to have in place of it a two-day meeting. The writer and Bro. C. E. Willey of the missionary force were present and did the preaching. The meeting was held August 23 and 24. On Monday, the 24th, seven buds of promise were added to the kingdom. One each was baptized by Brn. Howery and Woods, and five by the writer. Brn. Willey, Cheney, Howery, and the writer did the confirming that evening. A fair degree of liberty was enjoyed by the speakers, and all seemed to enjoy the meetings.

Yours in the faith,
J. M. STUBBART.

Miscellaneous Department.

Conference Minutes.

West Virginia.—District conference convened with the Mt. Zion Branch at Goose Creek, August 22, 1903. J. L. Goodrich was chosen to preside, assisted by G. H. Godbey. The following of the ministry reported: Elders J. L. Goodrich, G. H. Godbey, J. L. Williams, E. H. Durand, D. L. Shinn, J. H. Huffman, and John Carpenter; Priests Thomas Smith and B. Beall; Teachers F. M. Jeffries and J. B. Russell. Branch reports were read from Fairview, Harmony, Clarksburg, Cabin Run, Union Grove, Wayne, Genoa, and Mt. Zion. No report from Buffalo City, Belle Grove, and Mt. Wayne. Report of treasurer: Receipts, \$9.50; expenditures, \$7.50; balance on hand, \$2. Report of Bishop's agent, B. Beall: Balance on hand at last report, \$37.93; received \$156.20; expenditures, \$175; balance due church, \$19.13. Elder James Craig and Bro. Jasper Dobbs gave good counsel. Adjourned to meet with the Buffalo City Branch in Jackson County, September 3, 1904. G. H. Godbey was sustained district president, J. B. Russell as district secretary, B. Beall as Bishop's agent, and M. J. Beall treasurer.

Eastern Maine.—Conference convened at South Addison, Maine, August 15 and 16, 1903, Joseph Luff in charge, E. Wilson, secretary. Ministry reporting: C. H. Rich, E. C. Foss, U. M. Kelley, F. P. Smith, B. C. Foss; Deacons J. J. McKewon and E. W. Wilson. Bishop's agent's report audited and found correct. Fred G. Beal recommended from Olive Branch to office of deacon. Ordination provided for. Branches reporting: Olive 149,

Indian River 81. C. H. Rich chosen president of district, E. W. Wilson, secretary, U. M. Kelley, Bishop's agent. Adjourned to meet in February, 1904, at Indian River.

Des Moines.—Conference met at Rhodes, Saturday, August 22, at the call of the district president. The district officers were chosen to preside over the session. Delegate credentials were passed and all members of the district present given a voice and vote in the conference. The treasurer of the tent fund reported: Receipts, \$21.68; expenditures, \$11.92; balance, \$9.76. The Oskaloosa Branch asked that C. B. Brown be ordained to the office of elder, and the Des Moines Branch asked that W. Christy be ordained an elder. These requests were granted and the ordinations provided for. Licenses were granted to three of the branch officers recently ordained at Packard, Iowa. It was decided that the next conference be held at Runnells, February, 1904.

Notice.

To the Officers and Members of the Oregon District, Greeting: I hereby give notice that Elder D. A. Anderson has been appointed by me to preside over said district to fill the office made vacant by the transferring of Bro. C. E. Crumley to the California Mission. The brother will look after the interest of the district until members of said district meet in conference to elect a district president. So please direct all matters that belong to the district to D. A. Anderson, Bandon, Oregon. Gomer T. Griffiths, minister in charge.

Conference Notices.

Conference of the Northeastern Missouri District will convene at Greenleaf Chapel, October 3, 1903, at 10 a. m. Those coming from the north will be met at Cairo, Missouri, and those from the east, south, and west will be met at Huntsville, Missouri. It is expected that the district tent and Greenleaf Chapel will be dedicated at this conference. J. A. Tanner, district president, William Chapman, district secretary.

The Northern Wisconsin District conference will convene with the Frankfort Branch, Porcupine, Pepin County, Wisconsin, October 3 and 4. Prayer service 9 a. m., and business session at 10.30 the 3d. Monday, the 5th, 10 a. m., district Sunday-school convention will be held. Reports from all the branches of the district are earnestly solicited; also from the Sunday-schools. Send reports to Bro. J. W. Hooker, Porcupine, Wisconsin. Come one, come all, and let us have a good time. A. V. Closson, district president and Sunday-school superintendent.

Nauvoo District conference will convene at Rock Creek, three and one half miles west of Adrian, Illinois, October 3 and 4, 1903. Branch presidents and secretaries see that your reports are sent to the district secretary at least ten days prior to conference. Also let the ministers laboring in the district hand in their reports. M. H. Seigfreid, Adrian, Illinois, district secretary.

Conference of the Northern Nebraska District will meet with the Decatur Branch at Decatur, Nebraska, on September 25, 1903, at 7.30 p. m. Branches will please forward reports to the undersigned at Omaha, Nebraska, 1818 North Twenty-first Street, in time for the conference. James Huff, district secretary.

Conference of the Alabama District will convene with the Pleasant Hill Branch on Saturday and Sunday before the full moon in October, beginning at 10 o'clock, a. m. The branches of the district are requested to send a report to said conference. We hope to have a good attendance from each branch. I. N. Roberts.

Clinton, Missouri, District conference will convene at Nevada, Missouri, October 3, 1903; prayer service 9 a. m.; business 10 a. m. A. C. Silvers, district secretary.

The Kirtland District conference will convene with the Akron Branch at Akron, Ohio, on October 3, 1903, at 10 a. m. Officers are requested to mail branch reports to J. A. Becker, district secretary, Byesville, Ohio, not later than September 25. V. M. Goodrich, district president.

The fall conference of the Minnesota District will be held at Friberg, Ottertail County, October 3 and 4. Conference will open at 10.30 a. m. with social service, business at 2.30 p. m. Let all branches be prompt in reporting. Also we wish a personal report from all branch presidents as to condition of their respective charges. Send branch reports to Sr. Sue Hawley, Audubon, Minnesota. Branch presidents may send their reports

to me at my field address, Audubon, Minnesota. Let all come that can. E. A. Stedman president of district.

Northern Michigan District conference will convene with Bay City Branch, October 10, 1903; priesthood meeting at 7 a. m., prayer service at 9 a. m., and business session at 10.30. We trust there may be full and complete reports from all the branches and ministry of the district. J. A. Grant.

CHANGE OF DATE.

In order to have the missionary in charge, Elder Heman C. Smith, with us at conference, it has been decided to change the date of the Northeastern Illinois District conference one week earlier than that announced, namely, September 26 instead of October 3. Conference will convene at Plano, Illinois, September 26, at 10 a. m. We hope to hear from every minister in the district. Come if you can and bring the good Spirit, that we may have a profitable time together. If you can not come, at least let us hear from you. The district desires to hear from each and all. It will be best to send ministerial reports to me at Plano. Delegate credentials and branch reports can be sent to the district secretary, W. E. Williamson, Marseilles, Illinois, R. F. D. 57, but should be sent in at least a week or ten days previous to the convening of conference. If delayed later than this, send them to Plano. F. G. Pitt, district president, 3810 Langley Avenue, Chicago, Illinois.

Convention Notices.

The Northern Nebraska District Sunday-school association will meet with the Saints at Decatur, Nebraska, Saturday, September 26, 1903, at 2.30 p. m. The session is to be in the form of an institute. It is urged that all schools send delegates as a good attendance is desired. Alice R. Watkins, secretary, Columbus, Nebraska.

The Sunday-school convention of the Northeastern Illinois District will convene at Plano, Illinois, Friday afternoon, September 25, commencing at one o'clock. We hope to have a good attendance of the workers and a profitable and enjoyable time. F. M. Pitt, superintendent; Mamie C. Williamson, secretary.

The Idaho District Sunday-school convention will convene at Hagerman, September 11, 1903, previous to the convening of the district conference, September 12. We desire to see each school represented, with good reports. Julia A. Condit, superintendent.

The Sunday-school convention of the Kirtland District will convene at Akron, Ohio, October 2, 1903, prior to the district conference. All are cordially invited. Sunday-schools of said district will please send reports at earliest convenience to V. D. Schaar, secretary, 150 Dibble Avenue, Cleveland, Ohio.

The Northeastern Missouri District Sunday-school association will meet at Greenleaf Chapel, October 2, 1903, at 10 a. m. Bring your Winnowed Song books. We are expecting a good time at this convention. Wm. Chapman, district superintendent; G. A. Tryon, district secretary.

The convention of the Alabama District Sunday-school association will convene on Friday before the full moon in October, beginning at 10 a. m. Sunday-schools, please take notice and be on hand with your report. Bro. T. A. Hougas, general superintendent, will be with us. Everybody come or you will miss something you will regret. I. N. Roberts.

Married.

Mr. Andrew Dooms and Sr. Harriett Williams were united in marriage at the residence of the bride's parents, Bro. James and Sr. Mary Wilkinson of Lucas, Iowa, August 20, 1903. Quite a number of relatives and friends were present and a very pleasant evening was spent. May the blessing of God be with them through life.

Died.

CHAFFEE.—Frederick A. Chaffee, infant son of Bro. and Sr. George E. Chaffee, was born August 27, 1902, died August 16, 1903, at Pocatello, Idaho. Little Frederick was a bright and promising child, and it was with grief his earthly form was laid away, yet with hope in Him who rules and can comfort the bereaved. Funeral sermon by H. N. Hansen.

MCDONALD.—At Edgington, Illinois, August 13, 1903, Bro. John W. McDonald, aged 81 years, 11 months, 19 days. He was born at Hampshire, Virginia, August 24, 1821; was married to Mary Maynard, March 12, 1855, and leaves his wife, three sons, and one daughter; one son dying in infancy. He joined the Reorganization, September, 1880, and remained faithful until his

death. Funeral at his home, August 15, 1903, in charge of Elder Dale S. Holmes; sermon by Elder David S. Holmes.

FROST.—Sr. Esther J. Frost, born in Haverhill, Massachusetts, December 30, 1883, died of appendicitis following an operation in Lynn Hospital, July 30, 1903. She was baptized by Elder J. N. Ames, in Haverhill, May 29, 1898. Funeral sermon by Elder F. M. Sheehy.

BEEBE.—Elder Calvin Alvaro Beebe died August 23, 1903. He was born April 28, 1836, in Caldwell County, Missouri, and married Eliza T. Lincoln, April 26, 1857. There was born to this marriage one son, Mr. Walter Beebe. Mrs. Eliza Beebe died in 1858. C. A. Beebe was married to Angeline Cherry Runyan, June 26, 1859. Eight children were born to them, three of whom survive. He was baptized into the Reorganized Church of Jesus of Latter Day Saints in 1859, by Elder E. C. Briggs at Henderson, Iowa; ordained an elder in 1865; ordained a high priest on the 7th of June, 1890; ordained a member of the High Council of the church, April, 1893, by President Joseph Smith. He faithfully presided over the Council Bluffs Branch for many years, and his name has been on the record of that branch ever since 1865. He was a faithful and affectionate husband, a tender and loving father, a patriotic citizen, an honorable business man, a fearless defender of the right and an unflinching foe to all wrong. His life was that of a true saint of God, and his death was that of the righteous, his hope in God and Christ being steadfast while life remained with him. President F. M. Smith conducted the funeral services; the sermon was preached by Elder Charles Derry.

BOYD.—Cannie Gay Boyd, born October 5, 1900, died August 30, 1903, aged 2 years, 10 months, and 25 days. The funeral sermon was preached by Elder F. M. Slover in the Saints' chapel at Kibbie, Illinois, September 1. She was laid to rest in the Curtis Cemetery. She leaves father, mother, three brothers, and two sisters to mourn.

OWENS.—At Roslyn, Washington, August 11, 1903, Morgan, infant son of Mr. Morgan and Sr. Etta Owens (*nee* Holmes), died at the age of 4 months and 20 days. He was a babe of sweet and lovable disposition, a fit subject to dwell for ever with Him who said: "Of such is the kingdom of heaven." Funeral was from the Latter Day Saints' church, August 12, 1903, in charge of Bro. H. P. Hansen, assisted by Bro. John W. Holmes.

BELL.—At her home in Angus, Iowa, August 19, 1903, Mrs. Cirrinda M. Bell, (*nee* Page), aged 70 years and 6 months. She was born at Pagetown, Meigs County, Ohio, February 19, 1833; was baptized by Elder M. T. Short, December 28, 1884, and married Mr. A. C. Bell, December 25, 1856. To them were born ten children, of whom five with her husband are left to mourn their loss. She is also survived by an only sister, Mrs. Paulina Ruby, eight grandchildren, and one great-grandchild. Her funeral was conducted by Elder Morris, of the M. E. Church, a Latter Day Saint elder not being available. She died striving in the faith with the hope of coming forth in the first resurrection. As long as she had struggled her lips moved in prayer and she would repeat over and over, "O rest, sweet, sweet rest!" She exhorted her husband and children to prepare to meet her in a better world. Her funeral was largely attended and the profusion of beautiful flowers gave evidence of the love and respect of her many friends.

SCOTT.—On the 29th day of August, nine o'clock p. m., at Great Bend, Kansas, Virgil L. Scott came to his death by means of a railroad wreck, while he was at his post of duty as brakeman upon a passenger train. He is the son of Columbus Scott and Flora L. Scott of Lamoni, Iowa; was born at Lawrence, Michigan, May 29, 1879, and came with his parents to Lamoni in March, 1892. He graduated from the Lamoni High School June, 1896, and from the Commercial Department of Graceland College June, 1899. He took a position with the Santa Fe Railroad Company March, 1902, and continued with them until the time of his death. On the 25th of May, 1903, Virgil L. Scott was married to Miss Clara E. Thompson, daughter of Mr. and Mrs. D. W. Thompson, of Scott City, Kansas. The young wife accompanied the remains to Lamoni where the interment took place September 2. Bro. Scott became a member of the church April 15, 1890, being baptized by Bro. E. C. Briggs and confirmed by Bro. W. W. Blair, at Lamoni, Iowa. On the evening of August 29 his train had just run into Great Bend, Kansas; the engine was detached and was being taken to the roundhouse by Bro. Scott, who was brakeman, and the engineer and fireman. When near the roundhouse a freight train dashed into them demolishing their engine. After the crash Virgil asked to be raised up that he might be able to breathe, but breathed his last soon after without showing further consciousness. The fireman who was with him died soon after. The engineer stated upon the occasion that Virgil could have saved himself as he saw the freight coming but was endeavoring to save the engineer and fireman also. Upon the 2d of September the funeral service was

held at the Brick Church, Lamoni, Iowa, Elder John Smith in charge, and Elder E. L. Kelley preaching the discourse.

BLUNT.—William Earl Blunt, fourth son of William and Mary E. Blunt, was born December 2, 1901, at Fanning, Kansas; departed this life August 18, 1903. Funeral sermon by Elder L. G. Gurwell in Saints' church at Fanning, Kansas.

HALEN.—Augustus Halen was born July 27, 1849, in Denmark; united with the Reorganized Church of Jesus Christ December 9, 1894, at Omaha, Nebraska, and was faithful unto the end, which came August 10, 1903, and which relieved him of the pains of a lingering affliction. His companion for many years is left a widow almost alone to finish the journey of life. Funeral services at the Saints' chapel at Omaha by Elder Charles Fry.

CLARK.—John Roscoe Clark, infant son of Bro. and Sr. J. R. Clark, died at Hood River, Oregon, August 22, 1903, aged ten months.

CLARK.—Bro. John M. Clark, aged 55 years and 3 days, died at Lamoni, Iowa, September 3, 1903, from wounds received by the kick of a horse. His lower jaw was broken and his head badly hurt, so that he lived only six days after the accident. In 1883 he married Hannah Weedmark who, with one child, survives him. He was baptized in 1888 by Bro. John Shippy, in Hersey, Michigan, and came to Lamoni in 1896. He was an honest and industrious man. Funeral sermon by Bro. H. A. Stebbins, Bro. John Smith in charge of the services.

WHITE.—At St. Joseph, Missouri, September 5, 1903, Frank W. White, aged 29 years, 11 months, and 6 days. From childhood he was a cripple through an accident that made one leg crooked, and he suffered greatly. But he persevered, learned to set type, and for years has been a valued compositor in the HERALD Office. Last spring it was decided that an operation be performed to save his leg, but finally it had to be amputated, and from his weak condition death resulted. He was the son of Bro. Valentine and Sr. Martha A. White. He married July 15, 1900, and with one child his wife is left to mourn. Frank was highly esteemed by his fellow workmen in the office, and with deep and sincere regret they laid him to rest, six of their number acting as bearers. He was brought to Lamoni for burial. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. John Smith, Sunday, September 6.

The spirit of this nation is expressed by these three words, Liberty, Equality, Fraternity. We need for the solution of the race problem fraternity both between North and South and between black and white. The remedy for illegal execution of legal and just provisions is to be found, primarily in the recognition of that word fraternity, and in maintaining the fraternal spirit between North and South. We, in the North, have been excessively credulous about the ability of the uneducated negro, and excessively skeptical about virtues of the educated white man in the South. There are considerable classes of men in the South who are as strenuously opposed to injustice and inequity toward the negro as any man in the North. There are considerable classes in the South who are as strenuous believers in Liberty, Equality, and Fraternity as any man in the North. They do not believe in universal suffrage; they do not believe that the ignorant portion of the community should dominate the intelligent portion of the community; they do not believe in amalgamation and social equality; but they do believe in these three great principles,—Liberty, Equality, Fraternity. They may be in a minority. That is not material. Majorities do not rule. Virtue, intelligence, justice, rule. If there are a few men brave, courageous, honest, true, in these Southern States,—and certainly such there are,—who believe in Liberty, Equality, Fraternity, those in the North who believe in these principles should strike hands with their fellow believers across that Mason and Dixon's line, and work in coöperation and combination with them for the solution of this problem which confronts us. All the sinners are not in the South; all the saints are not in the North. The remedy for this problem is Christianity; but it is not pharisaism; and there are many persons who mistake pharisaism for Christianity. The remedy for this problem is not going into the South with "I am holier than thou, and I am wiser than thou, and I am a greater lover of liberty than thou, and I am a greater philanthropist than thou, and thou must follow my lead." The remedy is to find the honest and true lovers of Liberty, Equality, and Fraternity in the South and work with them, more ready to follow their lead than to ask them to follow ours. For they live where the problem must be wrought out. If there were but a few,—there are, in fact, many,—who believe in the free development of the negro, in the equality of the negro before the law, in the spirit of fraternity that is helpfulness toward the negro,—it would still be for us to say to them, "Lead you the way; we will work with you, we will follow you."—From "The Race Problem in the United States," by Doctor Lyman Abbott, in the *American Monthly Review of Reviews* for September.

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Radium makes amends for its scarcity by its remarkable properties. A little of it goes a long way. It is so highly luminous that print can be read by its light. Curiously enough, it possesses the power of imparting its own luminosity to other bodies which in their normal state are quite inactive. A mere fraction of a grain in solution poured from one vessel to another imparts to each considerable activity, which persists for some time, even after both vessels are washed in the usual way. The property is similar to that of a grain of musk, which imparts its odor to every article of clothing in a wardrobe, although there has been no material contact. So powerful is the photographic action of radium that it is capable of penetrating black paper and other opaque objects as readily as sunlight passes through clear glass. Its chemical action is no less energetic and remarkable. Oxygen is transformed into ozone; yellow phosphorous is converted into red phosphorous.

The physiological effect of radium is such that we should, perhaps, be thankful that large quantities of the material can not be readily obtained. For six hours Professor Currie carried in his waistcoat a very small tube containing a very small quantity of radium. A few days later a sore developed, which healed only after seven weeks had elapsed. The constant handling of radium is attended with inflammation of the fingers. Held against the temples of a blind man, radium will so affect the retina that the sensation of light is produced. In normal persons the experiment if prolonged will result in paralysis of the optic nerve. Applied to the unprotected nerve-centers of small animals, the rays produce paralyzing effects which kill.

Radium destroys the germinating power of seeds, kills the larvae of butterflies, and has such a bactericidal effect that it may find a wide use in the cure of certain skin-diseases. Indeed, in one of the Parisian hospitals it has been employed with results quite as remarkable as those obtained by Pinsen with ultraviolet rays. Diamonds are rendered phosphorescent, and can thus be readily distinguished from paste imitations, which are not so sensitive to the rays.—September *Woman's Home Companion*.

Ray Stannard Baker's article in *McClure's* for September on the labor situation in Chicago is opportune and significant. The great strikes of last winter and spring in Chicago have been settled, and capital and labor have come together, with what astonishing results Mr. Baker all too irrefutably points out. "Capital and Labor Hunt Together" is the startling title under which he writes, no more startling or portentous, however, than the facts he states and the incidents he relates. Capital and labor have combined, and the public pays—pays in higher prices and poorer service all along the line. "The New Industrial Conspiracy" the author calls it. In almost all trades, unions of employers and employees work together to boycott the independents—the independent firm or the independent workman. Mr. Baker cites instance after instance of this game of freeze-out that may well astonish readers. As a clear, careful, and circumstantial investigation of a most menacing phase of our industrial development this article deserves a wide reading.

The September number of the *North American Review* is an unusually attractive issue. The leading feature is one of extraordinary interest. It is a symposium of appreciation of "Leo XIII., His Work and Influence," from the pens of eminent representatives of the Catholic, Episcopalian, Presbyterian, Baptist, Congregationalist, Methodist and Jewish churches, the writers being Archbishop Ireland of St. Paul, the Rev. Dr. Coleman, Protestant Episcopal Bishop of Delaware, the Rev. Dr. R. F. Coyle, Moderator of the Presbyterian General Assembly, the Rev. Dr. J. B. Thomas, Professor of Church History in Newton Theological Institute, the Rev. Dr. Washington Gladden, the Rev. Dr. J. Wesley Johnston and the Rev. Dr. H. Pereira Mendes. A. L. Snowden, formerly United States Minister to Greece, Roumania and Serbia, discusses "The Problem of the Balkans." Joseph Pennell writes with enthusiastic admiration of the late "James McNeill Whistler." Archibald S. Hurd describes "British Naval Progress." Crisanto Medina, Minister from Guatemala to France, explains "Why the Panama Route was Originally Chosen." Hugh Clifford, formerly Governor of North Borneo, contrasts the rival systems which have been employed by the British and Dutch in the government of Malayan peoples. Charles Waldstein sets forth "The Ideal of a University." Brander Matthews tells "How Shakspeare Learned His Trade." H. G. Furbay gives an account of the aims and the work of "The

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Anti-Saloon League. Cesare Lombroso, the famous alienist, gives the result of recent research as to the frequency and significance of "Left-handedness and Left-sidedness." W. B. Yeats, the Irish poet, contributes an exquisite morality drama, entitled "The Hour-Glass," and the number concludes with the ninth part of Mr. Henry James's novel, "The Ambassadors."

The enforcement of the new Education Act in England shows that the "passive resistance" to it, described in Mr. Horne's recent article in the *Outlook*, is not confined to the Nonconformists. Several members of the Established Church appear in the lists summoned for refusal to pay the education rate. Among these a prominent layman positively refused to pay for the maintenance of Roman Catholic schools, four of which were in his district. The law now puts the support of these, as well as the Anglican Church schools, upon the public. An Anglican clergyman has joined the passive resisters, and another has denounced the imposition of sectarian tests upon the head masters of schools supported by public money. The English papers report the commencement of legal proceedings in over fifty places against persons who refuse to pay the education rate. Actions against such persons are brought into court in batches, in the city of Bath seventy at once, and distress warrants for the seizure and sale of household or other goods are issued against

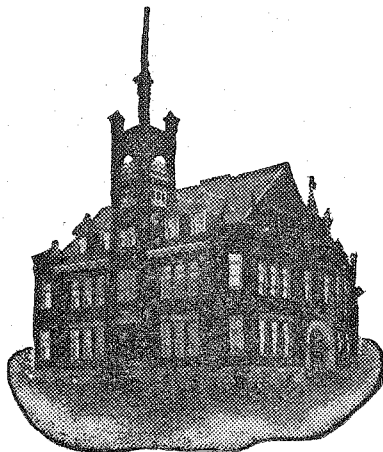
the recusants. These legal proceedings are not without occasional excesses: in one case goods of the minimum value of \$50 were distrained to satisfy a rate of less than \$2. In some cases magistrates retire from the bench to avoid participation in the proceedings; in other cases auctioneers decline to sell the goods seized. At the sales of goods they are bought in by friends of the recusants. After the proceedings in court public meetings in denunciation of the Act fan the flame of opposition. The passive resistance movement now includes some twenty thousand avowed supporters, and seems to be spreading. Its immediate consequence is an embittered feeling against the Established Church, which the clerical promoters of the Act could hardly have foreseen. The animus of the resistance to the Act is the emancipation of the public schools from the control of the Established Church. In Wales, where the population is overwhelmingly Nonconformist, a great majority of the county councils have declared hostility to the Act, and threaten to render it unworkable. The special Education Act for the city of London, which has just been passed, may not work any more smoothly.—The *Outlook*, September 5, 1903.

"The Yukon" is the title of an article by Sr. Mamie Suttles, in the September *Autumn Leaves*. It is written in her usual attractive style and is very interesting.

The crucial period in a man's life is the time when he is forced to make a choice of the profession he is to follow. Where it is likely to be one which differs from that of his father, he is often compelled to make his choice without sufficient advice on which to base his decision. For this reason, the *Cosmopolitan's* series on "Making a Choice of a Profession," is of particular value to young men, containing, as it does, sound, practical advice from the men best qualified to speak on the subjects discussed. In the August number, John M. Carrère deals with the career of architect—what it offers in rewards to the aspirant for success, and what it demands of him in qualifications and character.

Contents of *Autumn Leaves* for September.—Illustrations: "The Pipe Organ in the Independence Church;" "The Twentieth Century Limited;" "Travel on the Yukon;" "Mining on the Yukon." Articles: "The Organ," Arthur H. Mills; "Successful Literary Work," Duncan Campbell; "Reminiscence," Alexander H. Smith; "America's Best Train Service," Irving; "John Hawkins," Joseph Burton; "Ralph Connor's Novels," Julia Dutton; "The Yukon," Mamie Suttles; "Pope Leo XIII.," M. W. Etzenhouser. Poems: "Voice of Faith," E. A. Smith; "Cherries Are Ripe," Vida E. Smith; "Israel," Zangwill. Departments: Editor's Corner; Daughters of Zion; Religio's Arena.

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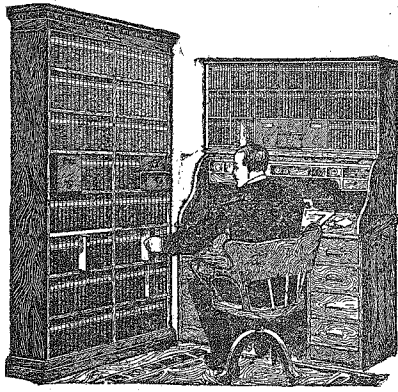
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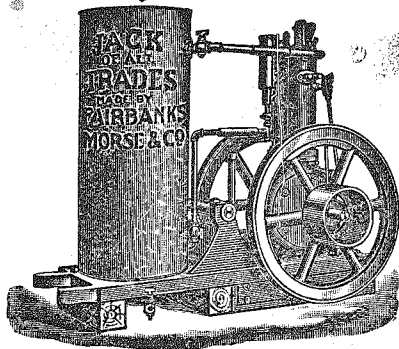
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Volume 50

Lamoni, Iowa, September 16, 1903

32
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Official Publication of the Reorganized Church of Jesus Christ
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JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY } ASSISTANT EDITOR

Editorial.

A HERALD EDITOR IN MISSOURI.

On Thursday morning, August 27, accompanied by wife and daughter, we left Lamoni, bound for Stewartsville, Missouri, to attend the Northern Missouri reunion. Owing to heavy rains the night before, the train was thirty-five minutes late out of Lamoni, and over an hour late into St. Joseph. Along the road were numerous evidences of a very heavy rainfall, the streams at places being out of their banks, playing havoc in cornfields and meadows. Later we learned that considerable damage was done by the rain along the main line of the Burlington and on other railroads in Southern Iowa.

We reached St. Joseph about half past twelve, and in the evening entered a Hannibal train for Stewartsville, which was reached about seven o'clock. Being met at the train by "Arch" McCord (a one time Graceland student, now a worker in the missionary field), we felt that we were not entirely a stranger in a strange place. At Bro. McCord's home we spent the night and part of the next day, going to the camp-grounds in the afternoon. We found the committee had furnished us a very comfortable tent, our boxes and trunks were on the grounds, and we were soon "at home" in our canvas house.

We found the reunion committee somewhat worried because the "big tent" ordered for the occasion had by some mistake been carried past Stewartsville by the train crew, and difficulty was being experienced in locating it. The weather was good, the smaller tents were on the grounds and erected, and a goodly number of the Saints being present, a meeting was held in the open air at four o'clock. T. T. Hinderks, president of Far West District, was chosen president of the reunion, the writer and I. N. White associates, and C. P. Paul secretary. The appointment of Sr. Carrie Lewis to have charge of the music was indorsed. Short speeches were then made by some of the brethren, and the "reunion" was well under way.

Not in the least daunted by the failure of the big tent to put in its appearance, the large tent owned by Bro. B. J. Dice, which had been erected as a sleeping-tent for the elders, was seated, a platform erected, lights furnished, and in the evening Bro. John Kaler began the preaching of the reunion. The presiding authorities announced that the order of

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AFTER a voyage which was made somewhat unpleasant by the roughness of the sea, President Ernest R. Dewsnup, of Graceland College, with his wife and two children, arrived safely in Lamoni Tuesday noon. They are warmly greeted by their many Lamoni friends.



COLLEGE students and professors have been arriving here during the last few days and Graceland now begins her ninth year of school work. Indications point to a successful year. The faculty will be of greatly increased efficiency; students are reported from New York, Michigan, Missouri, Idaho, and Iowa, and with the increased support financially which the College is receiving we think the outlook very propitious.



THE Independence Stake held services in the Academy of Music, at Kansas City, Missouri, Sunday last. Bishops Kelley and Hilliard and Apostle Joseph Luff were the speakers.

meetings would be prayer-meeting at eight o'clock in the morning, preaching at a quarter to eleven, at half past two, and at eight in the evening. This order was carried out with a few exceptions. The prayer-meetings as a whole were enjoyed by the Saints, some of them being marked by special manifestations. The preaching during the reunion was done by the following brethren: John Kaler, Alfred White, I. N. White, W. W. Smith, C. Ed Miller, J. A. Tanner, J. R. Lambert, Arch McCord, W. E. Haden, Joseph Luff, J. A. Gunsolley, Ammon White, E. L. Kelley, and the writer. The speakers as a whole enjoyed fairly good liberty, and their efforts seemed to be well received, though discussed freely.

On Monday the large tent came to hand, and was erected in time for the afternoon services.

There were some special features of the reunion which deserve special mention. On Sunday and Monday nights, August 30 and 31, C. Ed Miller gave lectures on the Book of Mormon, the lectures being illustrated by numerous pictures and drawings projected on a large screen by a stereopticon. The lectures were well received, especially by the Saints, and evidenced the fact that Bro. Ed has spent much time and money in gathering the material for them. A number of the young Saints who are gifted in a musical way assisted the lecturer to make the occasion more enjoyable. On Monday night a notable feature was a song sung by Sr. Cordie White, the words of which were written by Bro. W. J. Smith, and set to music by Bro. Hougas.

Wednesday, September 2, might be called Graceland Day. The morning preaching hour was occupied by the writer in an effort in behalf of Graceland, and at the afternoon service Joseph Luff delivered an able discourse on the subject of coöperation with God. At the close he called for subscriptions to assist in paying Graceland's debt. Only a little over one hundred dollars was subscribed that day, though Bro. Luff returned towards the latter part of the reunion, after visiting the Dow City reunion, and secured a few more subscriptions.

Thursday, September 3, was Children's Day, and a large number of children were in attendance. The prayer-meeting in the morning was in charge of some of the Sunday-school authorities, the special subject being the Sunday-school and its work. The forenoon sermon by Bro. Gunsolley was designed for children, and he succeeded in holding the attention of the children throughout, which speaks well for his ability. He succeeded in interesting the older ones, too. In the afternoon a mixed program was rendered, consisting of recitations, speeches, songs, quartets, etc. It was well received, though a general criticism was that it was too long,—interest towards the last lagging because of weariness. On the whole the day was an enjoyable one, and we trust the little ones will look forward to next Children's Day with joy.

On Friday, besides the regular services, a business session was held at four o'clock in the afternoon, over which the writer was called to preside. Bro. Faul as secretary was in his place. It was decided to hold another reunion next year on the same grounds, to be held in the light of the second moon in August. The committee of this year was by unanimous vote continued,—a testimonial of their worthiness. The committee is composed of T. T. Hinderks, C. P. Faul, A. W. Head, Andrew Lewis, and B. J. Dice. To the efficiency of this committee is very largely due the success of this year's reunion. They agree with Bro. Terry, however, that it takes something besides talk to run a reunion.

Saturday was Religio Day, all the services but the evening hour being given over to the Religians. The morning prayer-services had for special subject the Religio and its work. Walter W. Smith and J. A. Gunsolley delivered addresses in the morning hour, and Ammon White and S. H. Simmons addressed the audience in the afternoon. Of course their addresses were on subjects in which Religians are generally interested. Some recitations were also given. At four o'clock a "Religio" was held. The Religians seemed to enjoy their day, and we trust that branch of the work received a healthy impetus.

It is worthy of note here that the business-meeting on Friday voted that next year the afternoon sessions should be given over to the Religio and Sunday-school authorities.

The attendance on both Sundays was large, but the largest attendance of the reunion was on Sunday, the 6th. The weather was good, and all day long large numbers were on the grounds. Some idea of the size of the crowd can be gathered when it is known that after the evening services a count revealed the fact that one hundred and ninety-seven teams and forty-seven horse-backers left the grounds.

Over forty tents were pitched on the grounds, and the committee had calls for more but could not supply them. The weather throughout was exceptionally fine. No rain disturbed the campers, though on the day before the reunion began, much rain fell, and also on the day after the close. On Monday morning, the 7th, fortune again favored the campers. No dew fell in the night, and the tents were dry and in good condition for rolling up. Some of the tents were down and rolled up before daylight, some of the campers leaving on an early train. All the tents were down and under shelter before rain struck the grounds. Truly the reunion was blessed with good weather.

There were many of the ministry present, making possible a distribution of the burden of preaching. The brethren called on responded cheerfully, each being willing to do his part.

A boarding tent, run by the committee, furnished meals for those who did not wish to cook at the tents.

The grounds were beautiful, and admirably answered the purposes of the reunion. They are located on the farm of Bro. B. J. Dice, and what he has seems to be at the service of the district,—a worthy example.

The reunion was a success, and many who came from a distance expressed their determination to "come early and stay late" next year,—they had enjoyed themselves. We predict a larger attendance next year.

On Tuesday, September 1, Bro. C. P. Faul took myself and family out to his country home, near what is known as the Pleasant Grove Church, where Bro. Faul is branch president. We spent some time in looking over his nicely improved farm, which has for a few years past been under the care of Bro. and Sr. Fred McWethy. We enjoyed seeing the country where lives our genial "Charley."

On Monday, the 7th, Bro. T. T. Hinderks took my wife, daughter, and self to his home about four and one half miles north of Stewartville, in the midst of what is termed the German settlement, where our German brethren have a branch and neat church building. They are located in a splendid farming country, the lay of the land being almost ideal. The fine looking crops testify to the industry of the farmers and the richness of the soil, while the large and neat looking barns, cribs, and out-buildings indicate that thrift is a prominent factor. The Lord is blessing our German brethren near Stewartville, and we are glad to note their willingness to give the praise where it is due.

On Tuesday morning Bro. Hinderks started to fill a promise he had made to us,—to take us to Far West. About nine o'clock, Bro. Hinderks, wife, and daughter Ruth, myself, wife, and daughter Alice, started for the Far West country, behind one of Bro. Hinderk's sturdy teams. The night before I had studied the map to locate "Far West," but failing to find it, I waited for the explanation. It came later.

On our way we passed through Osborn and Cameron, stopping at the home of Sr. S. Simmons in the latter place for dinner, resuming our journey about two o'clock, and a couple of hours later drove up to the home of Bro. Samuel H. Simmons, who lives about a mile and a half from the site of old "Far West," a name applied to a tract of ground to indicate where once had stood a town of about three thousand inhabitants.

Soon after we reached the home of Bro. Simmons, rain began to fall, and until sometime the following night it ceased only at short intervals. Of course we were prisoners, and spent the time reading, writing, eating pop-corn, etc., etc., everything possible being done to relieve the monotony caused by the constant downpour of rain and the accompanying gloom. So the time passed not altogether unpleasantly, after all.

Thursday morning the sun rose bright and clear,

and soon the steam was rising from fences, buildings, and ground, but there was mud everywhere. About the middle of the forenoon Bro. Hinderks hitched up and drove with us past the hamlet of Kerr to old Far West. Of course we got out and walked around on the "Temple Lot," the most famed spot in that part of the country. We walked around in the excavation which had been made for the basement and which showed that the Saints had planned to build a very large temple. Some of the large stones still remain in place, and we stepped the length of the building. Nearly forty steps! Three feet to the step would be between one hundred and one hundred and twenty feet. That length with a width proportionate would have made a very large building.

Of course as we walked around the historic spot we had peculiar feelings. People always do when wandering among the relics of the past. With us those feelings were strengthened by the knowledge that the people who had planned that large building and built the large town in which it was to have stood were a people who believed as we do, whose hopes in the gathering of the Saints were such as is ours now. And to think of what they suffered at the hands of their ruthless enemies, and what bitter disappointment they must have felt as they were driven by ruthless enemies from their homes and farms, and turning their faces for one more look at the loved spots saw their homes in flames. Truly their sorrows were great. Their faith must have been strong to enable them to trudge patiently to another far away stopping-place and begin the erection of other homes. We had read of how the Saints had been driven from their Missouri homes, but as we stood on the Temple Lot at old Far West and saw around us only the slightest evidences of where once had stood a large town filled with a happy, devoted, and religious people, we realized as never before what those Saints must have suffered in the bitter persecution waged against them by relentless foes.

The view from the Temple Lot is magnificent. Located on an eminence higher than most such eminences around it, it commands a view of a splendid stretch of country, a country rich in agricultural possibilities and one well calculated to support a large and thriving city. To the northwest about nine miles can be seen the smoke arising from the chimneys in Cameron, a busy little city of about three thousand souls, or about such a town as old Far West is said to have been. To the north and northwest lies the beautiful valley of Shoal Creek, the stream through which barefooted women and children were driven by their persecutors. On every side the hills of the rolling country were dotted with houses and barns of thrifty farms, and orchards, corn-fields, green pastures, and brown oat and wheat-fields bore silent but strong testimony of the fertility

of the land. It was a quiet and beautiful scene. And to think of what might have been!

It is worthy of note that Mr. Whitmer, on whose land the Lot lies, has never disturbed it. It is just as the passing of time has made it since abandoned by the fleeing Saints. In the basement grows a large cottonwood-tree. It is now dying, which probably gives rise to a tradition often heard in the neighborhood that trees will not grow on the Lot, a tradition merely, we think.

But thoughts of the thirty-mile drive back to the home of Bro. Hinderks did not permit us to linger as long as we might have done, so we reëntered the carriage and drove on south to the home of Bro. George S. Swenson, on the well-lying and pretty Church farm. Under the guidance of Bro. George we were taken over the place and shown the evidences of the one-time town. Old cellarways and filled-up wells were seen, and in one place two lonely graves were still plainly visible, grimly keeping within their cold walls the secrets of their inmates. Whose graves are they? Who knows?

"Here," said Bro. George as he stood beside an old well in which some of the brick wall still remained, "is a well which is said to have been in Bro. Joseph's yard." We knew by that that we were on the ground where the home of one of our ancestors is supposed to have stood. Not far away were the graves. Whose graves? Who knows?

Bro. George also told us of a large stone which tradition says, "fell from heaven," and weighed about fifteen tons when it fell. We asked to see it. On our way back he pointed it out, and we broke off a piece. It must have shrunk terribly since its long "fall," for we judge it would not now weigh more than five or six hundred pounds at the most, which is evidence of how a "heavenly" stone will shrink or earthly tradition will grow with the passing of time. To us the specimen we have bears a striking resemblance to specimens we have of the stones on the Temple Lot. They are probably from the same quarry. We saw fossils in the "fallen" stone,—fossils, possibly, of "heavenly" creatures of long ago. If that stone "fell from heaven" it must have been dropped by some sportive but stray Kansas cyclone after through playing with it. But we prefer to think the "fallen" stone came to its present resting-place through the medium of human hands assisted by the straining muscles of beasts of burden.

We drove away from the historic grounds well repaid for our trip, and feeling grateful to Bro. Hinderks for enabling us to see and be on the famous spot. We drove back to Bro. Simmons' house and after dinner started on our return trip, which was made without unusual incident other than that plenty of mud was encountered. We reached the Hinderks' home about eight o'clock in the evening.

On Friday afternoon we were taken to Stewartsville, where we stopped at the home of Bro. and Sr. McCord until morning, when we took train for Lamoni, reaching home in the rain about the middle of the afternoon, well pleased with our trip among our genial brethren in Missouri.

EXTRACTS FROM LETTERS.

Sr. M. A. Christy wrote from Akron, Iowa, September 8, renewing her subscription to the Church papers, and added: "I could not be a true Latter Day Saint without the papers, for I am so anxious for this great work to spread throughout the world, and am watching the papers to know of it. I praise my heavenly Father that he accounted me worthy to show me this gospel and verified his promise that if we do the will of the Father we shall know of the doctrine. I do know this restored angelic message is true and is the true doctrine of Christ. We have just closed a two-week series of tent work by Brn. J. C. Crabb and J. M. Baker, with Sr. Baker assisting in the singing, which helped us very much indeed. Better interest the last few nights. Hope we will not have to wait so long between elders' visits as we have before. May God send more laborers into his vineyard!"

Bro. E. F. Shupe, Denver, Colorado, September 9: "I learned this morning that one of the members of the Second Congregational Church who has been attending our tent-meetings became dissatisfied with her baptism and demanded baptism in the legal way, and the Reverend Blanchard had to baptize her, which he did last Sunday. Maybe she will get her eyes open a little wider after a while, and conclude to be immersed by proper authority."

EDITORIAL ITEMS.

Bro. C. Ed Miller delivered illustrated lectures on archæological evidences of the Book of Mormon at the Religio and Sunday-school convention at Evergreen Friday and Saturday evenings, and at Lamoni Sunday evening.

As we go to press we are in receipt of a communication from the senior editor dated, Hamilton, Scotland, September 4. This will appear next week.

In another column notice is given of the bazaar planned by the Patronesses of Graceland College. This society is working along a good line, and we trust they will have the assistance of all.

The dictionary of the ancient Egyptian language, compiled by the Berlin Academy of Sciences, under the direction of Professor Emmann, is nearly completed. It contains two hundred and eighty thousand words or subjects. The work is endowed by the German Emperor.

Original Articles.

THE TWENTY-THIRD PSALM.

(Synopsis of the funeral sermon of Bro. Alexander McFarland, delivered by Elbert A. Smith, at West Burlington, Iowa, September 2, 1903.)

The lesson that we read to you before the singing of the second hymn was the twenty-third Psalm. We chose that Psalm because there are so many noble sentiments in it that might have been voiced by our aged brother who has gone from us. It is a Psalm that has claimed the admiration of the greatest minds in many ages. It has done that despite the fact that it is couched in very simple language—or perhaps *because* it is couched in simple language.

“The Lord is my shepherd”—that is the opening statement. In this age when, as predicted, many are saying, “Lo, Christ is here,” or, “Lo, he is yonder,” when doubt has taken hold on the hearts of many others and they have written in their creeds as the chief proposition, “We do not know,” it is a splendid thing that one can truthfully say, as could our brother, “The Lord is my shepherd.”

To be able to say this presupposes a certain amount of personal knowledge that is the result of personal revelation. Christ tells us that his sheep know his voice and a stranger they will not follow. How can we know Christ? Not by the testimony of others. Not even by the testimony of the Bible. Paul gives us to understand in the Corinthian letter that we can only know him through the testimony of the Holy Spirit. That was the way Peter was able to answer the question, “Whom say ye that I am?” He had daily intercourse with the Master, yet flesh and blood had not revealed to him that Christ was the Son of the living God. It required a personal revelation from God.

So to-day we say that when the repentant sinner falls at the foot of the mercy-seat and then rises to say, “I know that Christ is the Son of God. I know that my sins are forgiven,” he must do so by virtue of a personal revelation. He is testifying to the fact that God still speaks, that it is still a day of revelation. He is stating a fact that an hour ago he did not know; if it is a fact and he does know it, he has learned it from a source not human.

Christ promised to send the Comforter, and said that it should show the disciples things to come and should testify of him. Peter on the day of Pentecost extended the promise, declaring, “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Blessed fact! God is calling us. The promise is to us. The Spirit is still given to show things to come and to testify of him. By it we can say, “The Lord is my shepherd; I shall not want.”

“He maketh me to lie down in green pastures: he

leadeth me beside the still waters.” In the land where the Psalmist lived there was so much of sandy desert and barren hill that a little green pasture beside the still waters meant something. As a boy he had led his sheep from the fold in the morning, out over a hot and dusty way, brown and barren foot-hills on one side and yellow, sandy wastes on the other, till finally they came down into a valley where there was a little stream of pure water, bordered by fields of green grass.

Years later when he became the Psalmist he remembered that oft-repeated scene and it occurred to him that he was one of a flock also, led by a shepherd; so he wrote, “He maketh me to lie down in green pastures: he leadeth me beside the still waters.”

It is typical of the Christian experience. It is not all peace and pleasure, eating in green fields and drinking from cool brooks. There is the hot road to be traveled, the desert to cross; but there is a Guide who knows the way that leads to the green fields, so we are content.

“He leadeth me in paths of righteousness.” Let me read you a clipping from yesterday’s *Hawk-Eye*: “Mr. McFarland was a Christian from boyhood and was loved and esteemed by all who knew him. He had kind words for all and spoke evil of no one. He was a member of the Latter Day Saint Church.” The Lord led this man in paths of righteousness. I am glad that I can read these words from a disinterested party. They are better than any sermon that I can preach to you. I am not ashamed that they are better. I am glad that we still have those in our Church whose lives are grander than any oral profession that can possibly be made. It is a proof that there is still a power in the gospel that does not confine itself to the pulpit.

A righteous life prepares one for a noble death. The head nurse at the hospital told me that Bro. McFarland was one of the best patients they had ever had. He was brave and patient and willing to do whatever was demanded of him.

“Though I walk through the valley of the shadow of death, I will fear no evil.” The mystery of life and death has long engaged the attention of man. How strange that the human brain, so potent to solve the mysteries around it, is helpless in the presence of the problem within it. We may not understand the mysterious forces that permit or compel the infusion of spirit into matter in the beginning or the forces that compel their separation at the end. Our brother has solved the problem; but he is silent. Neither love nor policy can persuade him to speak; neither force nor authority can compel him. We have come with him to the portal and the door has opened. His spirit has gone in and we are shut out. We have seen nothing: we have heard nothing. All that we ever saw of him we see now, yet something is gone.

Observation will not satisfy us. There is but one answer to the riddle of life and that is found in the statement, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The only solution to the mystery of death is that in the statement of Christ, "He that believeth on me, though he were dead, yet shall he live." We may accept these or reject them; no others are offered anywhere.

They are the hope of the Christian, and so, though he sorrows when his friends die, as he does when they leave him to go to a foreign land for a long sojourn, he does not sorrow as those to whom the future is shrouded in impenetrable mystery. He looks forward to the time seen by John on Patmos when the dead in Christ shall rise and reign with Christ; he hopes to avoid the fate of the wicked who live not again till the thousand years are ended. He understands the nature of God's justice and knows that he will get what he has labored for. Paul tells us that as one star differs from another in glory so shall it be in the resurrection. The man who has labored and lived for the truth will shine more brightly than the nominal Christian who rests on his oars and drifts. It is this understanding of the future that spurs the Christian to action, and in the hour of death takes away his fear.

The young man starts out in life. He begins to climb the upward road with joy. He is strong and the morning is bright. By and by he reaches the summit of the mountain. It is noon. He has but a moment to enjoy his triumph and then he begins the descent. His steps are halting now. Soon the mists of evening creep around him. He enters the dark, damp valley. He is not afraid because he knows that soon he will see the lights of the city shining like stars in the evening haze—the lights of the heavenly city. For we look for a "city not made with hands, eternal in the heavens."

"Thou preparest a table before me in the presence of mine enemies." It seems strange that the mere fact that a man lives his religion should stir the animosity of a certain class. Yet so it has always been. Christ harmed no man; yet he had more enemies than friends among men. His enemies, strange to say, were among the strictest sect of the most religious people of the time. The persecutors of men for conscience' sake have always been among those who professed religion.

I do not know that our aged brother had an enemy; but I dare say that more than once as he went about his work he had to bear the reproach of Christ. The very fact that he was a member of the peculiar Church that he loved would insure him at times the jeers of the world. As it was with the Master so is it with the servant. He is gone now where a righteous Judge will judge between him and them. The eloquent tongue of Christ will plead the

cause of the man who had not language to defend himself.

What a glorious day when Christ shall plead the cause of injured innocence! But let us learn now religious tolerance. The true Christian will respect the convictions even of a heathen. If he visits a Chinese joss-house he will treat the men who worship there with respect. He may not feel to take off his hat to the god they worship; but he can remove it to the divine impulse that is stirring the yellow heathen to seek after the great first cause.

The things that men worship are not always sacred; but the sentiment that moves them to worship is *always* sacred, and the true Christian and the true gentleman will never make it the object of ridicule.

What a grand thought that all men who have suffered or shall suffer for the cause of Christ—whether among the disciples driven from Jerusalem or among the Puritans driven from England, among the Quakers driven from Massachusetts or among the Saints driven from Missouri and Illinois—what a grand thought that they can say, "Thou preparest me a table in the presence of mine enemies."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"Surely goodness and mercy shall follow me all the days of my life." Some might say that this was not fulfilled in the case of the brother, because of the peculiarly sad and painful accident that caused his death, after a long life of usefulness. We do not always understand what goodness and mercy are; we think we are the recipients of them when we enjoy physical health and material prosperity, while in reality sometimes the loss of both is a blessing to us. The fact that the brother was blessed with that spirit of patience and charity that led him never to speak evil of another and made this his watchword when a slanderous story came to his notice, "Oh, let that enter at one ear and pass out at the other," is an evidence that God blessed him with the most choice blessing. When he gave him that spirit he blessed him more than he did you and me in merely sparing us the accident that caused this man's death.

It is infinitely more to be desired that we should lie on our bed with shattered body and a pure spirit, than that we should be able to walk the street yet have a spiritual deformity that will bar us from the kingdom of God.

The Christian is not promised that he will escape sickness and accident and death; but he is promised that through the gospel he shall be enabled to compel all these to minister to his good.

Now we come to the closing promise of the psalm—"I will dwell in the house of the Lord for ever." That is the culmination of all Christian hope. "In my Father's house are many mansions." No house reared by human hands in Burlington, the association

of no human family, however kind, but a mansion in our Father's house, the companionship of the family of God.



"FOR WHAT WAS CHRIST'S BAPTISM?"

The HERALD for September 24, 1902, contains an article under the above caption, contributed by Elder C. F. Snow. While I do not wish to contradict any essential position he has taken, I beg permission to offer a few comments on that article, and also to make some suggestions in regard to the question, "For what was Christ's baptism?" and the purpose for which men and women are to be baptized.

Bro. Snow began the subject matter of that article by asking, "What was Christ's baptism for? Was it to remit the sins of the world?" He then begins answering his own questions as follows, "I say not. It was to fulfill all righteousness. How is righteousness fulfilled? By keeping the commandments of God, is it not? He came to do his Father's will, to keep the gospel law, to show the world what they must do to be saved. I understand he made faith perfect by works." Admitting all, not only what we have so far quoted from his contribution, but also all of the rest of it, there are nevertheless some principles involved in the baptism of Jesus, which if I understand aright, the brother neither mentioned, nor explained. While agreeing with the brother that "all righteousness" is fulfilled by keeping the commandments of God, nevertheless there was a special and particular purpose, beyond and superior to just a simple act of submissive obedience; a certain purpose to be filled and a certain object to be attained by the baptism of Jesus. What was it?

At this day and age of the world contracts or covenants between individuals and organizations are put in either printed or written form, and when the stipulations and details have been stated therein, and the parties entering into the arrangement have attached their signatures or marks, and the proper court or officer has applied the seal, the instrument becomes an official contract or covenant, obligatory, and binding each person to his respective part of the contract. But in past ages of the world's history men sometimes employed types and emblems for the accomplishment of like purposes; and God always has bestowed respectful consideration and regard to the custom and habits of all people when teaching them with reference to the providences which he has mapped out to administer to, and bestow upon his creatures. In all of the parables of Jesus, many of the teachings of the Apostle Paul, and prophetic instructions of the prophets, the same system was employed.

John the Baptist neither originated nor invented water baptism. It was in use by both Jews and pagans before his day. From an article on the ori-

gin of baptism we quote: "Treatises on Jewish antiquities speak of the baptism of proselytes."—Encyclopedia Britannica, twentieth century edition, Werner Company, Akron, Ohio.

In a manual of baptism, by Elder Bailey of the Missionary Baptist Church, we find a statement to the same effect. To prove that the Jews had already had an acquaintance with water baptism, and a partial understanding of the purposes for which it was employed, I cite the following: "And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet."—John 1:25.

Some years ago the writer read a treatise on baptism wherein the writer informed his readers that the Jews practiced the baptism of water for the purpose of initiating Gentile proselytes into the Jewish congregation; and that the Gentile went to his baptism, declaring that by that act he was dying to, and being buried away from, all past relationships and associations; and that it was his purpose and intention to emerge from that watery grave with new objects and new desires, in order that he and his posterity might be included in that covenant which God made with Abraham and receive of the blessings flowing to his descendants. Hence, in view of the above, when we read Paul's declaration, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death" (Romans 6:3, 4), we are given to understand, let all other considerations and purposes be what they will, that in some manner, a covenant of death is irrevocably attached to it.

It will hardly be disputed that physical and spiritual death are both the consequence of sin, yet notwithstanding that fact, Jesus was not subject to death as the natural result of his humanity, for in connection with his purity, "In him was life; and the life was the light of men."—John 1:4. Nevertheless, as Bro. Snow says, Jesus "made faith perfect by works." And, having come to do his Father's will, which was the redemption of man, both from sin and the thralldom of death, "death having passed upon all men, for that all have sinned," and also "as in Adam all die," Jesus, in being baptized, used that for the purpose of committing himself to the covenant of the sacrifice, whereby he was to "become the author of eternal salvation, unto all them that obey him." (Hebrews 5:9.)

Prior to his birth in the flesh, Jesus or Christ was the word by which the worlds were framed, but by his birth in the flesh, the way was opened whereby by his baptism, to complete his obligation to the covenant to die, of which we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the

power of death, that is, the devil."—Hebrews 2: 14.

Then as Bro. Snow says, "John [the Baptist] was the porter to open the door to let Christ pass into the kingdom of God." And thus he entered what was till then an untried field of enterprise, which had long been a mystery that angels and prophets were desirous of looking into. But, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." But in his entrance into the kingdom of God, he went in not as a purchased subject, but as Son and Lord over his Father's house.

While the baptism of Jesus was not for the remission of his own sins, for he had no sins, nevertheless indirectly he was baptized for the sins of his espoused bride, the church, in that he loved the church, and by his baptism he covenanted to give his life a ransom for it, which covenant eventuated in the shedding of his blood upon that rugged cross, and his victorious resurrection from death and hell. Then, as Jesus by his baptism entered into covenant to pass through death in order to accomplish our redemption, we by our baptism enter into covenant with God to accept that sacrifice as the propitiation for our sins.

In another place it is written: "For as many of you as have been baptized into Christ have put on Christ."—Galatians 3: 29. Hence as the brother said, baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." (1 Peter 3: 21.) I am authorized to inform those who understand that remission of sins is bestowed upon the individual because of mental remorse (commonly called repentance), independent of any stipulated, overt, public act of obedience, and those who claim that sins are literally washed out by baptism, that, in either case, they would make salvation to be of works instead of by grace.

Also, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—2 Corinthians 5: 19.

Then, while the poor sinner in coming to God must be prompted by and exercise a godly sorrow which worketh repentance to salvation (2 Corinthians 7: 10), which repentance includes obedience to every commandment given by which we are introduced into the kingdom and "church of the living God, the pillar and ground of the truth" (1 Timothy 3: 15), he is not required to engage in a protracted struggle of mental remorse and agonizing prayer in order to appease the wrath of an angry God, so as to obtain peace and the God-birth and be adopted into the family and household of God. It is the sinner that has become estranged and alienated from God by wicked works, and it is God who prepared the plan, provided the means, and ordained them unto man's salvation, and arranged the conditions, so that the benefits may be

received and the blessings enjoyed by accepting the terms and yielding obedience to the commandments which God has ordained for his deliverance.

And now, to those who claim to have received remission of sins and to have been born of God, by the operation of that mental ordeal, commonly called repentance of past sins, independent of, and before being baptized, let me say that the writer has been all along that line and has passed through those experiences. It was my honest belief that I had received the new birth and become a child of God and adopted into the covenant of grace, which for a long time even in spite of the plain teaching of the word, operated as a hindrance to my entering fully and unfettered into the spirit of the true gospel doctrine, until I received the knowledge that the conscience is a creature of education, subject to the judgment and in harmony with the understanding of the individual. When I realized that in that transaction which I had so long believed was my conversion and God-birth, that when going through that ordeal which I had depended on as my repentance, that when in my wretchedness a genuine abhorrence and loathing of sin became actively engaged in my bosom, I was released from my great sense of guilt and condemnation and a sensation of peace and love swept through my being which I was persuaded was conversion, while in fact I had only experienced that change of heart which prepared me to complete my repentance and perfect my conversion.

So then, baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Peter 3: 21), because in our baptism we enter into covenant of death with Christ, and acknowledge and accept the blood of Jesus as the purchase price and ransom of or for our salvation, in the way and manner which God ordained for us to exhibit our obedience, and in consequence of our obedience thereto, God grants to us the testimony or evidence of the remission of our sins, by sealing us "with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Ephesians 1: 13, 14.

JOHN H. TIBBELS.

CHARITON, Iowa, R. F. D., No. 1.

In an excellent article in the *Delineator* for October on the Hygiene of Clothes, Doctor Grace Peckham Murray makes the following points in regard to seasonable and unseasonable clothing, which are particularly appropriate at this time: The practical utility of clothing is to retain the heat of the body, and consequently it should be adapted to the climate and season. Too much clothing is as injurious as too little, for it prevents free exercise and development. In changing the clothing with the various seasons one should exercise judgment. It is a common practice to fix a certain date as the time for changing, irrespective of the temperature; many persons will shiver in light clothing because the calendar has not yet announced the appointed day, and again will swelter in heavy clothing when the temperature rises after light clothing has been discarded. These methods Doctor Murray rightly condemns, and makes the suggestion that every house should have an out-of-doors thermometer, preferably placed outside the window of a bedroom, so that the temperature can be read each morning and the clothing donned accordingly.

Selected Articles.

MAN'S PLACE IN THE UNIVERSE.

AS INDICATED BY THE NEW ASTRONOMY.

To the early astronomers the earth was the center of the visible universe, sun, moon, planets, and stars all alike revolving around it in more or less eccentric and complex orbits; and all were naturally thought to exist as appendages to our globe, and for the sole use and enjoyment of man—"the sun to rule by day, the moon and the stars by night." But when the Copernican system became established, and it was found that our earth was not specially distinguished from the other planets by any superiority of size or position, it was seen that our pride of place must be given up. And, later, when the discoveries of Newton and of the many brilliant astronomers who succeeded him, together with the ever-widening knowledge derived from the growing power and perfection of the telescope and of improved astronomical instruments, showed us the utter insignificance even of our sun and solar system among the countless hosts of stars and the myriads of clusters and nebulae, we seemed to be driven to the other extreme, and to be forced to recognize the fact that this vast, stupendous universe could have no special relation to ourselves, any more than to any other of the millions of suns and systems, many of which were probably far grander and more important than ours, and perhaps fitted to be the abode of more highly organized beings.

During the last half-century, and perhaps much longer, popular writers have often dealt with the problem of the habitability of the planets by intelligent beings and the probability of other suns being attended by other trains of planets similarly inhabited, and the most diverse and even opposing views have been held as to the inferences to be drawn from these supposed facts. Sir David Brewster held them to be almost essential to an adequate conception of the power and wisdom of the Deity and in some way bound up with the doctrines of Christianity, and this has been the view of many of the teachers of religion. On the other hand, the tendency of all recent astronomical research has been to give us wider views of the vastness, the variety, and the marvelous complexity of the stellar universe, and proportionally to reduce the importance of our little speck of earth almost to the vanishing point, and this has been made use of by the more aggressive among modern sceptics to hold up religious creeds and dogmas to scorn and contempt. They point out the irrationality and absurdity of supposing that the Creator of all this unimaginable vastness of suns and systems, filling, for all we know, endless space, should have any special interest in so pitiful a creature as man, the degraded or imperfectly developed inhabitant of one of the smaller planets attached to a second or third-

rate sun; while that he should have selected this little world for the scene of the tremendous and necessarily unique sacrifice of his Son, in order to save a portion of these "miserable sinners" from the natural consequences of their sins was, in their view, a crowning absurdity too incredible to be believed by any rational being. And it must be confessed that the theologians had no adequate reply to this rude attack; while many of them have felt their position to be untenable, and have renounced the idea of a special revelation and a supreme savior for the exclusive benefit of so minute and insignificant a speck in the universe.

But, during the last quarter of the past century, the rapidly-increasing body of facts and observations leading to a more detailed and accurate knowledge of stars and stellar systems, have thrown a new and somewhat unexpected light on this very interesting problem of our relation to the universe of which we form a part; and although these discoveries have of course no bearing upon the special theological dogmas of the Christian, or of any other religion, they do tend to show that our position in the material universe is special and probably unique, and that it is such as to lend support to the view, held by many great thinkers and writers to-day, that the supreme end and purpose of this vast universe was the production and development of the living soul in the perishable body of man.

The Agnostics and Materialists will no doubt object that the want of all proportion between the means and the end condemns this theory from its very foundation. But is there any such want of proportion? Given infinite space and infinite time, and there can be no such thing as want of proportion, if the end to be reached were a great and a worthy one and if the particular mode of attaining that end were the best, or, perhaps, even the only possible one; and we may fairly presume that it was so by the fact that it *has* been used, and *has* succeeded. The development of man as a spiritual being, with all his intellectual powers and moral possibilities, is certainly a great end in itself, so great and so noble that if a universe of matter and ether as large as that of which we have now obtained some definite knowledge, were required for the work, why should it not be used? Of course, I am taking the view of those who believe in some Intelligent Cause at the back of this universe, some creator or creators, designer or designers. For those who take the other view, that matter and ether, with all the laws and forces without which they could not exist for a moment, are, in their essential nature, eternal and self-existent, no such objection is tenable. For the production of life and of man then becomes merely a question of chance—of the right and exact combination of matter and its complex forces occurring after an almost infinite number of combinations that led to nothing. On this view the argument as to

our unique position, derived from the discoveries of the New Astronomy, is even more forcible, though hardly so satisfactory, because it also teaches us that if man is a product of blind forces and unconscious laws acting upon non-living matter, then, as he has been produced by physical law, so he will die out by the continued operation of the same law, against which there is no appeal. These laws of nature have been finely described in the late Grant Allen's striking philosophical poem, which he has entitled "Magdalen Towers," and which was written when he was an undergraduate at Oxford:

"They care not any whit for pain or pleasure,
That seems to us the sum and end of all,
Dumb force and barren number are their measure,
What shall be shall be though the great earth fall.

"They take no heed of man or man's deserving,
Reck not what happy lives they make or mar,
Work out their fatal will unswerv'd, unswerving,
And know not that they are!"

It is the object of the present paper to set forth the nature of the evidence bearing upon man's position in the universe, and to summarize the various lines of research that converge to render it at least a thinkable and rational hypothesis. Although most of the facts and conclusions are well known separately, and have been set forth by both scientific and popular writers, I am not aware that they have been combined, as I now attempt to combine them, or the conclusions drawn from them which seem to me to be the obvious ones.

ARE THE STARS INFINITE IN NUMBER?

It has often been suggested that the stars are infinite in number, and that the stellar universe is therefore infinite in extent; and if the preponderance of evidence pointed in this direction, our inquiry would be useless, because as regards infinity there can be no difference of position. In whatever part of it we may be situated, that part can be no nearer the center than any other part. Infinite space has been well defined as a circle, or rather a sphere, whose center is everywhere and circumference nowhere.

As the telescope increased in efficiency through the labors of Dollond and Herschel, it was found that every increase of power and of light, due to increased diameter of object-glass or mirror, greatly increased the number of visible stars, and this increase went on with approximate equality of rate till the largest modern telescopes were nearly reached. But, latterly, increased size and power has revealed new stars in a smaller and smaller proportion, indicating that we are approaching the outer limits of the starry system. This conclusion is further enforced by the fact that the numerous dark patches in the heavens, where hardly any stars are visible, and those seen are projected on an intensely dark background, as in the "Coal-sacks" of the Southern Hemisphere and rifts

and channels in the Milky Way itself, continue to present the same features in telescopes of the very highest powers as they do in those of very moderate size. This could not possibly happen if stars were infinite in number, or even if they extended in similar profusion into spaces very much greater than those to which our telescopes can reach, because, in that case, these dark backgrounds would be illuminated by the light of millions of stars so distant as to be separately invisible, as in the case of the Milky Way itself. . . .

The same conclusion is reached by means of that powerful engine of research, the photographic plate. When this is exposed in the focus of a telescope for three hours, a much greater number of stars is revealed than any telescopic vision can detect, but longer exposures add less and less to the number, again indicating that the limit of stars in that direction is nearly reached. . . .

THE DISTRIBUTION OF THE STARS IN SPACE.

The first great fact bearing upon this subject is, that a large number of stars are not "fixed," as was universally believed down to the eighteenth century, but that many of them, and probably all, have proper motions of their own. These motions are very small, and can only be detected by observations continued for many years. The most rapid motion yet observed is that of a small star of six and one half magnitude of the constellation Ursa Major, which moves seven seconds of arc per annum, while others move only this amount in a century, and all but a few less than a second per annum. The proper motions of several thousand stars have now been determined. These motions are in every possible direction, but it has been recently discovered that considerable groups of stars often move in the same direction and at the same rate. The Pleiades exhibit this phenomenon, but much larger groups have the same kind of motion, and this has led to the theory that in certain parts of the heavens there is a star-drift in fixed directions. Our sun is now known to have its own "proper motion," the direction and rate of which has been determined approximately. This will, of course, produce an apparent movement in all the stars, except those situated exactly in the line of our motion, and the displacement thus caused has to be allowed for in determining the true motion of the stars in space. Should any of the stars be moving obliquely towards us, we shall only perceive that portion of the motion which is at right angles to the direction of the star from us, but the beautiful method of determining motion in the line of sight by means of the spectroscope has overcome this difficulty, and by its means we now know the real motion of many stars, both in direction and velocity, when we have been able to measure their distance from us. . . . It was long supposed that the brightest

stars were the nearest to us, but it is now known that there is little or no relation between brightness or magnitude and distance. The nearest star yet measured is, indeed, a very bright one in the Southern Hemisphere, Alpha Centauri, but one almost as near, 61 Cygni, is of the fifth magnitude only, and another still nearer in the constellation Piscis Australis, is of the seventh magnitude. Other stars of the first magnitude which have had their distances measured have a parallax of considerably less than one tenth of a second, and are therefore among the remoter stars.

The true relation, as was long suspected theoretically, is between proper motion and distance, those which move fastest being nearest to us. It is as if, from a mountain-top, we observed ships at sea from two or three miles to forty or fifty miles distant, and kept a record of their angular movements. All might be really moving at not very different speeds—from five to perhaps fifteen or twenty miles an hour, yet while some would appear to move rapidly, others would seem to be almost stationary, and this would depend almost entirely on their distance from the observer. So with the stars. All may have, and probably have, real motions which do not differ very greatly in rapidity, but only in those which are comparatively near us can we detect any motion at all. This theoretical conclusion being confirmed by all the stars, whose distances have been measured, we have a most valuable and trustworthy means of ascertaining their comparative distances from us, since those whose proper motions are either exceedingly small or can not be detected at all, are certainly very much farther from us than those which have well-marked and large, proper motions. It is by such indications that we are enabled to arrive at some definite conclusions as to the real form and structure of the stellar universe, as we will proceed to show.

THE GALAXY, OR "MILKY WAY."

By far the most prominent feature in the starry heavens is that vast, irregular, nebulous ring which in all ages has attracted the attention and excited the admiration of observers. This great ring divides the whole heavens into two hemispheres, making an angle of about sixty-three degrees with the equinoctial, so that portions of it pass not far from the North and South Poles. Its nebulosity is now believed to be almost wholly due to the massing together of myriads of minute stars, since each increase in the power of the telescope shows more and more of these stars, while the best photographic plates show them everywhere closely packed but still with a luminous haze between them indicating yet more stars beyond.

But besides these minute stars which give us the cloudy or milky appearance, it is found that stars of all degrees of brilliancy are more numerous in the Milky Way and in its vicinity, than elsewhere. The

two poles of the Galaxy are the regions where stars are scantiest. Each fifteen degrees nearer to it, they increase in numbers, at first slowly, then more rapidly, till we reach its borders. . . .

These facts lead to the conclusion that the Galaxy is a vast annular agglomeration of stars forming a great circle round the heavens, although in places very irregular, being split in two for about one third of its circumference and being, besides, full of irregular dark streaks and patches where the most powerful telescopes show very few stars, so that, as Sir John Herschel says, we are irresistibly led to the conclusion that, in those regions, "we see fairly through the starry stratum;" and this is further shown by the fact that in these parts "the ground of the heavens seen between the stars is for the most part perfectly dark, which would not be the case if multitudes of stars, too minute to be individually discernible, existed beyond." This great ring is, therefore, evidently not very much extended in the direction of its own plane—that is, the ring is not flat or greatly compressed (as is Saturn's ring, for example), or we should nowhere see through it.

But what is more important is, that we must be situated not *in* any part of it as was once supposed, but at or near the very central point in the plane of the ring, that is, nearly equally distant from every part of the Milky Way. . . .

The fact of the Galaxy forming a great circle as seen from the earth being so familiar, no one seems to have thought it worth while to ask why it is so. If we could look at such a fact from the outside, as it were, we should certainly impute it to some casual connection between our system and the Galaxy. But before speculating what this relation may mean we must consider another point of equal importance in our relation to the system of stars.

OUR STAR CLUSTER.

It has long been observed that the brighter stars seem scattered over the whole heavens with no special abundance in or near the Milky Way, and this was thought to be due to their being much nearer to us. It is now known, however, that brightness is no indication of nearness, so that this fact has little significance. But, as we have seen, we do possess a real test of nearness in the amount of the proper motion of stars, and this leads us to a very definite and most suggestive conclusion. For the stars which are nearest to us, judged by this test, not only have no apparent relation to the Milky Way, but are spread over *every* part of the heavens with tolerable uniformity. The most recent examination of this class of stars is by Professor S. Newcomb, who states the result in the following words: "If we should blot out from the sky all the stars having no proper motion large enough to be detected, we should find remaining stars of all magnitudes, but they would be

scattered almost uniformly over the sky, and show no tendency towards the Milky Way."

Professor Kapteyn, of Groningen, appears to have been the first to draw the obvious conclusion from these facts that these nearer stars spread around us in *every* direction, constitute a globular mass, which he termed the "solar cluster," nearly concentric with the Milky Way, and that our sun is "deeply immersed" in this cluster.

Other astronomers have adopted this view, which seems to be almost indisputable if the facts are as stated. . . . But although there may be some irregularities in their distribution, it has not been pointed out that there is any such regular inequality as this, and if there is not, then we must be situated very near indeed to the center of this "solar cluster."

The results so far reached by astronomers as the direct logical conclusion from the whole mass of facts accumulated by means of those powerful instruments of research which have given us the New Astronomy, is, that our sun is one of the central orbs of a globular star-cluster, and that this star-cluster occupies a nearly central position in the exact plane of the Milky Way. But I am not aware that any writer has taken the next step, and combining these two conclusions, has stated definitely that our sun is thus shown to occupy a position very near to, if not actually at, the center of the whole visible universe, and therefore, in all probability, in the *center* of the *whole material universe*.

This conclusion is no doubt a startling one, and all kinds of objections will be made against its being accepted as a proved fact. And yet I am not acquainted with any great inductive result of modern science that has been arrived at so gradually, so legitimately, by means of so vast a mass of precise measurement and observation, and by such wholly unprejudiced workers. It may not be proved with minute accuracy as regards the actual mathematical center. That is not of the least importance. But that it is substantially correct in the terms I have stated there seems no good reason to doubt, and I therefore hold it to be right and proper to have it so stated and provisionally accepted, until further accumulations of evidence may show to what extent it requires modification.

This completes the first part of our inquiry; but an equally important part remains to be considered—our position in the solar system itself as regards adaptability for organic life. Here, too, I am not aware that the whole facts have been sufficiently considered, yet they are facts that indicate our position in this respect to be, in all probability, as central and unique as is that of our sun in the stellar universe.

THE EARTH AS ADAPTED FOR LIFE.

Among the many writers who have more or less seriously discussed the question of the adaptability

of other planets for the development of organic life, and of the higher forms of intellectual beings, I have not met with any who have considered the problem in all its bearings. They have usually been content to show that certain planets *may possibly* be *now* in a condition to support life in forms not very dissimilar from those upon our earth; but they have never adequately considered the precedent question: Could such life have originated and have been developed upon these planets? This is the real *crux* of the problem and I believe that a full consideration of the required conditions will satisfy us that, so far as we can judge, no other planet can fulfill them. Let us therefore consider what these conditions are.

The earlier writers on this subject could give free play to their imaginations and overcome difficulties of temperature, moisture, etc., by supposing that in other worlds there might be other elements which had different properties from any we possess, and which might render life under conditions very unlike those which are essential here. But the revelations of spectrum-analysis have shown us the unity of the constitution of matter throughout the whole material universe, so that not only are the planets of the solar system all composed of the same elements, but that the farthest stars and remotest nebulae alike consist of the very same elements with which we are so familiar, while the same physical and chemical laws undoubtedly prevail. We may be confident, therefore, that wherever organized life may have developed, it must be built up out of the same fundamental elements as here on earth.

The essential features of the structures of organized beings are, continuous growth and repair of tissues, nutrition by the absorption of dead or living matter from without, and its transformation into the various unstable compounds of which their bodies are built up. For these purposes a double system of circulation, gaseous and liquid, has to be constantly in operation, and this is carried on by means of minute tubular or cellular vessels which permeate every part of the body. These wonderful complex and exquisitely adjusted circulating systems are entirely dependent on the continuous maintenance of a very narrow range of temperatures somewhere between the extremes of the boiling and the freezing points of water, but really within much narrower limits, since if the whole of the water at any time become solidified, all the higher forms of life would be destroyed, while a temperature very much below the boiling point, if permanently maintained, would be almost equally detrimental.

When we consider that the temperature of space is about -273 degrees C., while that of the outer surface of the sun is about 9,000 degrees C., we realize what a combination of favorable conditions must exist to preserve on the surface of a planet a degree of heat

which shall never for any considerable time fall below 0 degree C., or rise above, say, 75 degrees C., and that these narrow limits must be *continuously maintained*, not for hundreds or thousands only, but for millions, perhaps for *hundreds of millions of years*, if life is to be developed there. . . . Let us then enumerate the chief favorable conditions which in their combination appear to have rendered this development possible on our earth. These are:

(1) A distance from the sun such as to keep up the temperature of the soil to the required amount, by sun-heat alone, and to evaporate sufficient water to produce clouds, rain, and a system of river circulation.

(2) An atmosphere of sufficient extent and density to allow of the productions and circulation of aqueous vapor in the form of clouds, mists, and dews, and to serve also as an equalizer of sun-heat during day and night, winter and summer, and also between the tropical and temperate zones. This amount of atmosphere is held to be largely dependent upon the mass of a planet, and this one feature alone probably renders Mars quite unsuitable, since its mass is less than one eighth that of the earth.

(3) The very large proportion of the surface covered by deep oceans so that they surround and interpenetrate the land, and by their tides and currents keep up a continuous circulation, and are thus the chief agents in the essential equalization of temperatures. This, again, is largely dependent on our possessing so large a satellite, capable of producing a regular, but not excessive, tidal action. The want of such a satellite may alone render Venus quite unsuitable for the development of high forms of life, even if other conditions were more favorable, which seems in the highest degree improbable.

(4) The enormous average depth of these oceans, so that the bulk of water they contain is about thirteen times that of the land which rises above their level. This indicates that they are *permanent features of the earth's surface*, thus insuring the maintenance of continuous land-areas and of uniform temperatures during the whole period of the development of life upon the earth.

It is extremely improbable that this remarkable condition obtains in any other planet.

(5) Lastly, one of the most peculiar and least generally considered features of our earth, but one which is also essential to the development and maintenance of the rich organic life it possesses, is the uninterrupted supply of atmospheric dust, which is now known to be necessary for the production of rain-clouds and beneficial rains and mists, and without which the whole course of meteorological phenomena would be so changed as to endanger the very existence of a large portion of the life upon the earth. . . . Now, the chief portion of this fine dust, distributed through the upper atmosphere, from the equator to

the poles, with wonderful uniformity, is derived from those great terrestrial features which are often looked upon as the least essential, and even as blots and blemishes on the fair face of nature—deserts and volcanoes. Most persons, no doubt, think they could both be very well spared, and that the earth would be greatly improved, from a human point of view, if they were altogether abolished. Yet it is almost a certainty that the consequences of doing so would be to render the earth infinitely less enjoyable, and, perhaps, altogether uninhabitable by man. . . .

Now, if we consider that these five distinct conditions, or sets of conditions, many of them dependent on a delicate balance of forces acting at the origin of our planet, appear to be absolutely essential for the existence of high types of organic life, we shall at once see how peculiar and unique is our place and condition within the solar system, since we know, with almost complete certainty, that they do *not* all co-exist in any of the other planets. And when we consider further, that even if they do happen to exist now, that would be nothing to the purpose unless we had reason to believe that they had also existed, as with us, *in unbroken continuity*, for scores or, perhaps, hundreds of millions of years. All the evidence at our command goes to assure us that our earth alone in the solar system has been from its very origin adapted to be the theater for the development of organized and intelligent life. Our position within that system is, therefore, as central and unique as that of our sun in the whole stellar universe. . . .

But leaving this question of variation of the force of gravity as beyond our powers at present, we may give a little consideration to those wonderful radiant forces, other than light and heat, the very existence of some of which we have only recently discovered. Such are electricity, magnetism, the Rontgen rays, the Hertzian, the Goldstein, the Becquerel rays, and some others. That electrical forces bear an important part in the development of living organisms there can be little doubt, while the other forms of radiation here referred to, some of which produce curious physiological effects, can hardly be supposed to have been wholly without influence in the formation of the marvelous living machine, the substance of which, in its complexity, both of structure and constituent elements, is a true microcosm — an epitome of matter and its forces. But if all these radiant forces, or several of them, have combined in the development of life, we may feel sure that they can only have done so under conditions which limit their energy to that gentle and imperceptible action which has caused them to remain so long hidden even from the most inquisitive seekers of the past century. And it is at least a possible, and I think not improbable supposition, that this imperceptibility and continuity may exist only in the more central portions of the universe, while in its outer regions

less regularity may prevail, and while some of these necessary radiant forces may be wanting, others may be too abundant, or be manifested in so irregular or excessive a manner as to be antagonistic to the delicate and nicely-balanced forces which are essential to the orderly development of life. . . .

We can hardly suppose any longer that *three* such remarkable coincidences of position and consequent physical conditions should occur in the case of the one planet, on which organic life *has* been developed, without any casual connection with that development. The three startling facts—that we *are* in the center of a cluster of suns, and that that cluster *is* situated not only precisely in the *plane* of the Galaxy, but also *centrally* in that plane, can hardly now be looked upon as chance coincidences without any significance in relation to the culminating fact that the planet so situated *has* developed humanity.

Of course the relation here pointed out *may* be a true relation of cause and effect, and yet have arisen as the result of one in a thousand million chances occurring during almost infinite time. But, on the other hand, those thinkers may be right who, holding that the universe is a manifestation of mind, and that the orderly development of living souls supplies an adequate reason why such a universe should have been called into existence, believe that we ourselves are its sole and sufficient result, and that nowhere else than near the central position in the universe which we occupy, could that result have been attained.—Alfred R. Wallace in *Fortnightly Review*, for March, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

My sandals are his strength;
And his great love
The staff that helps me toward
The home above.
He holds my hand in his;
How can I fear?
It is not hard to trust
While he is near.
I do not know how long
The way will be;
I only know it is
The best for me.—Selected.

“Father, Take My Hand.”

Our walk, as Saints and children of the light, in the Christian path, is often in our own strength, and so long as we are not willing to say, “Father, take my hand,” we will find the path a rough one. Our walk in the Christian path is illustrated by a walk on the street, as papa and his little daughter Mary start out on a winter morning on the icy sidewalk to go a short distance. As they reach the walk papa says, “Mary, let me take your hand, for I fear that you will slip on the icy pavement.” “No papa, I will not fall,” said Mary, full of confidence in her own strength to travel a rough road and not willing to recognize the superior wisdom of her father.

She had not gone far before her little foot slipped and she fell to the pavement. Hastily regaining her feet she started again, still full of confidence in her own ability to travel the slippery road. Papa spoke to her the second time, “Mary, better let me take your hand, as I fear you will fall again.” “No, papa, I will be more careful and will get along all right.”

Before passing the second block, at a moment when her childish mind was soaring in the realms of imagination, full of hope, and not thinking where her feet were being planted, she again slipped and fell to the sidewalk. Hastily making several efforts to regain her feet she found it very difficult to do so as she had fallen upon a very icy spot. But still confident in her own ability and strength she felt able to go on. The third time papa said to her, “Mary, better let me take your hand, so you will not fall, for you see the walk is so very rough and icy.” Mary, still not willing to admit her weakness, said, “Well, papa, let me take hold of your hand and then I will not fall.” So in full faith and hope she grasped her father’s hand, but only with a tender grip.

Papa realized that the clasp of his hand was not strong and he feared she would lose her hold, but willing to allow her to use her own wisdom and to satisfy her intense demand to learn by experience, though it would be the cause of another bruise to her young and tender limbs, he kindly urged her to hold fast to his hand. Another icy place on the sidewalk and just at the time her little mind was again soaring, her feet slipped, her hold on papa’s hand was not secure, and for the third time she fell to the pavement. Faith in her own strength had now weakened and she was now ready to acknowledge the superior wisdom of her father and that she in her young and tender years needed some help to walk the rough and icy road.

Again regaining her feet and fully realizing the need of help from one who was able to give the needed assistance she said, “Papa, I will now let you take my hand, for I can not get along.” The father now grasped the tiny hand of his little daughter and by holding it gently and firmly, especially when a very rough place was being passed, the journey was completed and Mary did not fall again.

Thus it is when we as children in the gospel start out upon the road we often feel as did Mary that we can walk alone and refuse the kind offer of our loving and all-wise heavenly Father to take us by the hand. We fall, but the first fall seldom causes us to realize our own weakness. Sometimes we say, as did Mary, “Father, let me take hold of your hand.” Even when we do this, in a moment when we think not our feet slip and we fall.

When we fully realize that in and of our own strength we are nothing, and are willing to say in all humbleness of spirit, “Father, take my hand,” then will we be resigned and acknowledge the ability of our heavenly Father; he will lead us and we will then pass over rough places not to fall. Can we not as children in the gospel learn obedience and humble, faithful trust without having to go through the dear school of experience? Let us, when we start as children, ask God to take our hand and lead us. He will hold our hand gently and firmly and all will be well.

A. A. REAMS.

DES MOINES, Iowa.

Prayer Union.

Sr. Eliza Moore, of Thurman, Iowa, requests the sisters of the Prayer Union to pray for Sr. Lucy Roberts, as she is sorely afflicted, and has a great desire to live that she may bring up her three little girls in the fear of the Lord, also that she may not be a hindrance to her husband who has lately been ordained to the ministry. She is in the first stage of consumption. Also pray for Sr. Nettie Moore that she may be restored to health, to the end that she may work for the good of humanity, and help to spread the gospel.

Two sisters write from St. Joseph, Missouri, requesting the prayers of the Prayer Union in their behalf.

Their Holiday.

THE WIFE:

The house is like a garden—
The children are the flowers,
The gardener should come, methinks,
And walk among his bowers.
Oh, lock the door of worry,
And shut your cares away,
Not time of year, but love and cheer,
Will make a holiday.

THE HUSBAND:

Impossible! you women do not know,
The toil it takes to make a business grow;
I can not join you until very late,
So hurry home, nor let the dinner wait.

THE WIFE:

The feast will be like Hamlet,
Without the Hamlet part;
The home is but a house, dear,
Till you supply the heart.
The Christmas gift I long for
You need not toil to buy;
Oh, give me back one thing I lack:
The love-light in your eye.

THE HUSBAND:

Of course I love you and the children, too;
Be sensible, my dear. It is for you
I work so hard to make my business pay.
There, now, run home, enjoy your holiday.

THE WIFE, TURNING AWAY:

He does not mean to wound me,
I know his heart is kind,
Alas, that men can love us,
And be so blind—so blind!
A little time for pleasure,
A little time for play,
A word to prove the life of love
And frighten care away—
Though poor my lot, in some small cot,
That were a holiday.

THE HUSBAND, MUSING:

She has not meant to wound me, or to vex.
Ah, but 'tis difficult to please her sex!
I've housed and gowned her like a very queen,
Yet, there she goes, with discontented mien.
I gave her diamonds, only yesterday—
Some women are like that, do what you may.
—Ella Wheeler Wilcox, in *Success*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

THE annual reunion of Southwestern Iowa was held in the pleasant grove just across the little ravine from our home, near Henderson, Iowa. It opened up with the weather the best that could be desired and all seemed so happy to meet in another reunion. The work in all departments opened up promptly and with the customary activity and almost universal response, always characteristic of this reunion. The preaching was inspirational, the prayer-meetings fraught with earnestness and strengthening testimonies, the singing would prepare the minds for the service to follow.

The work of the auxiliary societies was done as per previous arrangement—Sunday-school on Sunday and Tuesday, institute work Tuesday morning and each day at four o'clock in the afternoon.

Bro. J. A. Gunsolley, first assistant superintendent, arrived Monday and with the assistance of him and the district superintendent the work was made pleasant and light.

But just as the opening service of Wednesday afternoon was concluded, a storm burst upon us which, however, consisted only of torrents of rain. The rain fell in literal torrents, one after another, till the grounds were flooded. The tents were flooded to such an extent that it was necessary to lay floors in them. Some tents were moved to higher ground and into the sun. All was done that could be to make the campers comfortable for the night. The rain ceased for a time, but as night came on the rains again fell heavily and all night long. And when morning came daylight revealed that all the streams were swollen beyond their bounds, higher than they had been for many years. But in spite of this seeming calamity, all had passed the night in comparative comfort. Not a murmur or complaint was heard. And while it was fully expected that much sickness would certainly follow, there was not a case of sickness on the camp grounds. One elderly sister came there sick but left well. A loving Father doth care for his people.

After all that the storm had done was over, regular work was resumed. The sun came out and the disagreeableness of the situation was soon forgotten. All moved on as before. Bro. Gunsolley conducted one session of Religio normal work and one session of Religio.

The nine o'clock hour Sunday morning was voted to be used for Sunday-school instead of prayer-meeting. A splendid session was had, a fitting close to a successful series of sessions.

At the business session of the reunion it was "resolved that we hold a reunion in 1904, and that the Sunday-school and Religio work be a component part thereof, and that time out of the regular sessions commensurate with the importance thereof be given these societies for such work as they may provide."

After the close of the reunion at Henderson, Bro. J. A. Gunsolley left for the Stewartsville reunion and the General Superintendent for the one at Dow City, Iowa.

At this latter place, work had been begun by Bro. J. L. Butterworth, the district superintendent. Sunday-school was held on Sundays and three sessions during the week. Three sessions of normal work on Sunday-school subjects, and one session of Religio work were held during the week.

The work was well attended and no doubt much good was done, notwithstanding there was not as much enthusiasm manifested for the work as is usual at this place. The attendance at this reunion is not as large as in years past, possibly owing to recent floods. And this may in part account for the difference in the work of the auxiliary societies. But we are happy in the thought that the faithful ones are still faithfully bearing their share and more too of the so-called burdens of the work.

It will be remembered that we are here in one of the oldest district Sunday-school organizations that we have, bring antedated by but one and that by only a few short months, and the sound and solid, as well as growing conditions of the work, are unquestionable evidences of the earnest efforts put forth by the resident workers here.

WE will hear from the work of our first assistant superintendent, J. A. Gunsolley, at Rhodes, Iowa, and Stewartsville, Missouri, with the fellow workers at the respective places, in a later issue.

Questions and Answers.

1. Q.—May an individual be enrolled a member of two schools that meet at different hours? A.—Yes.
2. Q.—Who has authority to organize new schools? A.—In or

near an organized school, it should be by or with the approval of the local superintendent if all comes within the precincts of one branch of the Church. "Precincts" as here used includes only such area as is in reasonable access to the place of meeting. Territory outside of this should be referred to the district superintendent. If he fails to make provisions therefor, the people or a missionary, or any one so disposed may work the matter up and call a meeting at which an organization may be effected. The object is to get schools started wherever it is proper to have them, but where there is local or district organization, those placed in charge should not be ignored. But if such persons fail for any reason to reach the matter, it should not be allowed to lapse on that account. Organize and report.

3. Q.—How are new schools taken into the district association? A.—All that is necessary for a school to do to become identified with the district association is to adopt the Constitution and By-laws provided by the General Association and report the same together with their enrollment and a list of their officers to the secretary of the district Sunday-school association. They will then be enrolled in the district association. Some districts vote to accept a school that has made application for membership, but this is not necessary. A negative vote could not bar them from membership. The Constitution is silent on this point when referring to districts and local schools, but in article 8, section 1, page 6, gives such privilege to both district and schools in joining the General Association. And the same principle should apply to schools and districts.

4. Q.—Can a superintendent organize another school in his branch when a demand for it exists without consulting the district? A.—Yes.

5. Q.—Should such a school be an independent school and report to the district secretary, or be subject to the main school? A.—It should be entirely independent, and report to the district secretary the same as any school. This does not apply to a home class which is under the care of a school. They are subject to and a part of the school organizing them.

Letter Department.

LAMONI, Iowa, September 8.

Editors Saints' Herald: A few lines from the Fremont District may not be amiss at this time. My last to your columns was in the early days of July. I left Shenandoah, July 14, and went to Riverton. On Sunday following, July 19, Bro. Eber Wilcox baptized seven at Shenandoah.

July 17 to 26, held a series of services at a beautiful tabernacle situated in a park on an elevation south of the town of Riverton. Bro. James Comstock, who has charge of the work there—both branch and Sunday-school, had charge of the services, and with daughter Fannie as organist rendered the labor much easier for the missionary. It would do any lover of right good to see Sr. Comstock hold the individual attention of the large primary class, and elicit the answers to the questions on the lessons so promptly. Riverton Saints make the latter-day work first, and so are *live* Saints. But there are many such in the district.

July 29 to 31 was at Hamburg, held three services, with Bro. Frank Beckstead in charge. Hamburg Branch has had its trials, but is hoping for better days. Sr. Vanderpool, a niece of the Brn. White, was undergoing severe trial, of a nervous character, and was greatly discouraged. We administered and prayed for her recovery. She could not survive the condition long without relief. Good Saints at Hamburg, may greater encouragement come to them! I carried liberal tokens of remembrance of the work to Bishop William Leeka, from Saints by the way, a good example to emulate by all Saints.

Saturday and Sunday, August 1 and 2, a two-day meeting was held at McPaul, in which the resident Saints were joined by

those of Bartlett and Thurman. On Sunday quite a host of Saints and friends were present. Bro. D. R. Chambers was with us, doing his part of the work cheerfully. Bishop Leeka was present to aid in the good work. Brn. David Eittleman and H. Study duly represent the interests of the work at McPaul.

August 5 to 11 we were at Thurman, Bro. Chambers and I making headquarters at Bro. William Leeka's, preaching evenings and Sundays; I felt to be on historic ground, for my early readings of the work had Plum Hollow, the names of the Leekas, Kemps, Greens, and Gaylords, associated with them. And these pillars we found still there, faithful to the truth. And later, the names of Goode, Moore and others join the history of the work there. We would not forget to note that a number of young Saints are developing in those regions, who, we hope, may continue to push the work along, since we find that the greater the work grows the more work there is for all to do.

On the 14th of August I was called to preach the funeral of little Grace Moore, aged thirteen years, daughter of Mr. Thomas Moore and wife. Grace was very spiritually minded for one of her years, a member of Sr. R. Leeka's class, of the Thurman Sunday-school. She always prepared her lessons before going to Sunday-school. She was ill about four weeks. She had a desire to go, saw in a vision her sister Myrtle, who had preceded her a year or more, come to a beautiful doorway with a bouquet of flowers in her hand and beckon to her to come on. When asked why she was so anxious to pass on, she replied: "It will not be so hard to breathe, and you [mother] can then rest." Her aunt, Sr. J. C. Moore, and her Sunday-school teacher sang at her request before she died. She selected the songs to be sung at her funeral. A large concourse attended.

August 12 to 20, Bro. Chambers and I were at Bartlett. Here are some long tried Saints, and some whose experiences are not so protracted. All seemed alive in the work. We sojourned with Bro. S. Orton and wife (he is familiarly called by all "Uncle Sam"), Brn. Eittleman, Huston, Novinger, and others whose names I do not remember, especially the one offering us conveyance to any adjacent points we might desire to visit. All seemed alive in the work. Services were well attended, and good attention to the word preached. On Wednesday, August 19, Bro. Chambers baptized Sr. King, who had been for some years associated with the Disciple Church. But she had not found the fullness of the gospel, or of gospel blessing with them, and hence, embraced the greater light, desiring to walk therein, to the pleasure of the Father in heaven. (Matthew 13: 12; Mark 4: 24, 25.)

Was at Glenwood, Mills County, August 20 and 21, and while there preached once in the new Saint's church, a neat, cozy place of worship. Bro. G. Walling is in charge, with Bro. Kuykendall and others assisting. They hope soon to be able to dedicate the church.

Saturday, August 22, went on to Henderson and beyond, three and one half miles, to the camp of the Saints, where the Southwestern Iowa reunion was held, Brn. A. Badham, McClanahan, and others supplying us conveyance to the grounds. On arrival we found a number of brethren busily engaged getting arrangements ready for the convenience of all. All were cheerful and happy, but not too busy to extend the greeting that only those who have enjoyed the Spirit of the Master can extend.

Elder F. A. Smith, our missionary in charge, had arrived and was busy helping to arrange. We were quartered with Bro. and Sr. T. A. Hougas, with Brn. G. H. Hilliard, D. R. Chambers, J. A. and Sr. Mae Gunsolley, and others, where everything was made as pleasant as need be, while Elders F. A. Smith, H. Kemp, and others were fraternized at Bro. Daniel Hougas'. These brethren have a beautiful country seat. Any one in Zion ought to be satisfied with a home as nice.

Just here the thought is suggested to our mind, How long is it going to be—in this the Lord's day for the tithing of his people—before his Saints will take the steps necessary for him to

employ them as stewards over what he has intrusted to them? Or, will they continue stewards by self-appointment, thus directing, rather than being directed by him? Is it pleasing that the law given be honored, or shall they still claim his direction, while refusing to be directed? Is any man who belongs to the Church exempt from the law of God in this matter? See Doctrine and Covenants 72: 1: "For it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity." "Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God: yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse."—Section 70: 3. As to how to be appointed a steward of the Lord, see Doctrine and Covenants 42: 8-10; 122: 6; and section 51.

The reunion was duly inaugurated with Apostle Frederick A. Smith in charge, C. Scott to assist. I do not think a greater degree of unity could well characterize a congregation of Saints than did this. The preaching was done by Brn. F. A. Smith, G. H. Hilliard, H. Kemp, D. R. Chambers, Charles Fry, and the writer. The brethren assisting in the services and having charge of other services responded to the call willingly, and each strove to render all happy.

Brn. T. A. Hougas and J. A. Gunsolley, with their helpers, carried the Sunday-school and Religio work along in the time allotted, with life and dispatch that rendered it pleasant and encouraging to all. The Spirit was in all the work. Some of the brethren were all-around men, in both spiritual and temporal affairs, and work was found for all. Other elders present and participating were Brn. D. Hougas, A. Badham, George Kemp, F. Goode, S. Orton, Wood, Frederickson, and others. Four were baptized and confirmed on the 28th, and three children were blessed.

I do not remember of any one being administered to for illness contracted on the grounds. By resolution a reunion was provided for Southwestern Iowa for 1904, and the Sunday-school and Religio work made "a component part thereof." It is to be held some three miles south of Tabor, in Fremont County. Many not of the faith heard the gospel preached on Sundays and at evening services.

The cup of joy of all seemed to be full at the adjournment of the reunion, Sunday evening, August 30. So many things to be grateful to our loving Father for, good health, beautiful weather, of earthly goods plenty and to spare, the gospel in fullness and richness.

But, who may say what a day may bring forth? The day of disappointments has not yet passed. As all nature seemed smiling upon us, and all seemed bright, while Saints were breaking camp and saying the cheerful "good-byes," the wire silently carried the news to me that our older son, Virgil L., who was in the employ of the Santa Fe Railroad Company, had been suddenly brought to his earthly end in a wreck at the city of Great Bend, Kansas, on Saturday evening, the 29th, between half past eight and nine o'clock. Only those who have had the experience can know what one's heart feels under a like stroke. I came home, rather than on to the work.

Virgil rests from the trials and disappointments of this life,—only twenty-four years of age.

Many tear-bedimmed eyes, and sad countenances with sweet, saintly, sympathizing benedictions, told me I was not alone under the cloud. I and my little family will never be able to tell how our hearts have been moved by the heart-felt kindness, tokens of sympathy, loving words and prayers in our behalf in our sad, tragic, sudden bereavement; nor of the real love in the gospel of our Father's sustaining hand.

With sympathy for fellow men,

Your brother,

C. SCOTT.

SWINK, Indian Territory, August 31.

Editors Saints' Herald: District conference at Lydia, Texas, closed the 9th. Indeed we had a fine conference, the Lord greatly blessing us with his Spirit which was felt and enjoyed by both saint and sinner. Thirteen were baptized and many others brought near the kingdom by the preaching of the beautiful gospel.

I went to Sawyer, Indian Territory, being accompanied by Bro. P. B. Bussell. Preached a few sermons there and thence to this place, where no preaching has ever been done. Bro. P. B. Bussell preached one very fine sermon and then went back to Texas to his home and left the writer to plant the gospel in a place where it had never been preached and among strangers, but the Lord blessed me with the spirit of my calling and I had fine crowds for eight days, congregation increasing until hundreds were out. One noble lady was baptized; her husband runs a mill and cotton-gin at this place. He said he would be ready to be baptized before long, others giving their names for baptism when I return.

I hope by the help of others to look after the interest we left there. The South is getting ripe for the gospel; if we only had the laborers. Saints, try and pay your tithing so other laborers can go into the field.

Bro. Ellis Short has appointed me bishop's agent of the Choctaw Nation, except Wilburton Branch. I hope to be able to collect a good amount of tithing this fall. Let us build up Zion and our Savior will come.

Ever praying for the success of the gospel,

Your brother,

E. A. ERWIN.

NEWCASTLE-ON-TYNE, England, August 25.

Dear Herald: I wish to express some very strong convictions I received since I was permitted to attend the mission conference of the British Isles, held at Leeds, from August 1 to 3, and to have the honor to clasp hands with our dear presidents, Joseph Smith and R. C. Evans, and many of the dear Saints of the British Isles, and to sit under the sound of inspiration as it flowed from the lips of Bro. R. C. at the morning service, and at night from the overflowing heart of our dear President Joseph. While I pen these few lines, with the tears blinding these feeble eyes of mine, my heart swells with gratitude to our dear heavenly Father for raising up such men to stand at the head of his church on earth, and to break to his children the bread of life.

I sat with my cheeks wet with tears, and drank from one of the streams that flows from the fountain of life, and to-night I still feel the effects of our conference. Yes, and when speaking of Peter asking our dear Savior how oft should he forgive his brother, seven times, and Jesus said seventy times seven, Bro. Joseph said: "Make it as wide as you can." Oh, that we had more of that blessed spirit manifested one to another!

I have learned this lesson: the more we love God, the greater will be our love for one another, and I can truly say I have received that love. John says love is of God and it is a continual feast nearly all the time, although we have to pass through many trials and are misunderstood. But to-night I can rejoice with a heart full of gratitude to our heavenly Father because he can see right down into our hearts. While we are at the present clothed in earthly tabernacles and can see and know only in part, we shall understand and know each other better when the mists have cleared away.

And now, dear HERALD, I feel free to speak my mind, "for out of the abundance of the heart the mouth speaketh." I would not be able to do very well without your sacred pages gracing my door every week, for I look for you as eagerly as I look for my pay on Saturdays. How any of the Saints can do without you I fail to understand, and I feel sure that no one can keep thoroughly in touch with the Church and what it is accom-

plishing without reading your (to me) sacred pages. May you live and prosper until every Saint feels your need and subscribes for your pages!

I have only penned the sentiments of an honest conviction, trusting that no one will take offense at what is penned. I am glad there are some here interested and trust that they may soon be ready to obey and receive for themselves the testimony of the work.

H. BROADWAY.

78 Grosvenor Road, Jesmond.

ROSCOE, Missouri, September 7.

Herald Readers: The debate between Elder Padget of the Christian Church and the writer is a thing of the past.

Elder Padget's attack on our position was the same taken by all Campbellite ministers, but it was apparent to all thinking people that he was very "small fry" indeed.

The more I meet these men, the weaker their effort seems and I rejoice to know that others not of our faith could see his attack was a feeble one.

But when he took the affirmative it was plain to all that he was only trying to kill time. He denied A. Campbell's having anything to do with the Church he represented and claimed to receive his commission direct from Pentecost.

A leading representative of the Missionary Baptist Church said to-day that the Christians were not satisfied with Padget's effort. It seems that Elder Padget had promised to wipe out "this latter-day fraud," but they say he failed to do what he promised. And while they were willing to admit Padget failed to sustain his Church, yet they think Sparling failed to sustain the Book of Mormon. I can say that Padget is far below the standard as a debater.

The Saints all feel well and Bro. Moler baptized four of the members of the Christian Church and I am safe in saying that we knocked a dozen more off the roost. A great many others will fall yet from the result of the shock. I preached six sermons, at Roscoe, to good crowds.

HENRY SPARLING.

CLARDY, Texas, September 4.

Editors Herald: This finds me in the conflict battling for the truth. I came to this place one week ago. About this time last year Bro. E. A. Erwin and myself held a meeting at this place and created a splendid interest, but because of the push of the work we could not return soon.

On my return to this place at this time I find the interest has almost died out. Some that were interested have moved away. Others have lost their interest. And to prevent the renewing of interest, the Baptists started a meeting the same night I commenced preaching about half a mile from the place I am preaching at. The result is they get the majority of the people. The crowds that attend our meetings are very small yet it causes the Baptists a great deal of uneasiness.

They tell the people nearly every time they meet what a mean fellow I am, and that I am preaching the doctrine of the Devil, that my heart is black and that I ought to be run out of the country. But they have not succeeded in getting any one to take the job yet. I am still here.

On the second, I baptized three sons of Bro. and Sr. J. A. White. The Baptists made the noise and I baptized the converted.

I go to-morrow five miles south of Detroit to look after the work. The Campbellites have challenged us for debate at that place. It seems as if the adversary has put on the war paint all at once in this part of the field. I never did like to raise a row but I always like to be at the fight when it comes off; so let them come; we have the truth and if we will be humble, the truth will prevail.

There is a very bright outlook for the work in this part. The

result, though, rests in the hands of the Saints; I hope they will be wise.

Our reunion in Lydia, Texas, as has been reported in *HERALD* by H. O. Smith, was quite a success; thirteen were baptized. One week after I baptized two more, and day before yesterday three, so the work moves on. The prospects for good times this fall in this country are flattering; corn is good; cotton will be excellent and will command a good price, I think. So if we do not help the work financially this year, it will not be the Lord's fault. If we neglect this part of the gospel we will suffer loss.

Saints, do not get impatient for my presence in your midst; the field is large; I will get around as fast as I can. Remember Bro. Short appointed me bishop's agent in this district. I would like to have every Saint's name in Northeastern Texas on my book, with a neat sum to the credit of each.

E. L. HENSON.

DAVENPORT, Iowa, September 8.

Editors Herald: I returned yesterday from the conference of the Kewanee District, held at Millersburg, Illinois, on the 4th, 5th, and 6th inst. It was a very pleasant and profitable gathering. The Sunday-school and Religio conventions were enjoyed by all. What was, to the writer, a new departure in Religio work proved very enjoyable. The Religio News, edited by Sr. Louise Suman, contained original articles on Religio work and a news department giving items of news of Religio workers. The convention was so well pleased with the paper that it was decided to continue it with the same editor.

Another pleasing feature was the singing of the songs composed and used in street-preaching by Bro. H. E. Moler and Bro. F. A. Russell. The Saints enjoyed them and they were sung on three different occasions.

The Saints of the Tri-cities have done like the Arabs, folded their tent and put it away for the season, and taken up their winter quarters in the Knights of Pythias hall on Third and Brady Streets in Davenport. This hall is very much more convenient, also more pleasantly situated than the old one.

Should any of the missionary force be passing through the Tri-cities and could do so conveniently, we would gladly have them stop and give us the benefit of a few sermons.

Your brother,

EDWARD RANNIE.

Farnam and Central Avenue.

LOUISVILLE, Kentucky, September 8.

Editors Herald: I have been preaching on the streets two and one half weeks, every night on the same corner, and have had good interest with a great deal of opposition. The Baptists, Methodists, and others corporated in trying to draw the crowds away from my meetings, and they do not care how they do it. They get on the street and preach not more than a block away, and get up ice-cream suppers to draw the crowd. But I have had some large crowds to preach to and have got the gospel before a great many in this way.

I got Bro. Sid Metcalf to make a frame to hang my chart and gasoline torch on, and it is a drawing card, for everybody wants to see what I have on my chart. Different ones have come and talked with me and said they liked the work, and I have invitations to come to their homes and have meetings, if I want to.

I have been up in the east end of the city to-day, talking with a good family on the work, and I think they are interested. They say that they will come to church. I am working hard to infuse some new life in the work here, as it has been so badly stunted by the conduct of one who came in our midst. My prayer is that God will be merciful to those who have done wrong and save them if possible.

This is a hard place for our work, for I have to go against opposition and make my openings as I go or have none. I recently visited a lady by the name of Sullivan. She has just

returned from Utah, and is a missionary from the Presbyterians out lecturing against the Mormons. She said she knew Joseph Smith and Emma and David and young Joseph, and she knew Joseph Smith said that David should lead the Church after his death, and Joseph had other wives than Emma. But he proclaimed against polygamy before he was killed. She gave me a tract on Mormonism.

In bonds,
1819 Ninth Street. J. W. METCALF.

Provo, Utah, September 5.

Editors Herald: We are now enjoying ourselves at a reunion that convened here on the 29th ult. We have had a very spiritual time so far, and believe all feel repaid for the time spent while here.

On the morning of the 4th inst. at nine o'clock, the writer with a little band of Saints assembled at the water's edge in reverence and thanksgiving to our heavenly Father, while Elder H. N. Hansen led three precious souls into the waters of baptism, after which we returned to the tent, and those who had just made a covenant with the Lord were confirmed at the morning service.

The reunion closes on the 6th, and the writer, accompanied by Apostle Kelley will depart for Bliss, Idaho, to attend the Idaho District conference that convenes there from the 11th to the 13th.

Since last writing, we have enjoyed the work very much and have preached the word in some new localities.

Trusting the good cause will continue to spread, I remain,
In the one faith,

J. E. VANDERWOOD.

SEMINOLE, Alabama, September 7.

Dear Saints: The few Saints here are still trying to live faithful in the Master's work in which they are engaged, so as to share with the Lord's people when he comes to make up his jewels. The Saints are trying to get a churchhouse for this branch of the Church, but we are getting along somewhat slow. However, we have made an effort and we think we will complete it by the close of this year. If there are any who wish to put in a mite it will be kindly accepted. The more we do for the Master's cause, the greater will be our crown in the sweet by and by.

My desire is to do all I can to push this work along. I want an interest in the prayers of all the Saints that I may continue in the one faith. May God be with you all!

Your brother in Christ,
JAMES COOPER.

BAY MINETTE, Alabama, September 10.

Editors Herald: You will find inclosed a letter from Reverend W. T. Boaz, of Sedalia, Kentucky. The letter speaks for itself. The debate spoken of by the gentleman has been under way for several months past, and was agreed upon by the writer and Mr. Boaz to begin October 26, or near that date. Mr. Boaz had selected Mr. Warlick of Dallas, Texas, to defend his Church; the writer having secured the service of our worthy Bishop to defend our Church. I shall offer no criticism upon the letter but will say it is quite suggestive.

My health is better and I am busy at my work. I am doing all I can to strengthen the work by teaching and encouraging the Saints in the work. The good Lord has seen fit to hear our prayers in behalf of his work in the South and designated some young and middle-aged to take hold of the local work.

We have just closed a profitable conference of the Florida District. The Lord manifested his will concerning the work there at the Calhoun Branch. Bro. Lomax Jernigan was called and ordained an elder, and others have also been designated and will be set to work in the near future. Some troubles of long standing have been settled and we hope permanently so.

The missionaries, what few I have, seem to be busy and write encouragingly from their respective fields. There are many places now open for us to occupy, but we can only respond to few of them. I do hope the General Conference will next spring give this long-neglected field a more prayerful consideration and divide the missionary force so as to give us our share in the Southeastern Mission. We are trying to hold our own and cultivate the territory open to us. But it is hard to do with so few men at our disposal—only eight of us all told in this large field of eight States and a corner of another.

My labors are mostly confined to getting the local organizations on a better footing. I feel very thankful to our heavenly Father for the guidance of the Holy Spirit in his work, and that he is blessing me with better health of late. We are not baptizing many so far this year but feel assured that the good seed being sown by the writer and his coworkers will in due time bear fruit.

Bro. George Graves, our colored missionary, is doing a good work in Tennessee and Kentucky, so I am informed. He, too, has to meet opposition from the white man who is opposed to the faith. They do not want him to preach to his race. One place he was notified by the whites to get out of the country or they would shoot him. Stay with them, George, the victory will soon be gained.

Since writing you last I have labored within five miles of Fulton, Kentucky, leaving a fine feeling with all and some ready for the water. From there I came south, preaching first near Garland to the Methodist people. Heard since they were well pleased. Preached in the Pleasant Hill Branch with good liberty, leaving the Saints feeling well. Also preached in the little village of McKinzie, Alabama, to good crowds, with interest good.

I came here yesterday en route to Mississippi. The work here in this branch is dead for want of spiritual leaders. It is sad to think how careless some will get. We have a good church-building here, but it is idle only when the missionaries or some other brother drops in and gives them a sermon. Bro. Scarelliff has done what he could to keep up a Sunday-school, and has preached at intervals as his business would permit. We want to make an effort soon to build up the work here. I hope and pray that the Lord will raise up some one to lead his people here.

With love and best wishes to all, I am,
Yours in the faith,

I. N. ROBERTS.

[Following is the letter of Reverend Boaz.—EDITORS.]

CORINTH, Mississippi, August 31, 1903.

ELDER I. N. ROBERTS.

Dear Sir: Your letter to hand. Now will say that I had a letter from Bro. Warlick to-day stating that he had many debates on hand to be held before he could come to this one. Your statement about the Mayfield brother I know nothing about. I have been very anxious for the debate; am yet, but I can't get a congregation or any number of the members to stand by me in supporting the debate. So you see my condition. The reason the brethren have for not having the debate is, that the people called "Saints" are not hurting the Church anywhere in Western Kentucky or Tennessee, and that the only reason you have for entering the same is to be brought into notice. Now understand, if I could have this debate with some church (congregation) to stand by and help me support the same, I would do so; but unless I find this, this debate will have to fall through. I trust that in your publication of this matter you will state facts, not leave the impression that I wanted the debate called in, for indeed I am anxious to have a discussion between one of your best men and one of ours.

You state that some say that the "Saints" will back out. I have not heard of such talk. Faithfully yours,

W. T. BOAZ.

N. B.—Please understand that Warlick is not desiring to get out of the debate.

COLORADO SPRINGS, Colorado, September 9.

Editors Herald: The Colorado Saints have passed through one of the best conference periods, including the conference just past, that they have had for years. The missionaries, with one or two exceptions, had very encouraging reports to offer. Had all been able and willing to have put in their full time, still better results would have obtained.

One of our mission force has been hindered from doing any missionary work, owing to local affairs; and Bro. Roush has done but little owing to ill health.

The conference held the 5th and 6th was not as largely attended as some have been, but a good, peaceable time was had and the Spirit was present to give cheer and consolation and encouragement. All felt its cheerful influence and some spoke as it gave utterance. The missionaries, as well as others, go forth with renewed energy to battle with the trials before them.

Bro. J. F. Curtis goes to the San Louis Valley and Durango and vicinity to revive the work there; Bro. Roush to Pueblo and vicinity; Brn. Kemp, Seli, and Bullard will look after the work in the northern part of the mission; while Bro. J. W. Morgan and the writer will take the tent and look after the work at Trinidad and other southern points. Bro. C. E. Willey has gone home for a short time to look after home interests and to get his family comfortably fixed for winter. After that he is to look after the work in Western Colorado.

Yours in bonds,

J. M. STUBBART.

WHEELING, West Virginia, September 7.

Editors Herald: I address you again with a brighter hope in the triumph of the work of the kingdom of the Giver of all good things. I am pleased to believe that the young of the Church may assist the work in bringing about the redemption of Zion. I am glad to note the great help of the Religio. May it ever prosper!

I hope our young people will not be idle in paying tithes for the benefit of Zion. Let us not wait for opportunity to come to us to bear the worthy name of Saints in good deeds as well as in words, for if we leave words without works and few good deeds, we appear like a garden full of weeds.

For Zion's success,

N. D. GILL.

DENVER, Colorado, August 30.

Editors Herald: It may be thought by some because we do not appear in the columns of your pages very often, that we are not in the faith, or are among the sleepers, but not so. The district tent has been here for three weeks. The preaching has been done by Elders Emsley and J. F. Curtis and J. B. Roush, with an occasional sermon by the local force. The attendance has been good from start to finish. None have been baptized, but we think some are interested. Of one thing we are sure, many more know of our presence in this great city than before.

The elders have planted, the Saints have assisted in the watering, and now we wait for God to give the increase.

To-night closes the tent work in this city. The tent will be shipped to Colorado Springs to-morrow to be used for the district conference.

For a few months things have been moving along nicely in branch affairs, but with prosperity in preaching the word, Satan has commenced business again on the inside, and we will have to work to keep him from destroying the good done. So it goes; there is no place to stop and rest in this great warfare.

The Reverend Sinclair Killen, a Presbyterian minister of Highlands, has challenged the Reverend Robert F. Coyle, of Central Presbyterian Church, Denver, to discuss the question of water baptism as held by the Baptist Church. The following is a part of the challenge: "For the sake of the glory of Christ and for

the well-being of believers in the Lord Jesus Christ, who wish to follow righteousness when they know what righteousness is, I hereby respectfully and earnestly solicit a public discussion with you in Denver at an early date, at any place you may designate, on one of the supreme, important and precious commandments of Jesus Christ, viz., water baptism. H. Sinclair Killen." Reverend Killen says: "There is no such thing as a nonessential commandment in the teachings of Christ. No scripture can be broken without infinite harm and loss." The reverend gentleman must have heard some Latter Day Saint elder preach. I wonder if Doctor Coyle will meet the issue. We think it extremely doubtful. Reverend Killen closes his challenge with the entreaty that Doctor Coyle will enter into the discussion and that he will debate as one who is a seeker after truth, "in the spirit of one who acknowledges unconquered territory in the New Testament." We anxiously await Doctor Coyle's reply.

E. F. SHUPE.

GRAND RAPIDS, Michigan, September 12.

Dear Herald: I left home May 12 for Michigan. The next evening found me at Wayland, where I spent one day with my sister Amy and family. She was for a time one of the HERALD Office force. Next day found me at Mattawan, where Brn. W. S. and Volney Glidden reside. They were very glad to see an elder, for the reason that a son and brother and wife were anxiously awaiting an opportunity to be baptized. Saturday evening I spoke to a very few persons in the Congregational church where Bro. Columbus Scott preached frequently in days of yore. A five-mile ride after meeting took me to the residence of Bro. Charles E. Glidden. On Sunday, the 17th, this brother, his wife, and a brother, Alonzo F. Coy, were baptized and confirmed. A few days were spent in this vicinity, visiting and conversing with Saints and their friends. A special blessing had been received by this brother and sister, their little son being restored to health in answer to prayer when he was very low with pneumonia.

This part of Michigan is adapted to the culture of grapes. Many acres of vineyards are now bearing, and last spring two million five hundred new vines were transplanted, so local papers state, about four hundred to the acre.

I next called on James Baybrooks and family, three of whom are members of the Church. They live near the village of Lawrence, where Brn. Henry C. Smith, John Foreman, M. McHarness, S. P. and S. M. Bass, A. H. Tyrrell, and others used to reside. While there I helped James plant corn and catch and eat fish, which I enjoyed very much, especially the latter.

At Hartford Branch I was made welcome by Bro. F. E. Robertson and family and other Saints. Found Bro. Francis Earl, whom I met in this district thirty years ago, he having moved there a short time before from West Pullman, Illinois. Am pleased to report that there is a nice little band of Saints at Hartford who have been kept alive for several years past by the watchcare of Bro. Robertson, who held the office of teacher. They have a small building of their own, and under the watchcare of Brn. Earl and Robertson we shall look for good results there to the cause we love. Held several meetings here and was substantially aided on my way to Coldwater to attend district conference, where I met several whom I knew several years ago.

In June, 1869, I visited Coldwater for the first time to attend the first conference held after Bro. E. C. Briggs was appointed to labor in this State. Here I met for the first time Brn. George and Bradford Corless, Samuel V. and Oliver J. Bailey, W. H. Reynolds, George Pope, and their families, and others whose names I do not now recall. And here I met for the first time President Joseph Smith. I also met L. D. Hickey, J. S. Comstock, and Wingfield Watson, who were of the Strangite faith and seemed desirous that Bro. Joseph should enlighten them as to his calling to the office of President of the Church. Mr. Hickey, pointing to Bro. Joseph, said: "There is the man that

was the successor of the Martyr," but wished him to acknowledge that he had been ordained by James J. Strang while asleep, and stated that he would go to hell and be damned for a thousand years before he would change his position. Bro. Joseph, who had exchanged views previous to this, had nothing more to say, deeming it useless to continue the conversation under those conditions, and declined to answer any questions as to his calling to the office mentioned. Here at Coldwater at later dates I passed through some of the most enjoyable experiences of my life spiritually, the remembrance of which now causes tears of joy and thankfulness to start unbidden.

We had a very pleasant conference, the preaching on Saturday night and Sunday being done by Isaac M. and George A. Smith and S. W. L. Scott, one sister being baptized in the twilight hour by Bro. Samuel Stroh.

After conference, in company with Bro. Charles E. Irwin, I visited Knox, Indiana. Here is a branch of the Church, presided over by Bro. J. B. Prettyman. They have a nice little church and several members are zealous in the work and would be very glad to see it prosper. The only officer is Bro. Prettyman who is about seventy years old and has a large amount of the vexing cares of business on his mind as well as the interests of the work. We held several meetings here and several nine miles east of Knox.

July 4 found me at Hopkins at the residence of Bro. Sherman I. Smith. The next day I spoke twice at the schoolhouse where I used to teach school and where we first heard the gospel preached in 1867.

Then I came here. Found that six had been baptized in my absence and two have been baptized recently; also found that Sr. Lydia Supry, who has ever been very active in spreading reading matter and talking of the work, had passed away. Bro. Isaac M. Smith soon came and preached once, and then we went to Sparta to attend a two-day meeting about the middle of July. Here the services were held in the town hall, several of the missionary force being present. Saints from Belding, Greenville, Grand Rapids, and Slocum were present on Sunday. Preaching was splendid, principally by Brn. Smith and W. D. Ellis. We remained over the following Sunday, then returned to Grand Rapids, where Bro. Smith preached several excellent sermons on the duties of the Saints which were highly appreciated by some of the Saints.

We then visited the Saints of Lansing, Dimondale, and Williamston, holding meetings at the first and last named places. Parted with Bro. Smith on the 18th of August and went to Belding, where, in company with Bro. Ellis, we organized a branch of thirty members, August 21, a portion of them having been connected with the Lansing Branch which had been disorganized. Two more were baptized since the branch was organized. Many of these Saints have been baptized by Brn. W. D. Ellis and C. E. Irwin. Several more are investigating and will probably unite soon.

We also visited Fenwick, where we administered to a Sr. Stephens, and Bro. Ellis baptized her daughter. Then I went to Crystal, where in company with Bro. F. D. Omans we organized a branch, to be known as the Crystal Branch, with fourteen members, ten of whom have been baptized by Bro. Omans. Here also others are interested.

This district is large and the Saints are not as numerous as in many other parts of the State. Prejudice is quite high and as a usual thing few outsiders attend the meetings. It is difficult in many places to get places to preach in. Many neighborhoods have churches, all they need, but they refuse to allow the elders to occupy; and having places for their own accommodation close schoolhouses against all religious meetings.

Yours lengthily,
A. S. COCHRAN.

"America's Best Train Service" is the title of an interesting article in the September *Autumn Leaves*.

Reunion of Spring River District.

A reunion of the Spring River District was held in Forest Park, Pittsburg, Kansas, beginning August 21. An organization was effected with F. C. Keck in charge. Sr. Mollie Davis was organist and George English served as chorister. Sunday-school work throughout the reunion was in charge of Sr. Mollie Davis and Religio in charge of Bro. Ammon White.

Sermons were preached by the following: F. C. Keck, John T. Davis, W. H. Garrett, Ellis Short, Ammon White, John A. Davis, E. A. Davis, Lee A. Quick, J. T. Riley, Henry Smart, T. S. Hayton, and John Arthur Davis. The nine o'clock prayer-meetings were well attended and were spiritual and uplifting. On Wednesday afternoon Elder F. L. English baptized three children, and on Sunday afternoon Ammon White baptized four boys and five girls.

Forest Park is only a short distance from a city of twenty thousand inhabitants, but few who are nonmembers of the Church were present at any of the services.

A coöperative boarding-tent was conducted by Srs. McKnight and Snyder, who deserve much credit for their work.

The ten days spent at this reunion will be long remembered as a time of pleasure and profit, by those who attended.

PAMELIA PEARL JONES, Secretary.

The Dow City Reunion.

The first meeting was held at eleven o'clock Friday forenoon, August 28, when an organization was effected by choosing Frederick A. Smith and D. M. Rudd to preside, A. H. Rudd secretary, and W. A. Carroll chief of police with authority to choose others to fill out the required number of police as wisdom might direct.

The grounds were in first class condition with an ample supply of the best of water for man and beast. Pasture for horses was good and cheap and other provender for horses was had at market prices, the citizens trying to do their part for the good of all.

Prayer services were held from 9 to 10.20 a. m., and preaching services were held at 10.45 a. m., and at 2.30 and 7.45 p. m., except when time was occupied by Sunday-school and Religio workers, and one session of business held Friday afternoon.

The prayer-meetings attended by the writer were excellent in the spirit and zeal and love manifest. We noticed the manifestation of the Spirit was had in prophecy, tongues, and the interpretation of tongues, so that the Savior's promise to this people was verified.

The preaching was done by the following brethren, some of whom spoke more than once, and so far as the writer was able to judge the sermons were both entertaining and instructive to a very high degree: F. E. Cohrt, R. Wight, D. M. Rudd, J. C. Crabb, J. S. Strain, C. J. Hunt, C. E. Butterworth, J. F. McDowell, W. H. Garrett, Charles Derry, G. H. Hilliard, Joseph Luff, Frederick A. Smith, and Alexander H. Smith.

Bro. T. A. Hougas was with us and busy with his line of work, and we noticed that considerable interest was taken in the Sunday-school sessions held at four in the afternoons as well as in the sessions held in the forenoon for normal work which I think were held on Wednesday and Thursday.

All things considered, the meetings were well attended from first to last, there being many of the town people out at a number of the services and on each Sunday Saints and outsiders were on the grounds from all directions. Twenty-seven were added to the Church by baptism, which speaks well for the interest taken in the meetings.

Our presiding patriarch, Alexander H. Smith, was present and his advice and kindness were enjoyed and appreciated. Of the same order there were present: Charles Derry, Henry Kemp, and C. E. Butterworth, and all were busy with their special work, there being over a hundred blessings given.

Judging from what we saw, heard, and experienced we feel sure that the Holy Spirit was received and enjoyed by both the administrators and those receiving their blessings, for many hearts were made to rejoice in the Lord.

At the business-meeting it was decided to hold a reunion on the same grounds in 1904. The committee appointed to set the time and make all necessary arrangements for the good of the meeting are: J. L. Butterworth, A. H. Rudd, W. A. Carroll, C. E. Butterworth, and Romanan Wight. By vote the Sunday-school association is to occupy the forenoons of Tuesday and Wednesday of the session for their work.

The Saints missed President Joseph Smith from their number at this reunion, but felt to rejoice in the fact that he was able to be with and labor among the Saints in Europe.

Brn. James Pearsoll and S. B. Kibler, with their helpers, gave us some excellent music and singing, which was appreciated by all.

The weather was all that could be desired and the reunion was well presided over and may be written down as a success from first to last. The Saints returned to their homes encouraged, strengthened, blessed, and rejoicing in the goodness and favor of God.

CHARLES E. BUTTERWORTH.

Miscellaneous Department.

Conference Minutes.

Southern Wisconsin.—District conference met at East Delavan in the gospel tent the Saturday following the close of the district reunion, September 29, at 10 a. m., Heman C. Smith and W. A. McDowell presiding, J. A. Dutton secretary. Branches reporting: East Delavan 75, Oregon 38, Flora Fountain 55, Wheatville 71, Janesville 50. No report from Buckwheat Ridge. Elders reporting: W. A. McDowell, C. H. Burr, F. M. Cooper, W. P. Robinson, J. O. Dutton, J. B. Wildermuth, H. Southwick, and O. N. Dutton. Priests reporting: Arthur Davenport, August Johnson, George Brookover, and C. B. Woodstock. Deacons reporting: J. C. Edgington and C. E. Gaylord. Report of District Treasurer C. B. Woodstock was referred back for correction. Report of Bishop's Agent C. C. Hoague: On hand and received, \$368.16; disbursed, \$307; on hand August 29, \$61.16. The following officers were elected for one year: President, W. A. McDowell; vice-president and secretary, J. O. Dutton; district treasurer, E. W. Dutton. C. C. Hoague was sustained as Bishop's agent. The conference resolved to hold another reunion in 1904 at Madison. Reunion committee: J. O. Dutton, W. P. Robinson, and Frank Richards. It was resolved to hold the next district conference in February, 1904, the place being left to the district president. Preaching during conference by F. M. Cooper, M. H. Bond, and H. C. Smith. Four were baptized, W. A. McDowell officiating.

Revised Constitution of the Religio.

This is to give notice to all Religians and friends that the perfecting of the Constitution and publishing of the same as authorized by the late General Convention has been unavoidably hindered, and we can not tell when it will be done. Due notice will be given, however, as soon as it is ready for mailing. In the meantime do not order Constitutions from the Herald Publishing House, as the supply is exhausted. There are a few copies in the hands of the executive officers, and in case of urgency, write to said officers for them. Due explanation of the hindering causes will be made known at next convention, if required. J. A. Gunsolley, president, for executive committee.

Reunion Notices.

Saints and friends who contemplate attending the Southern Missouri District reunion and conference which convenes at the Grove Springs Branch, October 3, 1903, will be met at Niaugua, Missouri, on the Frisco Route, on the morning of the 2d of October, if you will notify Elder G. W. Anderson, Grove Springs, Missouri, a few days beforehand, as Niaugua is about twelve miles from the reunion grounds. The Springfield gospel tent will be located near the church, so that one of the two can be used for a sleeping apartment for those that have not accommodations of their own. A. M. Baker, J. C. Chrestensen, P. T. Plumb, committee.

Graceland College Bazaar.

The Patronesses of Graceland College will hold a Bazaar on October 15, 16, and 17. It is the object of this society to promote the interest of the College by providing necessary furnishings for the different rooms. All contributions for the Bazaar such as quilts, curtains, table covers, art squares, paintings in oil or water-color, aprons, waists, holders, or any donation you may see fit to make, will be appreciated. Send articles by mail, express, or freight. Address Mrs. E. L. Kelley, Lamoni, Iowa.

Conference Notices.

Eastern Michigan District conference will convene with the Bell River Branch at Riley Center, October 3, 1903. All reports may be sent to J. W. Davis, Riley Center, Michigan. Parties coming on the Grand Trunk Railroad, will be met at Capac. All trains will be met on Friday. Those coming on the Pere Marquette Railroad, will be met at Doyle. William Davis, district president.

The fall conference of the Chatham District will be held in the Wallaceburg Branch, October 17 and 18, 1903. R. Coburn, secretary.

Conference of the London District will convene at London, Ontario, October 10 and 11. Delegate rates on all roads will be arranged for. President R. C. Evans will be present. D. MacGregor, R. C. Longhurst, presidents.

The Massachusetts District conference will convene at Fall River, Massachusetts, October 3, 1903. The branch clerks will kindly see that their reports are in my hands by September 18. I would also call the attention of all elders to the fact that they are expected to report to each conference in writing. The blanks for the same may be obtained of your branch clerk. Let us come together at this time and renew ourselves for a greater work unto the Lord. I may be addressed at 39 Hudson Street, Somerville, Massachusetts. M. C. Fisher, clerk.

The conference of the Lamoni Stake will convene at Lone Rock, Missouri, at 10 o'clock a. m., Saturday, October 10. All branch and ministerial reports should be sent to D. J. Krahl, Lamoni, Iowa.

The quarterly conference of the Little Sioux District will convene at Woodbine, October 3, at 10.30 a. m. Jas. D. Stuart, clerk.

Convention Notices.

Religio convention of the Northeastern Illinois District will be held at Plano, Illinois, September 25, 1903. Laura Hayer, secretary, Morris, Illinois.

Pottawattamie District convention will convene at Hazel Dell, September 25, at 10.30 a. m. All schools please appoint delegates and those who have not sent in their report mail same to district secretary no later than September 20. Jennie Scott, secretary, Necla, Iowa, R. F. D. No. 4.

Clinton District Sunday-school association convenes at Nevada, Missouri, October 2, 1903. Prayer-meeting at 9 a. m. Schools that failed to send in reports of last quarter's work are requested to send them in at once. We hope to see the district well represented. Iva Keck, secretary, Nevada, Missouri.

Convention of the Alabama District Sunday-school association will meet with the Pleasant Hill Sunday-school on Friday, October 2, at 10 a. m. We are expecting the best convention we have ever had. Bro. Hougas has promised to be with us. We trust all those who are interested in the Sunday-school work will be present from all parts of the district. E. N. McCall, assistant superintendent.

The Sunday-school convention of the Little Sioux District will convene at Woodbine, Iowa, October 2, 1903, at 10 a. m. Let all come who can. Annie Stuart, secretary.

Died.

RILEY.—David Thomas Herbert Riley was born in Bell County, Texas, August 10, 1874. He was reared under the fostering care of affectionate Christian parents. He was of a lively turn, loved his friends, and by his courteous manner, he early made friends among the young and aged of both sexes. At an early date in his life he joined the Presbyterian Church. In later years he became careless in Christian duties, but a short time before the gavel of time called him to rest his love for God was revived. He wrote letters to his mother saying that he read and rever-

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enced the Bible and desired to lead a Christian life. He was at one time a member of a benevolent society, was charitable and generous in his nature, and held an open hand to the needy. His love for his mother knew no bounds and he dearly loved his father, sister, brother, and other family relatives. He came to his death by an accident, June 19, 1903, at Flagstaff, Arizona, while on duty as brakeman. Death was instantaneous and his face showed no symptoms of suffering, but bore the sweet impress of a soul "at rest."

When I looked upon Herbert clothed in the habiliments of death, I remembered once, twice, yes, three times in the last three years, of hearing a faint voice in plaintive tones say, "Pray for my boy!" And now, as his lifeless form has been brought from a far-away land and lies in the presence of his grief-stricken parents, sisters, brother, and other family relatives, we are indeed at a loss for words. Faces are turned and look on us with an expression that speaks louder than words, saying, "Say something to palliate our throbbing hearts." I stand and gaze on the sad scene and ask myself, Is this all there is of man? and the echo is all I get for answer. I ask all the dark ages, Is this the last round of the ladder? I receive nothing for answer but midnight darkness. I turn to the savage, the infidel, and the atheist, and still it is the blackness of midnight. I turn to the "prince of the power of the air," "the demon of darkness," and I hear nothing but the clanking of chains. How I long to console those weeping ones! My heart yearns for something to say that would dry those scalding tears. There is only one resource left. We turn our faces heavenward and the blazing light of revelation is turned on and we see, written in golden letters: This is not all there is of men. Christ our Redeemer has said in the face of all darkness and in the face of him who reigns in darkness, "I am the resurrection, and the life: he that believeth in me, though he were

dead, yet shall he live."—John 11: 25. "For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15: 22. Then when we read in Thessalonians 4: 16: "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: the dead in Christ shall rise," we begin to see the light shining brighter and brighter, until we are brought face to face with the great redemption of all Israel, and the glories of the redeemed shine before us. Then, what John saw in vision, we shall see in reality, the hundred and forty and four thousand standing on Mount Zion, having the seal of the living God in their foreheads, and the teeming millions that no man could number, clothed in white robes marching upon the shores of eternity. We begin to behold the glories of the redeemed and long to be there. Then, parents, sister, brother, and all loved ones, over yonder you will shed no tears, you will have no need of them, neither the light of a candle, nor the sun, for God himself will be there, and the light of his face will banish all clouds of darkness. The prince of darkness will be chained and we will be permitted to behold the face of God and Christ, in peace with all our loved ones around us, as bright, shining stars in our crowns. What a joy will be there! No more sorrow, no more death! Yes, at that time the heavens will burst with the glory of God and Christ will be seen wrapped in the clouds of glory, and as the light shineth out of one part of the earth even to the other part, so shall the coming of the Son be. Then we will sing, "Bring forth the royal diadem, and crown him Lord of all."

"From the sides of the hills they come,
From their sleep in the mounds of earth,
With wonder and fear in their longing eyes
At this wondrous second birth.

"Where the fields of fierce strife have been,
They hurry, a numberless throng;
Where they laid them down in the lowly glen
They awake with a sigh or a song.

"Where the murderer's hand concealed,
Where they died in the fen and wood,
From the precipice foot they start revealed,
They rise from their solitude.

"All men who have lived, sinned and died,
By their father Adam's disgrace,
By the grace of the Adam crucified,
Spring up from their burial place.

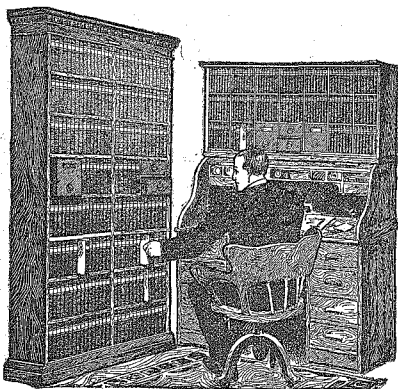
"The ocean surrenders its dead,
Death, the prison, and realms of hell,
The reign of death to oblivion fled,—
How the multitudes throng and swell.

"All the records are open, prone,
And judgment doth now sit in state;
Before the great King on the great white throne,
The gathered dead stand, small and great."

—Saints' Harp, No. 1043.

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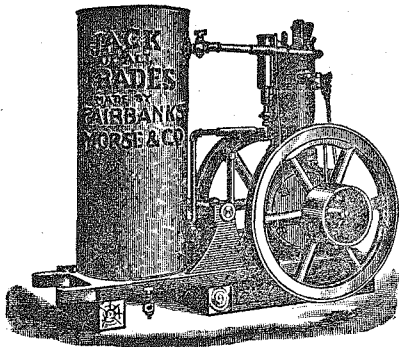
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The Saints' Herald

RSSalyards m

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 3
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 50

Lamoni, Iowa, September 23, 1903

Number 38

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY } ASSISTANT EDITOR

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An idea of the progress in modern transportation facilities can be drawn from the report that a New York man recently made a tour of the world in fifty-four days, seven hours, and twenty minutes.

Bro. Joseph Luff occupied the stand at the Brick Church, Lamoni, at both services on Sunday last, calling attention to the duties and opportunities presented in regard to the Graceland College debt. In answer to his call, donations to the amount of seven hundred forty-seven dollars and twenty-three cents were subscribed. While this shows up fairly well for one day, we do not think it represents what Saints and friends in Lamoni are willing to do in this matter, and expect to see many further additions to the list during the week. Bro. Luff left for Independence Monday forenoon and Bro. D. J. Krahl is collecting and receipting for the subscriptions.

Editorial.

SENIOR EDITOR ABROAD.

Our last closed with an account of our labors in the Manchester Branches, and our next stop was at Stockport, where we held services from August 18 to 20 inclusive, Bro. Evans occupying on the evenings of the 18th and 20th, the Editor on the evening of the 19th. The town is hilly like Sheffield and is a noted hat-manufacturing emporium with a portion of textile industry. The ride from Manchester over the electric line is picturesque, and in fine weather would be quite pleasing; but in dull weather, with a strong wind blowing, it is not quite so pleasant, especially if one rides on the top, the tram-cars all being what are called double-deckers.

The branch here is in charge of Bro. George Baty, at one time a British soldier, who has seen service in Africa during the Zulu War, also in Egypt, and has spent some years in America as well, and is a very efficient local laborer, though quiet and unassuming in manner. The branch, though small, is in good working order. During our stay Bro. Baty took us on a tour of observation on the tram-car line running through the town out into the country. In company with Bro. Rushton we were the guests of Bro. Baty and his pleasant partner, Sr. Jane. Two nights of the services our congregation was augmented by a small detachment of Saints from Manchester.

On Friday, the 21st, we went to Warrington, where we were met by Bro. John Schofield, the president of the branch, at whose house Bro. Evans and the Editor were billeted, Bro. Rushton being domiciled with Bro. J. Grundy, apparently no relation to "Mother Grundy" of American fame. In the evening we were officially received in their meeting-room and made welcome on behalf of the branch in a speech by Bro. Schofield, its presiding officer, after which an informal social repast was enjoyed, the time being occupied with speeches and singing.

On Saturday, under the care of Bro. Schofield, we visited Liverpool, the great shipping metropolis of the Empire. During this visit we went by ferryboat to New Brighton, one of the chief watering-places and seaside resorts of the western coast. This pleasure resort is like all others in some respects, especially in the peculiar attractions presented to the public to catch the pennies; this coin being the unit

of value of the realm. Among these attractions a man from America had considerable amusement in witnessing the junior counselor enjoying a donkey ride, and an attempted donkey ride by the presiding elder of the British Mission, of which snap-shots were obtained more or less accurate in delineation. On the hypothesis that a "little nonsense is relished now and then by the wisest men," these "grave and reverend seigniors" unbent for the time being and were boys again. A negro from Kentucky sang the songs of the South, accompanying himself on the guitar, used the pronoun "we," and collected pennies for his effort. He told us that he was four thousand miles from home; and it made us feel lonesome to think that we also were that far away from home.

The relaxation for the day was restful, and we returned to Warrington quite prepared to enter into graver duties for having witnessed the sights and sounds attendant upon our visit to this city of nearly half a million of inhabitants and one of its favorite watering-places.

We held three preaching services in the Saints' meeting-rooms on Sunday, the audiences in the afternoon and evening being fair. Here again Bro. Evans bore the burden of service, occupying morning and evening, the Editor occupying in the afternoon. Wire-drawing is the principal industry of Warrington, Bro. Schofield himself being one of the "wire-pullers" of the city. The branch is under the charge of Bro. Schofield as elder, and Bro. Grundy as priest, who, though young, are zealous and bid fair for usefulness.

From Warrington our next stop was Wigan, where we found the branch in charge of Bro. James Spargo, at whose house Bro. Evans and the Editor were made welcome. We spent but the one evening at Wigan, holding service in their hall, Bro. Evans and the Editor occupying in the same service. We had a fair congregation, and, which was perhaps much to the point, had a reporter from the *Wigan Examiner*, who gave us a very fair and comprehensive write-up. We were much pleased with our visit to Wigan and regretted afterwards that our stay had been made so brief. At this place we enjoyed the music of the orchestra composed of the young people under the charge of our young brother, George Spargo, who is striving to make himself an accomplished violinist, with fair prospects of success. On the platform at Wigan station we took pennyweights of ourselves and found that the Editor had lost four pounds and that our Canadian brother had gathered from the flesh-pots of Britain an extra two pounds, the prospect being that in time he will be a typical Welshman, round, rosy, and jolly.

From Wigan we went to Farnworth, where we had service one night in their hall, and the Editor and Bro. Evans again spoke, the hall being well filled. At this service we met Bro. C. H. Hassall again, with a num-

ber from Manchester and Wigan, including Brn. Laycock and Hawkin, who, though deprived of sight, are able to find their way around the city and across the country, and are as jolly and good-natured as we would wish to see, bearing their infirmity with patience, and the best of good feeling. Farnworth and Wigan are coal-mining districts employing thousands of men and women, the women acting as "pit brow lassies." There are also a number of cotton-mills in Farnworth which give employment to a large number. We were the guests of Bro. Harper, who is the president of Farnworth Branch.

At the latter place, also, we met four Utah elders, one of whom, a Mr. Kimball, grandson of Heber C. Kimball, whilom counselor to President B. Young of the Utah Church, seemed to be in charge. We had quite a little conversation with Elder Kimball, who seemed to think his only desire was to know the truth, to be willing to exchange error for truth.

After meeting we returned to Manchester, in company with Brn. Henry Greenwood, James Clarke, John W. Green and wife, Robert Smith, and Sr. Lottie Davis, all of whom had been present at the meeting. We reached our pleasant staying-place at a late hour, and partook of the inevitable fourth meal, at which we had the pleasant company of our genial brother, W. R. Armstrong, who had been made the bearer of a magnificent rug for each of the American visitors, a present from a number of Saints about Manchester. These rugs were intended for service in our trip across the ocean and will indeed prove serviceable. We accepted these rugs and authorized Bro. Armstrong to express our gratitude to the donors, whose names he knew, and we did not. In order to make the early train it was necessary to rise betimes next morning, which we did, partaking of a hearty breakfast. We parted with Bro. Clarke and his wife, our genial hosts, who intended to take a later train to London on a holiday trip; and accompanied by Bro. J. Green and wife we reached the station in time for the morning train to Carnarvon, North Wales.

It was our intention to stay over night with Sr. Lloyd and her son Robert, Captain Lloyd being absent on a voyage, but a letter from Bro. Frank Swan, of Birmingham, informed us that he had made arrangements for our stay at the Aitkens Hotel in Dublin, whither we were bound en route for Belfast and Glasgow. After partaking of dinner with the hospitable people, we were ready for our trip across the Irish Channel.

We had before dinner visited Carnarvon Castle, the walls of which we found in a fair state of preservation for the age of them. It is a splendid type of the castles of the period succeeding the Roman occupation. The outer walls are almost intact, only one or two portions of the castle proper being fit for occupancy; one of these is occupied by the care-taker, the other

portion being in possession of a Masonic fraternity, notwithstanding the castle belongs to the crown. It was founded in 1282 A. D. and in it Edward II, the first Prince of Wales, was born 1284 A. D. Within these walls the unfortunate King, after an inglorious reign and subsequently to his crushing defeat at Bannockburn by Robert the Bruce, was incarcerated by his wife and at her command done to death. It is even in its decay an imposing structure, and in the heyday of its glory it must have been of much grander aspect, glowing in the glitter and pomp of military and regal occupation and showing wonderful facilities for defensive warfare. We here visited old Sr. Williams, a relict of the old-time faith, now only waiting the call of the pale reaper. At ten minutes past two in the afternoon we left Carnarvon, and a good family of Saints there, for Holyhead, via Menai Tubular Bridge, in the rain and storm.

At Holyhead we embarked on the London and Northwestern Railway Company's steamship *Cambria*, a very fast and finely appointed steamer, for Dublin, a ride of sixty-four miles across the stormy sea. Who shall describe this crossing of the Irish Sea? One of the sailors told Bro. Evans that it was the second roughest voyage during the season. And, oh, dear! we were hardly out from the shelter of the harbor into the open sea, when our kind-hearted, tender-stomached, and generous brother from Canada had pressing business below and was soon lying prostrate on one of the forms in the cabin, striving to shut out all sights and sounds of a sea-faring life, and paying full and overflowing tribute to his marine majesty who bears the trident. It was a stormy passage indeed. The boat like a thing of life rushed at the wind and waves, rolling and pitching into and over the high and higher rolling billows, many of which struck the bows with sufficient force to throw the spray over every portion of the deck. Bro. Rushton kept up a brave front, keeping on deck for the most part, occasionally going down to commiserate with our suffering fellow voyager, who cared little for human sympathy and a good deal less for outspoken commiseration, until coming up from one of the trips, he slipped and fell on the slippery deck and rolled into the scuppers, which fall and the sights and sounds below among those who were sick made demands upon him which he cheerfully acceded to, and paid his tribute over the rail, direct to the fishes. All this time the Editor was enjoying the sight of the storm and the roll and pitch of the vessel, with stomach and brain unaffected, holding on to a stanchion to avoid being thrown into the scuppers or against the rail, in company with other passengers who preferred the outdoors, though it was both rainy and stormy, to the closeness of the cabin below. Bro. Rushton soon rallied from his attack and was soon also a jolly observer of what was aloft and below.

Before reaching the harbor, the storm seemed to have broken, and upon entering the smooth water of the estuary of the Liffey, Bro. Evans came on deck, pale but determined to renew the conflict if necessary. The Editor was happy, for he had triumphed, crossing the Irish Channel without being seasick. We found our hotel, where we were kindly cared for by the landlady at the direction of Bro. Frank Swan.

We spent the day of the 27th from early morning until four o'clock in the afternoon in taking in the sights of Dublin. Visited the celebrated Phoenix Park and stood upon the spot where Lords Cavendish and Burke were assassinated, May 16, 1882.

The park is a magnificent place of public resort. During our visit to it, we were painfully reminded that Ireland was but one of the dependencies of England, and notwithstanding all boasts of liberty it is still a military province, governed by a lord lieutenant and an armed constabulary force, whose presence was manifest in bands of armed men passing to and fro. We made a visit to the locality of the celebrated Donney Brook Fair. There was a horse-show in progress, to which we did not go, being contented to pass by and hear the shouts of the spectators mingled with the strains of music from the band.

We left Dublin for Belfast by the train at five o'clock in the afternoon, having a pleasant run and arriving in due time at Robinson's Hotel, where we took quarters for the night. We undertook to do Belfast on the morning of the 28th, but our visitation was to some extent spoiled by the rain which again came pelting down in the forenoon and kept it up more or less all day, to such an extent that when we boarded the steamship *Adder* at four o'clock in the afternoon, it was still cloudy and raining at intervals. The trip from Belfast to Glasgow was one of the most miserable that it has ever been our misfortune to endure. The boat is owned and run by a company named G. & J. Burns, and it would seem was more intended to gather in the shekels than to furnish decent provision for travelers. Imagine, if you can, between six and seven hundred men, women, and children crowded upon an open deck, with cabin accommodations and cover for barely one third that number, all exposed to a pelting rain, with scarcely a dry spot under foot either upon the deck or in the cabin; men, women, and children seasick with all its unfortunate and unbearable accessories, and you have the situation. Bro. Evans and Rushton wore water-proof coats, and the Editor was sheltered more or less under an umbrella facing a breeze created by the motion of the vessel driven by powerful engines at a rapid rate, going below only when the rain fell in too great force to be withstood. It was a spectacle manifesting human greed such as we have seldom if ever seen excelled. In connection with the cabin were a bar and a refreshment stand. At the first of these there was a constant attendance and long

before the voyage was ended there was a motley lot of intoxicated men and women both; for beer and whisky were indulged in by both sexes to a greater or lesser extent; but, to the credit of the strange company and all the peculiar conditions, there was the best of good humor, except one little episode, in which a jolly Scotchman was offended at the alleged interference of another and showed fight, a prompt interference of the women folk preventing. We heard no swearing, nor loud or boisterous language. A little amusement was created by a coterie of musicians, who had an organ, a violin, and a cornet, and played several airs, to which a half intoxicated woman danced in accompaniment.

Fortunately, the sea was smooth and none of us was affected by the *mal de mer*, even Bro. Evans sticking it out on deck, notwithstanding some fifteen to eighteen were awfully sick immediately around him. We reached Ardrossan at half past nine in the evening and taking train were soon landed at the station of Glasgow, where we were met by Brn. Arber and Thorburn, Bro. Evans and the Editor going to the home of Bro. Thorburn, Bro. Rushton taking train for Hamilton to his home a few miles away. It was still raining when we reached Glasgow. On Saturday we dined at Bro. Henry McPherson's by invitation, meeting there Brn. Rushton and wife, Thorburn and wife, Arber and wife, Munro and wife, Hepburn, and Wilson.

Bro. McPherson is the son of Bro. Colin McPherson who was perhaps the principal laborer in building Brooklyn Branch, and who was killed in a railway accident while traveling to a conference at Fall River many years ago. Bro. McPherson was baptized many years ago, and is still in the faith. His wife is a Baptist and gave us a cordial welcome and attended our services in the hall. A reception was held at Bro. McPherson's at which Bro. Rushton presided, the address of welcome being by Bro. Arber, and a social time, enjoyed in songs, short speeches, and recitations, made up the program for the evening. The day was fair.

Sunday, the 30th, in the morning, we met in prayer at Bro. Thorburn's residence. Bro. Arber was in charge. At two o'clock in the afternoon we met in the Baronial Hall, which is occupied by the Saints for meeting purposes; the sermon was by Bro. Evans, the congregation being small. In the evening the audience was something better and the Editor occupied the hour. In the afternoon service we met Bro. Pratt, of Kely, who had been for many years a citizen in Boone, Iowa, and whom we last met at a reunion at Logan. We were pleased to see him once again.

Public announcement had been made for a meeting in Saint James Hall, Monday, the 31st. At this service we had quite a number of outsiders including

Elder Eccles, of Utah, and three of his ministerial corps. He came and introduced himself to the Editor and engaged in a little conversation prior to the beginning of service. He seemed to be quite friendly and regretful that there was cause for difference between the two bodies, the Reorganized Church and the church in Utah. The sermon was by Bro. Evans, Bro. Rushton being in charge, and the effort was of those briefly described as timely and able. His text was, "And it shall come to pass at even time it shall be light." At the close of the effort he dealt with the question of difference between the two bodies in a pleasant, efficient, and profitable way. It was stated to him by Elder Eccles that he conceded it to be a very fair and strong representation of the case of the Reorganized Church and that he had never heard the case presented in that way before.

September 1, we visited the city, taking in some of the prominent sights, including the Art Gallery and the principal business streets of the city. On Wednesday, the 2d, we went sight-seeing, and visited one of the attractions of the Scottish Highlands, Loch Lomond, by train to Ballock Pier and thence by boat to Ardlui, passing Luss, Inversnaia and Tarbet, landings on the loch. The morning was misty, but by ten o'clock it had cleared some, giving us a chance to see some of the beauties of the upper portion of the loch. At half past twelve, however, it began to rain and we were glad to seek the shelter of the boat, which started on its return trip at twenty-five minutes past one. We gathered buttercups, asters, thistle, and heather, sprigs of which we sent home to our lassies as evidence of our trip to the "Bonnie, bonnie banks of Loch Lomond."

We can not forbear to mention, in closing this relation of our labors, the fact that notwithstanding we paid our fare from Glasgow to Ardlui by rail and boat we had to pay for passing over the approach to the boat two pence (four cents) for the privilege of going ashore over the dock, which tribute to greed was politely termed, "pier duty." It was to us an unfortunate exhibition of Scotch canniness on the part of either the company or the persons who own the land at the head of the loch. Bro. Evans kicked, but as the dock-keeper was only an employee and had probably heard the like before, it made little or no impression.

Our next stay will be at Hamilton, whence we write, the guests of Bro. Rushton. Fraternally,

JOSEPH SMITH.

HAMILTON, Scotland, September 4, 1903.

LETTER from I. N. White dated at Independence, Missouri, September 19, states that he is slowly recovering from the illness from which he has been suffering since the Stewartsville reunion.

"MORMONS BOG" AND THE SCANDINAVIAN MISSION.

Scandinavian Saints everywhere ought to be interested in the new edition of the Book of Mormon in Danish, just issued from the press in Porsgrund, Norway, under the auspices of Brn. Peter Anderson and Peter Muceus, the latter being Bishop's agent for the Scandinavian countries.

Copies of the book have been received in this country, and the execution and finish are fine. This book should be on the center-table of every Scandinavian family in the country. Prices range from one dollar to one dollar and fifty cents, according to binding. Aside from the usual missionary expenses incident to a foreign mission the Church has advanced over six hundred dollars to the completion of this work. Any one interested in the gospel going to any of the Scandinavian countries should not hesitate to secure a copy of this important translation and thus help the missionary cause in Norway, Denmark, and Sweden.

Bro. Muceus, in a letter bearing date of August 27, reports the progress of the work in that country as follows:

The present outlook for missionary work in this land is brighter than ever before; opportunities for presenting the word are found nearly everywhere, but we can not hold as many services during the week as in the States, hence more time is needed to explain our position. On Sunday is our best time, as during the week very few meetings can be held, and those held are not well attended. In the summer we can have large attendance on the streets, sometimes several hundred. I have held street meetings here this summer with good results; on Sunday evening I have occupied an open square by the court-house and there I have preached to from seventy-five to three hundred very interested listeners. The Spirit of God has been with me in greater power than ever before, and I have never seen better attention given. People who have come to sneer and laugh have suddenly changed and stood spellbound. I wish we had half a dozen good, experienced men for this land, and much good would result.

With such a demand as this from the brethren across the waters who have to be supplied from the home office in order to successfully carry on their work, can any truth-loving Scandinavian, or any other nationality for that matter, fail to perform his part in helping along this work? This means that each one should do his part to help in this missionary labor—on this side of the water as well as on the other.

Such a demand as this also comes from England, Scotland, and Wales, and from Australia. Surely it is a time when there should be found no laggards among Zion's children. If we can not go and preach, or if we can and have means so we can also help otherwise, let us forward to the Bishop and fill the Lord's storehouse so as to help "increase the fruits of righteousness;" then, by and by, all having been parties to the labor and spreading of the truth will receive the commendation of the Master as "faithful stewards" of the trust bestowed upon us here.

EDITORIAL ITEMS.

W. D. Ellis baptized three at Englishville, Michigan, September 14.

W. H. Kelley, laboring in Ohio, reports splendid interest in Highland County, where he has held meetings in a grove every evening for a month except three. Turning him out of the schoolhouse there put the people on his side and made them more anxious to hear.

While people on this side of the globe are making preparations for winter Bro. D. E. Tucker writes from Kaitangata, New Zealand, August 11, that he has been "keeping back all winter," but is getting ready to push the work in that land "when warm weather comes."

Bro. J. R. Lambert was the only member of the Patriarchate at the Stewartville reunion, and the result was that he was taxed to the limit of his strength in endeavoring to answer the calls made upon him as patriarch. We note that there were several patriarchs at the Dow City reunion, held at the same time. Would it not have been better to have divided forces a little? It probably did not occur to the patriarchs to look out for this, and another time it is not likely to occur. The Stewartville reunion has grown to proportions which nearly rival the Western Iowa reunion, and it is too large to leave one patriarch to do the work there all alone.

Bro. John Shields, reporting from Silver Water, Manitoulin, states that the gospel work is moving nicely where he was laboring. He has made a good new opening of late; nine baptisms. He says some have tried to confound us with Salt Lakeism. We trust these will observe their mistake in due time, as it is as serious a mistake as confounding Paul with the Nicolaitans.

Elder I. N. Roberts reports successful work at Escatawpa, Mississippi. Two baptisms on Sunday the 13th.

In the *Charlestown Enterprise*, Massachusetts, of August 29, we notice a write-up of the Winter Hill Business College, an educational institution owned and managed by Brn. M. C. and E. H. Fisher, well known to many of our readers. The *Enterprise* speaks well of the new institution and its principals. The rates of tuition in the school are twenty-seven dollars and fifty cents for a term of ten weeks or one hundred and ten dollars for the full course of forty weeks. We wish the Brn. Fisher success in their school undertaking.

The *Wheeling Telegraph* of September 8 contained a report of the Pittsburg District conference held at Glen Easton, West Virginia, on the previous Saturday and Sunday.

In another column, notice is given of change of date of the Clinton District conference. It will convene at Nevada, Missouri, October 24, instead of October 3.

Original Articles.

TRUE SUCCESSION IN CHURCH PRESIDENCY.

A REJOINDER.

BY ELDER HEMAN C. SMITH.

Since the publication of my book entitled True Succession in Church Presidency, which was a reply to the work of Elder B. H. Roberts of the Utah Church, entitled Succession in the Presidency of the Church, Mr. Roberts has published a second edition of his work in which he has added some new matter, in some points changed the reading of his original publication, and in some minor points undertaken to reply to me. The more important part of my argument and evidence, however, remains unchallenged by Mr. Roberts. Taken as a whole I could have afforded to have let the two books stand before the public without further comment were it not for the new matter introduced which may mislead some who are not acquainted with the history or the circumstances referred to. However, since it became necessary to notice the new matter I will take occasion to briefly refer to some of his so-called replies. Elder Roberts sometimes quotes a part of a passage and leaves out the vital point to the argument. Where he quotes from private journals and writings, leaving us to infer that he has access to them while he knows we have not, we neither admit nor deny the correctness of the quotations. This kind of evidence to a certain extent may be admissible but can not be accepted as conclusive where there is a vital point at issue. One of the most unfair things he does, however, is to insist that every one who is in sympathy with him is a competent witness, while he assumes without a particle of evidence that if a witness did not agree to the actions of the Twelve at Nauvoo he has lost his honor. If an advocate is permitted to introduce all witnesses without question who are in sympathy with his cause, and all who are not in sympathy are for that reason impeached, he can establish any proposition he may wish. This ought to be apparent even to a Brighamite, but nevertheless Mr. Roberts insists on conducting the argument on this basis.

In replying to Mr. Roberts I raised three objections to his basic proposition, viz., that Brigham Young had prophesied that "All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper." First, that the statement is not significant, as we must first determine where the Church is before we can judge of its fulfillment. Second, that the evidence of its fulfillment is not complete even from Mr. Roberts' standpoint, as there is yet a flourishing organization opposed to what he calls the Church. And third, that the evidence that Mr. Young ever made this statement is not clear.

The first two objections he entirely ignores, thus

virtually conceding their strength. With these two points conceded, we care not whether Mr. Young made the remark or not.

But he meets the third objection by simply claiming that the minutes of the meeting as published in the *Times and Seasons* were not full and adding: "But when the history of the event was more fully written his remarks were given more in detail." Mr. Roberts does not tell us how these detailed remarks were preserved for nearly twenty years without publication. Was there a verbatim report taken at the time? If so, by whom? Where is the original copy now? Or were there simply notes taken, and the skeleton perfected afterwards? Or was it written from some one's memory who was present? If he wants us to believe he should tell us something to believe. But if Mr. Roberts makes it clear that Elder Young did say just what is reported he has effected nothing so far as this controversy is concerned.

We believe that he who undertakes to lead a party from the Church will not prosper: but the question is, Where is the Church? Who represents it? Why not meet the issue without so much equivocating?

On pages 7 and 8 Mr. Roberts corrects a mistake made in his first edition and says: "Inadvertently Hyrum Smith was represented as the counselor to the Prophet," and sets forth that Sidney Rigdon and William Law were the counselors at the time of the Prophet's death.

Perhaps it was inadvertently that he failed to correct page 9 so as to harmonize with the foregoing, for there he still represents Sidney Rigdon as the fellow counselor of Hyrum Smith. This he could not correct, however, without abandoning his former position that Rigdon was retained in the Presidency on account of the importunities of Hyrum Smith of the same quorum.

On page 13 of my treatise I called attention to President Woodruff's testimony as presented by Roberts being in conflict with the record regarding the vote on accepting Elder Rigdon. Mr. Roberts makes no effort to defend or explain the testimony of his witness, thus leaving Mr. Woodruff to be impeached without protest. Would he do this if defense had been possible?

Mr. Roberts still insists that the Twelve were sustained at that meeting in Nauvoo on August 8, 1844, as the First Presidency, and gives the resolution as quoted from *Millennial Star*, volume 25, but does not attempt to explain the discrepancy between the resolution as published at the time in the *Times and Seasons* and the one he quotes; it surely can not be explained on the ground that the first publication was shorter and the last more in detail for the one is not only shorter than the other, but is entirely of different import.

On page 8 Mr. Roberts reaffirms his charge against Sidney Rigdon; and though he had not given

Mr. Rigdon the credit of being exonerated from any of the charges made against him in 1843, he now admits that the charge of treacherous correspondence with Ex-governor Carlin was satisfactorily explained but claims that the charge of treasonable conduct in connection with John C. Bennett was not explained, and accuses us of making a part to bear off the whole burden.

The reader will observe that Mr. Roberts has not presented any evidence of treasonable conduct; and though we are not specially interested in defending Sidney Rigdon, we are not willing to believe him guilty of such base conduct simply on the affirmation of Mr. B. H. Roberts. He states that if any doubt exists of the treachery of Sidney Rigdon it can be dispelled by perusing the letter of John C. Bennett to him bearing date of January 10, 1843, and by the minutes of his trial before the Bishop of the Church published in volume five of *Times and Seasons*, pages 647-655, and 660-667. He gives us no reference as to where we may find the letter of John C. Bennett referred to.

A careful perusal of the minutes of the so-called trial of Sidney Rigdon does not sustain the charge of treachery. The minutes of that trial disclose a disposition on the part of Brigham Young and his associates to dominate and bring all departments of church work under their dictation.

It is presumed to be a trial before the Presiding Bishop of the Church assisted by a council of high priests; but it is quite evident that the Twelve were in control. The minutes represent that Brigham Young was in charge. He requested the choir to sing; Orson Hyde, one of the Twelve, opened with prayer; Brigham Young made the opening remarks, though taking occasion to remark that the Twelve were simply there as witnesses, and not as judges. He was followed by remarks from Orson Hyde, Parley P. Pratt, Amasa Lyman, John Taylor, W. W. Phelps, and Heber C. Kimball. These each of them not only gave evidence, but argued the case, and each of them presumed to decide the case before the verdict of the court was rendered. Brigham Young made the statement in his opening remarks that Joseph and Hyrum Smith, the Book of Mormon and Book of Doctrine and Covenants, the Temple, Joseph Smith's measures, and the Twelve, were all one party, and represented Elder Rigdon and others as being of opposite parties.

Orson Hyde said, "Elder Rigdon is now going to work to make a division." Mr. Hyde related a great deal of hearsay evidence, making the statement that he would omit names unless called upon; but there is no record that the names were ever called for. Elder Hyde's statement of what somebody told him without the council knowing who it was passed for evidence before that council.

Parley P. Pratt said:

I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought somewhere; the secret meetings; the ordination of officers, and the government of this Church, is a revelation of falsehood and delusion, calculated to lead the people astray.

Amasa Lyman said:

There are many who seem to be in difficulty concerning Sidney Rigdon's standing in the Church during the time he has been wallowing in his filth and corruption for four or five years past.

John Taylor said:

There has already been much said, sufficient to criminate Elder Rigdon, and to prove satisfactorily to the mind of every unprejudiced person, that he is unworthy of the confidence we have reposed in him; that he has dishonored his high and holy calling, and has in every way disqualified himself to act in that relationship to the Church, which he has heretofore sustained.

W. W. Phelps said:

He has come and lied in the name of the Lord. . . . The Devil has blinded his eyes, and he has endeavored to blind the minds of the people against those revelations that have been our guide since we came into this Church. . . . I therefore, in the authority of the holy priesthood, and as one who can not look upon sin with any degree of allowance, declare his late revelations, and his extraordinary ordinations of prophets, priests and kings among the Gentiles, holding the keys of David,—of the Devil; and let all the people say: Amen.

Heber C. Kimball said:

I wish the people would hear and be wise, and those who have been upholding Bro. Sidney, would turn about before they go into everlasting despair.

Thus all of these so-called witnesses presume to decide the case and tell that high council what Sidney Rigdon was guilty of, instead of simply giving testimony and allowing the council to decide the question of guilt or innocence. No respectable court understanding its prerogatives and duties, would allow witnesses to be guilty of such contempt. If Mr. Young or any of his colleagues had gone before any court of justice and used such language, they would have been reprimanded, and if not heeding the reprimand, would have been punished for contempt.

After all this Mr. Young takes the floor the second time and states what Mr. Hyde had before stated, that he had some testimony from other parties whose names he would not give if it could be dispensed with, and so far as the record is concerned it seems to have been dispensed with. There is no record of the names being called for, nor of the parties being brought before the council.

The law gave Mr. Rigdon the privilege of having a part of the council to speak in his behalf. One of the council did volunteer to do so, namely, William Marks. Then instead of other members of the council speaking against the accused as provided in the law, Brigham Young, one of the witnesses in the case, is permitted to reply to Mr. Marks. And in that reply he says: "I have known that Bro. Marks had no evidence but the written word; but if this people have no evidence but the written word, it is

quite time to go to the river and be baptized for the remission of their sins."

Witness Young was followed by witness Phelps in answer to William Marks. He was followed by witness Hyde. After these three chief witnesses had been allowed to speak in answer to the arguments of one of the council, Bishop Whitney, who presided, gave privilege for any other councilor to speak who wished to do so, but no one responded.

Taking into consideration that Newel K. Whitney, who presided over that council, was not at the time Presiding Bishop of the Church, but was substituted for George Miller, who was appointed by revelation as Presiding Bishop of the Church; and the further fact that he was himself implicated as a party in the case, as is evidenced from the statement of Brigham Young before the court that he accompanied eight of the Twelve when they went to converse with Sidney Rigdon, laboring with him—and upon the matters developed in that labor these charges were based, and we have a case equaled by none on record, to our knowledge, for injustice and partiality.

There are many other points of criticism that we might make on this trial, but we forbear. No one who reads the records of those times impartially will allow that trial to have any effect in passing judgment upon Sidney Rigdon.

It will be remembered that I cited Mr. Roberts to his inaccuracy in stating that William Smith was expelled from the Church at the time when he was simply suspended from exercising the functions of his office; to which Mr. Roberts now replies: "Suspended from exercising the functions of their office comes so preciously near suspension of fellowship for an apostle as an apostle, that the Josephite 'Reply' is welcome to all that exists in the difference."—Page 19.

I thank Mr. Roberts for his liberality in this case, and accept the difference cheerfully.

In Mr. Roberts' first edition he claims that William Smith did not teach the doctrine of lineal priesthood until 1850. I showed from the writings of one in sympathy with Mr. Roberts' faith, that he was teaching it in St. Louis in November, 1845.

Mr. Roberts, on page 26 of his revised edition, acknowledges his error, and claims that his fault was in trusting too implicitly in Josephite statements of its own history. He says:

The authority upon which the statement of the text was made is from the statement of Jason W. Briggs, once a leading light of the "Reorganized Church," and by Tullidge in his account of the rise of said Church, called the "first standard-bearer of Israel's return." The statement by Briggs is quoted with approval by Tullidge, and Tullidge's History here quoted is "Published by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints." (See title page Life of Joseph the Prophet by Tullidge, Plano edition, 1880.) Following is the passage in question:

"In the general disorder that prevailed from the death of Joseph

Smith, here and there appeared a gleam of light and hope—a manifestation of the Spirit that all was not lost. Many ran to and fro in the character of prophets and shepherds. Among those appeared William Smith, who in the spring of 1850, called a conference at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching lineal priesthood, as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to rise out of the posterity of the original President of the Church. This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the Saints; but when their attention was then called to it many at once accepted it as the solution of the question of Presidency."—(Page 576.)

This quotation is not accurate; but the most damaging mistake made is in changing the word *thus* to *then*. The quotation as it reads in the work from which Mr. Roberts quoted is:

This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the Saints; but, when their attention was thus called to it, many at once received it as the solution of the question of Presidency. (See page 576, Tullidge's History.)

A mistake like this might occur without design; but when it is a mistake made to favor a theory that he is just at that time urging, it looks suspicious. Mr. Roberts was trying to maintain that *then*, in 1850, was the first time, according to Josephite history, that William Smith taught the doctrine of lineal priesthood; and by changing the word *thus* to make it read *then* it would favor his point. What makes it more suspicious than before is that he quotes from the same passage again on page 37, and there he quotes it correctly and italicizes the word *thus* when striving to make the point that it was through William Smith's teaching the lineal priesthood was first known. To make one point he changes the wording by substituting another; to make another point he emphasizes the word, probably forgetting his former effort. There is nothing in the quotation or from Elder Briggs to intimate that William Smith had not taught lineal priesthood prior to the Covington conference.

In his first edition in speaking of Lyman Wight, he made the positive statement:

In the latter part of August, 1844, President Young desired him to return to the pineries and continue his labors; but he refused and expressed a determination to carry out his own views, and be controller of his own conduct regardless of the counsel of the presiding quorum. He therefore went to Texas instead of to Wisconsin, taking a small company of the Saints with him, and settling in Texas, not far from the present site of Austin.—Page 26.

I showed that Lyman Wight did in fact go to Wisconsin at the time when Mr. Roberts says he refused to go.

Now on page 28 of his second edition Mr. Roberts changes the text in the body of his work and makes it to read, "He therefore finally went to Texas instead of to Wisconsin to get out timbers for the Temple," and so forth, thus throwing in an explanatory statement that was not in the first edition, and contending

that that was his point in the beginning, that he did not go to get out timbers for the Temple. If he intended to say *that* he certainly failed in his intentions, for not an intimation of such a thing is found in his first edition.

He then contends that he was right in his main contention that Lyman Wight was not in harmony with his fellow apostles, and that he refused to follow their counsel, and goes on to some length to prove this assertion. He might have saved himself this trouble; for I made no claim to the contrary. I am aware that he was not in harmony with Brigham Young and others and refused to follow their counsel; and hence no testimony to that fact was necessary.

Again, Mr. Roberts claimed that Lyman Wight lived in obscurity and died outside the Church of Christ without a following. When I showed that he had continued to have a following to the time of his death; and that many are still following in the line of his counsel and teaching on the doctrine of lineal priesthood he changes the text again, and throws in after the words, "without a following," the words, "worthy the name of following." A very convenient way for a man to escape the dilemma of his wrong conclusions is to change without explanation or confession, and decide that the *following* was not worthy the name.

I do not care in this treatise to enter into the discussion of the question of worthiness; and hence leave the matter for the reader to judge of the dilemma a man is in who will thus change and pass judgment upon a body of people in order to escape the error that he has fallen into.

Mr. Roberts, on pages 48 and 49, enters into a labored argument to show that the revelation coming through Elder Deam required determination as to who held the highest authority previous to the choosing of the seven apostles.

This is not material; and we have already spent as much time as I care to spend on this point. I shall therefore be content with quoting the words themselves, and permitting the reader to form his own conclusion. Here are the words of the communication:

Verily, thus saith the Lord, as I said unto my servant Moses, "See thou do all things according to the pattern," so say I unto you. Behold, the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose a majority of the Twelve Apostles; for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them. (The senior of them shall preside.) Let them select twelve men from among you, and ordain them to compose my High Council. Behold, ye understand the order of the Bishopric, the Seventy, the Elders, the Priests, Teachers and Deacons. These organize according to the pattern. Behold, I will be with you unto the end; even so, Amen. (See Church History, vol. 3, pp. 217, 218.)

It will be seen from this, that while the one holding the greatest authority before the conference was to preside at the conference, it was the senior of the seven who was to act as the President of the Church.

On page 53 Mr. Roberts again concedes that he was mistaken in setting the date of Lyman Wight's advocacy of lineal priesthood at 1850; but he still contends "that this question of 'young Joseph's' claims to the Presidency was not mooted in the controversy over the Presidency at Nauvoo in August, 1844, the time of all times for those who knew anything of the subject to have spoken."

In my reply I presented the fact that William Smith and Lyman Wight preached lineal descent so soon after their difference with others of the Twelve as to make it strong presumptive evidence that this was one of the points of difference. We invited attention to the fact that the real points of difference were never published; that the Church papers were silent upon the point; and that neither William Smith nor Lyman Wight had an opportunity to preserve their opinions in any periodical of the times. Mr. Roberts ignores all this, and still asserts that they and all others were silent upon this point.

Fortunately, since the publication of our reply, the evidence has come to our hand which removes all possible doubt; and it is not necessary for us to stand upon this presumption, plain though it may be. We have before us a letter written by James Blakeslee to Jacob Scott, dated Hampton, Rock Island County, Illinois, August 16, 1844, just eight days after the memorable meeting on August 8 on which so much has been said, and at which time so much was said regarding Presidency and leadership. He says:

But alas, what a change one year has made. Even the space of about one year, or a little more, has successfully introduced into the Church of Jesus Christ of Latter Day Saints, a sufficient amount of false doctrine, to deceive and lead away nearly all the Church at Nauvoo, while the prophet and patriarch of the Church have been barbarously murdered by the hand of a gang of demons in human shape. Thus you see, sir, that the Church is left without an earthly head, unless the promise of the Lord shall be fulfilled, which saith, that if he removed Joseph, he would appoint another in his stead. But as this has not yet been done, what is the Church to do? Now sir, if I have been correctly informed, some of the members of the Church at Nauvoo, want Stephen Markham for their head, and others Sidney Rigdon, and others President Marks, and others little Joseph, and others B. Young, and some others P. P. Pratt, and if they can all have their choice, we shall soon have a multiplicity of Churches of Latter Day Saints.

It appears that Elder Blakeslee was not present at Nauvoo; but that in about one week after that meeting word had reached him of the controversy over leadership at Nauvoo, and that in that controversy young Joseph's name was mentioned with others. This sets aside effectually and positively the statement of Elder Roberts that young Joseph's claims to the Presidency were not mooted in the controversy.

Mr. Roberts thinks I might have added some interesting information in connection with my extract from the *Gospel Herald* regarding the position of Lyman Wight on lineal priesthood had I quoted John E. Page in that connection. Doubtless it might be interesting information, but it is not material to the point in discussion. I was only attempting to show that William Smith and Lyman Wight taught lineal priesthood. I was aware that John E. Page did not. His opinion has no more bearing upon the point as to what William Smith and Lyman Wight taught than has the opinion of Young, Kimball, or Pratt.

Mr. Roberts undertook to show a discrepancy in the testimony regarding the blessing of President Joseph Smith, a part of the testimony going to show that he was blessed in Liberty Jail, and a part to show that he was blessed soon after coming out of Liberty Jail. I showed that he was several times blessed to the same effect. All Mr. Roberts has to say in his late edition is to ask how many times it is necessary that young Joseph should be blessed, appointed, and ordained to the same position by the same person. It is not necessary for us to answer the question. It is only necessary to show that he was actually blessed at different times and places, and this I have clearly shown. The question of necessity should be asked of those who participated in this blessing.

Mr. Roberts makes a labored effort to show a conflict between Elder Whitehead and others because Elder Whitehead calls this blessing an ordination while others do not. It is not necessary to occupy space in arguing this. President Joseph Smith explains it sufficiently clear in the quotation which Mr. Roberts himself inserts; he says, "*This blessing has by some been called an ordination, from the usual predilection to confound names and terms.*"

The evidence shows that the Prophet Joseph Smith laid his hands at different times upon the head of his son and blessed him, declaring that he would succeed him in his position in the Church. That is all we claim. We have not taken a position as to whether priesthood was conferred or not; simply that in fulfillment of the revelation he designated who the successor should be. In the sense of an appointment it may be called an ordination.

Mr. Roberts thinks it very strange that young Joseph was set apart before the congregation where there were thousands present, and that that congregation accepted him, and yet Mr. Whitehead is the "sole witness." He thinks it very reasonable that others in that congregation would have remembered it, and would have contended at the time that he was the rightful successor. The strangeness of it is admitted; and one wonders why if true that the efforts of Brigham Young were successful with so many. But we have the positive testimony that Mr. Whitehead was not the "sole witness," and that

young Joseph's claims were advocated by some, I know not how many, in August, 1844, as evidenced from the letter of Elder Blakeslee before quoted.

John H. Carter, of near Provo City, Utah, in his testimony in the Temple Lot suit said:

I was present at a meeting in the city of Nauvoo, in the state of Illinois, at which something was said or done about the successor of Joseph Smith. It was held in the Bowery, right north of the Temple, and Joseph Smith was on the stand. I can not tell you when it was, but it was not long before he was killed. This happened in Nauvoo, in the Bowery that was erected right north of the Temple, where they held meetings before the Temple was finished. Yes sir, Joseph Smith who was called Junior, was on the stand. It was on a Sunday. There was a congregation gathered there on that occasion; it was a large gathering. It was the people mostly from Nauvoo who had gathered there, and when they got together on these occasions there was a large gathering. . . .

Joseph Smith came on the stand leading his son, young Joseph, and they sat him down on a bench at the Prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" And he turned around and said, pointing to his son, "There is the successor," and he went on and said, "My work is pretty nearly done," and that is about all he said in regard to his son. He said in answer to a question that was asked as to who should be his successor in case he should be killed or die, and he pointed to his son, young Joseph, who was sitting there at his side, and said he: "There is your leader."

My father-in-law was with me at the time, and sat there and heard what was said, and when we were going home my father-in-law asked, "What does that mean?" He said, "That has got a meaning to it, from the way Joseph talked and pointed to his son," because Joseph had said, "There is your leader," pointing at the time to his son, and my father-in-law said, "We will see the fulfillment of that by and by."

It was the understanding of the people generally, of the Church as far as I know; all understood it from that day on that when the boy Joseph came of age he would take the lead in the Church and be its head. There were a great many people who believed that, and moreover, President Young preached it himself for some time after he came into the valley. That was the belief of hundreds and thousands; was the belief then, and is the belief now.

I have always believed that ever since I heard Joseph say the words I have stated, ever since I saw his father point him out; and I believe it to-day just as strongly as I ever did, and it was under that belief that I have followed President Young west with the branch of the Church now known as the Salt Lake branch. That was the teaching and the ideas held out by the officers and elders, including Brigham Young and other prominent elders of the Church, who afterwards came west and located here at Salt Lake City; and it was the teaching in Utah Territory for several years after the death of Joseph Smith. Here in Salt Lake City they publicly taught and held out the idea to the members of the Church that Joseph Smith the son of Joseph Smith, Jr., would eventually be the President of the Church.—Plaintiff's Abstract, pp. 180, 181.

This testimony corroborates in the main features the statements made by Elder Whitehead; and also accounts for, what otherwise would seem strange, how Brigham Young succeeded so well. Thousands, according to Mr. Carter, accepted his teachings because he held out the idea that young Joseph would be the proper person to take the leadership of the Church when he became of age.

This testimony of Elders Whitehead and Carter is strengthened by the testimony of Charles Derry, W. W. Phelps, Alpheus Cutler, P. P. Pratt, D. S. Mills, Lucy Smith, George Miller, Louis Gaulter, Harriet E. Gaulter, Arthur Milliken, and A. B. Moore, as set forth in our former reply.

Mr. Roberts in his former reply presented the claim of Brigham Young that Hyrum Smith was appointed by Joseph as his successor. I met this by saying that if this claim be true it would destroy the prophetic character of Joseph Smith, as it failed of fulfillment. Mr. Roberts can not see how it would affect the prophetic character of Joseph Smith. I do not know how to make it plainer. If Joseph Smith said Hyrum would be his successor and Hyrum fell in death before he did, it shows beyond controversy that Joseph Smith was deceived in setting apart as his successor a man whom God never intended to succeed him. If this does not affect the evidence of his prophetic calling I do not know what would.

Again, if Joseph Smith set Hyrum apart as his successor, where is the consistency in the claim that he provided that the Twelve should succeed him by conferring upon them all the keys and responsibilities which he had himself held?

Elder Orson Hyde in his testimony before the Bishop's court that tried Sidney Rigdon, makes a pertinent statement on this point. It is as follows:

Now why did he say to the Twelve on YOUR shoulders will this responsibility rest, why did he not mention Bro. Hyrum? The Spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.—*Times and Seasons*, vol. 5, p. 651.

Here is a direct conflict between Elders Young and Hyde, Elder Young stating that Joseph did ordain Hyrum as his successor, and Elder Hyde stating that Joseph did not mention him because the Spirit knew that Hyrum would be taken with him. Can Mr. Roberts or any other advocate of that theory reconcile these statements?

On page 79 Mr. Roberts states that I had no other means of escape from certain conclusions only to throw discredit upon passages in the history of the Prophet, because I questioned the genuineness of some publications issued by the Utah Church.

It was not the writer of the "Reply" that threw discredit upon the history of the Church as published by the Utah people; but that discredit has been the result of their own acts. In the face of the facts it will avail nothing for Mr. Roberts to call references to this subject "contemptible Josephite quibbling."

The late Elder Charles W. Wandell, who in 1845 was employed in the historian's office in Nauvoo, in speaking of the purported writings of Joseph Smith the Seer, notices some interpolations and then remarks:

I notice these interpolations because having been employed (myself) in the historian's office at Nauvoo by Doctor Richards, and employed too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this too by the direct order of Brigham Young to Doctor Richards, and systematically by Richards.

I presume Mr. Roberts will resort to his usual tactics, and say that Elder Wandell had lost his honor when he offered this statement; but he will hardly claim that George A. Smith and Wilford Woodruff had lost their honor when they stated the following as found on page 5 of the preface to the first volume of Church History as published by the Utah Church, in 1902:

The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the history of Joseph Smith is true, and is one of the most authentic histories ever written.

This certainly agrees with the statement of Elder Wandell, and is a confession published by themselves that the history of Joseph Smith was carefully revised under the inspection of Brigham Young. Who, then, was it that threw discredit upon the genuineness of history as published in Utah? When we state that its genuineness is questionable we state just what their confession shows.

Mr. Roberts quotes an action of the conference of October, 1844, sustaining Brigham Young as one of the Twelve and First Presidency of the Church, and asks, "Can there be any doubt but what this was practically the same as that of the eighth of August?" We answer, Yes, there can be and is doubt. The whole history of the transaction shows that they ventured a little farther each succeeding time that the case was mentioned.

On page 74 Mr. Roberts misrepresents us by conveying the idea that we had taken a position that lineal priesthood as applied to the Presidency was an invariable rule, subject to no contingencies; whereas I stated our position clearly on page 50 of my first edition, that "the son's right to his father's position is contingent upon these conditions, and that God alone is a competent judge of ability and worthiness, we hold that no man should be ordained to any office without a call from God." Our position was that all other things being equal, God had determined that the son should succeed to his father's place; but not alone by virtue of his lineage, but that he to occupy must be called of God, as God alone was the judge of availability and worthiness.

I repeat that we do not know why Hyrum Smith, an elder son of Joseph the Seer, was not chosen. He probably had the right of lineage; but God called Joseph, that is sufficient. Why should Elder Roberts contend upon this point when it is not the point at issue between us? The issue is not regarding the first or second son but regarding lineage as applying to the Presidency at all.

On page 75 Elder Roberts repeats his challenge to produce a purported revelation through Joseph Smith, president of the Reorganization, that he was called to the position. I do not know how to convey an idea to the mind of Mr. Roberts if I have not done so upon this point. We cited him to the revelation given through Jason W. Briggs, to the effect that the seed of Joseph Smith was to come forth and preside over the high priesthood of the Church; and in connection we have a revelation given to Joseph Smith indorsing that organization at Zarahemla. If the revelation indorsed that organization it indorsed the position on which it stood, that the seed of Joseph Smith the Seer was to preside over the high priesthood of the Church.

Again, when he went to Amboy, in 1860, to assume that position, he said, "I have come in obedience to a power not my own, and shall be dictated by the power that sent me." To occupy space upon this point would be useless. Though Mr. Roberts may not understand this language, I am sure that the majority of our readers can.

On pages 77 and 78 Mr. Roberts quotes a purported statement of Joseph Smith as published in *Millennial Star*, volume 22, as follows: "We have a Judas in our midst; whatever can be the matter with these men;" and throws into the midst of this quotation his own words as follows: "This appears to have had an unpleasant effect upon the minds of some leading men in the Church, especially upon the minds of William Law and William Marks, who complain before the mayor's court about the action of these special police."

By what authority does Mr. Roberts say that these were William Law and William Marks? True, their names are mentioned further on in this purported quotation; but not in the connection in which Mr. Roberts places them. It must be remembered, too, that at the time the history of Joseph Smith was carefully revised under the inspection of Brigham Young he had a controversy with William Marks that might have induced him to write his name into the revised history.

In the following pages Mr. Roberts again takes up the argument of the lesser ordaining the greater, and represents us as taking the position that the lesser ordains the greater by virtue of its position in the priesthood. This is not and has never been the position of the Reorganization. Our position has been that a command of God is sufficient authority for an

ordination; and that if one holding the lesser position is directed to ordain a man to a higher position than that which he himself holds, it is legitimate for him to do so. Our position upon this point has recently been conceded by the editors of the *Juvenile Instructor*, of which Joseph F. Smith, president of the Utah Church, is the chief editor. In commenting upon the ordination of the Twelve in 1835, the editors of this periodical say in the issue for March 1, 1902:

This proceeding is strong evidence of the fact that the priesthood is greater than any of its offices; and further, that any man who has received the holy Melchisedec priesthood is empowered by and through the possession of that priesthood to perform any ordinance connected therewith when called upon to do so by the proper authority. For this reason we find in the history of the Church that apostles have presided over stakes of Zion, at other times they have acted as traveling elders in the foreign missions of the Church when a high priest or seventy has presided therein. It is the duty of a high priest to preside at home, but high priests are often called to labor as missionaries abroad, while seventies, whose special mission is to preach the gospel to the outside world, are occasionally called to preside at home. Again, seventies have been authorized to ordain high priests and high priests, seventies. All these apparent deviations from the usual procedure were regular and proper because every man holding the Melchisedec priesthood has within him the latent power to do all things that that priesthood authorizes, no matter what office he holds; but he has no right to depart from the limitations prescribed for his office unless he is specially called upon and appointed to do so, either by the Lord through revelation or by the Lord's representative, or by one holding an office in the priesthood whose calling clearly authorizes him to give such instructions and special authority.

The case in point is one of the evidences of the truth of our position. Here the Lord by revelation and by the instructions of his mouthpiece calls upon three men, two of whom are high priests, to choose twelve men to form the quorum of the Twelve Apostles, and then to ordain or set them apart for this most responsible and exalted calling. He did so because they had the Melchisedec priesthood and in that priesthood was embraced the necessary authority to perform this duty. We admit that even if it did not, that the Lord himself could, if he so pleased, give these men extraordinary and unusual powers on any occasion. We have no desire to limit the powers of the Lord.

If there is any question in the minds of any as to the responsibility of the editors upon this point, the following letter will settle that question. I wrote the *Juvenile Instructor* immediately after this appeared, asking who was responsible for the answers to questions in the department of "Answers to Questions" in the *Juvenile Instructor*, and received the following:

SALT LAKE CITY, Utah, March 13, 1902.

ELDER HEMAN C. SMITH, Historian, Lamoni, Iowa.

Dear Sir: Your favor of 7th inst. is to hand. In reply I will say, the Editors of the *Juvenile Instructor* are responsible for what appears in its pages under the caption of "Answers to Questions;" indeed, by far the greater portion is written by one of themselves.

Yours fraternally,

JOSEPH F. SMITH.

President Joseph F. Smith in the above takes even stronger ground than the Reorganization has ever taken in which he sets forth that one holding authority to ordain can direct another, and that other can ordain by virtue of the authority thus delegated.

Which is right, President Joseph F. Smith or Elder B. H. Roberts when the latter speaks of the position of the Reorganization on this point as "the untenable position, as false in philosophy as it is in fact, that the lesser can ordain the greater, and the greater thus accredited can ordain a still greater even the greatest of all"?

On page 85 (see also page 78) Mr. Roberts makes one of the most stupendous blunders that it has ever been our fortune to notice in a man of ordinary carefulness in controversy: He states:

The "Reply" writer seems to think there was some special virtue in the fact that William Marks took part in the ordination of young Joseph, because Marks was a high priest in the days of Joseph the Prophet. ("Reply," p. 142.) That is disposed of by the fact that Marks was a follower of the Apostate Strang and a member of his apostate church; and "Young Joseph" has said: "Whenever individuals claiming authority under the Church as organized by the first Joseph became members of any faction, they immediately became divested of all authority." (SAINTS' HERALD, vol. 4, no. 10, p. 158.) And since young Joseph is a "prophet" of course that disposes of the man who is supposed to have made assurance doubly sure in ordaining him—nay, of the very man who, I believe, was mouth at his ordination.

The above quotation made by Mr. Roberts is an incomplete one. It is part of the minutes of a special conference held at Galland's Grove, Iowa, October 25 and 26, 1863, and does not purport to give the exact words of the president of the conference, but says:

The president then (in substance) made the following remarks: "All official acts of any elder, while acting under the authority of the old Church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's, Brewster's, Strang's, etc., etc., are not recognized by us as valid; for whenever any of those factions were organized, each member received his authority from that faction; hence whenever individuals, claiming authority under the Church as organized by the first Joseph, became members of any faction, they immediately became divested of all authority except that received from the faction to which they had joined themselves. Thus when Brigham Young usurped the Presidency of the Church at or near Council Bluffs, the disorganization of the Church of Jesus Christ of Latter Day Saints was thereby effected, and Brigham's church was brought into existence. The same is true of all the factious organizations. Therefore from the time they set up for themselves their acts in a church capacity are spurious."

So we have not the exact words used upon that occasion, but the substance of them. But the most remarkable part of it all is that Mr. Roberts represents it as being the language of "Young Joseph" when there is nothing in the entire proceedings to show that young Joseph was present; but it is stated in the heading of the minutes that the district was under the presidency of Elder John A. McIntosh; and the minutes are signed right in the column opposite the one from which Mr. Roberts quotes, "John A. McIntosh, president; O. E. Holcomb, Nathan Lindsay, clerks." So the president referred to is John A. McIntosh, and not "Young Joseph" as asserted by Mr. Roberts.

If the remarks were made as reported in this

synopsis, and we grant they may have been, for Uncle Johnny McIntosh, as we familiarly called him, though a man of sterling integrity, was a man of radical views, and may have held the view expressed; it commits only him, if anybody, to that position, and not President Joseph Smith. Mr. Roberts makes the blunder of referring to this several times in the course of his reply. It is impossible for us to determine how he could make such an egregious blunder as this.

In the body of his work, page 86, Elder Roberts states that, "One who succeeds to the position of the Prophet Joseph must come in at the gate, and be ordained as the Lord had before instructed the Church—that is, he must be accepted by the Church, and be ordained by the direction of a general conference." But on page 105 he states: "Brigham Young always held, and is on record from the death of the Prophet, that the keys of the kingdom, which the Prophet Joseph held, he bestowed upon the Twelve, and that to occupy any position in the Church, they needed no other ordination."

If Mr. Roberts is right in his statement, then Elder Young is condemned as not being properly ordained to the position he held.

On page 90 he states that Amasa Lyman had been ordained a counselor to Joseph Smith the Prophet to take the place of Sidney Rigdon; "but Elder Lyman had never been presented to the people to be sustained by their vote, and hence his appointment was not completed, and he had no claim even to the counselorship in the Presidency."

If Elder Lyman had been ordained to the position of counselor, and had no claim because he had not been presented to the people to be sustained, what becomes of the claim of the Twelve even though it be conceded that Joseph appointed them to succeed him? They had not at that time been presented to the people to be sustained by their vote. If the Twelve could be presented after the death of Joseph, why would it not have been consistent to have presented Elder Lyman at the same time instead of turning him down because he had not been previously presented to the people?

On page 86 Mr. Roberts makes the following comment on the subject of Joseph Smith appointing his successor:

The "Reply" writer seeking to combat the limitations of the revelation here described, and contending for a larger application of it, says: "To take the position, as Mr. Roberts does, that Joseph Smith was not authorized to appoint his successor except in the event of transgression, is to make the authority to appoint contingent upon transgression." Nevertheless such are the limitations of this particular revelation, as an inspection of it will disclose; and at this point it is this particular revelation and not the general power of appointment which is under consideration. If Joseph Smith remains faithful he is to continue God's mouthpiece to the Church, and none other is to be appointed. If he transgress, then he is still to retain power enough to appoint another in his stead.

Mr. Roberts asserts, what the revelation clearly implies, that in case of transgression he is to *retain* power to appoint his successor; it follows then that he had it before the transgression. He could not *retain* that which he did not have; and hence his power to appoint is not contingent upon his transgression.

Commencing on page 93 Mr. Roberts enters into a long argument on the question of Church rejection. I shall simply content myself with quoting what the Lord has said in regard to it in paragraph 10 and part of paragraph 11, section 107, Doctrine and Covenants:

And again, verily I say unto you, Let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and can not be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.

If this be true, that the Lord granted unto them a sufficient time to build a house, and they failed, the Church was rejected; and there is no use of Mr. Roberts pleading that they did not have time or opportunity, for the decree had gone forth that they should have a sufficient time.

I introduced witnesses in my former reply, one of them being President Brigham Young, to the effect that the temple was not completed. The testimony of these witnesses Elder Roberts had not noticed. He says we tried to bring him and Elder Charles W. Penrose into conflict. "But there is no conflict." Whether or not there is a conflict we will leave the reader to judge. Roberts says, "The temple was completed." Mr. Penrose says: "There were probably some additions which would have been made to 'complete' the edifice in the full sense of the term if the builders had remained to enjoy it."

Referring to a point of a personal nature, as Mr. Roberts terms it in his note on page 96, I am still at a loss to understand Mr. Roberts. In his former treatise he quoted from Pratt's autobiography what purported to be a communication of the Spirit to Parley P. Pratt in 1844, and used the word *organize* where

the text had it *reorganize*. I invited his attention to this, and now he says: "The copy of Pratt's autobiography in my library is the second edition, 1888, and referring to the passage again, I find was quoted accurately by me, whatever difference may exist between that and any edition the 'Reply' writer may have quoted."

I have before me the edition of 1888, and the word is plainly *reorganize* in that edition. Mr. Roberts must be mistaken; he did not use the edition of 1888 if his book reads *organize*. I trust that every one who reads this, if at all possible will get the edition of 1888 and determine who has told the truth in regard to it.

(To be continued.)

Mothers' Home Column.

EDITED BY FRANCES.

We have careful thoughts for the stranger
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips with the curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate,
Were the night too late
To undo the work of morn.

—Margaret E. Sangster.

The Waters of Life.

The soft flowing waters invite thee to come;
All sparkling with beauty they silently run;
Refreshing the trav'ler who seeks the blest shore
Where the waters of life shall flow evermore.

O thou weary stranger, thy murmurings cease;
Saints beckon to thee in the valley of peace,
Where faint, thirsty souls may drink deep from the stream
Which flows from the land where the cherubims beam.

Over rough, stony paths God's people oft tread,
The waters to find which bring life to the dead;
So then weary mortals, ere life's journey is o'er,
The pure waters seek which flow evermore.

JOSEPH FERRIS.

[WHAT think you?—EDITOR.]

Pearls from the Depths of Heart and Intellect.

Blessed is he that hath found his work; let him ask no other blessedness.—Thomas Carlyle.

Let us aim to keep our tools shining bright and with willing hand turn the grindstone for our fellow man.—Selected.

He doeth all things well; and he doeth them all at the right time and in the right way and to the right people.—Alexander Whyte.

Let us be content to work,
To do the thing we can, and not presume
To fret because it's little.

—Elizabeth Barrett Browning.

In the man whose childhood has shown caresses, there is always a fiber of memory which can be touched to gentle issues.
—*Wesleyan Herald*.

They are poor that have lost nothing; they are poorer far who, losing, have forgotten; they most poor of all who lose and wish they might forget.—Jean Ingelow.

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—E. T. Tenney.

“One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.”

Beautiful things are suggestive of a purer and higher life and fill us with a mingled love and fear. They have a graciousness that wins us and an excellence to which we involuntarily do reverence.”

Regard yourself as superior to the evils which surround you. Learn to dominate your environment, to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side.—*Success*.

Still for myself I'll work and pray,
And toil along my blundering way;
But doubled all my strength will be
If you, oh friend, will pray for me!

—Amos R. Wells.

We will not be here for ever, anyway: soon Death, the kind old nurse, will come and rock us all to sleep and we had better help one another while we can: we are going the same way—let's go hand in hand.—Elbert Hubbard.

The Christian faith is a grand cathedral with dimly-lighted windows. Standing without, one sees no glory, nor can ever imagine any possible. Standing within, every ray of light reveals a harmony of unspeakable splendor.—Hawthorne.

Not till we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is least and faithful also in much. Every day that dawns brings something to do, which can never be done as well again.—James Reed.

“If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, external roughness
Seem, I wonder, just the same?
Would we help where we now hinder?
Would we pity where we blame?”

Partnership with God in Patience.

The example of God's forbearance and the incentive of his trust help to prepare us for that self-control and patient waiting which are perhaps the most difficult arts of living. Preachers of the strenuous life often forget that for one who dares to act there must be many who are compelled to wait and to endure. It is not the charge which commanders dread for their commands, it is the waiting before the word to charge is given. Action relieves the tension of the nerves and occupies the thought. The example of God's patience is not in itself a sufficient incentive in our time of need. God waits because he knows. He sees the end from the beginning and is never tempted to gather unripe fruit as we so often are. He asks us to be sharers of his patience by the exercise of faith. We can wait because we believe. He trusts us in the partnership of work and waiting and we renounce and have patience because we trust him for the end he promises.

So our patience becomes more than a trial—it becomes an opportunity of faith. If God is patient in what seems the halting progress of his kingdom; if he endures the slights and insults of his children, we whom he has made his fellow workers

can not be impatient without refusing him the trust he gives. It is a trial, the hardest trial for all active souls, but to be called to hard and special trial is a proof of special confidence. God honors every man to whom he gives this opportunity of patient faith.

This incentive of our partnership with God lightens the burden of our waiting and arms us to endure. It is easier to be patient for another's sake than for our own. Where we might yield, the thought of one who loves and trusts us and will suffer for our yielding makes us strong. It is well to keep before our minds the thought that God is with us and defends us, but never to the exclusion of the other thought that God depends upon us for his work and patience in the earth. God is patient because he desires repentance and return.—*The Congregationalist*.

A Word of Caution.

I wish to notify our friends and those of all the missionaries here, not to infringe upon the laws governing the revenue. The custom house detective is on hand when the foreign mail is distributed to open parcels that come through the office, if suspected, even rolls of magazines, if he suspects that they contain anything other than what is made to appear, and should there be anything else within it would make us no end of trouble; and the same with newspapers. No writing should be underneath wrappers of magazines.

Any little article that can be inclosed in an envelope with letter postage on it is all right; otherwise parcels should contain nothing. We want to keep the law, then there will be no trouble. We know the kind-heartedness of the Saints, and how they delight to give pleasant surprises, therefore send this word of caution lest some might forget that we were not under Uncle Sam's lenient ruling.

All is well at the missionary house. Sr. Gilbert came here from the Paumotus three weeks ago quite sick, but soon recovered her normal self again when out of reach of the treacherous sea. It has been playing hide and seek with the islands again—none entirely covered but many partially so. When the sea has once made its path over them it is much easier a second time.

E. BURTON.

Prayer Union.

Sr. M. Ulmer of Aiken, Illinois, requests that the Prayer Union pray earnestly for Sr. (Mrs.) Dally Holt, who is most sorely afflicted both in body and mind, and at the same time is passing through a hard trial in her family.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

First Primary Quarterlies.

The Executive Committee is pleased to announce that the lessons prepared by your committee for the First Primary, or infant classes, are ready for mailing.

To insure a thorough circulation these lessons are sent out together with the Second Primary, making one quarterly for “Primary Grades.”

Special attention is called to “A Letter to Primary Teachers,” on page 36, which fully explains the object of these additional lessons.

It is hoped they will be found helpful to all for whose help they were prepared.

THE EXECUTIVE COMMITTEE.

Sunday-School Work at Des Moines District Reunion.

At the annual reunion of the Des Moines District, held at Rhodes, August 13 to 23, special attention was given to Sunday-school work. The district association in its organization covers the district and all the schools except one are in the association. The district superintendent, W. Christy of Dallas Center, and the other district officers were present during the reunion.

A regular Sunday-school session was held at four o'clock, August 16, the lesson from the *Quarterly* being taken up. J. A. Gunsolley of the General Association arrived on Sunday morning and took charge of the school during the afternoon. Another session for lesson study was held on Monday at four o'clock, with an hour for teachers' meeting at eight o'clock in the morning. These teachers' meetings were held each morning and were well attended.

Sessions were held each afternoon at four o'clock, Sunday-school and Religio work being taken up alternately. At half past ten on Thursday morning the hour was given for Sunday-school work, an address, "The Mission of the Sunday-school," by Elder J. F. Mintun, being the main feature. A paper on the use of the *Quarterly* in school, followed by a general discussion, was of interest. The regular lesson from the *Quarterly* was taken up on Sunday, August 23, at four o'clock, and in the review Superintendent Gunsolley placed the following outline on the blackboard, using the golden text, "Children, obey your parents," as the foundation:

Children Servants All	}	Obey Love	{	Parents Masters God
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Reading this forward with the word *obey* and reading it backward with the word *love*, each makes good reading.

A fair representation of the Sunday-school workers of the district was present and all have a greater love and a better understanding for the work than ever before. The Home Class work was especially mentioned and determined efforts will be made to extend the study to the isolated ones. A number of the young people who have only been timid local workers manifested such an interest and had the field of Sunday-school work so enlarged before them that they will become active district workers.

This was the first visit of J. A. Gunsolley to this district for Church work and he expressed himself as pleased. All at the camp enjoyed his presence and he was kept busy with Sunday-school and Religio work. The earnestness which he has for the work seems to go from him to others, when he comes in contact with them.

The next Sunday-school convention will be held at Runnells, in February, at the time of the convening of the district conference.

A. A. REAMS.

"Zion's Praises."

Sunday-school workers will be pleased to learn that the song-book will soon be in the hands of the printer, and our Business Manager promises to have it on sale by the first of the year. A committee, consisting of Srs. A. Anderson, V. Blair, May White, Vida Smith, and the writer have made a selection of what they consider the very best songs out of dozens of books furnished them. These, together with a number of original pieces, will form a book of over two hundred songs, and we believe will be recognized as one of the very best Sunday-school song-books published, from the fact that it will contain the very best songs of a great number of books.

In the course of their work the committee met with some surprises—and some disappointments. We were surprised at the very high price asked for permission to publish copyrighted pieces—prices away beyond our reach, and it seemed for a time that we would hardly be able to surmount this obstacle, but our Business Manager went at it and hammered prices down till most of the pieces desired were within our reach.

We were surprised, too, when we learned that the older pieces that we expected to get almost free were the highest. After being reduced to the very lowest price, "When He Cometh" is held at twenty-five dollars. "Jesus Loves Even Me," "Sweet Peace, the Gift of God's Love," "True Hearted, Whole Hearted," "Take Time to be Holy," and "Wonderful Words of Life," are each held at twenty-five dollars. A few other good pieces, such as "The Story of His Love," "Tenderly Guide Us," "Are Your Windows Open," "I will Never Leave You," "Through the Valley," "Sunshine in my Soul," and "Leaning on the Everlasting Arms," are held at from ten to twenty dollars each, and are therefore beyond our reach unless some one is sufficiently in love with these songs to donate the price required to have them in our book. These pieces are held at a high price because they are popular. In place of these, however, we have some new pieces that cost us but little because they are little known, but which we believe will be just as popular as these older ones.

We were disappointed in being refused permission to publish any songs controlled by E. O. Excel or James McGranaham at any price. To offset this we received permission from Mrs. C. E. Rounsefell, author of that beautiful piece, "I'll Go Where You Want Me to Go," at our own price. She also sent us the manuscript of a new piece by her which she says she felt impressed to let us have to secure the copyright. It is a beautiful piece. This indicates the spirit of this lady and may account for the soul in her music.

The committee feel that they have been blessed in their work and we hope the book that we have all waited for so long will soon be in our hands and will be satisfactory.

F. G. PITT.

LAMONI, Iowa, September 21, 1903.

Letter Department.

DOW CITY, Iowa, September 13.

Editors Herald: I feel thankful for the gospel committed to men in these latter days and the influence by which it is felt and made known among the children of men.

I can say God is no respecter of persons, but in every age of the world he that feareth him and worketh righteousness is accepted with him. I am glad of this fact.

Your brother,

FRANK CASE.

BEAVER, Missouri, September 8.

Dear Herald: I have been traveling with Elder A. M. Baker for the past two months or more, and while with him I have learned more fully the duty which has devolved upon me.

Since leaving Pomona we went to Cookville, but were not able to do much there, so we went to Eldridge where the debate was held between Elder H. Sparling and William Martin of the Campbellite Church. We held meetings there for a week with good attendance and fair interest. Some seem to believe that ours is the true church, but, for popularity and praise of men, they seem to lack the courage to obey. There are some honest-hearted people there who, if they arrive at the proper understanding of our position, will step forth in obedience; but it seems that Satan has a stronghold in that locality. He is never found sleeping. While there we were kindly cared for by Bro. and Sr. Hollandsworth, and their son Allen. We certainly appreciate their hospitality.

From there we went to Grovesprings, where we found the Saints looking forward to our coming conference and reunion. We held a three-day meeting about twelve miles east of this place. There are some here who will be baptized during our reunion, I think.

Then we made our way to Norwood, where we parted company for a little while, Bro. Baker going home and the writer coming

to this place. Here I find Elder P. W. Premo laboring under very trying circumstances, but holding the fort as best he can and providing for his family. He has opened the work in two new places and if circumstances will permit he will undoubtedly be the means of starting a branch at Roy. Bro. Premo is an earnest worker, ever on the alert for an opportunity to do some preaching.

From here I will go to Springfield, where I expect to engage in manual labor for a while. I am anxious to see the gospel wheel roll on.

Ever praying for the welfare of Zion, I remain,
Yours in the one faith,
P. T. PLUMB.

ISLAND OF ARUTUA, June 29.

Editors Herald: We feel that we ought to apprise you of our movements occasionally, even though we are far away in these islands; not that our work is of very great consequence, but that you have a right to know what we are doing. After the storm at Hikueru, wife and I were compelled by force of circumstances to remain in Tahiti until toward the last of May. During this time we labored in Papeete and Tiona, and attended the mission conference. I also read the entire manuscript of the Doctrine and Covenants with Bro. Burton, correcting it to some extent.

After conference we waited quite a while for a vessel coming to the Tuamotus and finally succeeded in getting one by paying a big price for our passage. We stopped one day on the way up in Makatea, and we were grieved to see their desolate condition; almost all of their houses had been wrecked by the high seas; the insects were almost killing their cocoanuts, and they were without flour and almost all other provisions.

While we were ashore they gave us our dinner, which consisted of fried fish without salt, and boiled pumpkin, and coconut water to drink.

At Kaukura we stopped over Sunday, and they were about in the same condition, and it was as hard for them to find us something to eat as it was in Makatea. Although this island was not hurt much by the storm, the insects were damaging some portions of their cocoanut groves very badly, so the governor informed me.

Our destination was Niau, where we landed safely after some pretty rough weather which caused Sr. Gilbert considerable sickness and misery. She gets worse, it seems, every trip we make.

During our stay at Niau, which was five weeks, we held a meeting of some kind every night except Saturday. Just to give you some idea of what we do all the time, I will give you our program for one week: Sunday morning at seven o'clock, preaching. Ten in the forenoon, preaching again, followed immediately by the Sunday-school. Three in the afternoon, prayer and testimony meeting. Seven in the evening, preaching followed by the Religio, which wound up the services of the day. Monday evening, priesthood meeting, which is very important, and, I believe, great good will result, and has already resulted from it. Tuesday evening, prayer-meeting. Wednesday morning at seven o'clock, preaching; in the evening, singing. At this time we would teach them new songs by singing them over and over till they would learn them by rote, which was indeed very tedious. Thursday, three in the afternoon, sisters' meeting, seven in the evening, Sunday-school teachers' meeting. This is having a telling effect upon the Sunday-school, and they are making marked progress. Friday evening, prayer and testimony meeting. This is the week's program. I generally preach at ten o'clock, Sunday and Wednesday mornings. Sr. Gilbert leads the sisters' meetings, and assists in the teachers' meetings and Sunday-school.

So you may see that we are very busy all the time. The program differs somewhat on different islands, but it is pretty much the same.

We came to Arutua June 15, stopping four days at Apataki on the way, and preached three times for them on Sunday. Some time ago their church was demolished, together with several other houses, by a whirlwind and they have not yet finished rebuilding it. We met a boat there that was bringing our American mail, which was the first we had heard from the General Conference. Here at Arutua my wife was sick for two weeks as a result of the trip from Niau, which was on a small boat. They do churn one up in great shape; just ask Bro. Devore how it is, for we came on the same little boat that he and I made the same trip on from Niau to Apataki nearly ten years ago.

Sr. Gilbert will either have to go to Papeete and stay while I make the rounds of the islands, or we will have to return very soon to America. Sometimes we have to put up with some very rough fare and also rough usage.

Even since we have been here on Arutua we have had another hard blow; not so bad, however, as at Hikueru, but so hard that it drove the sea up onto the land and flooded our house and we had to wade out and carry all our things up to higher ground, where we stayed for three days in a little temporary tent made of cocoanut leaves. We, who had had our nerves already racked at Hikueru, spent some sleepless nights and anxious days in spite of our belief that no harm would befall us. Sometimes we think if we keep on at this rate, we will be able to tell tales of peril by sea with brother Paul of old. We will be perfectly satisfied though if we never come up to him in that line, and are willing for him to continue to hold the cup. The storm has about blown itself out now, and we are back in our house again, which is a thatch house.

The people are in poor circumstances here at present. There is only one little spot left where their trees are bearing, the rest being damaged or killed entirely by the insects. Diving for the pearl-shell is their only means for a living, and the present condition and prospect throughout the group is anything but encouraging.

The moral status is not encouraging either, although with our vigorous stirring them up on the marriage relation, they are seemingly trying to make amends, but how effectual it will be, time alone will tell. Personally, I think that unless they speedily do away with their adultery and other immoral practices, they will, in time, be all swept away from off these islands. They have been taught the gospel now for a long time, and they know better; and if they do not do better they must expect to be swept away by the judgments that are coming upon the earth. I come down pretty firm and hard on them sometimes along this line, and they acknowledge that what I say is true, but whether they will ever be able to break away from their old customs or not, under the present conditions, is a question. Otherwise they are a good people, and have many admirable qualities. I think, however, that the Lord will be very lenient, and have great mercy, else our labor here would be in vain. There are noble ones among them, which gives us courage to go on.

In hope of Zion's day, I am your brother,
J. W. GILBERT.

WISEMAN, Arkansas, September 10.

Editors Herald: I came here about a year ago. I can not read or write, but I can work and pray. I have sold three copies of the Book of Mormon and scattered a dollar's worth of tracts.

I take the HERALD. I carry it around with me and get the folks (whoever I can, old or young) to read for me.

I have no home. I came here by request, to my sons, but they oppose the gospel so strongly, I can not stay with them; they went so far as to order my HERALD stopped and to forbid the neighbors reading for me.

I had been trying to get some one to come here and preach, and after writing a good many letters, I learned of Bro. D. R. Baldwin and he came in person in answer to my first letter to

him. He has been preaching since the 20th of August. The schoolhouse will not hold the people that come to hear. Many say he is the greatest preacher they ever heard, and some are talking about being baptized.

On Saturday night he preached an hour and a half on the Book of Mormon; the house was crowded, and the doors and windows were full, and more around that could not see his charts; the order was first-class. When he stopped a Campbellite preacher begged privilege to speak, and with his abuse and misrepresentation he stampeded the congregation in less than two minutes.

To-night is our last meeting. I do hope he will come back here this fall. The joy I have had from the influence of the Spirit while he has been preaching has paid me fourfold for all the sacrifice I have made and for all the sport that has been made of me. I am going to keep on working. Pray for me that I may do good work.

Your brother,

W. H. BOLES.

GOREVILLE, Illinois, September 10.

Editors Herald: The serious illness of my father has made it necessary for me to leave my field of appointment, Minnesota, for a time. How long I may have to remain away, I can not tell with certainty, but I hope not very long.

In the meantime I trust the brethren under general appointment will make every reasonable endeavor to push the work into new fields, and in this work I hope they will be assisted by the local workers, both ministers and members, throughout the State.

In some places and in some respects the outlook grows a little brighter, but diligent and faithful effort will be necessary to hold the ground already gained, and also to capture new fields from the enemy.

There may be "giants" in the enemy's country, but we are not "as grasshoppers" compared to them, and a few faithful Joshuas and Calebs can, with the help of the Lord, vanquish the enemy and capture the land and annex it to Zion's borders.

Let there be a general advance all along the line. Let every soldier for Christ put on "the whole armor of God" and faithfully perform his or her duty, and the victory is sure.

May Zion's borders be enlarged, and may her peace increase. May her gates be gates of "righteousness" and "praise" until that which is written shall be fulfilled, namely, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in."—Psalm 24: 9.

In gospel bonds,

T. C. KELLEY.

DEKALB, Illinois, September 10.

Saints' Herald: Having so arranged we left our home at Plano, July 9, for the purpose of touring Northern Wisconsin District in company with the district president, A. V. Closson, in the interest of Church work. On our way north we stopped at Marengo, Illinois, from the 9th to the 14th, enjoying the hospitality of the veteran Saints, Bro. and Sr. David Brand. Bro. Brand is in his eighty-ninth year, his wife eighty-two; they are as active as are most people at fifty, as they have cared for four gardens the present year, Bro. Brand cultivating the land while his good wife marketed the proceeds of his labor. The Lord's cause received its share of the proceeds of the toil of these faithful soldiers of the cross in the shape of a ten-dollar bill. We held several services in their cottage home, where we tried to tell the way of life to a few hearers. The few seemed interested.

We reached the East Delavan, Wisconsin, Saints, July 14, where we remained until the 20th of the month. This is the home of the missionaries, W. A. McDowell, in charge of the Southern Wisconsin District, Henry Southwick, at present in charge of the branch at that place, and Joshua T. Hackett. The work

seemed in fair condition, and it was a real pleasure and comfort to join the Saints in the worship of God in their neat chapel, located a little over a mile from the beautiful Lake Geneva, through whose clear waters many of the membership of the East Delavan Branch were inducted into the church of Christ on earth. Lake Geneva is noted among the world's rich people as a beautiful watering-place, where artistic skill has transformed the beauties of nature into an earthly paradise; but in heaven Lake Geneva has a record that will never be dimmed by the power of time, for many precious souls have had their sins washed away in its clear blue waters, and their names inscribed in the book of life.

We reached Valley Junction, Wisconsin, on the evening of the 20th of July. We were made welcome at the home of Bro. and Sr. A. H. Whiteaker. Bro. Whiteaker is one of the live missionaries of Northern Wisconsin, but we found him very busy enlarging his house by elevating it another story heavenward. The family and their house seem to be moving in the same direction. Met friends at the Junction whom I had known thirty-three years ago, and some who heard me make my first attempt to preach the gospel in the home of "Aunt Fanny Green," in Vernon County, Wisconsin, thirty-three years ago last February. Life's shadow has lengthened since then, and the sun of our earthly day is hastening towards its setting. We met some excellent Saints at Valley Junction whose kindness we hope to always hold in pleasant memory. Bro. A. V. Closson and the writer held services in the Saints' chapel at the Junction until the 26th of July to good audiences.

On the 27th we went to Necedah, where we were met by some of the brethren of the Searles Prairie Branch, who conveyed us to the home of Bro. John Moore, ten miles out in the country. Here we had the good fortune to meet the "Jots by the Wayside" man, preaching the gospel in a country schoolhouse to people who seemed interested in something: whether it was in the man or in what he was saying we could not then determine, but have since concluded that they were interested in the speaker and in the things spoken, because he baptized some of those people since then. Bro. Chatburn is a good missionary worker who only enjoys himself on the firing line.

After filling a few appointments and doing other work imposed upon us by action of the district conference, Bro. Closson and the writer returned to Valley Junction, where after filling two appointments, we took train for Porcupine, arriving there on the evening of August 1.

While at Porcupine we held meetings in the Saints' chapel up to August 9. Bro. Closson baptized two while there. The attendance upon the meetings was very good, considering that it was harvest-time. Bro. Livingstone, Hooker, Longsdorf, Ganoe, and Shedd, with many others, including the sisters, deserve the credit of having made the name of Latter Day Saint honorable in that country by upright living before the world. The Spirit of the Lord is with the workers at Porcupine.

Bro. Orrin Ganoe conveyed us to Orio on Sunday morning, August 9, a distance of seventeen miles. We held two meetings at this point, one a preaching meeting, and the other a sacrament and social service. While at this place we were kindly entertained by Bro. and Sr. Lafferty.

On the 11th of August Bro. Jasper Lawrence conveyed us by team to his home near Spring Valley, Wisconsin, where Bro. Closson left me for other points on the 17th. I remained at Bro. Lawrence's until the 19th, then took train for North Freedom, Wisconsin, my former home. Bro. Closson baptized two more precious souls while at Spring Valley. We held a few meetings in the pleasant home of Bro. Lawrence, but the greater number of services were held in the town hall at Spring Valley. Very little interest was shown by the outside world in the meetings held in the hall. Bro. and Sr. Lawrence did their part of the work nobly and may the dear Lord ever bless them in their efforts to advance his kingdom.

Reached North Freedom on the 19th, stopping at the home of Bro. and Sr. Hackett, whose hospitable home I had shared before with dear friends long since gone to rest. We reached the reunion grounds near Williams Bay on the afternoon of August 22, in company with Brn. T. W. Chatburn and J. B. Wildermuth, who joined us at Madison.

The reunion was good; but we will let others sing its praises who possess a more competent vocabulary than does the writer.

Came to Chicago on the last day of August, where I remained until September 2, being engaged upon a matter submitted to the president of the mission and the writer.

I reached home on the the 3d inst., remaining at Plano over Sunday, then came to Dekalb to join Bro. F. G. Pitt, district president, in an effort here. The Lord willing, we expect to join Bro. C. H. Burr the fore part of next week in a missionary effort at Batavia, Illinois, then on to Plano and Sandwich to aid the brethren in local Church work until district conference convenes September 26.

We hope that all of the missionaries under General Conference appointments, laboring in Wisconsin and Northeastern Illinois, will have their quarterly reports in the hands of the writer as early as the 3d of October. Plano, Illinois, is our mission address. We hope to continue until the end.

In bonds,

F. M. COOPER.

CHICAGO, Illinois, September 11.

Editors Herald: The missionary in charge has come and gone, but gave us good service while with us, excellent sermons, full of practical suggestion and thought.

Friday, August 21, in company with him and a dozen of the Chicago Saints we boarded the Northwestern train for Williams Bay and the Southern Wisconsin reunion.

Of all the good things enjoyed at that time and place we will not try a detail. The weather, however, was hardly an indication or basis for judgment, as we struck a rainy season. The damp kind of weather predominated, although we enjoyed some days of sunshine. But the "sunshine in the soul" was of an almost continuous character. Bad weather hindered large attendance of strangers, but a "reunion" in its best sense, was certainly had, and that consists largely, very largely, in being at the place where God and good Saints meet.

We were made happy by the many good things we participated in. Not only was it a reunion for us with many of the western brethren of the ministry whose acquaintance had been of a limited sort, at General Conference, etc., but of brethren and sisters belonging to the Southern Wisconsin District whom we had never before seen or met, and whom to know is to respect and love. Their kind reception and generous provision for all our wants will be a hard thing to obliterate from our memory.

The location is an ideal one, overlooking the beautiful Lake Geneva whose shores have been made to present a picture which nature and art seldom excel. With its beautiful grounds and costly mansions of Chicago, Milwaukee, and other city millionaires, and covered with sailing and steam yachts and crafts, this beautiful inland gem of a sea presented a constant picture of enjoyment to the lover of the beautiful,

"Where every prospect pleases,
And only man is vile."

The preaching and social services were of a character to comfort, instruct, and profitably warn us who become careless at times and fail properly to sense all that a beneficent and loving heavenly Parent has vouchsafed to his children, and more especially those who are called to be children of his covenant and heirs by adoption into a nearer association with him than has been privileged to former generations of men. Elders Heman C. Smith, McDowell, Robinson, F. G. Pitt, the "jot" man, F. M. Cooper, and many others of the missionary and local force of

elders from all parts of Northern Illinois and Southern Wisconsin Districts were present and all added to the social and spiritual success of the meetings.

I do not want to omit mention of the fine Religio entertainment gotten up by the young people of that important arm of our service. It was excellent, and a credit to the Church and to all concerned; and all we could say of that entertainment we desire to repeat and affirm concerning the Daughters of Zion or mothers' meeting to which all were invited. Those who did not attend, missed something that every family of Saints ought to hear and know. Southern Wisconsin evidently has some sisters who are trying to learn what the terms "mother" and "wife" ought to mean to every Latter Day Saint.

The missionary in charge, Bro. Heman C. Smith, was at his best, so far as our experience goes. His preaching and counsel was of a godly and high character, and excellent discourse generally characterized the pulpit efforts.

A visit to the scene of operations of J. J. Strang, at Voree, Wisconsin, which is a lovely country and a place where Saints might have founded a permanent home and an honored name had not the success of the enemy of the first Eden had its repetition in our day, was among the privileges of the Wisconsin visit.

The great Yerkes Observatory with its huge telescope, situated on or near Lake Geneva and about three miles from our "camp," and the Saturday afternoon lecture which we were privileged to hear, were also among the good things that fell to our lot.

Last, but not least, a lovely day and sail of thirty-five miles around beautiful Lake Geneva, the day following the close of the reunion, completed the series of enjoyment and contrast to the sights and sounds and discomforts of a great city.

Monday afternoon, leaving Williams Bay, in company with Bro. Heman Smith, we came to Elgin by train, from there by trolley line to Batavia, stopping over night at the pleasant home of Bro. and Sr. Joseph Rodger, where we were royally entertained. Made calls the following day upon Bro. and Sr. Blakeslee and the family of Sr. McDonald. Found an interest remaining in that place in the latter-day work which needs the fostering attention and care of some wise missionary effort.

Home again, and glad to meet the unfortunate, but not less faithful ones whose duties compel their presence in the city and absence from such pleasant and profitable associations as the Southern Wisconsin reunion.

We shall be very glad to reinstall our housekeeper, whose home coming from the East we expect next week.

M. H. BOND.

LOS ANGELES, California, September 10.

Editors Herald: A word of explanation as to my failure to reach my mission ere this. So desirous was I to execute the work outlined by the Twelve and Presidency, that I canceled engagements in Western Iowa and Nebraska, to the disappointment of very dear friends, and hastened home, praying in the meantime that God would open the way for a faithful prosecution of my work. Disappointments came thick and fast. I was physically prostrated ere I reached home; it took me weeks to rally from this. Financial embarrassment now confronted me. Communications to those who could assist in this elicited no response. I did what I could, relieving the pressure somewhat, only to have my hopes dashed to the ground by a neighbor boy feeding ice to our baby, causing such a violent illness that he is only slightly improved now. This occurred on the 19th of July. In the meantime, together with others of the missionary force of the district, including Brn. Peak, Carmichael, Clapp, Earl, and Dana, I contracted a severe cold which, as in the case of Bro. Earl, culminated in pneumonia. Being still weak from my previous attack, I was not in a position to withstand the latter and I am now physically depleted.

However, I have this consolation, I have done the best I could. God does not demand the impossible. When he thinks I should go to my mission he can and will open the way. Until then I can only patiently wait.

I make this explanation that the Saints in Oregon and elsewhere may be apprised of conditions as they really are.

Very truly yours,
T. W. WILLIAMS.

BUXTON, Iowa, September 10.

Editors Herald: I called on the Saints at Centerville about July 10; found a few earnest, wide-awake Saints. There has been a branch there for a number of years, but as they did not have a building of their own, the work has not reached the people as they desired it should. Centerville is a city of about three thousand inhabitants and is the county-seat of Appanoose County. Early this spring a golden opportunity presented itself and the Saints, though few in number, were not slow to see it, and by united effort bought the old Christian church, a fine brick building, forty by sixty feet, in one of the best locations in the city. I had the pleasure of preaching the first sermon in it. I stayed with them until August 9, and made many friends for the work. I made a personal canvass of the city, and left preaching notices at the majority of the homes. It was quite hard to reach the people, as Evangelist Sunday had just closed a remarkable revival where eight hundred and fifty had professed conversion.

The Saints got a word of comfort from General Drake and a check for one hundred dollars. He informed Bro. Archibald and others that Joseph and Hyrum Smith used to stop at his father's house and that they were honest, and gentlemen in every respect, and that their murder was one of the darkest crimes ever thrust upon the American people.

On August 11 I arrived at Buxton. This is a new coal town, only two years old, and has about fifteen hundred inhabitants, located nine miles north of Albia, Monroe County. This is an entirely new opening. I preached the first sermon in this part of the country August 11, and closed with a full house on the evening of September 6. I baptized five precious souls and feel quite sure there are more to follow. We have removed mountains of prejudice and made many good friends. This is the home of Bro. Nathan Miller, who has with his family stood firmly by me, and he will keep up a regular appointment here.

I will commence a series of meetings two miles east of Lovilla on Tuesday evening. I have arranged to open the work in several new places as fast as I can. I think the harvest is ripe in this section of country, and with the assistance of Bro. Miller, who has a team of horses that has long been set apart for missionary work, we look for the spread of the gospel.

W. H. KEPHART.

ALLIANCE, Nebraska, September 10.

Editors Herald: As per previous letter, we set up tent in Deadwood and held forth there ten days with fair audiences and some interest. Some of our audiences said they believed we had the truth.

From there we went to Spearfish and held a ten-day meeting. Congregation small, though a few became interested. One man said he would obey the gospel when we come back. Here Bro. J. W. Morgan visited us from Wyoming and favored us with three grand sermons which were a treat indeed.

From Spearfish we went to Belmont, Nebraska. Visited Evergreen Branch, preached to them, and baptized a brother, Matthew Diehl.

Came here, set up tent, and held our first services last night. Congregation small. We expect to continue here till the sixteenth and then go to reunion at Minatare, Nebraska. That will end the campaign with tent for this year, and Bro. J. L. Detrick and I will separate, I suppose. I shall miss him very much.

Following are the names of those who contributed to the tent fund: Ora McClain, \$3; Carrie McClain, \$10; Dr. Grantz, 50 cents; A. Price, 45 cents; Dr. Howe, 50 cents; J. Hattenbach, 50 cents; W. J. Morgan, 25 cents; A. B. Ludig, \$5; Gus Kellen, 25 cents; Zipp Shoe Company, \$1; M. J. Werthimer, 50 cents; Zoellner Brothers, 50 cents; Sam. Swartzwald, 50 cents; H. O. Bennett, 50 cents; J. L. Detrick, \$5; C. W. Prettyman, \$5; S. E. McClain, \$5; J. Hogaith, 25 cents; George Ayer, \$1; Fishel's Bazaar, 30 cents; American National Bank, \$1; Arnold Brothers, \$1; Rogers and Son, \$1; Fish and Hunter, \$1; Wilcox Company, 50 cents; J. Hines, 50 cents; Black Hills Steam Laundry, 50 cents; L. Gergard, 50 cents; Harry Munard, 30 cents; Mrs. Crain, 25 cents; H. Cohen, 25 cents; Mrs. Buckman, 25 cents; Joseph L. Benson, \$5; Peter Lungren, \$1.40; T. T. Duncan, \$5; L. Lachapelle, \$5.50; Irwin Mengel, \$7; John Diehl, \$1; Matthew Diehl, 50 cents; G. A. Heywood, \$1; John Cairne, \$1; Samuel Twombly, 50 cents; R. O. Fellows, 25 cents; W. H. Hutchinson, 25 cents; Getts and Martermar, 25 cents; O. Nowak, 25 cents; William Glassie, 25 cents; M. Foshery, 25 cents; unknown, \$1.55; total, \$83.

July 24, paid out for tent, \$70.20; August 5, freight on tent, \$7.10; August 22, freight on tent, \$2; August 31, freight on tent to Alliance, \$5.55; total \$84.85.

It is due to Sr. Carrie McClain to say that had it not been for her very determined efforts we might not have obtained the tent.

We feel very thankful to all the Saints and friends that contributed to the tent fund. May God bless you all.

In hope of eternal life,

C. W. PRETTYMAN.

DES MOINES, Iowa, September 10.

Dear Herald: Sunday, September 6, was another memorable day for the Church in this city. The Sunday-school at ten o'clock in the morning was especially good; our attendance is nearing the one hundred mark. At eleven o'clock the sacrament was administered to a large congregation of Saints, and the sermon following was by Elder S. F. Cushman. During the afternoon several were doing missionary work in the city, some distributing tracts, and the sisters calling on the Saints in the interests of the Sunday-school and Religio work.

At six o'clock in the evening we gathered at the water and seven precious souls were baptized, Elder J. F. Mintun officiating. At the evening service, after the sermon, these newborn children in the kingdom of God were confirmed members of the body of Christ, known among men as the Reorganized Church of Jesus Christ of Latter Day Saints, under the hands of Elders Cushman and Mintun. Four of the new members are heads of families and the other three members of our intermediate class in the Sunday-school. One little girl was eight years old on Friday.

The Religio met at half past six in the evening and was largely attended, it being prayer service. A special part of the service was that several had been asked to testify of their experiences in the Church.

One aged sister, Grandma Chubbic, was present. Her hair is silvered by the frosts of eighty-five winters, and for twenty-two years she has testified to the divinity of the latter-day work, and that in this Church she had found rest, after having membership in three other Churches. Her faltering voice was remarkably strong on this occasion, and all listened attentively as she spoke and bore her faithful testimony, standing as she is, in the very sunset of life.

Another sister related that in her seeking for salvation the true gospel was revealed to her in all its fullness, that she was made to understand the gospel perfectly as it is recorded in the New Testament. She at once began a search among the Churches of her acquaintance to find the gospel which had been revealed to her. She almost gave up her search in despair, when by

chance she related to a lady friend the kind of a gospel she was looking for. The lady said, "We have that gospel,—faith, repentance, baptism, and the laying on of hands, with the gifts and blessings." The sister said, "What Church is yours?" "The Latter Day Saints," was the reply, and this was the first time she had ever heard that name. She went and heard a Latter Day Saint preacher and recognizing the gospel which had been revealed to her, she soon obeyed. As she sat down Elder Mintun arose, and under the influence of the Spirit of God he exhorted her to faithfulness, under promise of special blessings.

The debate between Elder Mintun and Elder W. P. Houbuslaben of the Church of God began on Tuesday evening. Elder Mintun affirms the divinity of our Church for five nights, two alternate thirty-minute speeches each session. Elder Houbuslaben affirms the divinity of his Church for five sessions. The weather has interfered some with the debate. A good-sized audience has attended each night. At the beginning each speaker stated that he was seeking after truth. Elder Houbuslaben is a representative of and the founder of the Church of God. We believe that this is the first time that any of our elders have met the elders of this faith. The Saints here are attending the debate very regularly and are listening attentively to each speaker in his arguments. The debate will be the means of extending a knowledge of our faith and all are hopeful that much good will be accomplished.

In gospel bonds,
A. A. REAMS.

Extracts from Letters.

A. M. Chase, Salt Lake City, Utah, September 15: "By advice of our missionary in charge we have taken up our abode here for the winter. Had quite a successful series of street meetings and reunion at Provo. We expect to do some street preaching here soon."

Bro. S. F. Cushman on the nineteenth instant wrote from Des Moines, Iowa, concerning the debate between Bro. Mintun and W. P. Halbesleben. Bro. Cushman was pleased with the outcome and spoke well of the work of Brn. Mintun, W. E. Peak, C. Scott, T. W. Williams, and H. C. Smith in debate. He had heard each at various times. He wrote: "May God bless these men and others of like qualifications with opportunities to use their talents in forensic defense of his cause. No man can accuse me of covetousness in the ordinary sense, but I stand self-accused of coveting ability to speak in behalf of this work like these men can. But I must not forget that these men were natural branches or else grafted in when young and sappy; but poor me was a gnarled old stick that came near dying during and since the grafting process. One thing I am sure of, however, and that is, I am in lively sympathy (which means suffering with) with all other old grafts. May the Lord have mercy on us, and the brethren charity for us, and the sisters speak as well of us as they can."

Bishop Thomas Taylor of the English Mission writes, September 13, to Bishop Kelley touching the visit of President Joseph Smith to that country as follows: "In reply to your query in regard to 'effect' of President Joseph Smith's visit to this country, we are happy to say the 'effect' on the Saints is remarkably good. In all places it is strengthening the confidence of the brethren and sisters. In many cases brethren whose faith and confidence was shaken by the actions of some who came years ago, and have, in consequence, been in the background, have renewed their energies and are coming to the front again. The straightforward and manly manner in which Bro. Joseph and Bro. R. C. Evans have met the Saints has won for them golden opinions everywhere they have visited. The general regret is that their stay is short. Personally we regret President Smith did not visit us years ago. We feel sure better results would have followed mission work here. From the standpoint of the

'effects' of President Smith's visit upon 'outsiders' we are not in a position to judge. We have not been able to 'draw the people' out in large numbers to hear the brethren. Those who have given their ear can not any longer remain in doubt as to polygamy, etc., and true Latter Day Saints. Bro. Joseph has put it so plainly that all who care to can understand. No doubt much prejudice has been removed from the public mind, the effects of which will appear later on—at least we hope so. Our conference at Leeds was a good and enjoyable time, just what the "Senior Editor" of HERALD wrote of it. We are glad to report baptisms in several parts lately, eight in Birmingham."

Miscellaneous Department.

Conference Minutes.

Sheffield.—The semiannual district conference convened in the Saints' meeting-room, Ada Street, off Springvale Road, Sheffield, July 11 and 12, 1903, Elder W. H. Greenwood in the chair, J. Roberts, clerk. Spiritual reports of branches were read. Ministry reporting: Elders J. Austin, C. Cousins, S. Holmes, Sr., S. Platts, J. E. Roberts, and J. Naylor; Priests H. Taylor, J. Holmes, G. H. Holmes, and R. Rallings. The negligence of the Clay Cross Branch in not reporting spiritually was left to the district president to inquire into and deal with. Committee on rules was continued to complete their work and report to next conference. Resolved that we sustain all Church authorities by our faith, means, and prayers. Sunday morning the meeting was addressed by several of the brethren, and a profitable time was spent. Preaching in the evening by Elder J. Austin. The conference then adjourned to meet at call of president.

Kewanee.—District conference convened at Millersburg, September 5, 1903. Apostle Heman C. Smith was chosen to preside over the conference, with J. S. Patterson to assist. J. L. Terry was chosen secretary, with F. A. Russell to assist. Bishop's agent reported: On hand and received, \$177.10; expended, \$175.30; balance, \$1.80. Branches reporting: Canton 79, White Eagle 24, Joy 35, Kewanee 126, Millersburg 75, Peoria 57. The committee appointed at the February conference to investigate the title of the Henderson Grove church, also the condition of the cemetery there, reported that the title was vested in the Church and that they had through the wishes and advice of the Saints at Henderson Grove and permission of Bishop E. L. Kelley sold the church to Thomas Junk for \$200. The cemetery was reported in bad condition, as to fence and the graves, but Lewis Tryon had promised to renew the fence. The report of the committee was accepted and their action in regard to selling the Henderson Grove church approved. The Henderson Grove Branch was disorganized and district secretary instructed to issue letters of removal to Henderson Grove Saints. Ministry reporting: Elders M. D. Murdock, J. S. Patterson, Edward Rannie, Dale S. Holmes, F. A. Russell, H. E. Moler, David S. Holmes, J. W. Terry, Henry Holmes, and J. L. Terry; Priests Oscar Harter, W. P. Terry, and Mordica McC. Terry; Teachers Charles Holmes, J. H. Allen, J. C. Epperly, C. M. Duncan, and Melvin Holmes. Preaching by Heman C. Smith, H. E. Moler, and F. A. Russell. Adjourned to meet at Kewanee, Illinois, on the first Saturday in February, 1904, 10.30 a. m.

Appointment of Bishop's Agent.

NOVA SCOTIA DISTRICT.

It is with sadness and regret that we are called upon to chronicle the death of Bro. Robert Newcomb of Delhaven, Bishop's agent in and for the Nova Scotia District. Bro. Newcomb has performed a good work and has passed to a goodly reward. The same faithful services that commended him upon this side will commend him on the other. We trust that the Lord will remember and comfort and bless the family of Bro. Newcomb and also the Saints in Nova Scotia in their loss.

In behalf of the Bishopric and at the request of many of the Saints in Nova Scotia, we hereby appoint as Bishop's agent in and for the territory of Nova Scotia, Sr. Lois G. Johnson of Williamsdale, Cumberland County, Nova Scotia, who will receive and receipt for all tithes and offerings in said territory in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints. We commend Sr. Johnson to the Saints and trust that each and all will cheerfully and heartily aid and sustain her in her work.

In behalf of the Bishopric, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, September 16, 1903.

Eureka.

A brother in remitting for Graceland writes: "I have been a reader of the HERALD for fifteen years, and during that time have heard many a plea for Graceland and the Home, from your pen and others, and have heard many remarks like this: 'I hardly ever take up the HERALD but what I see something about money for Graceland or the Home; it makes me tired or irritates me.' And not wishing to have brothers and sisters irritated unnecessarily, have been thinking how to prevent the malady, and I believe I have found a sure cure, and that is to be a contributor to their [Graceland and Saints' Home] support, and thereby remove the cause of irritation. I would like to have an interest in all things that pertain to this latter-day work." The brother is on the road that leadeth to blessings and eternal life, and in harmony with Doctrine and Covenants 125: 16. May many others adopt his wise and practical action!

In bonds,
ROBT. M. ELVIN.

Missionary Release.

At his request William Lewis is released from missionary appointment, the release to take effect October 1. Those in the Far West District, where he has been laboring, will take note. He leaves the field to go into business.

FRED'K M. SMITH,
For the First Presidency.

Bishop's Agents' Notices.

To the Saints of the Kentucky and Tennessee District, Greeting: When I received my appointment as Bishop's agent there was only \$12 on hand; since then I have been called to help the poor to the amount of \$20. Hence there is a shortage in the funds, as I have received nothing since. Saints, can we afford to withhold our substance when there is not a sufficiency for the Lord's poor? All who are interested in Zion's redemption please read Doctrine and Covenants 101: 2, also 102: 2, and act accordingly. In the language of our late Bishop's agent, "Every true Latter Day Saint should have his name on the Bishop's books, either as a receiver or a contributor." That means much. I hope to be able to visit all the branches in the district this fall and winter, and would like to enroll the name of every Saint if only to the amount of five cents. Let us be equal in "temporal things" that we may be equal in "spiritual things." Those who desire may send their tithes and offerings to my address and I will receipt for same. Yours in the hope of Zion's temporal redemption, J. R. McClain, Bishop's agent. Box 202, Fulton, Kentucky. September 12, 1903.

Notices.

All Saints of the former Fruit Branch in Colorado who desire letters of removal may obtain the same by addressing A. E. Tabor, Wray, Colorado. J. W. Morgan, district president, 725 East Dale Street, Colorado Springs, Colorado.

To the Saints of the New York District: By reason of other duties imposed I find myself unable to fill the appointment made last spring. While I regret very much to disappoint you, I assure you it would have been a pleasure to me to have performed gospel labor in your midst. May the Lord bless you all with his loving Spirit and supply you with a more proficient gospel laborer. In fond remembrance of past association, I remain, your brother, A. H. Parsons. Holden, Missouri, September 14, 1903.

Conference Notices.

Conference of the Nodaway, Missouri, District, meets with the Sweet Home Branch near Ravenwood, Missouri, on Saturday, October 3, at 10 a. m. A full attendance is desired. E. S. Fannon, district president.

The Southern Nebraska District conference will be held at Wilber, Nebraska, as follows: Friday evening and Saturday, district Sunday-school convention; Sunday, devotional services; Monday, business session. On account of continued ill-health, the secretary will resign that he may go to California, if he can raise the requisite funds, and desires that his books may be audited and passed upon before he resigns. He hopes that an able and willing successor may be found. Let there be a gathering of saints indeed, who shall come filled with the Spirit of the Master. The time for the sessions is September 25-28. Let every elder, priest, teacher, and deacon, and every leader of prayer services authorized at the last district conference send a

full written report of all Church work done in May, June, July, and August, from May 1 to August 31, 1903. Do not report work done in September; that will belong to the next report. Let every report be sent in writing before September 20, 1903, so that we can have a complete report. All Saints living elsewhere, yet holding membership in the Southern Nebraska District, are requested also to send their names and addresses at that time, if they desire to be considered as being in good standing in the church of Christ. Mark H. Forscutt, district secretary, 203 First Avenue, Nebraska City, Nebraska.

Far West District conference will convene with the German Stewartsville Branch, four and one half miles north of Stewartsville, Missouri, on Saturday, October 3, 10 a. m. Will the several branch secretaries and ministry, also branch delegates, have their reports and credentials in the hands of the district secretary so the business of the conference can be expedited when we are convened. Chas. P. Faul.

CHANGE OF DATE.

By request of the Nevada Branch on account of delay in getting windows for their church house, the conference of the Clinton District will convene October 24 instead of October 3 as per previous notice. James Moler, district president.

Conference of the London, Ontario, District will meet with the London Branch, October 10 and 11. Arrangements will be made with all lines of railroads for delegate rates. All coming to conference ask ticket agent for a single fare ticket to London and for a delegate certificate to Latter Day Saint convention. If fifty such certificates are presented at conference and signed by the secretary the holders of certificates will return for one third fare instead of two thirds. We hope every one going to conference will procure certificates. Elders, priests, teachers, and deacons are requested to bring or send reports of labors for past year in writing. Hannah Leeder, district secretary. Box 4, Port Elgin, Ontario.

The conference of the Southern Michigan and Northern Indiana District will be held at Galien, Michigan, October 24 and 25. Bro. Heman C. Smith, missionary in charge, and Bro. Isaac M. Smith, submissionary, will be present, unless something unforeseen prevents. The Saints at Galien expect to have their new church building ready for use at that time, and extend a very cordial invitation to the Saints of the district to be present. Come and let us have a profitable time together. A. S. Cochran, district president.

The Gallands Grove District conference will convene in the Saints' church at Deloit, October 10, 1903, at 9 o'clock a. m. for prayer-meeting, and at 10 for business. Have all reports sent to the secretary in good time before conference. Be sure to send delegate credentials with branch reports. D. M. Rudd, president, Mrs. Nellie Rudd, secretary.

Convention Notices.

The Sunday-school association of Nauvoo District will hold a convention at Adrian (Rock Creek), Illinois, October 2, 1903. All interested in advancing the Sunday-school cause, are urged to come. Come without fail! Madge M. Craig, district secretary, Box 126, West Burlington, Iowa.

The Chatham District Religio convention will convene at Wallaceburg, Ontario, Friday, October 16, at 10 o'clock a. m. Prayer-meeting for Religians and Sunday-school workers will be held Saturday, 8 to 9.30 a. m. Topic under consideration will be: "Returning thanks to God for benefits derived in these branches of Church work now established." Officers and teachers of the locals are requested to meet on Sunday, 1 to 2 p. m., to receive instruction as to the best method of teaching and presiding. Religians please send in reports and credentials by October 1 to A. M. Kettlewell, Osman, Ontario. W. L. Ross, president, A. M. Kettlewell, secretary.

The Sunday-school workers of the Fremont, Iowa, District will meet in convention October 15, 1903, at Glenwood, Iowa. Let every worker of the district feel that his presence is needed. Opening session 7.30 p. m. Mrs. T. A. Hougas, superintendent.

The London District Religio association will convene in London, October 8, 10 a. m. Local secretaries are requested to send credentials and reports promptly to James Pycock, Humber Bay. Home Class members will report to Lizzie Morrison, Holstein. Floralice Miller, president, James Pycock, secretary.

The London District Sunday-school association will convene in London, October 9, 10 a. m. Secretaries of schools will please send reports and credentials to Floralice Miller, 142 Peter Street, Toronto. The quarterly reports will be used for convention. George Buschlen, superintendent, Floralice Miller, secretary.

The Saints' Herald.

ESTABLISHED 1860.

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The Northern Michigan District Sunday-school association will convene in the Saints' church at Bay City, Michigan, West Side, October 9, 1903, at 1.30 p. m. B. S. Lambkin, superintendent, H. A. Doty, secretary.

Religio convention of Northern Michigan District will convene in Saints' church, West Bay City, Michigan, October 9, at 9:30 a. m. We trust there may be full and complete reports from all the locals and officers of the district. Send reports to H. A. Doty, 419 North Spruce Street, Traverse City, Michigan, up to October 1, later to J. A. Grant, West Bay City, Michigan. Those expecting to attend please come prepared to take part in an impromptu entertainment in the evening. We are authorized by an action of the Bay City Branch to request those attending convention and conference to bring baskets well filled or the burden will be on a few. Train committee will wear a red ribbon on their coats. J. A. Grant, president, H. A. Doty, secretary.

Died.

LASEUR.—Sr. Amanda Taylor LaSeur was born in Dryden, Tompkins County, New York, December 19, 1816; was married to Gilbert LaSeur of the same place in 1838. Her husband died September 2, 1891. Sr. LaSeur united with the Church in the year 1860, being baptized at Fox, by Elder John Shippy, and confirmed by Elders Israel Rogers and Shippy. Though for the past few years of her life she has been deprived of Church privileges, she ever remained a faithful member and a consistent Christian. She died at the residence of her son at Sandwich, Illinois, September 8, 1903. She leaves one sister, Mrs. Fasset, who survives her, and seven children. Funeral services at the Saints' church at Plano, Illinois, by Elder Charles H. Burr

assisted by Reverend Charles Henry. Interment at Griswold Cemetery.

JULIAN.—Mrs. Louisa L. Julian was born at Akron, Ohio, November 13, 1833. When eight years old she was baptized into the Church of Jesus Christ of Latter Day Saints. She was joined in marriage to John Stafford Julian in 1847, and they took up their residence in Quincy, Illinois, where they remained until the spring of 1849, when with their little daughter Elizabeth they journeyed across the plains by ox team to Sacramento, California. After Mr. Julian had spent some time among the gold mines, meeting with indifferent success, they settled on a tract of land near Freeport, California, where they resided for about thirty years, having born to them a family of eight children, five of whom are now living. They removed from this place to a farm at San Jose, California, and then to another near Lafayette, California. At this time Mrs. Julian was baptized into the Reorganization by Elder William Anderson, at Oakland. She died in Santa Cruz, August 29, 1903. Interment at city cemetery, Sacramento. Sermon by Charles A. Parkin.

McFARLAND.—Alexander McFarland died at Mercy Hospital, Burlington, Iowa, August 31, 1903. His death resulted from the loss of one leg, accidentally taken off in the Chicago, Burlington & Quincy Railway yards at West Burlington. He was born in Glasgow, Scotland, July 15, 1827; moved to St. Louis, Missouri, in 1850. He married Miss Mary Ure in 1852. One daughter and two sons were born to them. The wife and one son have passed on before. The funeral, in charge of Elder Elbert A. Smith, was held at the home in West Burlington. The *Burlington Hawkeye* said of him: "He was a Christian from boyhood and was loved and esteemed by all who knew him. He had a kind word for all and spoke evil of no one." He united with the Latter Day Saint Church in early life.

FURGERSON.—Louisa A. Furgerson departed this life near Lambert, Oklahoma, August 29, 1903, aged 58 years, 5 months, 9 days. She was born near Nashville, Illinois, March 20, 1845. Her maiden name was Armstrong, and she was married to James Furgerson, November 20, 1862. To this union ten children were born, seven boys and three girls. Six boys, two girls, husband, and several grandchildren are left to mourn. She was baptized at Platte River, Nebraska, in 1874, by Gordon E. Duell. She was a kind and loving mother, dutiful wife, faithful and consistent Saint, and died in the hope of a glorious resurrection. The esteem in which she was held by her neighbors was attested by the kindness shown her in her severe sickness and by the large attendance at the funeral. No elder of her faith being within reach, the services were conducted by Reverend Brown of the Methodist Church.

ACCORDING to the Chicago *Daily News*, the old man was sitting on the roof of his house in Kansas after the floods, and was gazing placidly across the rushing waters.

"Washed all your fowls away?" asked the man in the boat.

"Yes, but the ducks swam," smiled the old man.

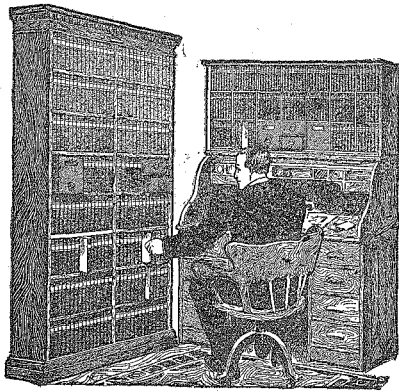
"Tore up your peach trees?"

"Don't mind it much. They said the crop would be a failure."

"But the flood! It is up to your windows!"

"Wal, them windows needed washing, anyway, stranger."

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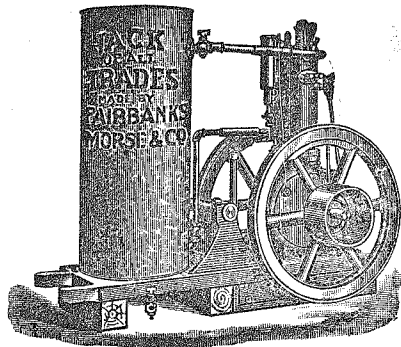
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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2:29, 31, 32

Volume 50

Lamoni, Iowa, September 30, 1903

Number 39

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY } ASSISTANT EDITOR

Editorial.

SENIOR EDITOR ABROAD.

From Glasgow to Hamilton is but a matter of seven and one half pence, and a very pleasant ride through green valleys and by several towns, busy marts of trade and industry. Hamilton is a mining town of sixty-five thousand inhabitants. The mines pay a royalty of a shilling (twenty-four cents) per ton (twenty-two hundred and forty pounds) to the estate of the Duke of Hamilton, who has a residence not far from Bothwell. We did not visit the seat of this English lord, for being "in residence," that is, at home on the estate, no visitors were allowed. When the family is absent, then visitors are on certain days permitted to see the mansion through the courtesy of the Duke and his resident caretaker.

However, on the Friday of our stay in Hamilton, a party consisting of Brn. Thorburn and Arber and Srs. Thorburn, Arber, and Anderson, of Glasgow, Bro. Rushton and Srs. Rushton and Munro, Bro. Evans and the writer visited the Bothwell Castle, made famous by the story told by Miss Jane Porter in the Scottish Chiefs, of the patriotism and heroic deeds of Sir William Wallace, Robert Bruce, and others; as also by the infamous part played by the Earl of Bothwell, who became the husband of the unfortunate Mary, Queen of Scots, after the death of Darnley, her second husband. The Castle is in ruins, though the towers still standing give striking evidence of the strength and magnificence of this stronghold in its palmy days, during the times of feudal occupancy and internecine strife. It stands on a high hill facing the Clyde River, which makes here a straight run past the Castle and a turn to the right, showing a beautiful aspect from the hill, which must have been especially grand from the heights of the towers. Visitors are cautioned not to climb upon the crumbling wall, for it is dangerous. It is a quarter of a mile from the lodge gates to the Castle, and a thick wood hides the building until the seeker for it is close upon it on its southern side. A modern mansion stands between the Castle and the road by which it is reached, the garish simplicity of which affords a striking contrast between the days when the castles were kept by the sword and the days when "peace hath its victories as well as war;" now the force of law keeps the Englishman's doors; then

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In an address before the Long Island Baptist Association, September 28, Reverend P. S. Henson of Brooklyn declared money to be the principal aim of Alexander Dowie. He classes Dowieism with Zionism and says they "wrench certain isolated Scripture passages from their moorings and build a system around them." He also stated that it was one of the signs of the times when people are looking for material things rather than spiritual.

BRO. C. ED MILLER has devoted considerable time and money and hard work to the study of the Cliff-dwellers. His lectures on that subject have attracted considerable well-earned commendation. He writes in the October *Autumn Leaves* on that subject. His article is illustrated with a good picture of the Mesa Verde Cliff-palace. Book of Mormon students, take notice!

the strongest and the boldest guarded the feudal lord's estate.

The "kodak fiend" was one of the party and a group was taken in the courtyard of the Castle with one of its walls as a background.

On the bank of the Clyde only a little way from the Castle is a stone seat said to be the place where the unhappy Queen used to sit in pensive meditation upon her griefs and their causes. Her son James I, born in Edinburgh Castle, was filial enough to take her remains to Westminster Abbey for a final resting-place. Married at sixteen to the Dauphin of France, a widow at nineteen, married to Darnley, the father of James I, whose death is partly charged against Bothwell, who by either force or intimidation, compelled her to marry him and permit him to share in her rule of the kingdom, and who grossly mistreated, and finally abandoned her in the hour of her adversity, when the Scottish nobles gathered and deposed her, she had much to cause her to be sad and weary of life. She at length sought refuge at the court of Elizabeth, of England; but was by that monarch kept prisoner for nearly twenty years and finally was beheaded by her orders at Fotheringay. Curiously, by the irony of fate, or the grim humor of her son James I, a splendid monument now stands in Westminster Abbey in her memory, over against one of similar magnificence raised by the same King, in memory of Elizabeth, whose hand signed the warrant order for the beheading of this most unfortunate Queen. It is now said that the rooms occupied by this beautiful and gifted woman contain the reminders of the saddest epoch in the Scottish history. Raised in luxury, gifted in graces of mind and body, educated in France, a wife at sixteen, a widow at nineteen, a sovereign for nine years, again a widow—made so by the violent death of a husband whom she may have loved but could not esteem; the enforced wife of an unscrupulous and licentious man; deposed and the bauble of rule taken from her; eighteen years a prisoner, and beheaded at forty-five: who can not see in this the truth of the saying, "Uneasy lies the head that wears the crown"? There is not far off a small house in which she also lived in retirement.

On Saturday Bro. Rushton, Bro. Evans, and the writer visited the capital city of Scotland; a capital whose parliament and center of rule are to be found in the city of many cities, London, of England. Edinburgh (usually called "Edinboro") is by far the most beautiful city we have seen in this old world. The view from Edinburgh Castle, a huge fortress of stone built on a rocky crag overlooking the city on all sides, is one of beauty and grandeur. The city is small in comparison with some we have been in; not so large as Toronto, Ontario, or Pittsburg, Pennsylvania. It lies comparted in the vale in which the Romans once built their rude altar, and where now

stands Holyrood House and ruined Abbey. Our objective point was the Castle. This we saw so far as visitors were allowed to see. Nor will the impressions made by what we saw soon fade. Here in the Banqueting Hall, which was also used for the assembling of the chiefs of the clans to decide on matters affecting the state, we saw the relics of the warlike Scots, from the arrow to the gun caisson on which the body of Queen Victoria was carried when borne in state through the city. The huge fire-place showed the token of ancient hospitality and good cheer; but the thick walls, the swords, pikes, lances, pistols, guns, wall-pieces, and other accessories to the trade of hand-to-hand strife bore evidence to the bloody scenes which characterized the reigns of the earlier Scottish kings. We looked through the window from which the Duke of Argyle escaped; we saw the little room in which Mary's son was born and the window through which while yet a child he was lowered and taken to a place of safety to become afterward James I, King of England and Scotland. We also climbed to the ramparts, whence a magnificent view of the city is to be obtained. At one side of the Castle are the barracks in which soldiery are located; and we saw some of one of the Highland regiments in their characteristic dress—skirts, kilts, plaids, even to the naked knees.

It was a fair day until eleven o'clock, when as we stood on the ramparts a spiteful spit of rain thrown by a strong wind made it cool on the heights. We saw, also, the Scottish regalia, the crown and crown jewels, with the scepter of office and the sword of state with its jeweled hilt. It was a sight suggestive of the melancholy reflection that these were about all that is left of the royalty of Scotland, and the reign of its kings.

From the Castle to the University of Edinburgh, all the way downhill by land, but uphill in moral and intellectual development, was a short step past the gardens planted in the one time moat, or lake fronting the Castle on the hill. As we gazed on this wealth of building justly celebrated in the world, we thought of modest little Graceland, and was gratified that the latter, though small and occupying an obscure niche in the citadels of learning, might still turn out men of honor and true manhood, and then,—

Passing by the Saint Giles Church in which Jeanie Geddes hurled her stool at the bishop presiding over a council taking measures to introduce the liturgy into the kirk, in righteous indignation against the heretical blasphemy, and passing to the house of that sturdy Presbyterian, John Knox, it must needs be that Bro. Rushton and Evans should cross the street and "stand in the house of John Knox," so that they could say afterwards, "We have stood in John Knox's house." Having no desire to ever say that, the Editor stood in the street below and looked at the house, which from the outside at least showed

the cranky side of that irate religious bigot who was the standing menace and irritation to Queen Mary. If the inside is like the outside it is a gloomy relic of a theology that ought to have died when John Knox was buried.

From these places of interest we went to Holyrood House and the ruins of the Abbey. Space forbids a history of the institution of the Abbey. Suffice it to say that it was built, destroyed, rebuilt, and again destroyed, partially rebuilt, and the walls of the main building now standing show that the hands of warlike human fiends or visiting vandals have been busy by hammer, or sword and fagot. The Royal Palace, now being renovated for a temporary residence for the present royalties, is a center of interest. It was here that we saw much of varied and grave interest to the citizen of the Western Republic.

In the portrait gallery hang the portraits of the long line of Scottish kings from David I to the last king, James VI, who by hereditary claim became King James I of England and Scotland. It was a matter of longer time than we had at our disposal to look at, examine, weigh, and determine the estimate as to the moral worth each pictured face would impress us with, but lingering longest and looking last upon the splendid portrait of the beautiful and fated Queen Mary we passed on to the other rooms open to visitors.

We saw the room of Lord Darnley, the man whom the unfortunate Queen was compelled to marry; the rooms of the Queen, sitting-room, dressing-room, and "supping-room," in which she used to have her meals. In this room she was sitting at table with a companion or two, one of whom was the Italian musician, Rizzio of the history, (but whose name is given in the annals of the Castle as Riccio,) when the conspirators, headed by Lord Ruthven, rushed up the private stairway. Lord Darnley assisted, and he held Mary while a ruffian struck a dagger into the throat of Riccio over the Queen's shoulder. Then the murderous crew dragged the victim through the Queen's apartments and finished their bloody work at the angle of the wall at the head of the main stairway. We stood in the room where the little supper-table was so suddenly overthrown by the treacherous assault, and stopped for a moment to stand on the spot where the victim finally fell and died after receiving fifty-six wounds.

The Abbey itself, with its broken and battered walls, its roofless state, its gravestone floor, whence rain and snow, and the wear of many feet have almost completely obliterated the inscriptions placed on them, the defaced monuments, all told a sad tale of departed greatness—it would be a fit place in which to sit of a gloomy November day and read Gray's Elegy.

A dinner in a tidy eating-room, a ride up the estuary to the celebrated bridge over the Firth of Forth, and the ride back to Hamilton filled up the

day. But the fact that we sought to find a Bro. Black, resident in the city, and did not find him, he being absent from home, ought not to be omitted.

We held meetings twice on Sunday in the Victoria Hall, usually occupied by our people, Bro. Evans occupying the morning hour and the writer the evening. But few were out, but the attention was good. Bro. Evans spoke again on Monday evening, but a steady rain and the fact of a festal gathering in the same building though in another hall seemed to make ours the secondary consideration. Bro. Evans gave a clear exposition of the attitude of the Church for the benefit of all, especially a small coterie of devotees of the Utah faith. It was moderate in tone and while explicit ought not to have given offense; indeed we think none was taken.

This finished our stay in Hamilton; and though loath to part from Bro. Rushton, his family, and the Saints there, Time, whose foretop we had been striving to catch, was busy with the hours, and so on the morning of Tuesday, the 8th of September, we left for the city of cities, London.

The branch at Hamilton is in charge of Bro. Walter Browning, and he has able assistance from Bro. Robert Munro. The band is small but faithful.

It took eight and a half hours, with losing a quarter of an hour, to reach the city. Bro. T. J. Sheldon, our resident missionary, met us at the station and conducted us by an underground passage to his home.

What of London? Well—"that is another story."
JOSEPH SMITH.

RUSSIA IN THE HOLY LAND.

In the *Chicago Tribune* for September 16, 1903, there appeared a dispatch from Berlin to the effect that reports from Constantinople were that the Russian monastery at Jerusalem had been sacked by a Mohammedan mob and all the monks murdered. In connection with the dispatch the *Tribune* printed the following interesting description of the monastery and Russia's strategy in the Holy Land:

The Russian monastery at Jerusalem is really a huge fortress in disguise, well known to be stored with arms and ammunition, taken there at various times in small quantities, and under convenient disguise.

In addition to the monastery, the Russians have a lofty tower on Mount Olivet, inaugurated some years ago by the Czar's uncle with much pomp and ceremony. The use to which this tower could be put was always an enigma until the discovery was made that from its topmost platform signals can be flashed so far that they can be observed by a fleet in the Mediterranean.

Russia owns large areas of land in the vicinity of Jerusalem and it has been noted by diplomats that her purchases—which, of course, stand in the names of private individuals—possess strategic value.

Orthodox Russians make annual pilgrimages to Jerusalem in large numbers at Easter, and there is a firm belief in the mind of every true Russian that one day the Czar will be crowned

king of Palestine in the church of the Holy Sepulcher in the Holy City.

The Russian belief is so firmly grounded and so well known that there is an intense Moslem hatred of everything Russian at Jerusalem. So hostile is its feeling against the Russians that the pilgrims from the land of the Czar have need of the protection of Turkish troops every Easter.

KNOWLEDGE IN PLANTS.

Professor Shaler, of Harvard University, has recently given expression to some thoughts on the subject of "Knowledge in Plants," which may be of interest to some of our readers. In the *Chicago Tribune* for August 16, 1903, are two extracts from a thesis by Professor Shaler. After discussing the automata, he says:

We may accept as true the statement that our higher intelligence is but the illuminated summit of man's nature, and extend it by the observation that intelligence is normally unconscious, and appears as conscious only after infancy, in our waking hours, and not always then.

In summing up he uses the following language:

Looking toward the organic world in the manner above suggested, seeing that an unprejudiced view of life affords no warrant for the notion that automata anywhere exist, tracing as we may down to the lowest grade of the animal series what is fair evidence of actions which we have to believe to be guided by some form of intelligence, seeing there is reason to conclude plants are derived from the same primitive stock as animals, we are in no condition to say intelligence can not exist among them. In fact, all we can discern supports the view that throughout the organic realm the intelligence that finds its fullest expression in man is everywhere at work.

EDITORIAL ITEMS.

We are glad to note the progress that is being made in many parts of the country in the construction and maintenance of improved streets and highways. *Good Roads Magazine*, New York, is an important factor in the movement in inducing localities to "mend their ways."

In presenting the selected article, "Man's Place in the Universe," by Alfred R. Wallace, in the *HERALD* of September 16, credit should have been given to the *Independent* of New York, as well as to the *Fortnightly Review* of London. It was through the courtesy of the *Independent* that we were permitted to publish the article.

J. M. Stubbart wrote from Trinidad, Colorado, September 19, that he was going to Elk, New Mexico, to hold a debate beginning October 5.

On returning from the Northeastern Kansas District reunion held at Centralia, Kansas, commencing September 11, Patriarch A. H. Smith reported a very enjoyable time and that the people in that part are much encouraged despite the fact that during the reunion a cloud-burst compelled them to put their organ on the seats and move to higher ground.

Bro. Samuel Tomlinson, North Bay, Nipissing, Ontario, writes that he is laboring near the "New

Ontario" and that any who are entitled to Free Grant Lands on account of service under the English Government, would do well to write to him for location.

On September 13 an international congress of social democrats began session in Dresden. Herr Kaden delivered an address in which he showed by figures the enormous strides the social democrats have made in numbers. In 1873 there were only one hundred thousand socialists in Germany; now their numbers reach the three million mark, and they have eighty-one members of the Reichstag. They are the strongest political party in Germany, and control seventy-six newspapers. In France the socialists in 1902 polled one million votes and now control one hundred and forty-nine seats in the Chamber of Deputies. The social democrat party in England has a membership of nine thousand, and at last election elected one member of the House of Commons. In Austria the socialists control ten thousand votes. The Belgium socialists placed thirty-four of their members in parliament last election, and in Norway and Sweden the socialists number ten thousand. In Spain there are twenty thousand, and in the United States the socialist vote has grown from two thousand and sixty-five in 1888 to eighty-two thousand two hundred and four in 1898.

The *HERALD* Office would like to secure several copies of the January and February *Autumn Leaves*. Saints having them to spare will confer a favor by sending to Herald Publishing House, Lamoni, Iowa.

Bro. D. B. Higginbotham, writing from Grapeland, Texas, September 15, reports four recent baptisms by himself and associates and some little friction with adherents of the Christian Church.

Sr. Margaret Reed writes from Myrtlepoint, Oregon, under date of September 14 and reports good attendance and the blessings of the Spirit at their recent ten-day reunion, where Brn. Anderson and Holt have been preaching. Three were baptized. She mentions Sr. Anderson as being a great help in the work.

Letters received at the home of President Joseph Smith announce that he and Counselor R. C. Evans landed in New York, Saturday morning, September 26. They returned aboard the steamship Saint Louis. President Smith stood the voyage well and remained in Brooklyn to be present at the dedication of the church building there, as both had intended to do, but Bro. Evans was somewhat indisposed as a result of the ocean travel and left for his home in Canada, Saturday evening.

The first number of the Lamoni Lecture Course, arranged by the Lamoni Religio and a Graceland College committee, is by Fred High, entertainer, October 16. Lectures by Professors T. H. Macbride and C. C. Nutting are leading attractions on the course. Some good musical numbers are also announced.

Original Articles.

TRUE SUCCESSION IN CHURCH PRESIDENCY.—NO. 2.

A REJOINDER.

BY ELDER HEMAN C. SMITH.

[THE following paragraphs came into our hands too late for insertion in last week's issue. In the pamphlet form of this article they are inserted after the paragraph which ends with the fourth line on page 889 of the last HERALD.—EDITORS.]

There is another point referred to by Mr. Roberts on page 49 of his revised version which may need a more extended notice. In his first edition he said:

We have now followed the history of the Reorganized Church as far as it is necessary. It only remains to remark that it is a stream formed by the confluence of two other streams; one of which, represented by Mr. Gurley and his following, flows from Strangism; and the other, represented by Mr. Briggs and his following, flows from the Church organized by William Smith. We leave it for Josephites to inform us on what principle of philosophy two corrupt, apostate streams by uniting, make a pure one!

On this I commented as follows:

This conclusion is evidently based upon the supposition that when parties come out of one organization to affiliate with another, the one they leave becomes a part of the one to which they adhere.

How profound! According to this philosophy the Church organized by Joseph Smith and others from 1830 to 1835, was a stream formed by the confluence of several other streams issuing from the several sectarian Churches. (See page 34.)

In his rejoinder Mr. Roberts seeks to ingeniously avoid the consequence of this false philosophy of his by turning the controversy upon a point that was not even hinted at in his first supposition and says:

Not at all. The circumstances are wholly different. When the Lord in the first vision to the Prophet Joseph announced his rejection of all sectarian Churches there had to be a restoration of divine authority, and hence sent John the Baptist, Peter, James, and John, and others to restore that authority; and all who left the several sectarian Churches, received the gospel and divine authority through this new dispensation of authority from heaven, and hence in the new Church thus formed there was no taint of the old sects from which they had emerged—or, in other words, no flaw in their claims to divine authority.

This is quite fairly stated, but it is foreign to the point Mr. Roberts raised in his first edition. The circumstances so far as they relate to his first contention are exactly parallel.

God by revelation "announced his rejection of all sectarian Churches." He authorized the organization of another Church and many came out of them and united with the new Church thus formed. They brought with them no taint of the old, but built on divine authority before restored through Joseph Smith the Seer, and others.

Again God by revelation "announced his rejection" of the Churches under James J. Strang, William Smith, and others. He authorized the forming of another organization, and some came out of these rejected organizations and united with the one thus

formed. They brought with them no taint of the old, but built on divine authority before restored through Joseph Smith the Seer, and others. The Church organized from 1830 to 1835 was the successor of a Church once acknowledged of God, but rejected on account of transgression, though unauthorized sectarian Churches had intervened between, and it was in fact a reorganization.

The Reorganized Church of Jesus Christ of Latter Day Saints was the successor of a Church once acknowledged of God, but rejected on account of transgression, though unauthorized sects had intervened between. In both cases members entering into the new organizations renounced all allegiance to these unauthorized sects, and repudiated all authority claimed by them. Then the cases *are* parallel, and if one was formed by the confluence of corrupt, apostate streams, so was the other.

But as Mr. Roberts has sought to turn our attention from the above to the questions of authority, Church organization and rejection, let us follow him in his flight. He adds:

But with the Josephite reorganizers it is different. They claim that the Church founded by the Prophet Joseph was rejected of God, together with its dead. . . . If that were true, then its actions were repudiated, its authority was gone; and the only way it could be regained would be by a reopening of the heavens, and a restoration of the priesthood as in the dispensation of the gospel received by Joseph the Prophet.

Then by endeavoring to hold the Reorganization to the philosophy of his own conclusions Mr. Roberts argues that the men instrumental in its formation were inconsistent in proceeding to reorganize without a restoration of divine authority.

Mr. Roberts' error consists in supposing that authority is contingent upon Church organization, and hence when an organization is rejected all authority is gone. He is evidently wrong in this, for authority preceded Church organization and hence could exist when said organization was rejected. Joseph Smith and Oliver Cowdery were ordained and authorized to administer in the priesthood before there was a Church, and by the authority thus bestowed the Church organization was effected.

So priesthood may exist independent of Church organization, and hence could be retained by individuals after the organization was rejected. I would like to suggest to Mr. Roberts that if he will change his premises and instead of arguing from the premises that authority is contingent upon organization, argue from the premises that organization is contingent upon authority, his logical brain will lead him to safer conclusions.

Further, though the priesthood held by Briggs, Gurley, Deam, *et al.*, was doubtless good and accepted of God, they did not proceed in the important matter of organization until so directed by revelation from God. So as far as that particular act was concerned the authority was restored.

(Concluded from last week.)

In my reply to Mr. Roberts I showed how he had confounded the terms keys and oracles, and that the words were never synonyms. This he now virtually concedes, but attempts to get out of the dilemma by saying that this is not the only passage in which the Lord uses words in his revelations outside the technical sense in which they are used by lexicographers; and invites attention to the passage which provides that the Twelve shall ordain evangelical ministers as they shall be designated unto them by revelation. He says:

The context clearly establishes that these "evangelical ministers" are "evangelists," or "patriarchs." Yet you shall look through your standard dictionaries in vain to find that "evangelist" and "patriarch" are equivalent terms, yet God here so uses them.

Not quite so fast, Mr. Roberts. God does not so use them. The word *patriarch* is not found in the quotation. The passage reads as follows:

It is the duty of the Twelve, in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (See Lamoni edition of Doctrine and Covenants, section 104, paragraph 17; Utah edition, section 107, paragraph 39.)

It will be observed that the word *patriarch* is not used. An evangelical minister may be a patriarch according to the definition given in our standard dictionaries. The leading definition of the word *evangelist* according to Webster is: "A bringer of the glad tidings of Christ and his doctrines." A patriarch certainly may be and ought to be that, and could be called according to this definition an evangelical minister. While all evangelists are not patriarchs, every patriarch ought to be an evangelist, or "a bringer of the glad tidings of Christ and his doctrines." So Mr. Roberts' point here is not well taken.

It will be remembered that I criticised the witnesses of Mr. Roberts whom he quotes to prove that Joseph Smith the Seer bestowed all the authority and keys and powers which he held upon the Twelve. I showed that their language differed, no two of them giving the same words, and no one of them relating it twice alike. To which Mr. Roberts replies on page 102 as follows:

That sort of quibbling is worthy of a tenth rate lawyer just beginning his career, or—Josephite writer. The complete answer to the contention is, that while no two of the witnesses give the same words, and no one of them, perhaps, relating the same circumstance twice employs the same language, yet the reader will see that they do not fail to make it plain that all the authority, and all the keys of power and priesthood the Prophet Joseph himself held, he conferred upon the Twelve; and that was perfectly consistent with, and even made necessary by the revelations which provide that the Twelve shall be equal in power and authority with the First Presidency.

Were these witnesses relating in their own language an event which each of them saw, Mr. Roberts' point would be well taken. It is not necessary that wit-

nesses should use the same language in describing that which they have seen. But when they are quoting the language of another, and undertaking to say what another said, they should agree as to the words used, or we can not determine what was said, and will not be able to judge of the import.

On page 104 Mr. Roberts inserts an additional testimony upon this point of Joseph Smith ordaining the Twelve, namely, the testimony of William B. Smith as given in the Temple Lot Suit. The following answer which Elder William B. Smith acknowledges having been the author of, is the one upon which Mr. Roberts relies, stating that this agrees with the testimony of Brigham Young, Orson Hyde, and Wilford Woodruff, to the effect that Joseph Smith the Prophet gave the keys and authority which he possessed to the Twelve.

Following is the matter referred to as it appears in an undated epistle of the Twelve and which the witness was asked to read:

PRESIDENT WILLIAM SMITH WAS ORDAINED BY HIS BROTHER JOSEPH SMITH.

Previous to President William Smith's leaving Nauvoo, on his mission to the East, for the last time during the earthly existence of his brothers, President Joseph Smith ordained him a *Prophet, Seer, Revelator, and Translator*, and then informed him that he had all the necessary ordinations to lead the Church (in his time), then leaped, smote his feet together, and observed that it was done; in a few days Brother William started on his mission and saw his brothers no more. He returned to Nauvoo in about a year after they were murdered.

A comparison of the above with the quotation made by Mr. Roberts will show that he has not been careful in his copying.

I can not see that there is anything in William Smith's testimony to convey the idea conveyed in the statements of Young, Hyde, and Woodruff. He simply says that Joseph Smith ordained him individually, and makes no reference in this statement to his bestowing authority upon the Twelve as such. William Smith, as we have already shown, claimed that the son of Joseph Smith was his legal successor; and in this same testimony given before the court, from which Mr. Roberts quotes a part, he says: "I held the view that in case the legal successor who I seen as such, never came forward himself to occupy that place that I held a sufficient claim under my apostleship to be properly the legal successor to my brother Joseph, in case that position was never held at that time,—by persons who at that time were legally entitled to that position." (See answer to question 464, page 192, Original Testimony.) So he only claimed the right to preside when the legally authorized President was not installed, and only then by the virtue of his apostleship.

He was further asked: "Had your brother ever undertaken to confer upon you that authority?" To which he answered: "Never any further than the ordination conferring upon me the office of an apos-

tle." (See question 467, page 193, *ibid.*) The ordination referred to in the passage quoted by Mr. Roberts is thus explained by Elder Smith himself.

Though Elder William Smith was made under cross-examination to acknowledge the authorship of what Mr. Roberts quotes, the language clearly indicates that it was not the language of William Smith, as he would not call himself "Brother William." He was a very old man, hard of hearing at the time of giving his testimony in court, and in all probability was made to say what he did not intend to say, but his explanation makes it plain.

If Mr. Roberts insists upon this testimony of William Smith quoted by him without its connection being taken in evidence, it proves that William Smith was ordained the successor of Joseph Smith, not Brigham Young, nor any other member of the Quorum of Twelve, and not Hyrum Smith; and Mr. Roberts' theory that Hyrum Smith was ordained the successor, and that the keys were all bestowed upon the Twelve as a quorum, falls to the ground under the testimony of William Smith.

On the point of succession Mr. Roberts is considerably confused. At one time he says Hyrum Smith was ordained and set apart as the successor; at another time that the keys and authority of the priesthood were bestowed upon the Twelve as a quorum and thus they were authorized to preside. And now he comes forward with the testimony that William Smith was ordained to be the successor of Joseph Smith. If Mr. Roberts and his associates will take a position upon this point so that we will know where they are and what they claim really was done to provide for succession, we will be pleased to consider their position more fully. Judging from Mr. Roberts' treatise it would be impossible to tell what their position is.

On page 109 Mr. Roberts again refers to the statement made by Brigham Young at Council Bluffs in 1847, that they were about to reorganize the Church with the First Presidency and Patriarch, and declares that the language can not be construed to mean to reorganize the Church. In his first edition he said it only referred to the Presidency. He has made a little improvement in his reply and adds the Patriarch. I said before that I was willing to let the matter stand by simply quoting the words. I am still content to do so. Here they are;

Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now, having in contemplation soon to reorganize the Church according to the original pattern, with a First Presidency and Patriarch, etc.

On pages 110 and 111 Mr. Roberts enters into quite an extended argument to prove that the approximates of the numerical strength of the Church as given by

Joseph Smith on two different occasions, and by Wilford Woodruff, were wrong, and says, "The numbers they referred to were simply not in the Church." He contends that Mr. Franklin D. Richards' estimates of about twenty-six or twenty-seven thousand are much more reliable. To confirm Elder Richards' estimates he quotes a letter from George J. Adams to the Boston, Massachusetts, *Bee*, copied in the *Times and Seasons* of March 15, 1843, where Mr. George J. Adams places the membership in the United States at fifty thousand, and those in the British Isles at twenty thousand, and says that the editor of the *Times and Seasons* corrects this by saying about ten thousand in the British Isles. Then Mr. Roberts, upon what authority I do not know, makes the statement that if Mr. Adams' estimate in the United States should be cut down one half it would be nearer the truth. After getting these reductions made it would leave thirty-five thousand, a discrepancy between Richards' figures and Roberts' lowest estimate of eight or nine thousand.

Nor does Mr. Roberts take into consideration that the communication of Elder Adams was published in *Times and Seasons* more than a year before the death of Joseph Smith, and hence the year and three months increase was not computed by him; nor the further fact that the communication bears no date, and hence we can not determine when it was written nor when it was published in the *Bee*. Further, he does not tell us that Elder Adams in his communication speaks of the work being established in Upper Canada in 1836, "and soon spread through that Province." "This glorious message has also spread into Germany, a part of France, and reached even Constantinople, Jerusalem, the East Indies, and the islands of the seas."

These statements were before Mr. Roberts when he quoted Elder Adams, and he knew that Elder Adams made no computation of the numbers in these countries. Yet he quotes Mr. Adams' figures in the United States and Great Britain as though that was all. Reduces these figures one half—ten thousand on the authority of the editor of the *Times and Seasons*, and the other twenty-five thousand on his own assertion, all to prove that Joseph Smith and Wilford Woodruff did not know!

Further comment is needless.

Mr. Roberts quotes quite an array of testimony to prove that an exploring expedition was authorized by Joseph Smith to explore the western country. Some of this testimony is of a very questionable character, and none of it is of very vital importance. Whether they organized to explore or not has nothing to do with the issues before us. I think it quite possible that they discussed the propriety of going west, south, and elsewhere; but that the determination was finally made to settle in Utah, does not appear clear. And even if it did, it does not justify the

Church policy adopted in Utah, which is the real issue between us. Nor would a determination in council to make a location in Salt Lake Valley, or anywhere else, change the decree of God as set forth in the revelation locating Zion, and declaring that it should not be removed out of its place.

In this connection Mr. Roberts introduces the testimony of two men who claim to have volunteered to go with the company to explore the West. The first is Mr. S. W. Richards. He simply states that he was one of a company of twenty-five young men to be sent "westward to find a suitable place for the Saints to move to, where they could rest for a time from the constant harassings and persecutions to which they were then being subjected, and which was likely to increase if the mob did not have the life of the Prophet placed at their disposal." He does not say that they were asked to go to the Rocky Mountains, only the direction is indicated westward from Nauvoo, and that the place to be selected was to be a temporary abiding place where the Saints could "rest for a time." In closing his statement he remarks that "California and Oregon if deemed necessary, were to be the fields of our exploration; while it was thought Lower California would offer the greatest inducements for locating a city for the Saints." This latter statement seems to be thrown in incidentally. He does not say that the Church authorities when asking him to go westward indicated these places, nor where the suggestion came from to explore California and Oregon. Taking this last statement, it is very indefinite, showing that they had no settled decision as to where they would go.

Mr. Joseph A. Kelting, the other witness, is as indefinite upon this point as Mr. Richards, or even more so. He says: "I also know that previous to the death of the Prophet Joseph Smith, there was a movement on foot, looking to the removal of the Church from Illinois to the West. Joseph Smith was the one who took lead in that matter, and called upon certain brethren to go on an exploring expedition to seek a suitable location for the Church; and I was among the number selected to go."

There is no mention in this statement of the Rocky Mountains or the Great Salt Lake; but simply west from Illinois. After all their efforts to prove that Joseph Smith originated the exodus to the Rocky Mountains, they fail to prove that any place was selected or that it was finally determined to go west at all. The most that they can prove is that it was under consideration and its feasibility discussed. But as we have before said, that is not the issue at all. The issue is upon the policies adopted by that people. We have no objection to their temporary residence in the Salt Lake Valley, or anywhere else. Our objection is to making it the Zion of the Lord, and to the doctrines taught and the policies inaugurated.

Another subject, however, is introduced in this statement of Mr. Kelting, and it is sought to prove by him that Joseph Smith the Seer was implicated in polygamy. In this as on other points Mr. Roberts is not treating upon the questions involved. The issue between us is not whether Joseph Smith taught and practiced polygamy or not; the question is, Is polygamy right, or is it wrong? However, it is proper to state that the evidence connecting Joseph Smith with polygamy is very unsatisfactory so far as we have been able to examine it; and this statement of Mr. Kelting is no exception to the rule. He represents the Prophet as being too cowardly to openly avow his convictions, which is exactly contrary to the record of the Prophet Joseph Smith. He is represented as taking Kelting into a private room, locking the door, and then making inquiry if he had heard certain things. Then pledging him not to tell if he revealed to him the facts in the case; getting his promise not to betray him, and then confidentially telling him about this plurality of wives doctrine; a doctrine, according to the purported revelation on the subject, that was of such importance as to affect the salvation of men's souls in eternity. Notwithstanding all this, the Prophet of the Lord in the secrecies of his own chamber pledges a man not to tell this important thing, and puts him under obligations by getting him to be a party to the practice. There is no one present but Joseph Smith and Joseph A. Kelting; no possibility of proving or disproving his statement by other witnesses, so far as the original conversation is concerned. The only intimation of any one knowing anything about it is that he told it sometime a few years ago to Alexander H. Smith, son of the Prophet. Elder Alexander H. Smith being the only other witness in the case, we wrote him, sending him a copy of Mr. Joseph A. Kelting's statement and asking him to answer for publication as to his remembrance of such a conversation. In answer to our inquiry we received the following:

DETROIT, Minnesota, July 11, 1903.

BRO. HEMAN SMITH:

Yours of July 2, containing affidavit of one Joseph A. Kelting, of Colton, California, reached me this forenoon on my return from Bottineau, North Dakota.

I remember the man's name, but have no remembrance of having called upon him while in California. If I did it was not at Colton, but San Bernardino.

The man has simply drawn upon his imagination, for no such conversation ever passed between us. It is of such a nature that I should have remembered it. I could not well forget it. You will note he affirms his statement relative to the body of his article, and incidentally says he told me of it. You may publish my answer if you wish.

It is fabrication from beginning to end. The man evidently is taking refuge under that infamous clause in that supposed revelation on celestial marriage, which says, under certain conditions a man may commit all manner of sins save the shedding of innocent blood, etc. If that people are not taking refuge under a covering of lies, this world never saw a people who did.

Mr. Anson's statement is again published; but we

quoted that in our reply to Mr. Roberts and made all the comments necessary. Then comes the purported statement of Gideon Carter without the signature of Mr. Carter, but stating that it was subscribed and sworn to the twenty-seventh day of February, 1874, before J. C. Christy, a notary public in and for San Bernardino County, state of California. Why Mr. Carter's signature is not secured seems strange. I was personally acquainted with Mr. Gideon Carter, and believed him to be an honest and truthful man. I can hardly credit the report that he ever said what he is reported to have said in this statement; for he represents that at the time of the death of Joseph Smith the Prophet he was living in the family of Orange Lysander Wight, the son of Lyman Wight. Though he does not say that they resided in Nauvoo, that inference is to be drawn, for he is relating events that transpired in Nauvoo, and he says that the killing of the Prophet is an event that he distinctly remembers.

Now, if Mr. Gideon Carter lived in the family of Orange Lysander Wight, in the spring and summer of 1844, he was not at Nauvoo but at Black River Falls, Wisconsin. A boy thirteen years of age, living in Wisconsin, with means of communication so limited as they then were, could have known but very little of events transpiring at Nauvoo at that period of time.

Lyman Wight in his journal states:

I started about the middle of April, 1844, to Nauvoo with my wife and my three youngest children. My three oldest children having married on the sixth day of February last, I left them to tarry with the remainder of the company until the first of July next, having already sold the mills, but reserved them until that time.

Orange Wight was the oldest son of Lyman Wight, and is one of the three spoken of. The mills spoken of were at Black River Falls, Wisconsin, which place Lyman Wight was leaving in the middle of April to go to Nauvoo. According to this statement Mr. Gideon Carter is wrong; also when he says that Orange Wight married his sister Matilda Carter about a year before the killing of Joseph Smith, for that event occurred on February 6, 1844, not quite five months before the death of Joseph Smith. He had been living in Wisconsin from sometime in 1843 until the middle of April, and was living there in April, 1844, to continue in possession of the mills until the first of the following July. His oldest sister, Mrs. Anna C. Smith, one of the three spoken of, who was married at the same time he was, now residing at Lamoni, Iowa, says she does not remember distinctly the date of their arrival in Nauvoo; but does remember distinctly that it was after the death of the Prophet, and that she came down the river on a raft in company with her brother Orange.

So Mr. Carter, if he ever made the statement, may be right in saying that he lived with Orange Lysander

Wight; but if so, he is a very poor witness of what transpired at Nauvoo, being but a boy of thirteen years and not present. The rest of his testimony is very unimportant. He relates that Lyman Wight made certain claims in Texas in regard to the doctrine of polygamy. This is but second-hand testimony. Mr. Carter knows nothing about it. I have talked with Carter in regard to it; and while I found him quite willing to throw the responsibility of the conduct of those with whom he was nearly related upon Joseph Smith, he personally knew nothing in regard to Joseph Smith's connection with the practice of polygamy.

I presume that the date of this statement of Mr. Carter is a typographical error, and that it should be 1894 instead of 1874, as Mr. Roberts was in that country in 1894, and the date of the statement of Joseph A. Kelting is March 1, 1894. The date of Carter's probably should be February 27, 1894. At that time Mr. Roberts was contemplating a discussion with some elders of the Reorganization in San Bernardino, and was doubtless collecting these statements for that purpose. But if so, why did he not give his opponents an opportunity to be present when these examinations were made and to cross-examine the witnesses. Right in the neighborhood where his opponents were living, and where it was supposed the discussion would take place, he privately interviewed parties, procured a signed statement from one, and now publishes another unsigned and gives no opportunity for the other side to be represented. Such testimony as this is of but very little value; and we have already given it all the consideration that it merits, if not more.

Mr. Roberts publishes a statement purporting to be a statement of John Taylor and Orson Hyde, in a communication to the Saints in Great Britain, in which they give notice of the removal of the Church from Nauvoo, and further say "years before the temple was completed, and long before the martyrdom of our Prophet and Patriarch. Many living witnesses can testify that we proposed moving to California, leaving the land of our oppression, preaching the gospel to the Lamanites, building up other temples to the living God, and establishing ourselves in the far distant West."

This is immaterial. Suppose there was a proposition of that kind; it does not affect the main question at issue, as we have before shown.

On page 127 Mr. Roberts makes another of his historical mistakes. He says that "the Church while in the Eastern States never numbered more than three or at the most four stakes of Zion."

Mr. Roberts will hardly dispute that there was a stake at Kirtland, Ohio; one at Adam-ondi-Ahman, in Missouri; one at Commerce, or Nauvoo; one called the Zarahemla Stake, across the river from Nauvoo. *Millennial Star*, volume 18, page 55, con-

tains a notice of the First Presidency deciding to organize a stake at Crooked Creek, Illinois. On December 4 and 5, 1841, a conference was held at Ramus, Illinois, at which time it was decided that the organization of Ramus Stake should be discontinued. At the October conference of 1840 a committee was appointed to organize stakes, consisting of Hyrum Smith, Lyman Wight, and Almon Babbitt; and during the same month they organized stakes at Lima, Quincy, Mount Hope, and Freedom, and on the first of November they organized a stake called Geneva Stake, in Morgan County, Illinois.

Here are at least eleven stakes organized in the East. Mr. Roberts may mean, however, that there were never more than three or four at the same time. But this is not true, for here is an account of at least five organized within one month after the October conference of 1840.

In my reply to Mr. Roberts I refused to take the statement in that "carefully" revised history of Joseph Smith as evidence that there could be more than seven quorums of seventy legally in existence at the same time. Mr. Roberts, on page 129 of his revised edition, cites as confirmation of his former statement the following from a copy of the manuscript of Church History written by John Whitmer:

About the same time . . . there were seventy high priests chosen, who were called elders, to be under the direction of the Twelve and assist them according to their needs, and if the seventy were not enough, call seventy more until seventy times seventy.

This history, written by John Whitmer, of which Mr. Roberts says the Church in Utah has a copy, is now in our hands. The quotation by Mr. Roberts is nearly correct; but Mr. Roberts would hardly be willing to take the statement of John Whitmer as being correct in every particular, for he will not admit, I believe, that these seventy were high priests. There are many things in this history of John Whitmer which Mr. Roberts would not admit as authoritative. If Mr. Roberts has had an opportunity of perusing the copy of this history, he certainly knows that Mr. Whitmer was not an accurate historian. Nor has the Church in Utah confined itself to the limit set forth in this quotation from John Whitmer. They have more than doubled the number of "seventy times seventy."

On page 132 Mr. Roberts quotes a statement made in our reply to the effect that ordinations to the priesthood for the dead, endowments for the dead, sealings (husbands and wives) for the dead, sealings (children to parents) for the dead, were not contemplated in the law of God; and then asks the author of the "Reply" if he will "undertake to argue that confirmation is not as necessary to salvation of the dead as baptism; or that baptism is complete without the baptism of the Holy Ghost, as well as the baptism of water."

Certainly not. Why does Mr. Roberts lug in the ordinance of confirmation and the receiving of the Holy Ghost here, when it is not mentioned by us? We mentioned that the law did not contemplate ordinations for the dead, endowments for the dead, the sealing of husbands and wives, and the sealing of children to parents. We do not deny the ordinance of confirmation in its proper place nor the reception of the Holy Spirit.

But he again quotes (page 133) that revised history of Joseph Smith, volume twelve of *Millennial Star*, page 664. This reference is probably a typographical error, as we have not been able to find the quotation by the reference. But this particular quotation purports to be a sermon delivered by Joseph Smith, January 20, 1844, reported by Elder Woodruff. He is there made to say regarding the dead:

But how are we to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the hearts of the children to the fathers, which fulfills the mission of Elijah.

The only point in which this purported sermon conflicts with our statement is on the ordinations. Nothing even in that about sealing husbands and wives, parents and children! We are still of the opinion that the people in Utah are doing work in their temples not authorized by the law of God, at least they have not been able to produce any law covering their practices.

Mr. Roberts in his first edition stated that "some of our 'friends' of high standing in the 'Reorganization' joining in the hue and cry against the Saints of God, and aiding in the work of misrepresentation."

In replying to this I challenged the proof that the Reorganization had aided in the work of misrepresentation. Replying to this challenge Mr. Roberts says:

Well, here is the proof: On February 22, 1882, in the course of a speech against the Church in Utah, Joseph Smith, the President of the Reorganized Church said:

"There were many men in Utah who were single because they said they had no assurance they could find for wives women who were not contaminated. They might go to the farm houses to choose wives, but could not feel certain that some of the bishops had not been there and robbed the daughters of their virtue."—*The Chicago Daily Inter-Ocean*, February 23, 1882.

The *Chicago Times'* version of this part of the same speech, under the caption "A Lusty War Cry" (issue of February 23, 1882), is as follows:

"There are hundreds and thousands of Mormons in Utah who will not marry wives because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous bishops who have robbed hundreds of women of their purity. The men can not afford to take the risks that marriage means."

Many vile and vicious things have been said of the Saints in

Utah, but it was reserved for Joseph Smith, the President of the Reorganized Church, to say at once the most untruthful, the lowest, the most contemptible, cowardly, and vicious thing that ever was said of a much-maligned and misrepresented people. And what makes it so utterly inexcusable is the fact that the speaker knew better; for he had been in Utah, and had been among the people sufficiently to know that no such conditions as he describes in that speech existed. It was malicious, willful misrepresentation. He bore false witness against his neighbors. At the time of the speech I noted down the misrepresentations, not from the Chicago papers, but from other papers, for the false statement was widely copied, and I think made a dispatch to the press of the country. Recently I sent to the Chicago papers and had the above quotations verified.

It is only necessary to say in this connection that President Joseph Smith denied these statements, and published his denial immediately after. In the SAINTS' HERALD for June 1, 1882, there is not only a denial but a statement of what he did say as follows:

Some of the statements made by the Editor in the speech, complained of by the *News*, are not given in the *Tribune's* report as they were uttered. This is the case with the one referring to the "contamination of women by Mormon bishops." The statement as made by the Editor was this; that while in Salt Lake City, in 1876, he became acquainted with an unmarried man, then thirty-nine years old, whose youth and early manhood had been spent in Utah. The Editor asked him the question why he had not married, and he gave in reply substantially, that he did not know where to go in the Territory, to get a wife; that it was not easy to find young marriageable women who were not already married into polygamous families, or were bespoken for some bishop. This man further stated that he was *not alone* in being unmarried for the same cause, the contamination of polygamy. We believe the statement made by him was true; but the *Tribune's* report gives the Editor as the author of the saying.

Notwithstanding this denial the people of Utah continued to reiterate the charge; and July 2, 1885, President Smith while in Salt Lake City wrote a communication on the subject to the *Deseret News* and handed it to the editor in person. I am informed that it did not appear. It was, however, published in the *Saints' Advocate* for July, 1885. The letter is as follows:

SALT LAKE CITY, July 2, 1885.

Editor Deseret News: Please do me the justice of the following correction:

The statement complained of by you in your to-day's issue, as given in the Chicago *Tribune's* report of my Chicago speech, February 22, 1882, was not made by me in the form stated. The statement made by me was, "That while in Salt Lake City, in 1876, I became acquainted with an unmarried man, then thirty-nine years old, whose youth and early manhood had been spent in Utah. I asked him the question why he had not married, and he gave in reply, substantially, that he did not know where to go in the Territory to get a wife; that it was not easy to find young marriageable women, who were not already married into polygamous families, or were bespoken for some bishop. This man further stated that he was not alone in being unmarried for the same cause, the contamination of polygamy."

Neither the *Times* nor *Herald* gave the sentence in the obnoxious form used by the *Tribune*. I had twice before been misrepresented by the same paper, and tried to have them set me right, and failed; and so did not try in this instance; but in the issue of our own paper, the SAINTS' HERALD, for June 1,

1882, as soon after the presentation of the matter in your issue for May 13, 1882, as it was possible, I published this correction, of which a copy of the paper containing it was sent you, with the denial of having made the statement; using the following language concerning it: "The statement as given in the *Tribune* report, and which the *News* denounces as an 'atrocious lie,' was not made as stated. The *Times* and *Herald* each published a report, and neither of them got the remark in the form given by the *Tribune*. As given it is a harsh remark, of which we do not object to the *News* finding fault."

The virtue and purity of the women of Utah, aside from plural marriage, were not questioned by me and never have been.

I hand you herewith a copy of the SAINTS' HERALD for June 1, 1882, that you may see that I made the correction of the improper statement as soon as I could after my attention was called to it. Had I made the remark I should justly deserve censure; but not having made it, you should in honor to yourself and justice to me permit this to go before your readers.

Yours respectfully,

JOSEPH SMITH.

Mr. Roberts may claim that the denial of President Smith was only on the *Tribune* report, whereas he is quoted from the *Daily Inter-Ocean* and the Chicago *Times*. But though the reports in these papers may differ, Mr. Roberts certainly is not justified, in the light of these explanations, in quoting the language as President Smith's when he clearly states that it was the language of another, and also gives the language which he did use, which differs materially from that published in the *Times*, *Inter-Ocean*, *Herald*, and *Tribune*.

In Mr. Roberts' late edition of his book he adds an article entitled, "A Sufficient Answer to Josephites," which purports to have been published in the *Improvement Era* for February, 1898, and is now copied into this treatise.

In the first place he essays to state the position of the Reorganized Church of Jesus Christ of Latter Day Saints, and states for them that they hold that Joseph Smith, the President of their organization, of right should have succeeded to the Presidency for two reasons: "First, because, as they allege, it is his birthright; and second, by virtue of an ordination to that position which they affirm he received from his father before the latter's martyrdom."

This is not only a misstatement of the case but a partial statement also. The "Josephites" do claim that all other things being equal he had prior right by birthright; but they do not claim that he was ordained to that position by his father (only in the sense that an appointment can be called an ordination), but simply that he was blessed and designated as the successor. It was an appointment, not an ordination to the priesthood.

He should have said that the claim is made not only upon these two reasons, but, third, that he was called of God to that position; fourth, that he was accepted by the Church to serve in that capacity, and, fifth, that he was properly ordained by those authorized.

He again misstates our position when he says that

the Reorganization claims "that in leading the people to Utah, the Twelve led them astray." It is not our claim, and Mr. Roberts ought to know it, that they led the people astray in leading them to Utah, but that they led them astray in many things besides leading them to Utah.

The "Sufficient Answer to Josephites," as Mr. Roberts terms it, consists in this: That in May, 1843, Joseph Smith had an interview with Stephen A. Douglas, and during that interview he said:

Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter Day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He claims that this prophecy was fulfilled, and that the hand of the Almighty rested upon Stephen A. Douglas because Mr. Douglas made a speech on the twelfth day of June, 1857, in Springfield, Illinois, in the course of which he said, referring to the Mormons:

Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the hot-hot iron of stern and unflinching law. . . . Should all efforts fail to bring them to a sense of their duty, there is but one remedy left. Repeal the organic law of the Territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent States of this confederacy.

This was said regarding the people in Utah; but it will be noticed that Mr. Douglas based this strong statement on the contingency that "such a state of things actually exists as we are led to infer from the reports." Perhaps Mr. Douglas was right; and if a state of things such as was reported existed there, the measures advocated by Mr. Douglas would have been proper. We have not the reports and can not judge. But why hold, as Mr. Roberts concludes, that the judgments of God followed Stephen A. Douglas any more than any other defeated candidate for the presidency? Other men have been defeated. Other men died after their defeat; and but few if any died more honored than Stephen A. Douglas by that portion of the citizenship which supported him.

But to show Mr. Roberts' ignorance of the facts of history we have but to quote one paragraph of his comments found on page 146 of his revised work:

Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Charleston, on the 23d of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, "The whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells, and every boisterous mode of expressing approbation and unanimity, were resorted to."

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader,

in the preceding presidential election had polled 174 electoral votes, as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing.

It would be hard to form a passage as short as this with more mistakes in it. Stephen A. Douglas was not nominated at Charleston. The Charleston convention was not held in June but in April, at which time there was a division in the convention; and the part of the convention that favored Douglas met at Baltimore, Maryland, June 18, and there Douglas was nominated. He was not declared the regular nominee of the Democratic party in the convention that met at Charleston; simply the nominee of that convention that met at Baltimore. The Democratic party did not poll a majority of the popular vote in 1856 as asserted by Mr. Roberts. Mr. Buchanan polled 1,838,169 just as Mr. Roberts gives it, but his two opponents' combined vote was greater than his. Fremont received 1,341,264, and Fillmore 874,534; making their combined vote 2,215,798. A mistake of just one million, a characteristic mistake for Roberts after all! (See History of Ready Reference by Larned, vol. 5; also Greeley's American Conflict, vol. 1.) It is not true that no man in politics had more reason than Douglas to hope for success. Had he represented the Democratic party as a whole, he might have had great reasons to hope for success; but he represented but a faction, and was nominated by a faction.

Mr. Roberts asserts that he "died at his home in Chicago, a disappointed, not to say heart-broken man."

There is no reason to say that he was a heart-broken man. Disappointed, of course, as many other men have been, but Stephen A. Douglas had the manly courage after his defeat, when the Union was about to be rent asunder, to rally to the support of Mr. Lincoln, his successful competitor. He advocated that it was the duty of the defeated party to sustain Mr. Lincoln's administration and the Union.

Mr. Roberts concludes after making these misstatements that this is a sufficient answer to the Josephites because it was not the Josephites whom Douglas spoke against but the people in Utah; and that he died under the judgment of God because he did so speak.

In the first place he did not speak against the people in Utah only on the supposition that reports concerning them were true. In the second place there is no evidence that the judgment of God specially followed him. I presume Mr. Roberts would agree that if reports concerning the people in Utah were true some heroic measures would be necessary.

In Appendix 1, page 153, Mr. Roberts gives some instances of history which he claims would justify Joseph Smith in receiving a revelation on polygamy

and keeping it secret, and that the charge of cowardice if he did so would not obtain. He speaks of Jesus the Christ saying unto his disciples that they should tell no man the vision, and quotes from that carefully revised history of Joseph Smith to show that on different occasions he counseled the elders not to teach certain doctrines until the work was more fully established. He also quotes from the revelation of March 7, 1831, as follows:

And now I say unto you, Keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you.—Doctrine and Covenants 45: 15. (Utah edition, paragraph 72.)

In the instruction of Christ to his disciples there was no principle of practice involved regarding which they were to keep silent. To make the revelation of 1831 apply Mr. Roberts would have to maintain that the terms *these things* and *this work* mean identically the same thing—a construction that the context will not justify.

The Lord has just been explaining some of his teaching to the early disciples, and says:

It shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that you may now translate it, that ye may be prepared for the things to come," etc.—Paragraph 11.

A very good reason for keeping *these things* was that they were not fully revealed. This was given in March, 1831, and was of course to be understood in the light of what was given on the same point the month before as follows:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—Doctrine and Covenants 42: 15. (Utah edition, paragraphs 56-58.)

In the passage which Mr. Roberts quotes the phrase *these things* refers to the things which the Lord was partially explaining but which were not to be fully revealed until the New Testament was translated, and hence were not at that time to go unto the world. But *this work* referred to as "the thing which I have commanded you" refers to the work in hand, namely, the translation of the Scriptures. They understood by the express terms of the former commandment that they were to teach to all men the things prescribed as soon as they were revealed in full.

In the case of the polygamous revelation, so called, it was kept secret after it was revealed and in full force. Exactly the opposite procedure from the one referred to in the revelation of 1831.

There is nothing in what Mr. Roberts has quoted to justify the keeping of anything secret which affects

the souls of men when the time for the accomplishment of the work arrives.

In Appendix 2, page 155, he seeks to justify the Church authorities in declining to discuss the issues between them and the Reorganization, and again quotes that carefully revised history by President Brigham Young, to show that Joseph Smith told the elders not to contend with others on account of their faith or systems of religion, but to pursue a steady course. An open, fair discussion of differences, and a contention with others on account of their faith or systems of religion, are quite different things. This did not forbid discussion held in the proper spirit of discussion. It was not so understood at the time, if indeed Joseph Smith ever said it; for the elders at that time did meet all who cared to differ from them in discussion. Few if any opportunities of the kind were ever declined. This shows that it was not their understanding that debates were forbidden.

But Mr. Roberts says:

Though there may be times and circumstances when public debate would be proper—and at such times and places the elders of the Church will not be found wanting in the courage necessary to defend the truth.

It is peculiar, however, that the times and circumstances are always propitious when these Utah representatives meet the sectarian world; but entirely unpropitious when it becomes necessary to discuss with the representatives of the Reorganization.

Mr. Roberts closes with the testimony of President Wilford Woodruff. I have already noticed that in my former treatise, and showed that he differed from the record in important particulars; and Mr. Roberts has not undertaken a defense. I therefore leave the matter for the consideration of the reader without further comment on this point.

If in anything we are surprised at Mr. Roberts' attempt to reply to our criticism, it is that the weakness of his position becomes more apparent, and we are more than ever convinced of the soundness of the position of the Reorganization.

Mr. Roberts in the course of his remarks throws out insinuations that we have abandoned certain positions because we did not defend all the arguments made by representatives of the Reorganization. Personally we have abandoned no position taken in the former book. It can hardly be expected of us, nor would Roberts be willing to place himself in that attitude, to defend all the arguments made by parties on his side of the question. It is not always, however, because we are not willing to defend that we have kept silent. Sometimes defense was not needed. Arguments may be fallacious; men may in their zeal strain texts to apply them where we do not see the application; but after all and the most that can be said, the position occupied by the Reorganization is invulnerable; and should the policy of the Reorganization continue to be in harmony with the

foundations laid and the positions occupied by its early defenders it can not fail of success.

I submit this brief review, praying that the blessing of God may attend it; that light and liberty may come to those who read, together with the courage of conviction, that they may henceforth stand for the right and the truth.



"BUSINESS IS BUSINESS."

The above and such expressions as "That is not business," "Religion is one thing but business is quite another," are so common, that the reader will doubtless find an interest in canvassing their true worth and fitness in shaping and governing a person's actions.

For the expression, "Business is business," to be justly applicable and answer as an excuse for one's attitude and action in a matter, it must be used so as to do service equitably in more directions than simply to sustain the selfish side of a transaction.

The man who is anxious to accumulate wealth rapidly, and feels so intent in his favorite pursuit that he can not be disturbed a moment to listen to a word and extend "alms" to an unfortunate beggar, although he may be his brother, because "business is business," must not forget that the same fortunate excuse must be applied to him, by and by, when all are judged and rewarded according to their works, and that the words "Business is business" will then fall ten thousand times more sadly upon the ear when they are thus returned by the judgment of the Master than they could have done when spoken to the most worthy and sensitive beggar.

One who essays to maintain a true business mien must be equally prompt in meeting his obligations to God and the Church as to the merchant and bank. A lower standard than this proves that the proud claim to promptness in business after all is but a bauble, for the individual really acts in such cases from policy, rather than from the principle of right-doing. The true business man will be reliable and prompt in the performance of duty in religious matters as in the marts of barter and trade, and is to be depended upon to a reasonable degree everywhere.

We find ourselves under obligation to a neighbor, arrange for an extension of the indebtedness, and earnestly prepare to meet it when it is due, because business is business, and the neighbor demands his money, and so we pay, which is right; but at the same time we find that we are indebted to the Lord for his especial blessings and mercies, have not turned over that which is his own as provided by his law, and arrange for an extension, giving a note to the keeper of the storehouse; when it is due, not yet having attained all that was desirable, we fail to meet the obligation as we did that of the neighbor, this

being a part of our religious work and not strictly business.

The keeper of the storehouse with our promise to back him arranges and feeds the poor and the Lord's mission workers, dealing on the lines of business, for he can not furnish in any other way; this account is also due and must be paid, because business is business. Looking over the other side of the ledger it is discovered that promises to the storehouse, both implied and direct, are touching religious duties and not strictly business according to the idea of some, and we inquire, Can the payment be postponed without the consent of the keeper of the storehouse? Is not business business as much when it relates to the Lord's work as when it is purely secular or worldly?

There exists a sacred duty, a solemn obligation under an implied covenant made more certain by reason of the holy command to every member of the body, the Church, to render his or her account to the Lord, observing faithfully the law of tithes and offerings to keep the same, as they must be judged of the Lord as to their work in this, as other acts; and yet it has been held by many that this is of less urgency than the common business affairs of a day. Should the Church chance to owe these same parties, it must promptly pay as a matter of business honesty; but what of the other side? Is business business?

It is not uncommon to find the elder who has been given a missionary appointment under severe criticism because he has not been prompt in getting into his field of labor, prompt in getting out his appointments, prompt in attendance at every meeting and prompt in answering every call to visit the sick; yet diligence in this work is by an *implied* contract with him as with the member who aids financially, and the elder is condemned, and justly, unless he has made faithful efforts to fulfill. But what of the member who acts as the critic of the elder for nonperformance of duty when his own work is examined and it is found that he has not even undertaken to discharge the duty assigned him? Is not the law just here, wherein it says, "Out of thine own mouth will I condemn thee"?

The excuse is made that persons will not pay their tithes and offerings because the elder does not always go to his labor when he should. The elder may just as rightly say, and with much more propriety, that he will not leave his home unless the members first pay their tithes and offerings so that he will know that his family may be cared for in his absence. Such a position and policy is suicidal, and contrary to the laws of faith under which we work, for while each thus waits depending upon the action of the other nothing is done in the Lord's work.

These duties and obligations are not enjoined upon condition that one party shall fulfill providing the other does so. The discharge of the duty of one is

not made dependent upon that of the other. On the contrary the duty of each is invariable and without condition and the same should be complied with without ever offering such an excuse.

At this present time the Church is needing funds to carry on its work. The promise of the Lord is that if the members discharge their duties in temporal matters, duties enjoined by the law, there shall be plenty and to spare. But while some do all they can and perform with much sacrifice on their parts, others are seemingly indifferent, or heedless of the necessity of each making an earnest effort to help on the work of the Lord.

Several thousand dollars of overdue notes are in the hands of the Bishop which if taken up at once would greatly lessen the expenses of the Church and help it perform its obligations. Several more thousand are due the Church from members who have made no arrangement upon a business basis with the bishops or agents touching the same, according to the implied agreement under the law. Is it the work of a true business man to neglect these things?

If the tithe is the Lord's as the Scripture says, and we use the tithes in our business, or the surplus which is also a special tithe, are we not using the Lord's part without his consent? Is there a good business man in the country who will claim that this is strictly business? What will we do when called upon to render an account when the conditions have changed and we have not the goods to pay? No wonder the instruction of the Master is: "Men should render an account in time as well as eternity." Is business business indeed?

E. L. KELLEY.

LAMONI, Iowa, September 24, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

Select Reading for October Meetings of Daughters of Zion Locals.

WHAT PREPARATION SHOULD THE CHILD HAVE FOR ENTERING SCHOOL?

BABY TALK.

Before starting to school, the child should be taught, if it has acquired that language, to lay it aside. Of course, it is not the thing to keep a child at home because it has not done so; nor should its school privileges be denied because there is an impediment of speech which honest effort can not overcome. If the speech is not plain, schoolroom practice will help to correct it. The child who does not speak plainly is often the butt of ridicule by other children, which is torturing to a sensitive child; then, too, the effort spent in getting clear speech would advance the pupil in other directions. So, if it can come with good English on its little tongue, there is an advantage.

A mother of a little girl who spoke exceptionally plainly was asked how it came about. The reply was, "I do not know, unless it was that we never talked 'baby talk' to her nor encouraged her to talk it. When her pronunciation was imperfect, we took pains to help her to rectify it."

RESTLESSNESS.

Often children who have never been quiet except when asleep, come to school. Being of a nervous temperament, they are restless and in "perpetual motion." If their hands are still, their feet are not under control. If their feet are quiet their hands are in action. To such, the restraint of school life is apt to be irksome, making the schoolroom an uncomfortable place. Then, too, being not prompt in obedience and not good listeners, they lose the example of mates and the directions and instruction of the teacher.

To think that this restlessness can not be remedied, is a mistake. If a child has no control of its nervous system, it is in a serious condition and should have competent medical attention. The child who is allowed to pass its early life without practicing some little self-restraint and learning to put itself in a passive or relaxed condition, is woefully wronged. It is physically injured. Such a restless existence adds injury to an already tense nervous system. Everybody needs moments of rest and relaxation. Physicians rail at the rocking-chair habit. Why? For the same reason. The woman who thinks that she is resting herself in a jiggling rocker, is deceiving herself.

Ordinarily, people can have more control of nerves than is usually conceded, and they are not justified in allowing their nerves to run away with their better sense. The one who makes too little attempt to command his own nerves will sooner or later find himself being carried by an untamed engine to shattering destruction.

Hence, the command of quiet behavior at times from restless children, is to them a physical benefit.

The child must first grow (and that requires time) into little habits of self-restraint and self-control before it can do what is accomplished by its mates who have the power to promptly do as they will. This proves true in spite of the fact that in the primary schools of to-day the recitation hours are brief, the sessions are shortened, the work is varied and attractive, and the most capable, interesting teachers are in charge.

While the unfortunate child is taking a few weeks, or a few months, or even a year, to learn self-control, as the writer has known some cases to do,—classmates who have some power to attend and to obey directions have made a commendable start in their serious work. As a result, the restless child, in graded schools, must begin over again with the next incoming class.

ITS MARK IN THE WORLD.

It is natural and normal for people to want to express themselves in different ways. That desire is not outgrown in age, nor is it undeveloped in early youth. So soon as a child can hold things and discovers that he can make a scratch, it wishes for pencils, paper, scissors, and knife. In most homes these wants are supplied. At first he makes nothing but curious marks and scraps. What of it? There is being gained a control of little muscles which must be managed before what is willed can be made. A pair of scissors seems like a simple tool; yet, a child who has not learned to manipulate it can no more cut a simple model than a green rider can strike out on a bicycle.

It may seem strange to some that these little things should need mentioning. It is surprising how many six-year-old children come to school who are actually unable to hold a pencil or a pair of scissors. They do not all come from homes where lack of money is a powerful controlling agent, either.

As the use of these implements is necessary for the proper development of the child, it is best to supply slate, blackboard, pencils, paper, scissors and like material as soon as they can be used.

"But," says some mother, "I will not have my walls, furniture, and draperies ruined."

Oh, no. That does not need to be a part of the program. The child has a strong, compelling desire to make a mark in this

world, and it will do it in spite of you. Therefore, if you are wise, you will direct that mark. To provide proper material and teach its use according to rules, will save your furniture and paint and allow the growing soul a chance for free development.

HANDLING BOOKS.

Along with training of this kind should go some pains in teaching a child to have a proper respect for books and periodicals. The child has lost much that is attractive, helpful and pleasure-giving in life and which can never be made up, if the first acquaintance with books is made in the schoolroom.

Here is one mother who never reads to her child, never allows it to examine a book nor touch a paper. A book has no more contents for her child than the empty box in the barn. Here is another who reads short stories and bits of verse to her boy, shows and explains to him pictures and allows him to carefully turn the leaves and look at the pictures by himself, and teaches him when he is done with it, to put it in its proper place.

These two children enter school together. Is it fair to expect that they should have equal regard for the personality of the book, that the book should have the same contents for both, and that their progress should be abreast?

“What makes the lamb love Mary so?”
The eager children cry.
‘O, Mary loves the lamb, you know.’
The teacher did reply.”

The child knows nothing of duty or obligation. It has no control of its affections. If older ones would have the love of human lambs, they must follow Mary's example and win it with love. In only this one way can the love and confidence be gained and held. The child never makes a mistake. It instinctively knows who loves it.

Recently a little fellow said to a visitor at the house: “I tell you, we've got a jolly good teacher this term. She's better than Miss A.”

Miss A is said to be one of the finest teachers in the place. “What is the matter with Miss A?” was asked.

“Oh, nothing; she does very well, but this teacher just loves every one of us.”

That bit of conversation tells volumes. The children felt the difference.

The emotions are great drawbridges connecting the child with, or separating it from, the outer world. If they can be kept in good working order, the child's inner self can be reached and touched. If not, it is as unapproachable as a castle surrounded by an impassable moat; and those who can not get into sympathy with the child say that it is queer and not to be understood. Do we often enough reflect that by our lack of sympathetic love, we drive timid children to strange, unaccountable ways, and then, cowardlike, cast the blame upon those who would come to us did we give them but half a chance?

(To be continued.)

Program for October Meetings of Daughters of Zion.

Opening hymn, 664 Saints' Harp. Prayer. Scripture reading, 2 Peter 3: 10-14. Reading and discussion of select reading in Home Column. Roll call. Business. Hymn, 707, verses 1, 4, and 5. Closing prayer.

Prayer Union.

Bro. Wm. Plunkett, 3312 Mascher Street, Philadelphia, requests the prayers of all the Saints for his wife. She came to this country from Glasgow, Scotland, in July, and since that time has been very ill. Bro. Plunkett has four children and finds it difficult to carry on his work with his companion in the hospital. Let all remember her.

Letter Department.

MANITOULIN ISLAND, Ontario, September 16.

Editors Herald: Silverwater is a new opening on the north-west part of the Island. The editor of the *Manitoulin Reformer* (published in Gore Bay) took a business trip to Meldrum Bay and en route was present at one of our meetings (at Silverwater) and in his paper for the 10th instant has this to say: “Mr. Shields, an elder of the Latter Day Saint Church, is still holding services in the schoolhouse, which are well attended. Although the elder's creed is not a popular one here, he has made a number of staunch friends who have been attracted to him by his ability to back up his arguments with Scripture and his intense earnestness in the doctrine he advocates.”

I also copy from some Silverwater items: “W. H. Farthing's new house is being rapidly completed and when ready for occupation will be one of the most commodious and comfortable residences on the Island.” Bro. Farthing is the first baptized on this portion of the Island and therefore the first-fruits of our labors in those parts, he first becoming interested in the life and conversation of Bro. W. R. Smith as they together traversed the forests in the interests of the Government in June last. Mr. Farthing, by the kindness of Mr. Henry Smith and other trustees, secured for me the use of a schoolhouse and at first furnished me with meals and cared for “Blind Billie,” while Mr. William Clark provided me a bed. Then Mr. James Wylie furnished both bed and board.

As a partial result of what the kindness of these people, through the goodness of God, made it possible for me to accomplish the following in *Reformer* of the 17th will explain: “Elder John Shields of the Latter Day Saints is still conducting meetings in the schoolhouse. So far he has been given an attentive hearing and has met with encouraging success, having already baptized nine converts. He has also started a Sunday-school in connection with his work there.” The above nine are all heads of families, except one young man.

On the 16th inst. I baptized James W. Burnett and wife of Burpee Springs, who were the first to give me a home there February last. The reverends have been very active against us, but their “weapons” hit wide of the mark, and their tongues have been “condemned,” one losing eight members at Silverwater and one at Burpee. Yours in the struggle,

JOHN SHIELDS.

TREBANOG, PORTH, Wales, September 9.

Editors Herald: Since entering upon missionary labors, things have not been so bright; the Aberaman Branch has sustained a loss in the Lewis family going to America, also Bro. Howell Jones and wife. The Penygraig Branch has lost Bro. D. Morris in the same way.

Our losses in this way tell badly because the branches are so weak numerically. And the missionary has to be tied somewhat to branches when we lose men like Bro. Evan Lewis. It seems that a “fever” catches them sometimes and they abandon the hope of doing good and defer it until they get to Zion. They forget that to-day is a day of sacrifice. We should sometimes consider that by moving out we are liable to injure the work of the Lord. However, every person is an agent to himself in this movement.

Bro. H. Ellis has moved from Llanelly owing to his business affairs to Llansamlet. Llanelly Branch is very low; most of the number are sisters. I have a brother in the States; he writes to me, “Stay in Wales, John, and help the work there.” Brn. Adolphus Edwards and Rees Jenkins had twice the ability that “John” has. I would gladly hail them to the land of leeks to rouse the work, because they are able brethren in Welsh or English.

We are doing our best here, but prejudice runs high. I have been with Bro. Thomas Jones laboring for a couple of weeks at

Llanhilleth, a new place. Preachers and parsons rage there, and when Bro. Jones was preaching, a young man, undoubtedly sent by hire, commenced giving tracts about the Utah people and some extracts from the book, Hell upon Earth. Bro. Jones turned their own guns on them and referred them to the same book, giving pages where William Tarman, the ex-priest, exonerates us as a Church from the evils of Brighamism. Good was done on account of the Utah question that night.

We were credited last week, in the *Pontypool Free Press*, with interesting many people with our preaching. We would like to have some tracts to exchange with some. We have some good tracts, one by Bro. William Lewis and What we Believe.

Could some good brother send us a couple hundred of Temple Lot tracts, or Questions and Answers? We would like to give out small tracts to test interest before giving large and expensive tracts.

Some of our local brethren are doing well and we hope that they will realize how necessary it is for them to sustain the work, as it depends upon them when the missionaries are trying to do their duty in other parts. I have heard good reports of the work of Brn. Joseph Smith and R. C. Evans on this side of the water.

We trust that the Saints will do their best with the missionaries here by their faith, prayers, and means, so that if possible the gospel may yet be received by many.

We can report that where labor is performed prejudice is decreasing. I am in hopes of some obeying soon at Llanhilleth. We found a man and wife here whose people were Saints and are favorable to us. They are satisfied with our position but could never indorse the Brighamism of 1852, so while they have long believed the gospel, those evils prevented their being baptized.

Your brother in Christ.

No. 1 Spiders Castle.

J. G. JENKINS.

EDGERTON, Ohio, September 23.

Editors Herald: Perhaps a word from this western portion of the Kirtland District would not be amiss. We see a large, beautiful field before us, and the counties receiving attention from the ministry (Williams, Paulding, and Defiance) constitute but a small territory compared with the whole. The gathered out ones are few, but the few are noble, self-sacrificing children of God.

In November, 1902, the writer visited Williams Center, holding a series of meetings in the old academy through the kindness of Bro. and Sr. Peter Smith. Since then Elders James Kelley and E. P. Schmidt have labored and opened up Farmer Center and Sherwood, occupying union churches at both places, with good interest and attendance. Later on Elder Beckley came into the field, but pushed farther south into the region where Bro. Erter resides and still further, occupying at Antwerp. During this time the writer wended his way into Defiance, then south to Arthur, where we obtained the use of a union church among a class of Christians dating from Antioch. We held a series of meetings with large crowds and fine interest, lodging with Bro. and Sr. Davis, who had moved into that locality from Baldwin, Indiana, but formerly from Flint, Indiana. Sr. Davis is one of the charter members at Flint, dating her connection with the Church from 1895 when the writer baptized about twenty-two persons in the mill-pond at that place.

In August we returned there to Bethel—the religious name—Arthur—the municipal name—and held another short series of meetings, and baptized Sr. Davis' two daughters, Vivia and Lillie,—traveling three miles through dust and heat to the Auglaize River, where the ordinance was performed. A large crowd witnessed the scene as those beautiful girls dressed in pure white walked out into the river to follow their Lord and Master in the "bath of regeneration." The highest (iron) bridge that we have ever seen spans the river at this point, and the baptism must have been solemnly beautiful to the crowd gathered thereon.

So far these points are open, but the usual characteristics prevail—prejudice and misrepresentation. The church and schoolhouse have been locked against Elders Beckley and Schmidt, with no reason assigned for the latter, and no other for the former than simply "the conference ordered it" (U. B.). This is in the neighborhood of Bro. Erter's. Seems strange that particular schoolhouse should be closed, when where I am at present we have occupied the schoolhouse for a week by consent of directors, with those men present every night. They say, "We have no kick coming." And only about fifteen miles from the closed district!

At Arthur we were happily surprised in meeting Sr. Bodenbender (*nee* Matheson) of Western Iowa. She was happy in the faith and rejoiced that opportunity was offered to hear the gospel once more. She was walking in sadness because of the death of her mother, Sr. Peterson of Gallands Grove. She has another sister living in the community, who is also a Latter Day Saint.

Just at present the union church is occupied every Sunday by college students, with a view of selecting a pastor for the coming year. I suppose the people are treated to some "flowery almonds" in the contest. I do not blame the people there for wanting the best, as they have been supplied with quite poor food. But in those people one will meet intelligent Bible reasoners. They are in advance of the sects, and this point alone will help them get back to Antioch.

So the people in these parts are being stirred, friends are being made to the cause, and Satan growls occasionally, while the real, true gospel is preached. All in a new territory! We are endeavoring to keep up action, and with Martin's cannon balls (?) to dodge, and some small grape to hurl, and complying with music committee's requests, and keeping pace with our appointments, and preaching funerals, we have found a busy season so far. But our success is not so great in this field as in Southern Michigan and Northern Indiana. Clouds of discouragement will arise; it seems that the horizon of mind in the great religious realm grows narrower as the years go by, and it is so hard to get the people to see a simple truth. Audiences at this point are not large, but they are away ahead of Noah's audience in the ark, i. e., the people. They seem interested and respectful. We sow the seed, trusting for God to give increase and fruit.

Hopefully,

S. W. L. SCOTT.

PAPEETE, Tahiti, August 29.

Editors Herald: I inclose in this a letter and an extract from another one, from Elder Pinga of Hao; am expecting a letter from the branch secretary with a statement of the number of the Saints lost in the storm at Hikueru; so far as we can learn at present there were about twenty members of that branch lost, besides their children.

Sr. Laura Gilbert has been here from the Tuamotus for about three weeks, was quite poorly on her arrival, but is better now; we expect Bro. Gilbert here in a few weeks.

Many of the natives are in poor circumstances now by reason of the losses of the storm; not so much because of their personal losses—although their boats were a great loss to them—but by reason of the great loss sustained by the traders, who now are not able to give credit to the natives, so that those who do not have cocoanuts or pearl-shells can not get food, except fish and cocoanuts, which are generally plentiful enough for food. Although this was their principal food for many years, since the white people have furnished them with flour and canned foods, they do not relish their former diet.

We expect to send a few bags of flour up to Taenga as soon as we can find a vessel going up there. It costs at the Tuamotus six dollars, Chili money, a fifty-pound sack, which is about two and a half dollars, American coin, for fifty pounds of flour, and other foods are in proportion.

There are quite a number of diving machines at work now in the Tuamotus diving for pearl-shell; there are fifteen in Hao and its vicinity, and Turepu, a teacher in the branch at Raroia, died from the effects of staying too long below in one of them, lately; he lived about an hour after he was hauled up into the boat.

The printers are getting along very slowly with the Doctrine and Covenants, and we hear that the Utah people have issued an edition of the Book of Mormon in the Samoan dialect. Their elders here tell me that it is in Tahitian—if so, we will soon be supplied with all three of the Church books (if certain passages in the Book of Mormon are correctly translated) and the Saints will be thus better qualified to maintain their faith and the Religio get more in harmony with the general association in America.

By a glance at the HERALD I notice the death of Bro. Robert Newcomb of Nova Scotia, one of the first-fruits of the labor of Emma's brother, George N. Davison, and one of the first baptized in that field of labor after our arrival there. A firm Latter Day Saint and an honorable, just, and upright citizen has passed to his rest till the morning of the first resurrection. We feel sad to lose the prospect of meeting here again, but will soon meet in a happier place. May God bless the bereaved.

We are well and still striving to hold aloft the banner of truth, and think that the work is progressing here, although slowly.

May peace abide upon all the true Israel of God.

JOSEPH F. BURTON.

JOPLIN, Missouri, September 16.

Editors Herald: Since reading the letter from Sr. Sherwin, of Tulsa, Indian Territory, whom I know personally and have heard relate this experience, the thought occurred to me that my narration as to how I became a Latter Day Saint might be interesting and possibly helpful to others. Sometimes Saints are prevented by environments, sickness, distance, or some other cause from often attending the testimony-meetings, and thus deprived can get much encouragement and help from reading the experiences of isolated members. Such has been the case with many.

When I came to Joplin, eleven years ago, I knew nothing of the restored gospel, and was as regards it in "darkness that could be felt," though considered to have made some advancement in things spiritual by others in the Church with which I was connected. I had at one time made a profession of sanctification, and thought I had received almost all the light there was for me, but I still kept seeking for more, and some five years ago became very much discouraged. It seemed to me that the Spirit of God was not in the services I attended. There seemed no power attending the preached word or the prayer-meetings. I spoke to my pastor of this. He said, "It is that way all over the Church."

I had sacrificed much for my convictions. Had been sent out as a missionary teacher to the Indians (Lamanites) and labored several years among them. Stricken with an affliction of partial deafness, unfitting me for schoolroom work, I resigned my position and returned to the States. Some years after, I married and came to Joplin.

About five years ago I called in to see a stranger—a lady who with her family lived next door to me. I was teaching a Sunday-school class (Methodist), and I asked the lady, now Sr. C. H. Barnett, to let me have her two little boys in my class. She replied, "We send them to our own Sunday-school." I asked "What denomination?" she replied, "The Latter Day Saints." "Oh," I said, "then you are a Mormon?" "Perhaps so, but not as you understand it," she replied. So I asked her to tell me of her Church, and she lent me her books and papers, and she and her husband explained and answered my questions and objections. It was a memorable winter to me. I (with my husband)

began to read. When I began, I looked on the Book of Mormon and examined it in much the same way as I would have the Mahomedan Koran, but this soon gave way on my part to wonder and delight. We read the Voice of Warning, Book of Mormon Vindicated, Faulty Creeds, Joseph the Seer, Braden-Kelley Debate, Probation after Death, and Manuscript Found, besides all the *Heralds* and *Ensigns* in the house, also the Instructor.

Bro. C. R. Duncan, now dead, stopped at Bro. Barnett's on his way from Virginia. I plied him with questions and was instructed further. By this time I was determined to investigate the subject fully, and you may know I was pretty well shaken up and my man-made creeds shattered.

I struggled against my convictions at first, but as had been my way in years gone by, as I left the Church of my parents (the United Presbyterian) for the Methodist, as soon as I found more and better light (as I thought), I followed it regardless of consequences, only concerned that I might find the only true and living way and walk in it. My husband said, "Oh! you have changed Churches so many times, now to join something else! Cut yourself off from all your old associations!" He thought it would be too hard for me, but like a true gentleman stood by me when I was baptized, said he would never oppose me in my religious convictions.

I went one night to the Blendville church and heard a sermon by Bro. Leslie English, followed, I think, by a short talk by Bro. J. L. Lancaster, who afterwards as president of the branch, further instructed me. I seemed to know that I must be baptized and straightway made my preparations and was led into the water by Bro. J. W. Thorpe and confirmed the same afternoon. I could hear very little of what was said, but was told that it was prophesied that afternoon that I should have a knowledge of the gospel. I have never doubted the divinity of the work from that time to this, and such a sweet peace filled my soul. I felt that I had done all I knew how to do, and said to Bro. Thorpe, "Now I have obeyed the gospel, been baptized and confirmed; what have I a right to expect?" He replied, "You have a right to the fulfillment of all the promises." There is a passage in the 37th Psalm that will, I verily believe, be verified to me if I am faithful, for it has already been partly fulfilled: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

A year ago in answer to my prayers my little daughter Nellie, eight years old, was baptized. I had instructed her as well as I was able, and she had not seemed willing; said she was afraid of the water. One morning she came to me and said, "Mamma, I asked God last night to make me willing to be baptized and he did; now I am ready," and she never faltered. The next day she said, "Oh, I am so happy because I have been baptized and it will never have to be done over again." I thought to myself, "No, this is the one true baptism that needeth not to be repented of."

I could write more experience of blessings and of healings at ministrations, but time and space will not permit. Pray for me that I may live worthy.

Your sister,

JENNIE W. LIGGETT.

FORESTVILLE, Michigan, September 19.

Editors Herald: The work in Eastern Michigan is moving along nicely. The debate held at Shabbona between Elder J. J. Cornish, and R. B. Brown of the Disciple Church, has now passed into history, but will long be remembered by many who attended; the Saints were strengthened and many outsiders were convinced that we have the truth. Our cause was ably defended. Bro. John seems to be at home in debate.

Two charts were used by Bro. Cornish, one representing the Latter Day Saints, the other the Disciple Church. The people could easily see the difference between the two Churches,

Elder Brown called the chart representing the Disciple Church, "Cornish's Cartoon;" it made his side look very inferior and he felt bad about it. Before the debate closed we baptized nine, and the day after it closed four were baptized, making thirteen in all. We are satisfied that the debate did good.

Ever praying for the advancement of the cause of Christ, I am,
Your coworker,
WM. DAVIS.

CHATHAM, Ontario, September 19.

Dear Herald: I saw a good piece in last week's HERALD in regard to church building which I think is the proper way of helping this good work move.

The Chatham Branch have their new building nearly completed; it will be a good frame building, twenty-eight by fifty, finished inside up to date and lighted by electricity and situated in North Chatham on the corner of James and Head Streets, almost, you might say, in the heart of the city.

Some of the Saints of the district have helped us in our long struggle to get a church and save the heavy expense in renting halls, etc., for which we are thankful and hope more will come to our aid; the Saints and outsiders in the city are doing nobly.

We expect to have a church opening soon after our district conference to which all will be cordially invited.

Yours for truth and progress,
J. H. TYRRELL.

MURRAY, Kentucky, September 18.

Editors Herald: To my mind there is a place for every Saint to work where he can do good and help build up the kingdom of God in the earth. Let every one learn his duty and then perform it, is the command of God to the Church. How many of us are complying with this commandment? Brother, are you? Sister, are you? Answer this. When you read this letter, remember we are to learn every duty, then perform it. The first duty we owe to God is to seek to build up his kingdom and establish his righteousness, then other things can be added.

How then can we help in building up the kingdom of God? If we are holding the priesthood, we must see to it that we manifest the Spirit of the Master in all of our works. Be not slothful in our works, but wise as serpents and harmless as doves in everything. Try and let our lights shine so others can pattern after ours. Let us be able to say what Paul said one time, "Be ye followers of me as I am of Christ." Do not do your own will but the will of the Father. Our wills must be set aside in the service of God.

In the first place, you must remember your teachings can not be effective unless they are made so by your examples. Let me ask you some questions that may teach you to learn your duty.

Do you pay your tithing and offerings? If not, then there is that much of gospel teaching you can not teach to others.

Again, do you commit sin willfully? If so, there your teaching will be halted again. Your mission is to teach the Saints to sin not. So if you are all the time doing wrong, committing sin every day, how can you claim to be a follower of Christ?

Sin is of the Devil, you remember, and when you are sinning you are following after him, not Christ. Do not excuse yourself by saying, "I do not want to sin. But I just can not help it. I will get over it sometime." Remember, if you say you can not keep from sinning, you deny God's giving you your agency. With every temptation he has made a way for our escape. Be honest and say, "I just did not want to do right that time." I have never been able yet to believe a man can not do right if he wants to.

Do you ever speak evil of anybody? If so this will block your teaching to some extent.

What is your mission, to preach the gospel, or to tell the difference between you and the Utah Church? If it is to tell the difference between you and the Utah Church, tell me in your

next letter where that commission is recorded. I have not seen it recorded yet in either one of the three books that govern us. Remember, the Lord says, "The honest ones of that Church will return in the Lord's own due time." Let not the ministers for Christ prevent their coming. There is a way the ministers for Christ can prevent their coming. How is it? To my mind it can be done by raking them over the coals all the time.

I have in mind a statement of one of the writers of the New Testament where he refers to some that had departed from the faith. He says, "they went out from us." But in all his preaching after that I never read where he took the time to tell us the difference between them and the Church they went out from. I can call to mind a member of the Utah Church who was almost ready to come into the Reorganized Church, but when one of our elders raked him a little and called him by bad names, he became disheartened and would not investigate our claims any more. To my mind, the Spirit was leading this man and if he had not been prevented by the elder who was anxious for the people to know the difference between us and the Utah people, that man would have soon been a member of the true church of Christ.

Now a word to all the members of the Church. Is it your duty to pay tithes and offerings? If you have learned this much, then prove your faith perfect by your works. Your faith can be made perfect only by your works. Do not wait one day, if you believe in the tithing law, until you perfect your faith in that principle of the gospel by your works. If you say you believe in the tithing law and do not pay your tithes, your faith is dead in that principle of the gospel.

Do you believe it is your duty to help pay off the College debt? Since the Lord has said the debt must be paid, if you believe it is your duty to help pay that debt, make your faith perfect by your works. Remember, faith without works is dead.

Do you believe it is right for the Saints to live by every word of God? If so, prove that faith perfect by your works.

Do you believe it is right to do unto all men as you would they should do to you? If you believe the above, make your faith perfect by doing unto all men as you would they should do to you.

I have in mind one man who hired another to do some hauling for him. The man who did the work did two good days' hauling in two of the long summer days. When the time came to settle for the work, the question was asked, "How much do you charge for the two days' hauling?" The answer was, "Whatever you think is right you can pay me." So the man paid him one dollar and twenty-five cents for the two days' hauling and the man was forced to take the one dollar and twenty-five cents, which was only sixty-two and one-half cents per day for himself and his team, and the man was compelled to board himself and team while he was doing the work. This same man could have gotten two dollars and fifty cents per day for himself and his team if he had worked for another man. In this case the man who did the hauling was a poor man with a large family of small children, while the man who thought it was right to pay him one dollar and twenty-five cents was in good circumstances with plenty of everything around him.

If I were to say the two men referred to above were members of the Latter Day Saint Church, the editor would not want to publish this letter, and if I were to say they were members of some popular Church, he still would refuse to do so, on the grounds that it would be too personal, and so it would. So I shall not say what faith they belonged to. I heard the man who did the hauling grumbling about it and he said some things that he would not have said if the man had allowed him a reasonable sum for his work.

"Whatsoever ye would that men should do to you, do ye even so to them." Remember, dear Saints, you are making a record here in this life you will have to meet some day. The recording

angel is keeping a record in heaven and we will be compelled to meet it after a while.

So in conclusion I will answer a question that was put to me some years ago, "Why is not every man good?" It is because he does not want to be. So let us all learn our duty, and strive with all our hearts to perform it to the building up of the kingdom of God on the earth. In the faith,

C. L. SNOW.

BIRMINGHAM, England, September 14.

Editors Herald: We have fine weather here of the kind,—but it is a wet kind. It has rained thirteen days, and this is the fourteenth day. It is not raining this morning, but do not know what will happen before night. The wet weather has hindered outdoor preaching, and it has almost made me tired wishing for better weather.

I left Wales the last of July, for the mission conference. While I was in Wales I did what I could to tell the people the "old, old story." I think they like the story all right, but it is the one that tells it, and the way that he tells it, that is not altogether agreeable to them. I have often thought of the statement of the Psalmist David, "Why do the heathen rage and the people imagine a vain thing?" The Welsh people with their religion are dying hard, and instead of accepting the truth, as they should, they drift off into the "go as you please way." They will not be turned in a day, or a year, to the truth as it is revealed in the Scriptures and taught by the Latter Day Saints. I feel sorry for them, but it is the story repeated, that has often been told, "Utah," "Salt Lake," "Mormonism." The preacher will say, "There goes a Saint." The man of the town will say, "There goes a Saint." The little boys and girls will say, "There goes a Saint," and the drunkard will say the same thing. Generally they look on the name with contempt, and upon all who bear the name with disgust. Such a field as that I have been sent to labor in the last year. Still, for all that, I am sure that God has a people there and in due time they will turn from those ways and accept the truth. Brn. Morgan, Jones, and Jenkins have my sympathy. I do pray that God will bless them and the Welsh Mission.

My mission for this year is the Birmingham District. Am now doing what I can in and around the Summerfield Branch. Bro. Meredith is in charge and is a willing worker.

Outdoor preaching is hard on a person's lungs and throat. Two or three years is enough for any ordinary man. Bro. Rushton has been at it now for five years, I believe, so he must be extraordinary. Brethren, be careful with the young men, or the time will come when they will not be able to speak, neither outdoors nor indoors.

Well, along with the preaching, we do a little tracting. So we have been meeting every Sunday morning at half past nine at the room (Americans would call it a hall), and after prayer we start off "two and two," with twenty-five tracts each. When these are given away we return for Sunday-school which meets at eleven o'clock in the forenoon. Last Sunday eight of us were in the tract business, and we gave away two hundred tracts. Those engaged in the work are Brn. Meredith, Edwards, Johnson, a young boy of the Sunday-school, and Mrs. Nelly and Blanche Edwards and Annie Swan. So we are now casting bread upon the water and we will see the result by and by.

Last Saturday I had the pleasure of leading three precious souls into the waters of baptism, my first in this mission. Sixteen months have passed since I left home and dear ones to tell the people of these islands the story of Jesus and his love. I have no occasion to apologize for God or his word, so I tell them the story as plain and as straight as I can put it in the English language. Of course, some do not like it, and some do. I have my way in telling it; advice is always accepted.

Your brother,

21 Crescent, Cambridge Street.

JOHN DAVIS.

DES MOINES, Iowa, September 19.

Dear Herald: The debate between Bro. Mintun and Elder Halbeslaben, of the Church of God, closed last night. The first proposition of five nights our brother affirmed the divinity of our Church, and presented our claims in an able manner. When he spoke of the apostasy of the Church his opponent denied a complete apostasy, saying "the gates of hell were not to prevail," that the Church went into the wilderness, but that the Holy Spirit was never taken from the earth and quoted Hebrews 11, where the saints were scattered and hid in caves and dens of the earth. Here they perpetuated the church of God. In his negative argument he denied the trinity of the Godhead and also denies the existence of our Savior, Jesus Christ, prior to his birth in Bethlehem.

Elder Halbeslaben grew up in the German Lutheran Church, then associated with the Advent Church, and later himself formed the Church of God. He affirms that he is a chosen instrument in God's hands to do a special work in these last days. In the second proposition he affirmed the divinity of his Church for the five nights. The debate was carried on in the spirit of kindness and without a discord.

Quite a number of citizens attended and the Saints of the city were present as much as they could be. They were pleased with the able manner in which Bro. Mintun defended our faith and they listened attentively to his arguments as also to the effort of his opponent. We believe good will come from the debate in that our work is presented to a much wider circle of people. Bro. Mintun may later write of the debate, as the faith and doctrines of the Church of God are not known to the Saints.

Bro. Mintun has now labored continuously in the city for two months, except his absence at the reunion. The good that has come to the Church is plainly seen, yet the amount can not be estimated. The Saints have been brought together in a bond of union that will not be easily broken. We all better understand the gospel, the law of God, and our duties as children of the light. There is life and activity in the Church; those formerly inactive are now at work; young and timid members have put on the armor of fighting soldiers. Bro. Mintun has endeared himself to the Church in a strong manner. He goes to his home in Woodbine the first of next week to be with his family for a short time, when he will return to the district and continue his missionary labors.

Bro. M. H. Cook was at his home here last week from his mission work in Clinton. Bro. S. K. Sorensen has been in the city a few days, coming in from Eagle Grove. Bro. S. F. Cushman has acted as one of the moderators during the debate.

A. A. REAMS.

HICKORY HILL, Pennsylvania, September 21.

Editors Herald: I just closed a series of services at this place, having preached eight times. The crowd increased from the beginning. The services were held in a union church. Bro. D. C. Carter lives near this place and believes in warning his neighbors, so he was instrumental in effecting the opening. He and his family are well thought of in this community. The living of faithful, devoted, consecrated lives, coupled with honesty, uprightness, and integrity on the part of the Saints, puts in the hands of the ministry a weapon of defense extremely difficult to gainsay or resist. There was good interest shown and the best of attention given all through and many expressed themselves as being very much pleased. Some of those who did not come to the services took it upon themselves to do considerable talking about us, but it did not amount to much. At the suggestion of some of the friends I asked the congregation how many of them would like to have me come back and preach again, when I could so arrange. Nearly every hand went up.

In this day and age all it needs for the triumph of truth is to gain the ears of the people. Priestcraft, superstition, ignorance, religious intolerance, tyranny, and bigotry are still to be met.

This is a time when men of God can demonstrate their loyalty to the truth and save themselves and assist in saving others from this untoward generation. "Life, liberty, and the pursuit of happiness" is a motto for time and eternity. As a rule men love liberty. They will stand oppression usually about so long, then something will burst the bands that bound them and let them go free. The French Revolution is an apt illustration of this fact. Give men liberty to think, to believe, and utter freely their convictions, and priestcraft, superstition, and spiritual darkness will not remain in their company.

I thank God for the liberty, privileges, and rights to be enjoyed by both ministry and laity of this Church; am glad we can tell our people to go and hear any and all others and if they find anything that suits them better, accept it if they wish. Our ministers are unrestricted when in the pulpit. Speak the truth, the whole truth, and nothing but the truth, is the watchword all along the line. Our creed will not change. Our clergy, whether in England, Canada, the islands of the sea, Maine, or California, preach the same old Jerusalem gospel. They may have a different way of telling the story, yet it is the same old story. As a rule they are quite able to tell it to the satisfaction of the truth-seeker. I look for this Church to make rapid strides forward in the near future. We are preaching a gospel the people demand. If only they could understand!

Our conference at Baldwin, Maryland, September 5 and 6 was a pleasing one. Small number present, yet quite earnest, and interested, in the progress of the cause. Elder Hackett of Wisconsin was expected to be present, but failed to put in appearance. I am still alone in this large field and will have to try to cover the ground and occupy as opportunity affords. I can always be busy in the city where I spend most of my time. There are a number of scattered Saints throughout the district that must be looked after as well. Brn. Angus and Bacon and others of the local laborers look after the interests of the work in Philadelphia in my absence. I will say again, if any of the Saints or friends have relatives or friends in the city whom they would like me to visit, I will be pleased to do so. I still rejoice in the gospel restored and feel hopeful and happy in the service of God and the Church.

In bonds,

W. E. LA RUE.

MONTE VISTA, Colorado, September 17.

Editors Herald: During the conference of the Colorado Mission held at Colorado Springs, Colorado, September 4, 5, and 6, the Spirit of the Master was with us to a marked degree. All seemed encouraged.

I was called to this place by telephone Sunday, September 13, to preach the funeral sermon of Dean Clyde Kennedy, aged thirteen, son of Bro. G. O. and Sr. M. Kennedy. The prospects for preaching here at present are not good owing to the scattered condition of the Saints. I am on my way to Durango and New Mexico.

May the Lord abundantly bless his work is my prayer.

J. F. CURTIS.

Oakland Reunion.

The Northern California reunion has passed and become an item of history. The memory of it will, in the main, be pleasant, and the real, spiritual good accomplished will be widespread. A spirit of peace and good will pervaded the camp, bringing joy to the Saints assembled. The prayer-meetings were peaceful and spiritual and the sermons attended by a goodly degree of light and liberty, and were well received by those in attendance.

The organization was effected, September 4, by choosing the writer and Bro. J. C. Foss as associate presidents, and Joseph Ferris as secretary, Brn. John Driver and D. Joice as police; the latter were kept busy by the scavenger-boy element.

A sudden gust of wind on Saturday drew about half the pins

of the large tent and the canvas was torn and other damage done. The center pole, however, withstood the strain, and through the steady nerve and quick understanding of Bro. J. Driver, assisted by others, all was soon righted, and went merrily on.

There were twenty tents on the ground, well filled with happy Saints. The attendance from without was quite good for this climate.

The preachers were J. C. Foss, F. C. Smith, R. J. Parker, E. Keeler, A. Carmichael, C. E. Crumley, C. A. Parkin, and the writer. There were twenty-three sermons, nine prayer-meetings, four business sessions, one Religio, one Sunday-school, and one entertainment, making forty services in all. Bro. E. Keeler had charge of the administrations, and reports thirty-six.

There was no serious illness on the ground. We mention among those who did good service in opening meetings and conducting prayer-meetings, Brn. J. A. Saxe, Joseph Flory, John Lawn, J. M. Range, J. Peat, J. B. Carmichael, C. A. Parkin, J. A. Anthony, E. R. Williams, L. Dagner, E. S. Chase, and Bro. Furguson, who is in the naval service on Goat Island here.

Bro. A. Carmichael had a class in Sunday-school normal work, and accomplished good work. The entertainment was of a high order; the closing piece, "The Legend of the Cross," was absolutely sublime. The great success of this is due to the untiring efforts of Srs. Saxe, Driver, Terry, Mable Cockerton, and some others.

The next reunion will be in Sacramento, where also will be held the next district conference, the conference convening on March 12, 1904. Three children were baptized by Bro. R. J. Parker and confirmed by Brn. Parker, Smith, and Terry. We now turn from the busy, laborious scenes of reunion to our mission and local work again, with a goodly degree of satisfaction with results.

J. M. TERRY.

Extracts from Letters.

Sr. Roxey Cooper, Seminole, Alabama, September 15: "We had a grand meeting Sunday, the 13th. Our good old president, Bro. Jesse Reeder, preached for us; we also enjoyed the Spirit in our prayer and testimony meeting. We met with Sr. Reeder in a prayer-meeting. She has been in Florida for about two months and has been near death's door, but our heavenly Father has enabled her to meet with us once more. I want all of the Saints to pray for me that I may be healed of my afflictions and be able to help my husband to raise our children in the strait and narrow way."

Sr. Anna Ballard, of Ozark, Missouri, sends in her renewal for the HERALD, and says: "I am one of the isolated ones. We long for the day when we can meet with those of like faith again and attend meetings. We would care for an elder if one would come. We should be glad to have Bro. J. C. Chrestensen come. There are some here who seem to take to the work and like it very much. As there are no denominations here, I think a good work could be done. May the Saints remember me in their prayers."

James P. Sappenfield wrote from Byrneville, Indiana, September 21, that he has been laboring in the Southern Indiana District at the Rego, Palmyra, Union, Derby, and Byrneville Branches, and assisted in the organization of the Millstone Branch, twelve miles below Derby on the Ohio River. He has been associated with Elders George Jenkins, W. C. Marshall, and J. W. Metcalf, and Priest Charles Harp. He adds: "I want to say for Bro. Charley, that he is a harp; not of a thousand strings, but of one string, and that plays to the tune of the old Jerusalem gospel and never runs down. Bro. Charley, as he is familiarly known, is liked by everybody in Southern Indiana, and if you have any more Harps like this one, send them along, we can make good use of them."

Bro. Edward A. Lewis, Philadelphia, September 22: "I think we should remember those of the ministry who leave their

home for the gospel's sake. They have so much to contend with and we should remember them in our prayers from time to time that they may accomplish the work which is assigned to them. It brings tears to my eyes when I see how they are treated in some places where they try to bring glad tidings to the people.

"When I first came into the Church I got along all right, but I went around with people of the world and I soon fell away into forbidden paths. I thank my Father in heaven for bringing me back to my first love. I would advise those of the Church, especially the young, to attend church and try to do their duty at all times, that we may be faithful unto the end."

Bro. B. F. Renfroe writing from Davidson, Oklahoma, September 21, reports having been busily engaged in laboring in Texas and Oklahoma. During August he and Bro. Simmons held forth in Dallas County, Texas. He adds: "I have had some splendid meetings in Oklakoma of late, crowded houses at all the places and more calls than I can fill, and the best of all is the Lord has blessed me with his Spirit in my efforts to preach and I hope to so live as to be worthy of continued blessings. I have had some opposition of late which may result in a debate; the Christian brethren are not liking to have us preach to their little flocks, but we are telling the gospel in its fullness."

W. D. Ellis wrote from Belding, Michigan, September 21: "I baptized four here yesterday. More to follow soon, I think. Interest is fair."

Bro. Frank Stiner, Theodore, Alabama, September 22: "We can not go before the Judge when the time comes and say that we were not taught, for we know that we have been instructed and are still being taught by God's servant. Will we heed the advice given or will we just let it pass unnoticed? Wake up, Saints, there must be no sleeping soldiers in the army of the Lord! We are expecting Bro. I. N. Roberts to preach for us Sunday. Our district conference at Three Rivers Branch passed off pleasantly. Two were baptized."

Writing from Raton, New Mexico, September 25, J. M. Stubbart says: "We expect to baptize some here Sunday. I baptized two last Sunday."

Miscellaneous Department.

Conference Minutes.

Philadelphia.—District conference convened at Baldwin, Maryland, September 6 and 7, President W. E. LaRue in the chair, E. B. Hull, clerk. Ministry reporting: Elders W. E. LaRue and H. H. Bacon; Priests A. D. Angus, M. O. Matthews, and D. C. Carter; Teachers: H. Carr, W. Atkinson, and J. P. Fowler; Deacons H. Hargon, E. Lewis, W. Lewis, and I. Humes. Branches reporting: Philadelphia 133, Baldwin 51. Bishop's agent reported: On hand at last report, \$1,243.61; received, \$400.50; expended, \$1,605; balance on hand, \$39.11. Treasurer reported: On hand at last report, \$5.03; collected, \$2.19; total, \$7.22. A communication was read from the Scranton, Pennsylvania, Branch, asking for admission into the Philadelphia District, which was granted. Resolved that we favor the enactment of an amendment to the Constitution of the United States prohibiting the practice of polygamy in all States and Territories under the jurisdiction of the Republic. A bill of \$4 for the expenses of the president and secretary was presented and ordered paid. The following officers were elected for the ensuing term: District president, W. E. LaRue; secretary and treasurer, E. B. Hull. John Zimmermann was sustained as Bishop's agent. Preaching by W. E. LaRue and A. D. Angus. Adjourned to meet in Philadelphia in February, date left to district president.

Florida.—District conference convened with the Calhoun Branch, September 4, 1903. Bro. I. N. Roberts, missionary in charge, was chosen to preside, W. M. Hawkins was made secretary pro tem. Motion prevailed that visiting brethren take part in the conference; minutes of previous conference were read and approved. Ministry reporting: I. N. Roberts, S. D. Allen, W. A. West, W. J. Booker, E. Powell, J. G. Vickery, W. M. Hawkins, Asa E. Bailey, W. Dixon, and G. C. Sellers. Branches reporting: Pleasant View 25, Calhoun 60, Santa Rosa 48.

Bishop's agent said he had no report to make, had received nothing and paid out nothing. Report of elders' court was received, read, and adopted. Van S. Jernigan plead guilty to charge and asked forgiveness which was granted. Ellen Fowler was found guilty of charge and according to decision of elders' court and at her own request her name was taken from the records. J. N. Hawkins was found guilty of charge and he was allowed thirty days to go before his branch to make confession and ask forgiveness. If he failed to make confession in the time allowed, the next district conference will vote on his expulsion. W. A. West was sustained as district president, S. D. Allen, vice-president; B. L. Jernigan was elected district clerk. Preaching by Brn. I. N. Roberts, J. G. Vickery, S. D. Allen, E. Powell. All was done in a spirit of meekness. Adjourned to meet at Coldwater on Saturday before first Sunday in December, 1903, at 10 a. m.

Convention Minutes.

Eastern Colorado.—Convened at Colorado Springs, Colorado, Friday, September 4, at 10 a. m. Sr. L. A. Schmutz, superintendent, in the chair. District officers reported. Schools reporting: Rocky Mountain, Pueblo, Wray, Colorado Springs, Denver, and Fairview. Some time was spent in the discussion of Home Department work. Adjourned to meet at Denver, the first Friday in March, 1904. L. A. Schmutz, superintendent, Louisa Fishburn, secretary.

Pastoral.

To the Saints of the Northern California District: I make this appeal to you to help me in the discharge of the duties of my calling. By the first of November I will be entirely out of funds to supply the elder's families, unless you come to the rescue. I expected to get one or two hundred dollars, but I only received about three dollars at the late reunion at Oakland. I can only pay out funds in hand, and the allowances of the families are urgent for them to have. Let us "labor together." No one is excused from doing his part "according to the law of the gospel"—which is a tenth of the increase. Please let me hear from you *at once*. Whatever you intend to do, *do now*.

In bonds, C. A. PARKIN.
3010 Sixteenth Street, SAN FRANCISCO, California.

Missionary Release.

At his request, Bro. E. D. Bullard has been released from missionary appointment. Advanced age and ill health are his reasons. His appointment was to the Colorado Mission.

FRED'K M. SMITH,
For the Presidency.

Conference Notices.

The conference of Southeastern Illinois District will convene with the Tunnelhill Branch, Saturday, October 17, at 10 a. m. All the branches are requested to report. I. A. Morris, district president.

The conference of the Fremont District will convene with the Glenwood Branch at ten oclock a. m., October 17, 1903. Send all reports and communications to Garry Walling, Glenwood, Iowa. A. Badham, district president.

Convention Notices.

The Religio association of the Gallands Grove District will convene at Deloit, Iowa, October 8, 1903, at 7.30 p. m. Sunday-school association, October 9, 2.30 p. m. We hope to have a good attendance and a profitable time. Floy Holcomb, secretary.

The Chatham District Sunday-school convention will convene at Wallaceburg on Friday, October 16, 1903, at 2.30 p. m., for business. A session of officers and teachers will occupy from 1.30 till 2.30 of the same day, for instruction. Elder T. A. Hougas has been invited. All school secretaries who have reported to the district secretary quarterly will not need to report at the convention; those who have not, please report. The Religio and Sabbath-school workers will hold their usual entertainment in the evening. There will be a joint prayer-meeting from 8 till 9.30 on Saturday morning. The Wallaceburg Saints are working and praying that the conference and conventions may be successful. Those who may be privileged to meet with them, please do not forget their especial desire

The Saints' Herald.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

that the gospel may be more permanently established in their little town. All are welcome. Jessie A. Hackett, superintendent, Mary M. Green, secretary. Appledore, September 21.

Two-Day Meetings.

Meetings will be held in Bay Minnette, Florida, second Saturday and Sunday in October, and in Bluff Creek, Mississippi, third Saturday and Sunday in October. F. P. Scarcliff, president of district.

The true foundations of democracy are in the character of the people themselves, that is, of the individuals who constitute the democracy. These are first, intelligence—the power to weigh evidence and draw sound conclusions, based on adequate information; second, manliness, that which the Romans called virility, and which at bottom is dignified self-respect, self-control, and that self-assertion and jealousy of encroachment which marks those who, knowing their rights, dare maintain them; third, and equally important, the capacity of cooperation, that willingness and ability to organize, to trust their leaders, to work together for a common interest and toward a common destiny, a capacity which we variously designate as patriotism, public spirit, or self-government. These are the basic qualities which underlie democracy—intelligence, manliness, cooperation. If they are lacking, democracy is futile. Here is the problem of races, the fundamental division of mankind. Race differences are established in the very blood and physical constitution. They are most difficult to eradicate and they yield only to the

slow processes of the centuries. Races may change their religion, their forms of government and industry, and their language, but underneath all these changes they may continue the physical, mental and moral capacities and incapacities which determine the real character of their religion, government, industry, and literature. Race and heredity furnish the raw material, education and environment furnish the tools, with which and by which social institutions are fashioned; and in a democracy race and heredity are the more decisive, because the very education and environment which fashion the oncoming generations are themselves controlled through universal suffrage by the races themselves whom it is hoped to educate and elevate.—From the "Race and Democracy" (in the series "Racial Composition of the American People") by John R. Commons, in the *Chautauquan* for September.

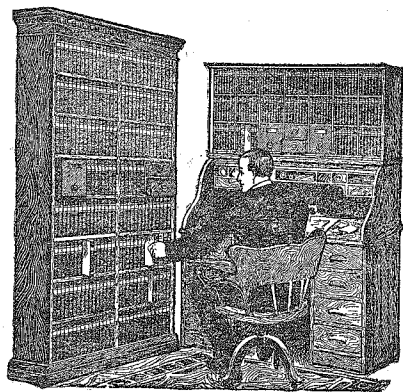
A magazine which would be of great service to every mother in the land is the *American Mother* published at Battle Creek, Michigan, and edited by Mary Wood-Allen, M. D. It fairly teems with good things on child-raising and advice to mothers. A glance at the contents of the September number shows this. Some of the articles in that number are: "Cause and Cure of 'Race Suicide,'" "School Preparation for Children," "The Wider Field of American Parenthood," "The Nervous Child," "House-keepers or Home-makers," "The Children's Thought," "Methods of Teaching Morals," "Children's Quarrels." Besides these are the regular departments.

Open Court for September contained the following: "Charles C. Bonney," an Appreciation by the Editor; "Mesha's Declaration of Independence," by the Editor; "The Taj Mehal," by A. C. Albers; "The Praise of Hypocrisy," by G. T. Knight, D. D.; "The Religion of Enlightenment," by the Editor; "Sketch of Mr. C. C. Bonney's Career," by the Editor; "Impressions of Italy," Emilie Castellar; "The Hiawatha Legend," Book Notices; Notes. *Open Court* is published at Chicago, Illinois.

The *Electrical Review* still keeps abreast of the times. A glance at the contents of the last number convinces one that it is determined to give its readers a great diversity of articles on timely topics. The issue contains thirty-six pages of wholesome reading on subjects connected with one of the leading technical professions of the day.

"The Socialistic Legislation of New Zealand" is the subject of an article in the *Review of Reviews* for October by Doctor Lucien C. Warner, who has recently made a journey to the Antipodes and observed the actual operation of the much-discussed laws which Australia and New Zealand have placed on their statute-books in recent years. Doctor Warner's article is supplemented by a significant contribution of "A Tired Australian" on "Trade-Unionism and Democracy in Australia."

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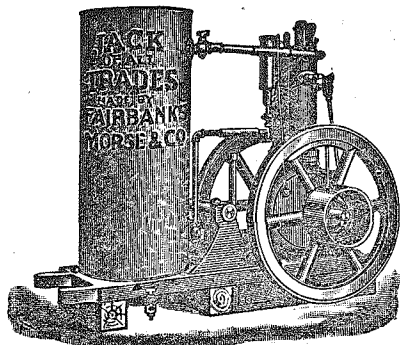
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The Saints' Herald

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

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Volume 50

Lamoni, Iowa, October 7, 1903

Number 40

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY } ASSISTANT EDITOR

Editorial.

SENIOR EDITOR ABROAD.

Our stay in London was from the evening of the 8th to the morning of the 19th of September. On the evening of the 8th we attended the session of the Religio, presided over by an able young brother, H. Fletcher. The evening exercises included the usual opening service, and the reading of a paper on the subject of the laying on of hands, by Bro. F. Funness, quite a well written paper and read in good form. This was followed by a solo sung by a young sister, E. Newman, who sang with feeling and in good voice. After this there were speeches upon the subject of the Religio by Bro. Evans, the Editor, Brn. Gerrard, Bradshaw, and the presiding officer, all of which seemed to be timely and well received.

We also attended the Thursday evening prayer service, and took a part with the Saints in prayer and testimony.

The rest of the week the visiting brothers were privileged to visit some different parts of the great city, including the walk along the river Thames, a bus ride across the famous London Bridge, to the Elephant and Castle, and thence by another bus across Westminster Bridge to the Abbey, where we spent a profitable hour and a half in visiting the tombs of royalty, under the chaperonage of a clerical robe of the Church of England, who named to us with the rest, some fifteen in number, the various tombs and monuments by which the chapels are crowded. On opposite sides of one lie the remains of Mary, Queen of Scots, and those of Queen Elizabeth, by whose command and warrant Mary was imprisoned and subsequently beheaded. The costly monuments commemorating their lives and virtues were raised by King James I, the son of Mary. It was a seeming travesty upon the venality and superpity of the times and reigns of these sovereigns.

On Sunday, the 13th, Bro. Evans occupied in the church in Bow Common Road, both morning and evening; and the Editor in company with Bro. T. J. Sheldon, went to Enfield, where he occupied in the little hall where the Saints are wont to worship. Brn. Judd, Kemp, and others made the temporary stay very pleasant. We also found here Bro. Joseph Smith, a young man of some promise. There are here two or three other young men from whom we expect to hear good things by and by. The hall was

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WE are in receipt of the October number of the *Iowa Journal of History and Politics*, the quarterly publication of the State Historical Society, Iowa City, Iowa. The contents of this excellent number are as follows: "Chief Justice Marshall as a Constructive Statesman," by Emlin McClain; "Problems in the Administration of Iowa," by Harold M. Bowman; "The Development of Party Organization in Iowa," by John W. Gannaway; "Local Tradition," by John-son Brigham; reviews; notes and comment.

small, but it was filled, and excellent attention and marked interest were felt and exhibited. Bro. Sheldon and the writer returned to London by train at a late hour, but that is the custom and inevitable.

On Saturday, the 12th, we visited that staunch old soldier of the cross, Bro. Thomas Bradshaw, 48 Repton Street, Mile End Road, and found him feeling quite well, and ready to tell us of the faithful labors of our predecessors in the mission, Brn. Briggs, Forscutt, Patterson, Gillen, Griffiths, Pitt, Smith, and others, with all of whom he had had acquaintance. If all would speak of the missionaries in the same kindly terms as did this veteran to us, it would save many an anxious hour and save a lot of heartburning and scandal.

By vote of the branch, services were held Monday evening, the Editor the speaker; and Tuesday evening, Bro. Evans doing the speaking; both were fairly attended by the Saints; but few outsiders.

On Wednesday, September 16, Brn. Smith and Evans were taken to South Kensington Museum in care of Bro. J. D. Howell. The things to be seen here are many and very instructive; indeed, to the Editor it surpassed in attractiveness the British Museum, its lordly competitor.

We went with Bro. Howell to his home on Wood Green, to supper and to spend the night with them. We were pleasantly received and entertained, Bro. Howell having an interesting family.

Returning to Bro. Sheldon's on Thursday morning, we succeeded in putting in the time till the evening service of prayer, which the Editor enjoyed but Brn. Evans and Sheldon missed—bad train service as a primary reason, we suppose—but think it likely that it was starting too late to get on time. Bro. Thomas Bradshaw presided in old-time vigor and success.

Friday was spent in getting ready for the boat on Saturday, at noon, at which hour we were on board when the good United States mail steamer St. Louis turned her prow oceanward with her cargo of human freight.

During our stay in London we were the guests of Bro. and Sr. T. J. and Ella Sheldon, who did all they could to make us welcome and contented. Our thanks are due for such kindness. Bro. Sheldon was our guide about London, and pleasant hours and scenes resulted to us from his indefatigable care and guidance.

On shipboard, September 24, 1903.

DEDICATION OF GREENLEAF CHAPEL, MISSOURI.

On Wednesday, September 30, the junior editor left the "sanctum" to be present at the conference of the Northeastern Missouri District, to be held near Huntsville, Missouri, in the Greenleaf Chapel, a newly erected church building which was to be dedicated at this conference. Our trip to Albia, Iowa, over the Burlington Route, our stay over night

there, and the trip next day to Macon, Missouri, over the Wabash, was without unusual incident. We reached Macon about nine o'clock on the morning of the 1st, and as we stepped from the train to purchase transportation to Cairo, we were greeted by Bro. J. A. Tanner, president of the district, Bro. Fred T. Mussell, and a number of other Bevier Saints, who were on their way to the conference. On getting on the train again, we found that there were thirteen or fourteen Saints en route to Cairo, in Randolph County, not far from Macon.

On alighting at Cairo we found it to be a hamlet of small dimensions. Bro. Robert De Rigne was waiting with a two-seated carriage, and Bro. George Summerfield with a wagon and hayrack. We wondered why the hayrack was in waiting, but found out later. Of course the carriage could not hold all of us, and as Greenleaf Chapel lay some five miles to the west and south of Cairo, several of the women in the party who were accompanied by little tots were put in the carriage and started off. The hayrack was then driven up to the depot platform and nearly eighteen hundred pounds of canvas and tent paraphernalia were loaded on, and on top of this six of the "men folk" found seats, and behind a small but very persistent span of mules we started for Greenleaf Chapel, over a road which we were promised we would find very rough. We did, and part of the way we walked while the tugging little mules slowly but surely wiggled their heavy load up the rough hills.

The combined capacity of the carriage and the hayrack was not enough to carry all the crowd to the destination, so later a spring wagon was sent and all were finally brought to the church.

Despite the inconveniences under which the trip was made to Greenleaf (by those on the hayrack, we mean, for we can not speak for the others), it was not entirely an unenjoyable one, for the utmost good humor prevailed, and no complaint was heard,—only jokes and pleasantries concerning various features of the trip. Even Bro. George and the mules kept their tempers under perfect control. We made slow time, but even that had the advantage of giving us plenty of time to see a country through which we had not passed before.

At the church building we soon found a number of Saints and friends to greet us, and when we had unloaded the tent, we all repaired to the home of Bro. David Shaw, our object being (as might readily be guessed) to relieve pangs of hunger which had not in the least been lessened by the jostling ride we had taken. After dinner the tent was erected on land which belonged to the Shaws, near to the church, and we were ready to begin the sessions of conference and convention.

The work was begun in the evening, when the district Sunday-school association began its sessions. The Sunday-school authorities had charge of the

meetings on Friday also, in convention capacity, institute work, etc., the evening hour being given over to an entertainment by the scholars of the Greenleaf Sunday-school. The school was organized on the 28th of June last, and the entertainment spoke well for the energy with which the school has been conducted.

While at the conference we were domiciled at the home of Bro. and Sr. D. Shaw, who have been members of the Church but a short time, but who seem to be happy in the religion which they have recently espoused. We were made to feel at home.

By the time conference convened on Saturday morning, at ten o'clock, there were present of the missionary force, Brn. I. N. White, J. A. Tanner, A. White, John Kaler, George Hicklin, and others who had been assisting these men. Among other assistants we must not forget to mention "Gospel John," the missionary horse which was given to the Church by Bro. George Fry. Bro. George gave an exhibition of how well he had trained the horse. The exhibition was a credit to the trainer's ability and "John's" good horse sense. The local priesthood of nearly all the branches in the district was represented by various men, and a goodly representation of the membership was also present. The Bevier Saints were well represented, to the advantage of the singing services. Our Welsh brethren and sisters certainly enjoy singing.

The writer and Bro. I. N. White were selected to preside over the conference, at the suggestion of Bro. Tanner, and the routine business of the conference started, and was kept up at a rate which finished the business soon after the afternoon session had begun. The remainder of the time was devoted to speeches by several of the brethren, and the ordination of two of the brethren who had been regularly selected for ordination to the priesthood. William Kelso was ordained an elder by I. N. White, and W. J. Richards was ordained a teacher by J. A. Tanner. The time fixed for the convening of the next conference of the district was the first Saturday and Sunday in February, and the place Bevier.

The evening hour was devoted to preaching by Bro. I. N. White, who spoke for about an hour on the first principles.

On Sunday morning at half past nine the regular session of the local Sunday-school was held, in which the visiting Saints participated.

At eleven o'clock the church building was well filled with Saints and friends who had assembled to be present at the dedicatory services which had been appointed for that hour. The meeting was in charge of Bro. Tanner, and the writer was the speaker,—his first attempt at a dedicatory sermon. Whatever may have been the merits of the effort, we were given very excellent attention throughout, a courtesy which tended to assist much. At the close of the sermon Bro. Lewis Tryon, president of the Greenleaf Branch, in a short speech told of the circumstances which lead to the building of the chapel, and of the work of Saints and friends whose persistent efforts were finally crowned with success. He gave much credit to the "outsiders" who had so materially helped by donating the land and helping with the building. He then presented to the writer the deed to the lot, and the key to the building, who on behalf of the Church accepted the deed, and received the key as symbol-

ical of the fact that the doors of the church would be unlocked to those who came with a message to deliver to the people of that part of the world. Bro. I. N. White then delivered the dedicatory prayer, and after the usual closing exercises the audience felt that the building had been fully ushered in upon its work of being of service in the Lord's work here upon earth.

In the afternoon a preaching service was held in the tent, the speaker being Bro. Kaler. Following that the Saints held a sacramental and social service in the church building, in which the Spirit's power was felt, indicating that the efforts of the Saints in building had been pleasing to the Lord, and that opposition would still be met. The Saints were admonished to be faithful, diligent, and humble.

The evening services were held in the tent again, and Bro. I. N. White was the speaker. He had good liberty, and for about one hour and twenty minutes he preached steadily.

The building of Greenleaf Chapel is almost a direct result of opposition. The Saints were shut out of the schoolhouse, and Brown Cross and his brother, James, suggested to the Saints the idea of building a church of their own. The idea grew, and soliciting was begun with the result before mentioned. The land on which the church stands was donated by David Shaw and wife, Brown Cross and wife, and James Cross and wife, and a Miss Cross, as we remember it. About one hundred and ninety dollars in money was subscribed and paid out, three thousand feet of lumber was donated, as was also manual labor to the amount of eighty days, and twenty days of work with teams. The sisters of the branch, by means of selling a quilt, raised the funds necessary for painting the building, furnishing the material for the seats, and paying the insurance on the house.

The building stands about five miles west and south of Cairo, and four north and east of Huntsville. The prospects seem to be that a number now outside the Church living near the building will soon be associated with the Saints in belief. Some who were not members at the time the building was first begun are now members.

We trust the Saints of Greenleaf Branch will by careful and Christian living bear evidence to the efficiency of the Latter Day Saint religion, and that their every-day lives may be veritable sermons to those who are watching their spiritual warfare.

On Monday morning one was baptized by Bro. Tanner. About half past ten three loads started for Cairo, twenty of us on the hayrack drawn by four mules. We made the trip in pretty good time, though we found the roads no smoother than before. For dinner at Cairo we had crackers, cheese, cookies, and apples, spread out on an express truck beside the depot. But a merry crowd surrounded the "board" and partook thankfully.

We left Cairo about half past two, and reached Macon a few minutes later, where we parted company with those bound for Bevier, who soon left on a "local" freight train.

The writer went to the home of Bro. F. Palfrey, where we spent a few hours very pleasantly, until about seven o'clock, when we again entered a Wabash train, bound for home, alone, but feeling repaid for the trip, and trusting we may have done some good.

Original Articles.

WALES' GREATEST NEED.

[DEAN HOWELL was truly one of the great and good men of Wales. In December, 1902, he wrote this article and it was published in some of the leading Welsh papers after his death, which was just a month later, January 15, 1903. The Welsh publications all referred to it and most of them published it in full, regardless of their Church and creed. For years this good man was a very active minister in the Church of England and was up to the time of his death. Our Bro. Frank J. Pierce translated it from the Welsh. The readers will notice that the views held by Mr. Howell are in perfect harmony with the restored Church, and can be presented to the people, especially those in Wales, where the Dean was well known and respected.—WM. LEWIS.]

What is it? Political reformations, some say. An increase of sympathy and unity between various social classes, others say. Better physical and social organizations, say others. Important matters, truly important, are each of these. But are these the greatest needs of Wales at the present time? Allowing that they are desirable, and can be obtained, will they fulfill Wales' greatest need at the present time? Will these and similar things salt and leaven society, counteract the corrupt tendencies of the age, revive the nation's home and social life, and above all else, raise it to a higher standard in its moral tone, spiritual zeal, and religious enthusiasm? Are these the things that should receive the first and most serious consideration in the mind and meditation of all men and women who have the best welfare of their country and nation constantly upon the tablets of their hearts? Well, not wishing to judge others, nor for others, but according to my own judgment there is something else much more important, more necessary, and more vital than the things mentioned; something that will reach the living root of the nation; that which will produce general and mightier fruits and influences than all these combined; something more lasting in its effect, and copious in blessing, temporal and spiritual, namely, a spiritual revival! Not a reformation, but a revival; not a local disturbance, such as is had in connection with a "parish mission," but a sort of spiritual upheaval, that overflows the whole country, and will saturate all classes with the baptism of the Holy Ghost. Is not this the greatest need of Wales at the present time? Is not this necessity felt, more or less, by nearly all who profess and who call themselves Christians? Is it not true concerning our time, as in that of Haggai: "Ye have sown much, and bring in little; ye eat, but ye are not filled; ye drink, but ye are not filled with drink."

There never was so much preaching; but what about the effect? Have not the services, the festivities, the meetings of every description, and the many schemes to entice listeners, proven almost a crucial? Can we not hear complaints on every hand, because of indifference, the sleepy and spiritual lethargy that half cankers the nation's religion? The complaint

comes from every quarter that the ministry has lost its might, its edge, and its convincing power, and is no longer as a sword that wounds, nor as a trumpet that awakens. The preaching, they say, is able, masterly, interesting, and instructive; but with little unction accompanying it—no smitten consciences nor unveiling of conditions as in former times. Old-time phrases, such as conviction, conversion, repentance, adoption, dead to sin, self-abhorrence, and the like, have grown strange and useless to a large extent. The old experiences that were represented by these old phrases are now like unto lifeless fossils. And what is the result?

It is said that family worship is fast declining, that it is exceptional to find a family who gather to worship night and morning around the hearth. Hardly does the Sunday-school hold its own. In many places the gatherings are rather upon the wane. The Sabbath observance is a question of debate, and the prayer-meeting savors of the consumption. The godliness of professors is no longer a terror to the ungodly; nor is there material difference between many professors and worldly moralists. The authority of the Bible together with the cardinal truths of Christianity are being measured in the scales of reason and criticism, as if they were but men's opinions.

Unshaken belief in the unseen miracles and in the supernatural are open questions. The number of communicants is increasing after all, it is true; but the Lord's Supper is not the feast of good things as in days gone by, nor is it looked upon with the reverential fear that characterized the godly Welsh in times past. The temperance cause is not quite as flourishing as it has been, while the drink curse is rampant in town and village; the desire for pleasure has seemingly taken possession of the rising generation; and the foot-ball gatherings are more attractive than gospel gatherings, even in Wales! Well, if this, more or less, is the state of things in our midst (and if this picture is overdrawn, no one would rejoice more than myself), is it not time that we meet the truth, and examine ourselves to find out what is at the root of the evil? What saith the word? "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Well, shall we be satisfied with things as they are? Is this the New Testament standard of religion? Is this the religion that will conquer the world? Are these things the object of the incarnation of the Son of God, and the finishing work of redemption? It almost paralyzes the pen to write such words! Was it not contemplated that the Church of God should be "fair as the moon, clear as the sun, and terrible as an army of banners"? Was it not decreed that she should be filled with the spirit of aggressiveness, and do her utmost in evangelizing the whole world? But is this her spirit? "The beginning of degradation," says one of the chief

divines of Wales, "is self-complacency." "Woe unto those who are at ease in Zion!" What about the message of the "Amen" to the Church at Laodicea? "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." What a fate! God deliver us from it! But what of the remedy? There can be no question about this. If there be such a thing as truth between the lids of the Bible, undoubtedly it is this, namely, that the Spirit of God is the only fountain of spiritual life; that this life can not be attained nor revived apart from the instrumentality of the Spirit—"Not by might, nor by hosts, but by my Spirit, saith the Lord of hosts"—and that this divine Person with its treasures of grace and favors, is at the service of all who receive it according to the ordained plan. This is the fundamental teaching of the gospel. This is what divides Christianity from all other religions of the world; and this is what divides true Christianity from all hypocrisy. The Holy Ghost religion was what the old Welsh Saints used to call true religion; and the Holy Ghost religion is the only remedy for the moral and spiritual ailment of Wales to-day. What was Pentecost but a sort of ensample and earnest of what this dispensation was calculated to be? Not an ensample pertaining to outward demonstrations, but pertaining to its convincing effects and supernatural impressions.

The reason that the same power, unction, and authority does not accompany the preaching of the gospel in every age is man's fault, not God's will. Nor was the outpouring of the Holy Spirit limited to place, time, and duration, but was the fruit and result of the disciples' expectations for ten days from the Ascension to Pentecost; and it is quite certain that the right use of the same means will produce the same effects. "Behold the Lord's arm is not shortened, that it can not save; neither his ear heavy that he can not hear." "And it shall come to pass, that before they call, I will answer, and while they are yet speaking I will hear." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them who ask him." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Are these statements to be understood in their natural meaning? And are they to continue in power, and authority, and in the assurance of their fulfillment? They are as true and certain as the unchangeability of God. Therefore, it follows that if two or three in a place should unite, and bind and seek with all their hearts to petition, implore for a fulfillment of these promises, and persevere in so doing, being untiring and hopeful, so certain, I say

shall they be fulfilled as that God has spoken. They have been fulfilled over and over again; nothing can hinder or prevent their fulfillment but men's unbelief and doubt. Not merely a form of prayer—lukewarm and wordy, but unceasing fervency; a sort of clinging to God like Jacob; with a bold, unshaken, and undoubtful certainty for answer, that will be effectual in bringing us to think in harmony with God. Prayer is not bringing God from his path, but it is God drawing man to his way.

Reader, wilt thou do thy part in this blessed cause? Wilt thou consecrate thyself by making this the chief object of thy desire at morning, noon, and night? Wilt thou do thy best to bring others to unite with thee, so as to create a circle of petitioners? Great is thy privilege—great also are thy responsibilities!

O that thou wouldst rend the heavens, and descend; that the mountains might flow before thee! "O breath, come from the four winds, and breathe upon these slain, that they may live!" "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."

"Bywha dy waith, ni phery'm taith yn hir.
Rwy'n of ni'r bedd heb wel'd dy wedd yn wir."

"Revive thy work, my stay but short will be.
I fear the grave without thy face to see."

Take Notice.—If I knew this to be my last message to my fellow countrymen all over Wales, before being ushered to the judgment seat, and with the dawn of eternity already breaking over me, let me say this, namely, that the greatest present need of my dear country and nation is—a spiritual revival by a special outpouring of the Holy Ghost.

"Nefol jubil,
Gad im wel'd y boreu wawr!"

"Heavenly jubilee,
Let me see thy morning dawn!"



AS TO THE NAME "MORMON."

I am a reader of the HERALD and wait for its weekly visits with pleasure and am also interested in the success of the work. I have noticed several times expressions in the HERALD which have caused me to write this letter. I refer to the practice of some of the ministry in the field, in sending reports of their labors to the HERALD, of speaking of the Utah people as "Mormons." To me it has always sounded bad. In the very first place I believe it has a bad effect on the work. Outsiders will ask, in their minds at least, if not otherwise, "Why do they call them 'Mormons' and disclaim the name themselves?" Now the elders if answering would most likely say, "To call attention to the difference between the two Churches, in that the Utah people teach and practice polygamy and the Reorganized Church does not."

Well, suppose the outsider takes to reading the Book of Mormon and finds no authority there for the

practice. Will he not think it strange that there is a stigma attached to the word "Mormon?" Does not the practice reflect on the book? And if anything distracts from the work in a general way, to my mind this does.

Again Mormon, of the Book of Mormon times, was a good man, and in speaking of Mormons as impure, does it not also reflect on his memory? Of course it will not make any difference to the award of Mormon in the resurrection or to his rest in paradise until that time, but to show how this looks in print, let us consider that as we of the Reorganized Church much more nearly follow the teachings of the book and are more like that good man of Book of Mormon times, we are the ones most entitled to the name "Mormon."

Yet we find the word used to convey the idea that the Mormons are not a pure people. Does this not hamper the ministry in the field in presenting the book and its claims? How does it sound when we hear Joseph Smith, to whom the angel came, spoken of as a "Mormon"? If it has a bad significance in one case, does it not in the other?

W. M.

❧ ❧
"THE CHURCH IN THE WILDERNESS."

A CORRECTION.

In the HERALD for August 12 is an article under the above caption which I judge was intended as a criticism on a former article written by me, in the HERALD for September 24, October 1, and October 8, 1902. My position was misstated by the brother; hence this reply. He may not like my position any better when he understands it than he does the position he has been criticizing; but whether he does or does not, I insist that my position be correctly stated, and I shall try this time to make myself understood.

To correct that misunderstanding and to set forth my position, if possible, in language that can not be misunderstood, is the object of this paper. I say "if possible" because I know it is *almost impossible* for one to say just what he means, nothing more and nothing less, and to say it so that others will understand it as he means it.

I do not care to further discuss the subject of "The Church in the Wilderness," at this time. My understanding of that is set forth in my former article, and after referring to one thought in the brother's article on that part of the subject, I am willing to let that matter rest for the present. The brother in referring to the proof texts which I used in my former article defining the Church of Christ says: "His numerous quotations in definition of the word *church* have reference to the Church out of the wilderness, and not in the wilderness."

Now, will you please give me *one* quotation defining the Church in the wilderness? The "numerous

quotations" which I gave simply define the Church of Christ, by telling us what the Church is; they say nothing about its being "in the wilderness" or "out of the wilderness." That they all refer to the Church "out of the wilderness," I concede. And now I ask for one quotation, only one, defining the Church "in the wilderness;" and I am willing to accept that one quotation from any one of the three standard books of the Church.

And now as to the "Church" and the "kingdom," and the "keys of the Church" and the "keys of the kingdom" he says: "Another position taken by the brother, in the article above referred to, is that the 'keys' and the 'kingdom' mean one and the same thing; and that no one held the 'keys' but Joseph and some of the leading authorities of the Church."

If there is anything in my former article making the claims set forth in the foregoing, I am not aware of it; I am positive that I did not intend to take any such position. The words *keys* and *kingdom*, unqualified, are too indefinite to say that they "mean one and the same thing." I certainly did not take such a position as that. And I did not take the position that "no one held the keys but Joseph and some of the leading authorities of the Church," either. I did take the position, however, that "the kingdom," as used in Doctrine and Covenants 42:18, and in other places, is defined as being "the keys of the Church;" and that is my position now. And I also took the position that no one holds the "keys of the kingdom of God" on the earth, except the presidency of the high priesthood; and I have not changed my mind on that. The Patriarch holds "the keys of the patriarchal blessings;" the Bishop "holds the keys" of the Aaronic priesthood; the Twelve "hold the keys to open up the authority of my kingdom upon the four corners of the earth;" and others of the priesthood hold the "keys" of the office to which they have been called and ordained; but no one holds "the keys of the kingdom of God," on the earth, only in a limited sense, except the presidency of the high priesthood. And what I mean by "a limited sense" is this: the "kingdom" is the "keys of the Church;" hence any one holding the "keys" to any priesthood office in the Church holds one of the "keys of the Church," that is, he holds one of the "keys" of which the "kingdom" is composed; and that might be called one of the "keys of the kingdom," in the sense of its being one of the "keys" which help to make up the "kingdom." Or it might be called the "keys of the kingdom," as pertaining to that particular office or work; but to say that such a one "holds the keys of the kingdom," without qualifying or telling in what sense he holds them, would be incorrect, if I see the matter rightly.

But the president of the high priesthood holds the "keys" to every office in the Church; hence he holds all the keys which go to make up the kingdom. And,

besides that, he holds the keys through which or by which all these keys, and the knowledge of how to use them, can be obtained. And, as the president of the high priesthood and his two counselors are the only ones who hold all the keys of the Church and the only ones who hold the keys by which the keys of the Church can be obtained and by which a knowledge of how to use those keys can be obtained, they are the only ones who hold "the keys of the kingdom."

Others may hold the "keys" of the office to which they have been called and ordained; but not "the keys of the kingdom." This is my position; and, whether it is correct or incorrect, I have tried to so state it that my meaning may be clear to all. Now I shall give my reasons, or some of them at least, for so believing.

Is "the kingdom" "the keys of the Church"?

What I understand by "the keys of the Church" is this: The "keys" which the Lord has given to the Church; the authority to officiate in the different offices of the Church.

"Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the Church have been given."—Doctrine and Covenants 42: 18. This shows us that "the kingdom" is something which is given to the Church and that to define or tell what "the kingdom" is, it is proper to define it as "the keys of the Church"—not "the keys of the kingdom," but "the keys of the Church." The "Church" and the "kingdom" are not the same; they are often used interchangeably, when applied to the people of God on the earth, but they do not mean one and the same thing. Hence it is not permissible to substitute "kingdom" for the word "Church," in the above quotation, and make it read, "or in other words, the keys of the kingdom." No, the Lord was speaking to "ye elders of my Church, who have assembled yourselves together" (verse 1), and "unto the Church" (verse 6); and, when speaking to the elders and the Church, he never says, "I have given you the keys of the kingdom;" he always says to them, "I have given you the kingdom." As proof of this, please read the following:

"And it is his good will to give you the kingdom."—Doctrine and Covenants 28: 2.

"Fear not little flock, the kingdom is yours."—34: 6.

"Behold, the kingdom is yours."—38: 2.

"Fear not for the kingdom is yours."—38: 4.

"Hearken, O ye people of my Church, to whom the kingdom has been given."—45: 1.

"And the kingdom is given you of the Father."—50: 7.

"For I have given unto you the kingdom."—64: 2.

"The kingdom is yours and the blessings thereof are yours."—77: 4.

"For even yet the kingdom is yours."—81: 6.

"But verily I say unto all those to whom the kingdom has been given."—83: 12.

"Glory shall be added to the kingdom which ye have received."—43: 3.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 35, I. T.

"For unto you the kingdom, or in other words, the keys of the Church, have been given."—Doctrine and Covenants 42: 18.

As a definition of the phrase, "little flock," please read the following:

"Press onward, ye elders and people of my Church, even my little flock."—Doctrine and Covenants 115: 1.

"Ye elders and people of my Church," then, are the "little flock;" and I have given thirteen brief quotations, showing that "the kingdom" is something which has been given to and is in the possession of the "little flock," the "elders and people of my Church."

I now ask for one quotation, only one, from any of the three standard books of the Church, in which we are told that the "keys of the kingdom" were ever given to any one, except "the presidency of the high priesthood." Who will tell me where to find it?

If you can not give me so much as one text, to prove that others hold the keys of the kingdom, I shall certainly feel justified in still holding to my position, as expressed in my former article, that is,

THE PRESIDENCY OF THE HIGH PRIESTHOOD HOLDS THE KEYS OF THE KINGDOM.

In support of this, I submit the following:

"Therefore thou [Joseph Smith] art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time."—Doctrine and Covenants 87: 1.

"The keys of this kingdom shall never be taken from you [Joseph], while thou art in the world, neither in the world to come."—Doctrine and Covenants 87: 2.

"And they [Sidney Rigdon and F. G. Williams] are accounted as equal with thee in holding the keys of this last kingdom."—Doctrine and Covenants 87: 3.

"My servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood."—Doctrine and Covenants 80: 1. Question: To whom does the Lord say he has given the keys of the kingdom? Answer: "My servant Joseph Smith, Jr."

To whom does the Lord say the keys of the kingdom belong? Answer: "The presidency of the high priesthood."

When do the keys of the kingdom belong to the presidency of the high priesthood? Answer: "Always."

Well, if the keys of the kingdom "belongeth always unto the presidency of the high priesthood," when do they belong to any one else? Answer:—

I find answers, clear and plain, to the first three questions, but I have not been able to find an answer to the last one; hence I leave it for some one else to answer.

Here are four texts, positive and pointed, declaring that the keys of the kingdom were given to the presidency of the high priesthood, and the last one says they belong "always" unto that presidency. Who will give me one text which says they were ever given to any one else? Who will give me one text which says they belong to any one else?

And, if you can not give me so much as one text, in any of the three books, which says the keys of the kingdom were ever given to any one else, or that they belong to any one else, then upon what grounds do you ask me to change my belief? Or, in other words, what evidence have you for believing that I am wrong in my belief?

I know you will find that Thomas B. Marsh is "the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, can not come."—Doctrine and Covenants 105: 7. But this is in that limited sense; limited to a certain quorum, "as pertaining to the Twelve"; limited to certain places, "abroad among all nations"; and limited to those places abroad, where the presidency could not be present. And, besides this, he is limited to a certain line of work, that is, to open or unlock the door of the kingdom; and he is also limited in his use of the keys, in that he is authorized to unlock the door of the kingdom only in those places where he is sent by the presidency of the high priesthood.

The president of the United States is commander-in-chief of the United States Army; and yet we often say that a certain general, or sometimes a colonel, is commander-in-chief of the United States Army at a certain post, or in a certain country or locality; and we speak correctly, in so saying. But to say that such an officer is commander-in-chief of the United States Army, without this qualification, would be misleading and incorrect.

And so it is with the text now under consideration; we may say that the president of the Twelve holds the keys of the kingdom (as pertaining to the Twelve) abroad, among all nations, etc; we may say that the Patriarch holds the keys of the kingdom, as pertaining to the spiritual blessings belonging to his office; and we may say that the Bishop holds the keys of the kingdom, as pertaining to the temporal affairs of the Church; but to say, without any qualification, that

any of those men hold the keys of the kingdom is to say that which the law does not warrant.

There is another text in Doctrine and Covenants 94: 3 which reads as follows: "In all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you." And this revelation begins with, "Verily, I say unto you my friends;" but, while I confess that I am not prepared to prove that the phrase "my friends," as used here, is limited to the presidency of the high priesthood, I can say that I find no proof that it is not limited to them.

We are told, also, that the keys of the kingdom were committed unto Peter, James, and John, (Doctrine and Covenants 7: 2; 26: 3; and 110: 20); and that the Lord said unto Peter, "And I will give unto thee the keys of the kingdom of heaven" (Matthew 16: 20, I. T.); but, as the keys of the kingdom "belongeth always unto the presidency of the high priesthood," I see nothing in all this against what I have already advanced. In fact, it is clear to my mind that Peter, James, and John were the presidency of the high priesthood; and that, because of holding this presidency, they were permitted to hold the keys of the kingdom.

And it proves nothing against that position, either, to quote Matthew 18: 18, I. T., and then argue that the Church, as well as Peter, held the power or authority to bind and loose on earth; for the Church had a presidency of the high priesthood and, through this presidency, to whom the Lord had given the keys of the kingdom, the Church could bind and loose on earth, just as the Savior says. And the Church of Christ, which has within it this presidency of the high priesthood, has within it the keys of the kingdom; and we may say, in that sense, that the keys of the kingdom have been given to the Church; but we should remember that the Church has those keys only in the possession of those to whom they always belong.

ARE THE CHURCH AND THE KINGDOM ONE AND THE SAME THING?

It is sometimes thought that, because the words *church* and *kingdom* are so often used interchangeably, they mean one and the same thing, or nearly so. Just what is meant by *nearly so*, I can not say; but I do know that words are often used interchangeably, which do not mean one and the same thing. And I shall now try to explain why these words are so often used that way when applied to the Lord's people on the earth. These words are not really used interchangeably. The word *kingdom* is often used in speaking of the Church; but the word *church* is never to my knowledge, used in speaking of the kingdom.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magni-

fyng their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the Church and kingdom and the elect of God."—Doctrine and Covenants 83: 6.

"Whoso," that is, whatever body of people is sufficiently faithful and humble before God to obtain these two priesthoods, and then magnify their calling they become the Church and kingdom of God. Not the Church or kingdom; but the Church and kingdom. They were not the Church of God nor the kingdom of God until they "became" such, either; and they "became" the Church of God and also "became" the kingdom of God when they obtained the priesthood. (I wonder if the Church in the wilderness did "become the Church and kingdom and the elect of God" by "obtaining these two priesthoods" and if they magnified their calling?) "And they who were baptized in the name of Jesus, were called the Church of Christ."—Nephi 12: 11, large edition.

Now, just keep in mind that those who are baptized in the name of Jesus are the Church of Christ; and also keep in mind that I have given thirteen different texts showing that the kingdom was and is given to the Church, the little flock; and then you can certainly see that they are the "Church and kingdom;" the baptized believers are the Church, and the "keys of the Church," that is, the priesthood authority which God has given to the Church is the kingdom.

"And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this Church and kingdom."—Doctrine and Covenants 87: 4.

CHURCH AND KINGDOM.

"In all things pertaining to the Church and kingdom."—Doctrine and Covenants 91: 1. "For the purpose of building up my Church and kingdom on the earth."—Doctrine and Covenants 101: 10.

And this body of baptized believers, after the Lord had given them "the kingdom," is sometimes referred to as "the Church of Christ," and sometimes as "the kingdom of God." "They become . . . the Church and kingdom and the elect of God." But, while you may refer to the Church, to whom God has given the kingdom, as "the kingdom of God," it would hardly do to substitute the word *Church* for *kingdom* and read: "I have given you the Church;" "Fear not, little flock, it is your Father's good pleasure to give you the Church;" "the Church is yours;" "the Church which ye have received;" and "fear not little flock, the Church is yours;" or "O ye people of my Church, to whom the Church has been given." No, that would not express the thought contained in the original texts. It is all right to call the Church "the kingdom," or "the kingdom of God;" because it is both the Church and kingdom. But, when speaking of the kingdom, proper, that which was

given to the Church, it will not do to substitute the word *Church*.

And these are not the only words used in that way; the word *priesthood* is used to represent divine authority; and is represented as being without father or mother, etc., and yet we often refer to those holding the priesthood as "the priesthood." We speak of a "priesthood meeting," or of "calling the priesthood together;" but we do not mean a meeting of, or a calling together of the divine authority; we mean a meeting of those holding the priesthood. You will find two illustrations of this in Doctrine and Covenants 106: 1, as follows, "and for the priesthood," "for my holy priesthood."

But, while you may refer to those holding the priesthood as "the priesthood," you would not dare to reverse that and substitute those who hold the priesthood for the priesthood proper and say that they are without father or mother, etc.

And, if it is all right to refer to those to whom the priesthood has been given as "the priesthood," it is all right to refer to those to whom the kingdom has been given as "the kingdom;" and so we do. I could give you text after text where the Church is spoken of as "the kingdom," or "the kingdom of God," but that no more proves that "Church of Christ" and "kingdom of God" mean one and the same thing than the fact of those holding the priesthood being referred to as "the priesthood," proves that they are one and the same thing as the priesthood which they hold.

But as the brother, in the article above referred to, is so positive that they mean practically the same, and intends to so teach, until he gets more light, I shall ask him to explain Revelation 12: 1-7. This woman "brought forth a man child," and then she "fled into the wilderness," and John says that "the woman," which brought forth the man child, "was the Church of God, who had been delivered of her pains and brought forth the kingdom of God and his Christ."

Now, what I want to know is this: How can "the woman" and "the man child," which she had just brought forth, "mean one and the same thing," or even "nearly so"?

"The woman" represents "the Church of God;" the "man-child," which she brought forth, represents "the kingdom of God and his Church;" the "woman" (Church) fled into the wilderness and the "man-child" (kingdom of God) was caught up to God and his throne; and yet the brother says they mean one and the same thing, or nearly so. And that the Church should bring forth the kingdom is in harmony with the teaching of the Savior in Luke 12: 34, I. T.: "Therefore seek ye to bring forth the kingdom of God." Jesus commanded his followers "to bring forth the kingdom of God;" and John says that his Church, the Church of God, "brought forth

the kingdom of God;" and yet some will insist that the Church and the kingdom are one and the same thing, or nearly so.

Because we were taught and believed certain things when we were children is no reason that we should still cling to them when we get old enough to examine for ourselves. I can remember the time when I believed and taught that the Church and the kingdom were one and the same, and I still believe and teach that the Church is often spoken of as the kingdom," the "kingdom of God," and sometimes as the "kingdom of heaven," but, at the same time, I recognize the fact that they are not one and the same thing.

I refer to the Church as the kingdom; in the same sense I refer to those holding the priesthood as the priesthood; and I do so because I believe that when the Lord gives to those "who are baptized in the name of Jesus" the "kingdom of God," then they are the Church *and* kingdom, just as they are a "holy priesthood," or a "royal priesthood."

And now, in conclusion, I wish to say that I do not *know* that I am absolutely correct; I *believe*, however, that I am in the main points; but if I am not, I shall be glad to be set right. I have given this subject some attention, and I have been blessed and encouraged in my investigation.

It may seem dry and uninviting, to many, but it does seem that the ministry should be interested in these matters, and as we are not a unit on some things, I believe an exchange of views will be beneficial.

This work is dear to my soul, and I long to see the time when Zion's watchmen shall see eye to eye, when they shall know as they are known, and see as they are seen. And to this end may the good Lord help us all to labor.

In gospel bonds,

ISAAC M. SMITH.

FREMONT, Indiana, September 4, 1903.

Selected Articles.

PIEDRAS NEGRAS, A NEWLY DISCOVERED PREHISTORIC CITY IN GUATEMALA.

The region comprising the greater part of Guatemala, the western portion of Honduras, and the southern part of Mexico, including the peninsula of Yucatan, was the seat of an ancient American civilization highly developed and as interesting to the archæological student as any of the primitive civilizations of the Old World.

Throughout this region are found numerous remains of ruined cities, or, more correctly, ruins of religious and governmental centers; for religion and government were inseparable among this people.

The Spaniards, upon their arrival, found numerous books among the priesthood, each book consisting of

many pages, the leaves being eight or ten inches in length and folded like a screen. The pages were covered with numerals, glyphs, and explanatory drawings beautifully executed in colors, which are supposed to refer to the calendar, to astronomical matters, and to religious ceremonies. The Spanish priests collected and burned every book they could obtain. Fortunately for students, three of the books found their way to European libraries. Their value is now appreciated, and they have been carefully reproduced by photo-lithography and are known under the titles of "Codex Dresdensis," "Codex Troano-Cortesianus," and "Codex Peresianus." Copies are now accessible to all students.

Upon the monuments and altars, upon the lintels, walls, and stairways, and upon the altar slabs within the sanctuaries of the temples are sculptured with elaborate detail hieroglyphs of the same character as those occurring in the codices. It is known that in many instances these hieroglyphs record certain dates by days, months, and longer time periods, but the significance of the great majority of the glyphs is as yet unknown. When they are deciphered, as they are sure to be in time, a flood of light will be cast upon the religious history of one of the most remarkable primitive cultures known.

With the view of bringing together reproductions of all the inscriptions upon the monuments of the Mayan people, the Peabody Museum of American Archæology and Ethnology of Harvard University has for several years had expeditions in the field conducting explorations among the ruins and making paper molds of inscriptions from which plaster reproductions have been made. While engaged in work for the Peabody Museum, Toberto Maler, long a resident of Mexico, heard of the existence of certain ruins in Western Guatemala known only to the native wood-cutters. After a long journey through tropical forests he reached the Usumacinta River, upon the banks of which the ruins lay.

The structures are built upon an irregular plateau or series of connected hills, artificially terraced. A transverse valley opens upon the river at the south of the plateau. At this point is a mass of blackish limestone rocks, visible for a long distance from the river in either direction, and called by the natives *Piedras Negras*. This name has been given to the ruins. Upon the flat surface of the largest of these rocks is sculptured a circle of hieroglyphs inclosing two seated figures. Entering the transverse valley and climbing the slope to the north, the ruins of two temples were discovered upon artificial pyramids placed side by side. In front of each temple and upon the upper terrace of the pyramids stands a monument or stela of limestone. Upon the front face of the best preserved of these has been sculptured with elaborate detail an inscription in Mayan characters. A gigantic stela broken in two

pieces lies upon the lower terrace connecting the two pyramids.

Across the plaza to the northwest stands a third pyramid upon a natural elevation. The temple upon its summit is in ruins. A flight of stone steps leads from the plaza to a broad terrace in front of the pyramid. Six large stelæ stood in a row upon the terrace. Hieroglyphs cover the sides of these monuments, and upon the face of one is an inscription, the first few characters of which form the initial series and record dates in the complicated Mayan calendar.

Elaborately carved human figures, with explanatory groups of glyphs, cover the fronts of the remaining stelæ upon this terrace.

The sculptured stone lintel of the doorway to this temple has an inscription of eighty-one characters upon the upper half of its face. Below this is a group of figures illustrating the return of successful warriors with prisoners and plunder. The priest wears an enormous headdress covered with short, stiff feathers, from the back of which spring five plumes of the sacred quetzal. A short tunic with sleeves covers the upper part of the body, and below this fall the embroidered sash-like ends of the breech-cloth. He wears elaborate sandals with heel-bands coming well up upon the ankle. Beads encircle his wrists and neck. He holds in his hand a spear-like staff of office ornamented with feather work. Before him kneel two warriors with spears in hand presenting a pile of plunder, and a naked prisoner bound with ropes.

North of this temple the ruins lie for the distance of nearly a mile and a quarter, the terraces and the larger pyramids being fairly well preserved. Most of the temples are in ruins.

One of the most interesting of these is built upon the terraced side of a natural elevation upon the eastern side of the plaza at about the center of the ancient city. Ten stelæ and three great altars stand upon the upper terrace of the pyramid and upon the plaza below.

Of the ten stelæ belonging to this temple, the one standing at the southern end of the building and called "stela twelve" by Mr. Maler is of the greatest interest. This has unfortunately fallen and is broken into four pieces. Each piece was photographed, however, and prints fitted together, making a perfect picture.

The great stone altars scattered here and there in the plaza and in front of the temples consist of oblong or circular blocks with hieroglyphs and occasional groups of figures. The altars are raised upon stone pillars, which are often sculptured upon their outer faces with inscriptions or are cut into the form of grotesque heads.

These ruins differ in many respects from the other ruins of Central America and of Yucatan. Piedras Negras was evidently the seat of a powerful military chieftain, as the sculptures everywhere indicate.

The sculptured groups and figures of the ruins of Yucatan and of Quirigua and Copan are almost wholly of a peaceful, religious character, indicating priestly power and a growth in culture and wealth by peaceful means.—Charles C. Willoughby, Peabody Museum, Harvard University, in *Scientific American*, September 26, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

Child-Song.

He that is to live beguiled
By the clinging of a child
Hath I know, great store of grace
And with love a dwelling place;
For all heaven hath dreamed and smiled
In the sweet face of a child.

—Frank L. Stanton.

Select Reading for October Meetings of Daughters of Zion Locals.

WHAT PREPARATION SHOULD THE CHILD HAVE FOR ENTERING SCHOOL?

(Concluded.)

ONE MOTHER'S WAY.

One of the many beautiful young mothers, when about her household tasks, continually interests her little ones in whatever she is doing. She is never too busy to talk with them about what is claiming her attention, not as she would discuss matters with a neighbor, but from a child's standpoint. She interests them in doing little things to help her,—though not because of the assistance they render. When questions pour like water she patiently tries to answer. If she wishes them to entertain themselves, she suggests some occupation. In short, she sees to it that they are not left alone with idle hands willing to be led into mischief by elfish sprites.

Do you see what she is doing? In thus exercising this noble type of maternal love, she is keeping her children very near to her heart; she is opening their little eyes to common things about them; leading them to feel that they are a real part of, and have some interest in, the family and home life; and creating in them a desire to be helpful to self and others.

ANOTHER MOTHER'S WAY.

Another mother whom some of us know, thinks that she loves her children devotedly—and she does, in a way. If one of them gets hurt or gets into trouble of any kind, she makes as much fuss as any one.

When busy, she wishes them out of her way; when resting, she wishes them to leave her alone; when, in spite of her, they have interest enough in their surroundings to ask questions, or with willing hearts offer to help, she bids them to run out to play and quit bothering her.

She continually pushes them away from her and the home, compelling them to satisfy their hunger with whatever hit-or-miss information comes their way, and forcing them to seek the comradeship of others.

This half-hearted mother is turning up soil rich for the mischief planter and is herself creating careless, shiftless habits in her children.

COMPARISONS.

What preparation for school life are these two mothers making?

When the first mother's children go to school, they will carry

a habit of noticing, of talking about things—which means a wide vocabulary and ability to express themselves in language; they will be self-helpful and self-reliant, but not selfish, for they have a feeling that they are only a part of the machinery and that there are others to receive some consideration; they will have ready habits of industry, willingness and obedience; and, above all, their simple hearts are open to receive the seed sown by the teacher. The children of the second mother will doubtless have the expectation of being ordered around by a heartless somebody, whom it will be well to defy. Habits of attention will be lacking; names and uses of common things will be Greek to them; hence, their vocabulary and store of mental pictures more limited. They will demand much personal attention from the teacher, and, not having learned to act, neither at command of self nor of others, they will be unable to grasp and work up with children of the other family.

STEALING.

Among the problems with which primary school-teachers must wrestle is that which is commonly known as stealing. At that time, it is not always, strictly speaking, theft, but if left unchecked will very soon develop into thieving habits.

When a child first comes into this world, it is not conscious that there is self and other selves,—that there is self and other objects. When the blank stare passes away and it grasps at neighboring articles, it is making an attempt to get acquainted with them. When it gets older, especially in small families and in families in which children are greatly indulged, it goes around, picking up attractive, interesting things. He says, "They are mine." As no one disputes him, possession is ten tenths of the law.

When the child passes into the community life of the school, it finds itself in the midst of a number of peers—all of whom admire and long for similar things. Some desirable object is seen in the possession of a mate. Now a new, more advanced lesson must be learned. Perhaps the child has never before realized that some things do not belong to it. Consequently, when something which it sees is wanted, the innocent child appropriates it. When taken to task, there is a reiteration that the disputed article is its own. Considering its past experiences, is it not probable that the one-sided child does not mean to be dishonest, but thinks that, being in its possession, the coveted thing really is its own?

That one person has a right to his own property, which none should dispute and all respect, is something which all children must learn before acquiring good citizenship. Knowing that children are to go from the home life to a wider one, where many temptations will allure, parents should certainly fortify them with a feeling of regard for property rights.

RECOGNIZING ITS OWN.

There is still another cause for the beginning of taking what belongs to some one else.

Children come to an independent schoolroom life fresh from the mother's lap, where they have been nursed and waited upon. The fond mother has thoughtlessly always put on the rubbers, coats, and mittens. Mother has always brought things to the child. Perhaps he has never noticed his own belongings closely. As he was the only little fellow of his size at home, there was no special need. Now there may be several whose hats, rubbers or pencils were bought from the same stock. One pencil is claimed by a number of owners. When it comes to dismissal time and the hunting of caps and rubbers begins, the situation becomes interesting, to say the least. Some do not know whether their mittens are wool or kid; others do not know whether they wore Tam o' Shanters or sailor caps. Mary insistently claims Dora's rope. Mary's is just like it, but she has forgotten that she left hers at home. When these things occur, how is either the distracted teacher or the tear-faced pupil to know which is whose?

There are other reasons why every child should know its own,

as well as be able to assist itself. Mother has not anticipated the time when her child is to be one of perhaps forty who will be dependent upon the care of one woman. When closing time comes, the majority of the forty stand helplessly waiting for the teacher to put their arms into their coats and jackets for them. They make no effort to put on either mittens or rubbers.

In every primary school in the land this unwritten part of the program consumes a great waste of valuable time which belongs to the reading, and which might be avoided if children only knew their own garments and were able to help themselves.

WHO AM I?

It is not an uncommon thing for a child of six who does not know his own name or where he lives, to put in an appearance at school. How strange that people should send to school a child that does not know who he is, away from home!

LYING.

A little girl, an only child, unaccustomed to mingling with other children, started to school. One stormy day, on her way to school among a crowd, the wind turned her umbrella wrong side out and demolished it. The little thing emphatically told both her teacher and mamma that another child had done the deed. Perhaps there was some fear of punishment, but more than likely, as she was unfamiliar with the power of the elements and the affair happened so quickly as to confuse her, the child could only attribute the charge to some human agency. Had the affair not been ferreted out and carefully explained to the child, she would have herself believed what she told, and the next time anything happened to her which she could not explain, she would have accused some innocent person. A few such incidents, and she would have had the reputation of a willful liar.

As in the first steps in stealing, unless the causes of little misrepresentations are discerned and removed, the habit of lying will be soon established. It will be readily seen that the children of the mother who talks much with them, calling their attention to the appearance, uses, and qualities of things around and leading them to talk of those things, has a great advantage in this respect.

When children first begin to tell untruths and appropriate things which do not belong to them, instead of berating them for being naturally depraved, parents should consider that something in their training and development has been neglected, and seek to supply training along the proper lines.

PERPLEXING PROBLEM.

Is it humane to place a child under the restrictions of school life without having taught it to attend to the demands of nature? Every entering class has one or more pupils who either do not recognize those demands or are too timid to make them known. At any rate, they should be taught the necessity of making them known.

There is no problem connected with school management more vexatious than that of special recesses. Teachers are just as loath as parents to have accidents of this character befall pupils, and if notified by parent or physician that a child has a weakness, they are very willing to grant the privileges of special recesses.

Requests to leave the room come so thick and fast that, should the teacher grant them all, the school work would be in a constant state of demoralization. One pupil asks to leave the room. The power of suggestion gets in its work; several who have been reminded of it simultaneously make a similar request. Or, a shirking pupil attempts to take advantage and thus escape from study or class work. In order to prevent playing on the outside while school work is going on, the teacher must try to not allow more than one to go at one time; yet, for all, in large buildings, it sometimes happens that several from different rooms escape at the same time and they waste their time in loitering.

As the school sessions of to-day are, the longest hours between recesses are not over one hour and a half. A child in ordinary health who has attended to going to the closet before the school begins ought to be able to wait until recess. But pupils are thoughtless and negligent. In less than five minutes after bell ringing, requests to leave the room begin, and they continue.

Whenever a pupil leaves the room, he misses either class work or study time. That is a direct loss to him. In addition, he makes more or less disturbance to the class in recitation and to the class at study. This is an annoyance to the whole school.

If only absolutely necessary requests were made, the perplexity of the question would be lessened. Guardians could greatly help the teacher in this matter by impressing the children with the feeling that every moment of program time is a desirable nugget, and the advantage of attending to their wants regularly at the proper time.

CAUTION.

A caution is timely. Sometimes, quite thoughtlessly, people say to children under school age: "There is Miss X. Next year you must go to school. She will be your teacher, and she will whip you, too." "No, she won't," replies the resentful child; "I'll fight her!" and the elder speaker laughs heartily. Poor child! his is righteous indignation. Or, some loving friend teasingly says: "When you go to school, you will be made to sit on the platform and stand in the corner," and so on.

Never say, nor allow such things to be said, to your children. They give the sensitive child in the beginning a false and unluring impression of the whole institution. How much better to say, "That is Miss X. She loves little boys and girls. When you go to school to her, she will show you how to do so many things and tell you what will interest you." Or, "When you go to school you will learn such pretty songs and have happy times with the other children."

As kindergartens are not common and the ordinary child goes from the mother to the primary school, those invaluable institutions have not been considered.

It will be noticed also that nothing has been said of teaching a child its letters, to write, to count, or anything of that sort. That is not essential for his preparation for school. While the more it knows, the better for it, yet a start along those lines is not essential for entrance to school. The teacher's business is to teach those things. If the child comes to her well developed and in good spirits, that is all she expects. Nothing pleases her better than good soil for the germination of her seed.—Loveday A. Nelson in the *American Mother*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Duties of Sunday-School Secretaries.

It is not all of a Sunday-school secretary's duty to sit at his desk, count the pennies, and with a wondrous wise air assume the dignity of a conqueror. The session work proper is the least arduous of all the secretary's duties. It is, however, a very necessary portion of the whole, and should be given careful attention. To arrive at school at exactly the moment for opening (a tardy secretary is simply out of the question) only handicaps his work. He should be at his desk at least fifteen minutes prior to the opening hour, correctly placing class-books and papers without confusion. Your pardon for a personal reference, but it best illustrates the idea: At our home school in Independence there is scarcely a Sabbath morning that some

teacher has not made an effort to be early on hand to interview the secretary, either to gain information on some specific subject in which both should have a direct interest, or for mutual explanations and converse.

THE REPORT OF THE SESSION SHOULD INCLUDE

every item of interest that one could possibly cull from the incidents, events, and regular routine of the school hour; not a stereotyped, drilled report, but to be thoroughly successful, one should cultivate an exhaustless supply of originality from which items may be drawn to make up an interesting report, such as banner-classes, not only of the general school, but department banner-classes, which inspires good-natured rivalry. The result will be just what you are looking for—a good collection.

The banner-class in attendance may also be occasionally mentioned in the report, the number of officers, teachers, and pupils absent or tardy, the total attendance, percentage of attendance, number of visitors, total collection, officers' collection separate. Make for your primary department, or classes, a department report in detail, then later include in the general school report. It pleases and interests the little folks as well as the teachers, and why not?

A secretary should have the

RECORDS SO COMPLETE

that a quarterly or yearly average collection or average attendance may be calculated in a moment; then draw a comparison. Be so on the alert that the smallest or largest attendance or collection of the year may be recognized and reported. At times report the number of girls compared with the number of boys in attendance. (It generally runs about sixteen to one in favor of the girls.) Report this comparison of numbers between the young men and young ladies, but let me warn all secretaries present that the utmost caution is necessary in drawing this delicate age line, for the result may be fatal (to the secretary).

If several teachers and officers are tardy do a little hasty figuring and astonish them with the information that a greater percentage of officers and teachers were tardy than of pupils. (This also gives the superintendent something to talk about.) Seek to awaken the entire school to a sense of responsibility. Above all, report anything specially creditable, whether it be among teachers or pupils.

From these suggestions is there not sufficient of interest to make the secretary's report something to anticipate? I once knew a secretary who considered the report of such slight importance that he did not even arise, but simply read an item or two in a tired, sleepy voice that suggested to me a thought of the famous African bird called the secretary-bird—the name derived from the arrangement of a number of black and gray quills over the ear in the position of a clerk's pen. So in this case, the sole suggestion of the secretary was the pencil over the ear.

THE REPORT OF THE DAY

should not be placed in the record at the school session, but an outline comprising the above items may be carefully made during the week and filled out at the school. Instead of increasing the secretary's work it considerably lessens it, as the day-book work may be filed and every possible item of interest entered in the ledger later. Then in making up the annual report it is next to impossible to dispute an item of the entire year's work. I have in my possession files of almost four years' continuous school work. A secretary should attend every business-meeting of the school.

Even though you provide a thoroughly competent substitute, you are at

A DISADVANTAGE AT SUBSEQUENT MEETINGS

because of not knowing the exact routine of the former. Certainly you have the minutes before you, but you can not act with that intelligence born of the actual knowledge produced by per-

sonally and actively engaging in the informal discussions that the minutes do not contain. A secretary should maintain

A REGULAR SYSTEM OF BOOK-KEEPING

for the finances of the school: funds received and disbursed, and keep a duplicate of every order on the treasurer filed. He should be acquainted with every pupil of his school whether it enrolls twenty or five hundred. He should be able to locate each one by class number as readily as the superintendent. You may consider this a stupendous task, but my experience in a school that enrolls four hundred and sixty-four proves its accomplishment. Of course this requires keen interest, thorough study of faces and classes; in fact it means an intimate acquaintance with your school in its entirety.

A great many more suggestions could be made aside from the regular duties outlined in book of rules and parliamentary practice, and chief among them is, be energetic. I never see a sleepy, listless secretary but that I think of a little bit of humor I read of several years ago: "Mamma, did you say *all* things were possible with God?" "Yes, my son, *all* things." "Well, anyway, I don't believe he could make Jimmy Smith's mouth bigger without setting his ears back!"

Just as impossible is it to make of one a good secretary without an unlimited supply of energy. Perhaps the local secretary does not realize how far-reaching are his careless acts. If his records are not complete, how can he furnish to the district or stake secretary the necessary information which serves to make his report to the General Secretary? Thus it is necessary that the local secretary thoroughly and systematically attend to his duties that the Church may be able to correctly estimate its (the Sunday-school's) condition.

While I have far from exhausted the subject, yet I hope to have advanced a thought that may benefit some secretary. How long we live is not told by our years, but by our work; and no matter how humble the sphere, we may honor it by throwing out advance lines and occupying step by step, thus creating and enlarging opportunities.

FLORENCE CHATBURN McNICHOLS.

For the Independence Stake convention.

Letter Department.

BANDERA, Texas, September 15.

Editors Herald: I was transferred from my mission in Oklahoma, to the Southwestern Texas District in June by the missionary in charge, H. O. Smith. Since arriving here I have done labor in San Antonio, Florisville, Pipe Creek, East Verde, Bandera, and Tuff, and in these respective places I have found some Saints who treated me as kindly as I could expect and may the good Lord bless them for it.

We have some commendable workers in San Antonio who seemingly are doing their best to advance the cause. Sr. Ruth Gifford is an excellent leader of the young folks there and her services as well as those of others in the Sunday-school are very good and will bear fruit some day. Some conditions at that place are not as good as my colaborer, W. S. Macrae, and I would like to see them. Bro. Macrae has done some good service there and made improvement that we hope will be lasting.

At Florisville, Bro. Ed Jackson is trying to make the name of "Latter Day Saint" honorable by doing right and distributing tracts and books to be read by his neighbors.

Bro. Hodges and family at Pipe Creek were very kind to me, and have lent aid to the work by supplying us with a team of ponies.

The work in and around Bandera is rather in the background, owing to the lack of work being done there. The "Millennial Dawn" people are considerably in evidence there under the leadership of a man who once preached the true gospel of Christ

to the conversion of some who are still in the faith. Sr. Hay and others there hold faithfully to God's work.

While at East Verde I tried to make the gospel message plain to the people, and feel that my labors were not in vain. Bro. O. D. Johnson is respected there, and his son-in-law, Bro. Monroe Secrest, who has lately taken hold of the work there, will make a serviceable man in the work of God if faithful to the covenant he has made.

While at Tuff I met a community of outsiders who seemed to be interested in our work. About the only religion they respect is ours and it remains for those in the faith to renew their diligence and put forth a proper effort and many will be gathered in. While there I was taken care of principally by Bro. Roscoe Love and family. Grandma Bruton is a whole-souled Latter Day Saint and if all would follow her advice, they would be saints indeed.

Our conference and reunion convened at Pipe Creek, September 4 and continued ten days. Only a fair turnout of Saints was had but a good turnout of those not of the faith. Two were baptized during the meeting, Bro. Monroe Secrest and Sr. Mary E. Langford. Some effectual labor, we think, was done in behalf of the Sunday-school by Bro. W. S. Macrae. Bro. H. O. Smith gave some instructive lectures nightly on the Book of Mormon which seemed to be well received by those out of the Church.

Altogether we think the reunion was one of much profit to all who sacrificed to come and we trust the desires expressed may be carried out by all to the glorification of God and the establishment of righteousness in the earth.

I see the hand of God in this great work the more I labor for it. I thank God I am privileged to labor in such a grand and noble cause. The great glory and beauty of a Church like this is that all of its machinery when properly at work is that of character-building. Behind all the social, intellectual, and spiritual attainments is character-building in the individual, and if he fails, the privileges granted are trampled under foot and he is living below his rights as a servant of God.

A servant of God once said to a poor, lame man who was broken and helpless, lying at the gate Beautiful at the temple: "Silver and gold have I none; such as I have give I thee," and then the current of a new life surged through him, actuated by the power of the Holy Ghost. The deep lesson of this paragraph comes back to us down over the dark steps of time with its precious truth, which we can discover, and when found we know it is the secret of spiritual power leading us to give to others something of lasting benefit. Such as you have, that and that only can you give.

As Saints of God what have we to give, of moral dignity, of high purpose, of spiritual quality, in truth that which you have gained of Christ and his gospel? I believe it is true that the test of moral, intellectual, and spiritual possession is the capacity to give. Certainly no one can possess a high quality of character without making some one else feel the heart beat of that possession.

From youth to old age, man is ever giving something good or something evil, joy or sorrow. Each has an influence and our associates feel the stamp of our personality whether it be good or whether it be evil.

First of all, I think we Saints, after finding out what the law of the gospel is and its import to us, should emphasize it by acting in accord with it and we should have clear, definite views with regard to or against loose habits and morals, that our influence will be for the betterment of all. We certainly need leaders everywhere with trained consciences in harmony with God's law, whose moral judgment is accurate and correct against evils and vices of the day, who have been trained to do the right because it is right. We need those who love God and righteousness more than they do anything else in life. Those who are willing to be unpopular if need be, in order to stand for the right, those who boldly and openly fight the battles of right-

eousness fearlessly, prayerfully, and earnestly, are the servants whom God will honor. Those who compromise the right and refuse to stand clearly, openly, and honestly are unworthy of the name of Saint.

Success, morally and religiously, largely depends on the clearness and precision to which we cling to all questions of morality and religion. If you have been enabled to "add to your faith virtue" then you will certainly impart some of that to others; if you have "knowledge" added, some knowledge you will give to others, and thus the earnest person gives earnestness, the spiritual man gives spirituality, and the faithful man inspires others to be faithful.

A possession our lives should contain is moral earnestness. To treat lightly and carelessly great questions such as immorality, profanity, intemperance, etc., is a serious mistake. What we need most is "Zion" in each home, and to make the gospel effective and of value in the eyes of the world is to have it lived by men and women of character, of force, of consecration, and of moral and spiritual earnestness.

To leave the word *consecration* out of our catalogue of morals and spiritual attainments would leave a gap which would hinder our progress. It is those who consecrate their lives, their all, and are following the highest ideal—Christ, who have caught the Spirit of God and whose eyes are longing to see the dawn of a better age—they are the ones who feel that the deep, divine life is the most wondrous life of all, a life that bears the impress and stamp of God.

If we are selfish, prejudiced, narrow and careless on matters of right and wrong, and our spiritual vision is clouded, we know the Spirit of God does not pervade us and we will give forth to others that which we possess, but if there is light, with purity of character and an eager desire to make the most out of ourselves for the high purpose of consecration to God and his kingdom, the world will be bound to feel the impulse of such a life and realize that we indeed have something to give that is worth more than great treasures of gold.

A sympathetic chord in the nature of others is struck when they discover in you the characteristics of the Christ-life. Our duty is to do the most good we can, to the most people, by aiding the needy, caring for the sick, shielding the helpless, protecting the orphan, and all along the line cheering saddened hearts and darkened homes; and all this is in accord with God's Spirit.

The spirit of many is like the old proverbial prayer: "Lord bless me and my wife, my son John and his wife, us four and no more." If they are surrounded with plenty and feel safe, the ills, sorrows, and hardships of others do not touch them. Sometimes we get dull and unsympathetic and we need some great shock to arouse us to a sense of our duty, as a dash of cold water to the heavy slumbering boy. Only those who work the work of righteousness on gospel lines, by doing that in life which, small or great, lies before them, and with a willing mind and an unslackened pace, will have the beauty and strength of character God loves.

I sincerely trust the Saints of Southwestern Texas will heed the instruction of God's servants, given with the kindest of feeling at the reunion just passed, and arise more fully to a sense of duty to God and leave off those things (tobacco, snuff, etc.) which are so detrimental to our spiritual development, and buckle on the whole armor of God and act while it is day.

I find our predecessors of last year and year before, Brn. John and Charley Harp, well spoken of by the Saints throughout the district.

Ever hopeful of the ultimate outcome of the conflict in the triumph of God's work and the success of his Saints morally, temporally, intellectually, and spiritually, I remain,

In gospel bonds,

S. S. SMITH.

Permanent address, Corner South Flores and Mitchell Streets, San Antonio, Texas.

O TĒPA, Hao, i te 23 no Tiurai, 1903.

Na Iotefa Burutoni e Ema: Iaorana orua, e te amuiraa no te feia mo'a i te aroha o te Atua mau, Amene.

Rahi roa te aroha no te mau taeae i teienei fenua ia outou atoa na, e te feia mo'a ia Amerita no ta out ou mau parau aroha. No ta oe aniraa mai, e ia faaite atu vau i te tupuraa o taua vero ra, e to maua peapea rahi e te poheraa o to maua mau tamarii; Ua farii au i ta oe aniraa mai.

Mai teie te huru o taua vero ra; i te mahana toru-14 no Tenuare i rahi ai te miti i nia i te fenua e ua parari te mau fare, o to'u ana'e te fare i toe; i te hora toru i te taperaa mahana ua poro atu vau i te feia mo'a, e te taata atoa ia haaputu ana' e mai i te hoe vahi, ia haamatahia te hoe pureraa; ia oti taua pureraa ra ua faaite atu vau i te taata atoa e faaitoito i te pure i te Atua, e faarue i ta tatou mau opipa a tiaturi i te Atua i teienei mahana, ua faaite atu vau i te taata'toa e haapae tatou i te maa; i te 15 no teienei avae i te hora ono i te poipoi, i taua mahana haapaeraa maa ra, ua haamatahia te pure poipoi, e ua maro atu te miti i nia i te fenua. Ia tae te hora toru i te ahiahi ua haamatahia te pureraa ihiahi no taua mahana ra, e i te hora maha ua hoi faahou mai te miti e taea roahia mai roto i to'u fare, te pure noa ra matou i te pureraa, ia oti te pureraa ua faaitoito vau i te mau taata atoa e pure uana i te Atua, e na'na e tautura ia tatou. Ia tae te hora ono ua moana roahia i roto i to'u fare, ua rave au i to'u tuahine e to maua mau tamarii ua haere matou e imi i te hoe vahi haapuraa e ite atu te hoe vahi maro aita e miti ua hamani au i te hoe fare niau ei haapuraa no matou i taua vero ra, tei reira atoa te hoe paeau o te mau taata te haaputuraa. Ua faaitoito vau i to'u tuahine e to maua mau tamarii, ua pure matou i taua rui ra i te Atua mai te tiaturi atu ia'na o te tumu o te mau maitai atoa ra; e tae a'era i te hora piti e te afa ua tia pau roa matou i nia, ua putuputu ana'e mai te taata pihai i to'u maa fare niau ua pure au i te Atua e ma te faaite papu atu ia'na ia rave oia ia matou i roto i tona rima; ua pure faahou e piti taeae no matou; ia hope to raua pureraa te hio noa ra vau i te uati i te hora toru; ua pure faahou vau, i te faaotiraa no ta'u pure ua parau mai to'u vahine, "e miti tera," e a hio vau, ua haahaa te mau haari, ua mau vau i to maua mau tamarii i taua taime ra, e ia tapoihia matou e te miti, moe atura to'u tuahine e tootoru i to maua mau tamarii ia'u. E ia faaroo vau i to 'u tuahine i te piiraa i to'u ioa, ua pii atu vau e faaitoito mai ia farerei tatou e ua farerei matou, to matou rahi i te painuraa toovau, aita e faurao, e pohe atura ta maua aiu iti ua tuu vau ia'na. E i muri iti a'e ua pohe faahou te tahi tamahine no maua ua tuu a vau ia'na.

Ua peapea rahi roa te manao no to'u tuahine i to maua tau tamahine i pohe, ua parau mai oia ia'u e, e tuu vau ia'na ia pohe, chaapao vau i to maua mau tamarii i toe mai aita vau i faatia i to'na manao, te pii nei to maua mau tamarii e manao e eiaha oe e na re ira, e hio mai oe ia matou. Ua roaa mai hoe afata e te pute faraoa e te tumu fara, o to matou ia faurao i taua painuraa ra, te tapoi noahia ra matou e te miti, te haere maira to'u tino e to'u mau melo i te paruparu no te tapearaa i to'u tuahine e to maua mau tamarii. Ua faaitoito vau ia ratou e ite atura vau i te haari, ua parau vau ia ratou e fenua tera, e faaitoito, tapoihia ihora matou e te miti, e moe atura to matou mau faurao e taeae atura to'u tuahine e to maua mau tamarii ia'u, hoe noa iho to maua tamahine i toe mai ia'u, e no te rahi ra o te miti, mairi atura te tamahine i roto i to'u rima, moe atura oia ia'u, ua pohe atoa vau, aita roa to'u manaoraa ora, aita roa e hutiraa aho i toa i roto i ta'u tino, ua painu ra vau mai te papu o to'u manao e e pohe mau vau, ei reira ihora ua farerei maira to'u tuahine e to'u mau tamahine, ua ui maira ia'u teihea to taua mau tamarii, ua parau vau ia'na ua moe, ua faaitoito matou e tae atura i uta, ua parahi matou i nia i te pueraa aiha, roohia'tu e piti i to maua tamahine, te i uta ua haaputu matou i taua vahi ra, ua ui mai to'u tuahine to maua mau tamarii, o vai teienei fenua, ua parau vau o te oire.

Ua farerei mai Tepoatea e to'na tamahine ia matou ua parahi

matou e ia maro te miti i reira, matou i haere ai e imi i te taata, ua farerei matou i na taeae ra ia Punua e Maire e te tahi pae no te feia mo'a, e ia hamani maitai mai ratou ia matou ua horoa i te tamaro e te maa.

Tirara ia paeau parau no te tupuraa o taua vero ra, e te mau vahia atoa i ravehia e tei haapaohia no te painuraa, e te taeraa uta e te farereira i te feia mo'a; o te hopea iho a ia teie.

Teie te hoe parau ia oe e te feia mo'a atoa no to maua peapea rahi i te poheraa o to maua tamarii, e teie te rahi no to maua tamarii i pohe i taua vero ra-tooono-toopiti tamaro, toomaha tamahine, teie to ratou mau ioa-tamaro, Tuhiva e Varoa, tamahine, Kahara, Tevavaro, Teikamotu, e Meto. O ratou atoa nei ta maua ia e manao noa nei i teienei mau mahana. Aue! te mauiu o te aau i to ratou revaraa na nia i tei reira faurao.

Aore i maiti faahou i te feia toroa no te amaa i teienei matahiti aore noa iho e melo i toe mai i teienei, e mea iti roa te feia mo'a no teienei amaa, aita i taea te hanere ia amuihia te feia toroa e te mau taeae e te mau tuahine e te mau tamarii faatahinuhia.

Iaorana outou atoa. Na to outou taeae here i Iesu Mesia. Amene. PINGA A TEKEHU.

TRANSLATION.

TEPA, Hao, July 23, 1903.

Joseph Burton and Emma: Peace be with you and all the congregations of Saints, through the grace of the true God. Amen.

Very great is the love of the brethren of this island to you all, and to the Saints of America for their kind words of sympathy. According to your request I will inform you of the occurrences of that storm, and of our great affliction in the death of our children; I accede to your request.

This is what that storm [in Hikuera] was like: On Wednesday, the 14th of January, the sea was very high on the land, and destroyed the houses, my house being the only one left; at three o'clock in the afternoon I advised all the Saints, and others also, to gather into one place for prayer. At the conclusion of the prayer service I told all the people to be diligent in prayer to God, to put away all our works, and trust in God this day, and I advised all the people to fast. On the 15th of that month at six o'clock in the morning of the fast-day we began the morning prayer, and the sea receded from the land. At three o'clock in the afternoon we began our evening prayer for that day, and at four o'clock the sea returned and came into our house, but we continued in prayer. When the prayers were concluded I advised all the people to pray earnestly to God and he would help us. At six o'clock the sea had come up into our house very high; I took my wife and our children and sought a place of refuge. We saw a dry place where the sea had not reached yet, and we built a *niau* (cocoanut leaf) house to shelter us from the storm, and in there a portion of the people gathered. I encouraged my wife and our children and that night we prayed to God, in whom we trusted, and who is the source of all good. At half past two we all arose, and the people gathered beside my *niau* house and I earnestly prayed to God that he would keep us in his hand; two of our brethren also prayed. When the prayers were ended I saw by my watch that it was three o'clock. I prayed again, after which my wife said, "There is the sea!" I looked and saw that the sea was high up on the cocoanut-trees. I then caught hold of my children, and we were covered with the sea; my wife and three of my children lost me. I heard my wife calling my name; I called to them to be watchful and we would meet, and we met. There were eight of us adrift without a raft; our little nursing child died, and I yielded her up, and a little while after another one of our daughters died, and I yielded her up. My wife was in very great trouble of mind because of the death of our children and she said to me that I should deliver her up to death, and that I should take care of the children that were left, but I did not agree to her thought. Then our children cried aloud and said,

"You must not talk that way; you take care of us." We obtained a box and a sack of flour and a pandanus-tree which was our raft upon which we drifted. We were continually covered with the sea, and my body and limbs became weakened by holding up my wife and children. I then saw a cocoanut-tree and encouraged them and said, "There is the land! Be encouraged!" and then we were again covered up with the sea. We lost our raft, and my wife and children were separated from me; only one daughter was left with me. Because of the greatness of the sea, my daughter dropped from my hand and was lost to me. I was also in great distress; I thought surely I could not live; not a breath was left in my body; I was drifting and I surely thought I would die. I then met my wife and daughters; she asked me, "Where are our children?" I answered, "They are lost. Let us be vigilant till we get ashore." We then got on to some driftwood with two of our daughters, and we gathered together on shore in that place; my wife and children asked me, "What place is this?" I said, "It is the town."

We met Tepoatea and his daughter, and we stayed where the sea had left the land; we then went to seek the people, and we met our brethren Punua and Maire and other Saints who treated us very kindly and furnished us with dry clothing and food.

Thus is ended a portion of the description of the happening of that storm, of its occurrences which befell us while drifting, and of getting ashore, and of meeting the Saints; and this is the end.

This recital of our great trouble in the death of our children is to you and to all Saints, and this is the number of our children who died in that storm—six—two boys and four daughters; these are their names—the boys are Tuhiva and Varoa—and the girls are Kahara, Tevavaro, Teikamotu, and Meto.

In these days our thoughts are continually upon them all. Alas! the grief of our hearts for their departing from those rafts of driftwood.

The officers of the branch have not been chosen this year; there are only a few members left now; there are but a few Saints now in this branch; the number does not reach a hundred, counting the officers and the brothers and sisters and the children blessed.

Peace be with you all. Amen.

From your loving brother in Jesus Christ.

PINGA A TEKEHU.

Translated by J. F. Burton.

HERSEY, Michigan, September 22.

Editors Herald: I am in the faith, and believe the faith is in me. I have the tent work to look after just now, and the missionary work, and also the Bishop's agent's work, etc. This keeps one very busy at all times. I am glad to tell you, dear readers, that this work we all love so well is moving on nicely, and that some are coming into the Church here and there, and as time goes on and we have opportunity to present the gospel before our fellow men, prejudice gives way, and we are being better understood than in years past.

A little over a week ago we closed a debate with Elder R. B. Brown of the Disciple faith, at Shabbona, or rather finished one begun there over two years ago. Over two years ago Bro. Brown and I discussed the doctrine of our Church, he agreeing to discuss his faith later, and on the 1st of September we met and discussed three evenings on our Church over again, then three evenings on the Disciples' faith, then one evening each on the three books, viz., one evening on the Book of Mormon, one evening on the Doctrine and Covenants, and one evening on the Inspired Translation by Joseph. Nine evenings all told. As the debate was a long-looked-for affair, many were in attendance, and almost every evening, rain or shine (and it rained almost every day or night), there were good congregations in attendance, that is, good for a country place—we think about from one hundred and fifty to over two hundred every evening. There was good order through the entire discussion.

Two were baptized when the debate was about half over, and on the last day of the discussion, Bro. William Davis, president of the district, baptized six more; and as there were others who wished to be baptized, arrangements were made, and Bro. Davis baptized four more on the following day, making twelve all told. Requests were made that we continue and preach for them after the debate was over, but as I had left the tent with no one permanent to run it, and on leaving had promised to return as soon as the debate was over, I hastened back.

Brn. Joseph and Heman Smith, who attended the conference at Shabbona, one year ago last June, and who also assisted in the dedication of the church at that place, will no doubt remember the good time we had at that time, and be glad to hear of our success and increase to the fold.

It may please some to know also that the gentleman who acted as chairman during the last debate was with his wife and daughter baptized, being among the number of six. I might also say that the gentleman who acted as chairman at the former debate was with his wife baptized, being among the four who were baptized on the day following the debate. In fact, as one of the outsiders said to me at the baptism, "It pays you fellows to debate as you usually get several into your Church afterwards. And say, you're getting the cream of this country, too."

One gentleman asked me (when on my return on the train), "How did you come out at the debate? Did you beat him?" I said that I never say after the debate is over, that I beat, or came out victorious, or anything like that. "Well," said he, "How many did you baptize?" I said there were eight baptized, and Elder Davis will baptize three or four more to-day. Then he asked, "And how many did the other fellow baptize?" I said he did not baptize any. "Well," said he, "that is answer enough."

In the Northern and Eastern Michigan Districts we have three tents running, but the weather has been so very wet that we have not had the success that we would have had, had the weather been more dry. Yet with the tent we were enabled to get into places where we otherwise would not have been enabled to reach the people, hence we feel that some have had the privilege of hearing who would not otherwise have heard.

Here in Hersey, among the farmers, is a branch of Saints, some of whom have lived here for about twenty-five years, and who have had meetings in their schoolhouse occasionally during that time, but have not done any preaching in the village; in fact there has been no preaching in the village by any of our people except two or three sermons which were delivered by William H. Kelley, a number of years ago, and one funeral sermon delivered by me. We have therefore pitched the tent here and are doing the best we can, but the interest is not very good, but few attend, and two of the ministers have in public warned their people to keep away from the tent and have nothing to do with us. I wonder if they have learned that the "freeze-out" argument is the best argument to bring to bear against us! However, there are two or three who say that they intend to unite with us in the near future.

Almost everything is moving on nicely in both northern and eastern districts, with the exception of one or two of our men who are not in good working order, they having had some affliction upon them, some by exposure to the bad weather, and others by much work, rheumatism, etc. All are doing the best we can, however, and we are being blessed by the good Spirit of the Master, and I believe I am safe in saying that the last conference was the best conference ever held in the district. Our people are learning the law, and many are doing it, and are receiving the blessings for so doing. Many of the outside people are having a better understanding of our work, and less prejudice to our people.

Storms and winds are also the things which are upon us, giving us a reminder of the latter days. The end is truly nearer

now than when we began. May the blessings of God be upon Zion and her people, is my prayer.

Your brother in Christ,

J. J. CORNISH.

SALT LAKE CITY, Utah, September 23.

Editors Herald: We are back in the city again, have located here for the winter, secured rooms quite centrally located, and have the children nicely started in school again, Charley in the high school taking a commercial course and Allie in sixth grade; both seem to like their schools and teachers.

Well, Bro. Chase has begun the street-meetings here again and, as before, we are having the best of interest and big crowds every night, there being about five hundred in attendance last night. The subject was "baptism" and the way it had been perverted by the dominant people here, calling attention to some notable examples, one being that of Thomas Arsh who was baptized at Florence, Nebraska, under Elder Cunningham, then on coming here had to be rebaptized into the Church of Jesus Christ of Latter Day Saints, and received into full fellowship, Brigham Young thus putting him on a sort of probation something as the Methodist people do on instituting an entrance to the kingdom by a succession of doors; the first I suppose was a kind of storm-door or outer door, then the inner door after reaching here. And thus in these many reformations the signification of baptism was changed from the door of entrance to the kingdom to a sort of planary indulgence with no more authority in the gospel than the pope has in the confessional.

But this of course is one of the many diversions from the plain and simple truths of the gospel. This subject proved of interest to them, for at the close, liberty for questions being given, there was much to be said in form of questions, showing that this was quite new to some. The subject for to-night will be "Baptism of the Spirit and its Fruits," contrasting its effects in the character and lives of this people with Christ and his apostles.

The summer's campaign thus far, while it has been one of some sacrifice and inconvenience to us in some ways, has been interesting and very instructive to us and we think these meetings must have been of benefit to many people.

Since writing you last we have held meetings on the streets of Murray, Sandy, and Bingham Junction; these being smaller places there was not so large an attendance but very good interest. During these last meetings, through the kindness of Bro. and Sr. James Wardle of Sandy we had a very pleasant camping ground or place for our living tents in their orchard and were treated very kindly while there; they are saints in very deed. This family, old and young, also that of Mr. and Sr. Smith, came out with buggies nearly every night at the last three places named, encouraging us with their presence and greatly helping in the singing, which we think is quite a factor in street work. We do not always find the Saints thus willing to help, so were very grateful for this.

Our next move was to Provo, where we rented a small, furnished house for one month, which was quite a treat after tenting all summer; of course we enjoyed tenting, but a change is good sometimes. The soldiers' encampment at the lake running each evening at this time, took many from town, but this being quite a Mormon town, quite an interest and sometimes excitement was shown during some of these meetings. At the close, questions poured in thick and fast, but during it all good order has been maintained.

After two weeks of these meetings, our reunion, conference, and conventions were held in the gospel tent just in the edge of town. These were quite well attended and lasted about ten days. Apostle Wm. H. Kelley and Elders Hansen, Swenson, Thorson, and Chase all being in attendance gave us some very interesting and instructive discourses, together with the social meetings, some of which were excellent. It was a very enjoyable time for all, or this seemed to be the general opinion of those present.

The Sunday-school and Religio meetings held alternately each afternoon of the reunion were also of great interest to us, also the convention meetings. The program of Friday night, rendered by the Sunday-school and Religio conjointly, was excellent; music and declamations were fine, and the program brought our Sunday-school and Religio work before the people. Features of the program were an interesting speech on archæology by Bro. Kelley and a brief review of Paul's letters by Bro. Chase.

But what made all this more enjoyable to me was the presence and association of my dear mother, Mrs. Alice France, two sisters, Mrs. Stanley and Mrs. Baguley, and niece, Miss Ruby Baguley, all from Lamoni, Iowa. After much begging and persuading, I received word just before conference that mother was really coming and when we went to the depot to meet her imagine if you can the joyful surprise to find not only mother but these other loved ones also. Well, we enjoyed it to the fullest extent; they are enjoying a trip all through this country, sight-seeing, etc., and are with us again here in the city for a short time, having a taste of missionary life, helping with the singing and tract distributing, and it would surprise some of you Lamonites to see how well Miss Ruby takes to this, handing out more tracts than any of us. These young Mormons seem to want her kind of tracts for some reason.

Am trying to persuade my mother to stay with us all winter but have not got her persuaded yet. We are very busy trying to do some visiting among these people in the interest of Sunday-school and Religio work along with all the other duties. Have had to drop about all of my correspondence, and thinking that all might hear of our whereabouts and doings in this way I will occasionally, if permitted, write a short letter to the Church papers. There is indeed plenty of opportunity for a "Religian," a "Sunday-School worker" or a "Daughter of Zion" in this country as well as the elder and we are trying to do our part.

In gospel bonds,
MRS. A. M. CHASE.

429 South Main Street.

PLAINVILLE, Indiana, September 24.

Editors Herald: I am still working in the Master's blessed cause, and I am striving earnestly day by day to live faithful and keep the commandments of my dear heavenly Father, that I may some day receive a crown of life and "an inheritance incorruptible, and undefiled, and that fadeth not away." I realize that in order to enjoy these promised blessings I must be faithful not only this day or this year, but through all time even until death, as John the Revelator says, that I may be counted worthy to receive the reward of the faithful ones. There is much to discourage one as we pass on through life's pathway, many obstacles, snares, and many clouds which hide the blessed light for a while, many wiles of evil for one to be overcome with, but if through all these discouragements we endure and hold fast to Him who is our light and life, we shall finally gain the lasting victory.

Your sister in the faith,
ELLEN JENKINS.

September 22.

Editors Herald: Constant association so familiarizes us to our environments as to dispel the strangeness or novelty of first impressions. Thus after three months' time the narrow, crooked streets of the great "Smoky City" of "iron and steel" do not tax my consideration; the abrupt and towering hills seem to have lost some of their exalted height.

After a careful and prayerful examination of the state and standing of the Church work in this part of the "Keystone State," we are in a better condition to comprehend the necessity of the cause, and with a fuller knowledge of our rank and file here, I am now better prepared to form an opinion than when last writing.

In the more than a half million population of Pittsburg and her immediate surrounding towns and country, there is a large quota of religion as indicated by the many Churches, and numerous ministers. If quantity and quality were both acceptable in the sight of God, we might in safety and without compunction of conscience fold our tent, and hie us away to greener pastures and more inviting fields.

There is eternal weight and responsibility in the following: "And also those to whom these commandments were given might have power to lay the foundation of this Church, and to bring it forth out of obscurity, and out of darkness, the only true and living Church upon the face of the whole earth, with which I the Lord am well pleased." The work relative to bringing the Church pleasing to God out of "darkness"—human ignorance—has not yet been accomplished, and the unrelenting and potential enemy of the Captain of our salvation is neither dead, gone on a vacation, nor gone out of business, and he is quite unwilling to permit us to come out of "obscurity." The battle betwixt truth and its perversion is still on.

With a united, working effort upon the part of those resident here, the cause can be sustained and an ingathering made, but the paramount task confronting us now, is to cheer, comfort, uplift, keep, and to save what we have, and in our feeble way fulfill as best we can: "And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

How I may fully and acceptably discharge my humble part of the responsibility has been the great anxiety of my soul for many, many long years, and I have not yet solved to my own satisfaction what would be the best method to reach, in a gospel—witness—sense, all classes and conditions of people. One thing that I feel fully assured of, we must gain the good will of those whom we are to benefit by our ministrations. He whom we essay to represent said: "And I, if I be lifted up from the earth, will draw all men unto me." O for an intuition divinely bestowed, that a greater installment or endowment of that drawing power may be possessed.

Those not of our faith who come to hear the word are few indeed, and they only transient. At present we are distributing tracts to the utmost of our limited means, hopeful of some fruitage. Ebn-El-Farid is credited with:

"Not in vain the nation-strivings, nor by chance the currents flow;
Error-mazed, yet truth-directed, to their certain goal they go."

We unite with the above the beautiful lines of Alfred Tennyson:

"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;
"That nothing walks with aimless feet;
That no one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

The constant yearning of my soul in every invocation is that God in grace and peace will bring unto all men the uplifting power of the gospel, and the inspiration manifest in Doctrine and Covenants 125:11, surely indicate a soon fulfillment of the verse by Mrs. L. H. Sigourney:

"There is a cry in Burmah, and a rush
Of thousand footsteps from the distant bound
Of watery Siam and the rich Cathay.
Not for food
Or raiment ask they. Simply girding on
The scanty garment o'er the weary limb,
They pass unmarked the lofty domes of wealth
Inquiring for a Stranger. There he stands;

The mark of foreign climes is on his brow;
 He hath no power, no costly gift to deal
 Among the people, and his lore perchance
 The earth-bowed worldling, with his scales of gold,
 Accounteth folly. Yet to him is raised
 Each straining eyeball, 'Tell us of the Christ!
 And like the far-off murmur of the sea
 Lashed by the tempest, swelled their blending tone,
 'Sir, we would hear of Christ. Give us a scroll
 Bearing his name.' "

In bonds,

ROBT. M. ELVIN.

ROSLYN, Washington, September 24.

Editors Saints' Herald: I started for the West the latter part of August. Stopped off at Galesburg and Canton, Illinois, for a few days. At the latter city I had the pleasure of meeting Brn. H. E. Moler and Frank Russell. Heard good reports of their labors for the Master, especially of their street preaching and their excellent singing. I heard them sing some of the songs that they have composed for street use and they are good. Brethren who are engaged in like work would do well to send to these brethren for those songs.

I spent a few days at Bevier, Missouri, visiting my aged mother and sisters. While there I called on our old-time friend, Sr. James Davis, who has been confined to the house for the last two years through illness. I found her very patient in her suffering and waiting calmly for the call to come home to the mansions above. May the sweet peace that our heavenly Father can impart through the Holy Spirit continue with her to the end of life's journey, and with all others of God's suffering children, is my earnest prayer.

I came West by the northern route. At Bozeman, Montana, I just had time to extend my hand to Bro. J. H. Wells. Bro. John looked quite natural and as cheerful as in days of old.

My next stop was Butte, Montana. However, I only spent a few hours in the city. My object in stopping off there was to find the grave of my oldest brother; hence the first thing that I did on my arrival there was to look up an undertaker. I happened to come across the very man who had charge of my brother's funeral and after a short ride on the street-car I reached Mount Moriah Cemetery and in a short time I found myself standing by the side of a lone grave and on the head-board I read, "John T. Griffiths. Died February 11th, 1897. Age 60 years." Yes, that was my brother's grave, and as I stood there all alone a strange feeling went over me and my heart was very sad and the silent tears were hard to keep back. I had not seen him for ten or twelve years prior to his death. He was on the grand jury and was taken suddenly sick and died within a few days, hundreds of miles from his aged mother and brothers and sisters. It was a long time after his death ere we learned of it. As I turned my back on the lone grave, it was with a very sad feeling in my heart and with an earnest prayer that we would meet in the land "where none are dying."

I wandered back to the station and was soon on the Northern Pacific express speeding away toward Spokane, Washington, and arrived there at twenty-five minutes past eight the next morning, and after walking around some time I came across Brn. Tripp, Smith, Chatburn, and Bell. The latter brother took me to his home, where I received a kind welcome. Bro. Bell and wife provided a home for the missionary. God bless them for their kindness.

Soon after my arrival Bro. David Powell came in from Deep Creek. He and Bro. Chatburn are well liked by the Saints and are doing a good work. We have quite a number of true and faithful Saints in Spokane and we look forward to the day when we will have a large branch of the Church in that city.

Spokane is one of the finest cities in the great Northwest and

people come here from all parts of the world. The Church should keep from one to two able ministers in Spokane and surrounding country.

The branch here has had much trouble in the past, but we feel that better conditions will obtain in the future. However, we will do our very best to make the Spokane Branch a power for good in the state of Washington, if the Saints there will second our weak efforts, and we believe that they will.

We held meetings there ten days and had a good interest. To our great but happy surprise, Bro. William H. Kelley turned up at the Sunday morning service on the 18th inst. We were truly glad to see him and hear his voice again. He preached for us and his sermons did much good to the Saints. He was still in the city when I left for this place. He was on his way to Hope, Idaho.

Have had only one meeting here. They have a nice little chapel and the few Saints that we have here seem to be alive to the interest of the work of God.

I leave for Seattle on the 26th, thence to Tacoma, Castle Rock, Portland, Hood River, and Condon.

Brn. Holt, Anderson, Allen, Roberts, and Sheldon are busily engaged in their line of work.

We sincerely hope that the ministry who labor in towns and cities will procure tracts and carry on a house to house work.

With love to all, I remain,

Your brother and colaborer in the one faith,

GOMER T. GRIFFITHS.

WINTERSSET, Iowa, September 6.

Dear Readers: Sitting in our country home this Sabbath evening,

I look across the grassy hills
 And watch the lights gleam in the city;
 I hear the chimes of bells
 From many church towers. Ah, the pity

That seven churches* there should be,
 Each differing somewhat from the other,
 That seven pastors can't agree
 In making man to man a brother.

They've cushioned pews, and frescoed walls,
 And pulpits with their carpets fine;
 Yet, from those should-be hallowed halls
 There comes no word to heart of mine.

Their salaried preachers rise, and read
 Their sermons from some pages printed;
 They talk on many a social need,
 But gospel themes are sadly stunted.

Their doctrine sounds not like we read—
 What Christ, or Paul, or Luke, or John,
 Or Mark, gave people as a creed,
 To build salvation sure upon.

No semblance scarcely can I see.
 Christ's teachings stand in bold contrast;
 And oh, how thankful should we be
 We have the gospel of the past,

The way Christ gave it unto men,
 While on this earth in days of yore,
 The gospel pure restored again.
 Lord, praise to thee for ever more.

*Church building.

Let all Saints remember the isolated ones of the Church, for truly there are some who "hunger and thirst" after righteousness. Pray that they be faithful and diligent, their lives exemplary, and that Christ should tenderly, patiently lead them home at last.

SR. F.

FAIRLAND, Indian Territory, September 24.

Editors Herald: This leaves me still in the faith and battling for the truth. I have been laboring a great deal of the year in a field that is almost new so far as the latter-day gospel is concerned. They have not had much of it preached to them and like nearly all other places they do not want it preached. What they have is good enough for them and sometimes they take the pains to go around over the community to try and keep others from coming out to hear, and if that fails, they will often try something else.

In the community where I was preaching, in the Creek Nation, Indian Territory, on September 13, some persons tried to talk the people out of coming to hear me and when that failed they concluded that they would give the preacher a few rotten eggs and maybe he would leave, but I took the eggs and stayed with them from Saturday night until Thursday night. On Monday after the eggng took place Bro. Stewart and I went up to Holdenville and Bro. Stewart had a warrant issued for four of the parties, but they had not been arrested yet when I came away. There was quite a stir over the neighborhood amongst those guilty ones for a day or two after they found out we had gone to town.

When I was preaching there a few weeks ago, an old lady had a revelation from God telling her not to go out to hear the "Mormons" preach, but when I was there this time she came out on Sunday to hear me. Sr. Stewart sent her word that her God was a changeable one.

If you missionaries in the North think that the sea is always smooth down South and the sailing nice and pleasant, you are mistaken. Hope that none of the ministry will have to meet with such experiences as your writer has.

Your brother in Christ,

H. J. THURMAN.

INDEPENDENCE, Missouri, October 1.

Editors Herald: It is some time since I wrote to your interesting and valuable columns. Maybe some of my old friends think I am lost or growing cold in the work, but not so by any means. My heart and soul are still in this wondrous work of our God; in it I live and move and have a being, for which I feel truly grateful to my Father in heaven.

I have just returned from a trip to my old field of labor, Fremont District. Attended the reunion held on the grounds of Bro. Daniel Hougas, near Henderson, Iowa, and must say that seeing the dear old faces of those I had labored with so satisfactorily to myself, as well as to them as they all expressed themselves to me, gave me great joy. I met with tears of joy and I parted with tears of regret, which will never be forgotten. The gospel ties that bind true hearts together are stronger than death.

We have labored in the interest of this work for thirty-eight years in the Fremont, Pottawattamie, Southern Nebraska, and Nodaway Districts. I am still deeply interested in the welfare of all the Saints who are so dear to me and have so willingly administered to my necessities in the past years. I shall ever pray to my Father and God to let the choicest of his blessings be theirs in this life and in the life to come.

I have made the acquaintance of many in this stake who, I am assured by the Holy Spirit of promise, are of the royal stock of the house of Israel, and who through their faithfulness will not come short of the glory of God.

The officials of this stake with the bishopric are true men of God, who with many of the membership have their all upon the altar of sacrifice with their lives, in the interest of this work and the building up of the Zion of our God. I have been greatly blessed in my labors of love among the Saints in preaching the gospel and working in the evangelical office and in other duties as a minister for Christ in this field of labor. I have met with

kind and loving reception in all the branches I have visited and all say, "Come again."

Dear Saints, please accept my sincere thanks for favors bestowed. May God's choicest blessings with the Holy Spirit of promise be with you all ever more, is the prayer of your brother and fellow servant in Christ,

HENRY KEMP.

THAYER, Missouri, September 27.

Dear Herald: I have just closed a series of nine sermons at a historical spot in the Ozarks, "The Gulf," where twenty years ago grandpa and his fifty sons waged war against the angel's message as presented by Elder Heman C. Smith and old Bro. Springer, and where the county paper stated that the flowing locks were clipped from the head of one of the Mormon leaders (John R. Jones), "by the lead from their guns." But grandpa is not here now. Gone, gone to the land of accounts, to witness the coming of his fifty sons.

Yes, since twenty years ago Time has turned the dial, and where once stood an old log cabin locked against the truth, now stands a nice frame union church, doors open to one and all. Here for a full week I sounded out the good tidings of Christ to the world. I had fine crowds of good listeners, except for a few rude boys on the outside. I closed the effort with at least one hundred present.

There are lots of homes here in Southern Missouri which can be gotten cheap. If any are planning to come to this country, we would be glad to hear from them, as our acquaintance might help them to a location. It seems almost too bad to see what chances there are to get homes here and the Saints not take the advantage of them. To be sure, this is a rough and rocky country, yet in all my travels I never have heard of one individual dying from starvation unless he was too trifling to work, and we do not want that kind of folks, anyway.

Can any of the HERALD readers give me the address of Bro. Andrew J. Fletcher? You will confer a favor in doing so.

Your brother,

Home address, Pomona, Missouri.

J. T. DAVIS.

RATON, New Mexico, September 28.

Editors Herald: After a good, spiritual conference at Colorado Springs, Colorado, on September 5 and 6, Bro. J. M. Stubbart and I came to Trinidad and held tent-meeting for about eight evenings. We closed tent-work on the 19th inst., for the season. We had good interest, but small congregations on account of cold evenings. Bro. J. M. baptized Sr. Menzies and twin daughters, twelve years of age, on the 20th.

On the 24th we came here and preached in private houses to Saints and a few outsiders. Sunday, the 27th, was quite a busy day. We went ten miles east in the country and baptized Bro. Turner, wife, and two of their children, also Bro. J. T. Young's son, eleven years old. About sixty feet from Bro. Turner's residence is a miniature lake of fresh spring water from the mountain above which constituted the liquid grave for the burial of the dead to sin.

After dinner they were all confirmed and three children blessed. A prayer-meeting was also held at which the gift of tongues and the spirit of revelation were manifest. And then we made our return in time for preaching in town. The day was joyously spent. Here in the mountains of the West, God blesses his children and calls sinners to repentance.

We go to-night to Trinidad to take train for Elk, New Mexico, where Bro. Stubbart will enter upon the platform of discussion with a minister of the Christian Church. We have prepared a large chart of identity, and have bills of the same kind, to set before the people a clear-cut distinction and are anxious to witness the results.

Ever praying God to bless Zion, I am,

J. W. MORGAN.

LAMONI, Iowa, October 2.

Editors Herald: Since the Independence conference, I have been able to do but little work; but if I could do none, it would be a much greater trial to me, hence I am trying to be thankful while I do what I can.

In the latter part of June I labored for a short time at Lucas, Iowa, speaking three times and giving fifteen blessings. Bro. Sandy, then of the HERALD Office, reported for me. It was his first effort at this work, but his interest and zeal brought success, and his companionship was pleasant and agreeable. The coöperation of Bro. J. R. Evans was a great help to us in our work, and was and is highly appreciated by us. He informed us that he had been quite skeptical about the work of the patriarch, but the Lord had helped him to see it in a different light. He received his blessing, noted the character of the work, and expressed himself as being satisfied. Our aged Bro. John Watkins obtained permission to attend our meetings, and afterwards, at the prayer-meeting, expressed his high appreciation of the "treat" enjoyed. Bro. James Wilkinson was a true friend and helper, also, and was present much of the time.

June 26, I spent most of the day with Bro. and Sr. Isaac Phillips of Chariton, where I enjoyed a pleasant visit and a good rest. At thirteen minutes to ten o'clock in the evening, I took train for Adrian, Illinois, in which region I remained till the evening of July 8, visiting with relatives and friends (including my aged father), and preaching four times, twice on each Sunday, in the Rock Creek Church. This privilege of meeting with relatives, Saints, and friends, where I was so well known, where I obeyed the gospel and, in weakness, performed ministerial duty as a teacher, priest, elder, and apostle, and speaking to them in defense of so glorious a cause, after an experience of nearly thirty years, was indeed enjoyable. May "God be with" them "till we meet again."

I attended the Stewartsville reunion from August 28 till September 7, remaining nearly a week after the close of the reunion to complete my work. I gave forty blessings and spoke once, but the committee will not blame me for not doing more preaching, as one of the invited speakers, for the fault was in no sense mine. As others have said, the reunion was a good one; and as I say, the preaching, with but little exception, was from fair to very good. One thing is clear and very cheering, that is, the Lord still stands by and with those who stand by him and his truth.

I suppose I might as well confess and hold myself ready to answer for an innovation. While at Stewartsville, I did, by his request, give a patriarchal blessing to my father who is nearly eighty-one years old! Is there another case on record of a son giving a patriarchal blessing to his father?

I think I can truly say that I never was more interested in the salvation of souls than I am to-day. May God help his people to be what they ought to be, is my intense desire.

In gospel bonds,

J. R. LAMBERT.

Extracts from Letters.

Bro. D. E. Tucker wrote from Kaitangata, New Zealand, September 1: "The prospect is growing somewhat darker on one hand, but lighter on the other. All things considered our heart and soul are made glad at times, and sad at other times. The prospect is fair for me to have a traveling companion in the person of Bro. R. Hall, sometime in the near future, I hope, as the Lord has so manifested to me. He is humble, and a worthy young brother. Was a worker in the Church to which he formerly belonged. The Lord has also manifested to him in answer to prayer, in that he has seen himself in dream preaching to a congregation of people.

"Later. September 4. On last eve while Bro. R. Hall and I were engaged in solemn prayer, seeking to know the Lord's will concerning him, the good Lord spoke to him through unworthy

me calling him to the office of an elder in the Church and to take part in the ministry with me, and telling him what great joy he would have in the kingdom of heaven with the souls he would win if true and faithful. He broke down weeping. We prayed together several times after and thanked and praised the Lord, and I have rejoiced in heart and soul all this day. I was so rejoiced, I entirely forgot my supper until I was in bed for some time. Bro. Hall is an honest, upright, and honorable young man twenty-two or twenty-three years of age and is ready to place all upon the altar and take the field with me, when his ordination is favored by those in charge. 'Praise the Lord, O my soul!'"

Sr. Ada Bolding, writing from Fanshawe, Indian Territory, September 24, says: "We have been having some good preaching at this place by Bro. E. A. Erwin and others of our faith. Bro. Erwin has been with us the past week, preached some fine sermons, baptized two, and left some more ready to come into the kingdom. I hope that this work will roll on, and that some day there will be a branch organized at this place."

Bro. W. S. Bond, Pawnee City, Nebraska, in renewing subscriptions to Church publications, September 29, says: "There are no Saints here except myself and I can not do without the Church papers. Would like very much for an elder to come here and hold some meetings. Would be glad to pay all expenses to get one."

Bro. C. Scott wrote from Shenandoah, Iowa, September 28: "I expect to be at Red Oak next week. Brn. H. Kemp and D. R. Chambers go south to Riverton and Hamburg from here to-morrow."

Sr. Dora Booker, Bond, Mississippi, September 22: "Though I am the only Saint here at this place, I am standing firm in the faith, and it is often asked why I get along so well. Reverend L. Franklin, a Baptist peacher, is very anxious to join the Saints' Church. I pray that the Lord will send elders or a missionary here. I want the brothers and sisters to pray for me that I may endure to the end. If we had some more Saints here, I would be better satisfied. The Bishop may expect some tithes from me in the near future for the upbuilding of Zion. I was glad to hear from Bro. George Graves through the HERALD. My determination is to do all that I can to have a church here, and I believe that the Lord will bless me in my undertaking."

S. W. Simmons writing to Bishop Kelley from Haileyville, Indian Territory, September 28, says: "Baptized two yesterday and will baptize five more this evening. So far this has been the best year of my life. Gospel work in the South is looming up. I have been well sustained this year."

Miscellaneous Department.

Conference Minutes.

Mobile.—District met in conference with the Three Rivers Branch, F. P. Scarecliff in the chair. Minutes of last conference were read and approved. Ministry reporting: Elders F. P. Scarecliff, Jesse Reeder, and W. L. Booker; Priests J. S. Faulk and Louis Lapree; Deacon Wiley Mizell. Bishop's agent's report: On hand last report, \$36.10; received, \$34.20; paid out \$10.30. Two-day meetings were left to the district president to appoint. Bishop's agent W. L. Booker and other officers of the district were sustained. The president of the district was authorized to appoint the time of the next conference to be held in the Three Rivers Branch, November, 1903.

Pittsburg.—District conference convened at Gleneaston, West Virginia, September 5 and 6. U. W. Greene was chosen to preside, assisted by F. J. Ebeling; secretary, James Raisbeck. Ministry reporting: James Craig, Jacob Reese, L. D. Ullom, J. D. Porter, Robert Elvin, J. A. Becker, Robert Perrie, O. J. Tary, and O. L. Martin. Branches reporting: Wheeling, Beaver Falls, Fayette City, and Fairview. No report from Pittsburg. Report of Bishop's agent, L. D. Ullom: Balance on hand last report, \$9.31; receipts, 574.93; disbursements, \$430.96; balance due Church, \$143.97. Audited and found correct.

James Raisbeck was recommended by the Fayette City Branch to office of priest. Ordination provided for. Robert M. Elvin was chosen district president; Myron E. Thomas, secretary; L. D. Ullom was sustained as Bishop's agent. Adjourned to meet at Wheeling, March 5, 1904.

Convention Minutes.

Pittsburg.—District Sunday-school convention met at Glen-easton, West Virginia, September 5. Superintendent D. L. Allen not being present, Assistant Superintendent James Craig and Robert Perrie presided; secretaries, L. A. Serig and James Raisbeck. Schools reporting: Pittsburg, Fayette City, and Wheeling. District officers: D. L. Allen, L. A. Serig, and C. E. Martin. A resolution presented by the Wheeling school, advocating change in Article 3, page 16, Constitution and By-laws, was passed. James Craig was elected superintendent, and Myron Thomas, assistant. Adjourned to meet at Wheeling, first Saturday in March.

Mobile.—District met in convention with the Three Rivers Sunday-school, F. P. Scarcliff in chair. Minutes of last convention were read and approved. Schools reporting: Three Rivers 45, and Theodore 38. F. P. Scarcliff made a short speech to the school, encouraging them in the Sunday-school work. Present officers of the district were sustained. An interesting entertainment was given.

Contributions to Graceland College Museum.

R. Bullard, Boston, Massachusetts, books published in seventeenth century.

R. M. Elvin, lace from Zion's lace industries, etc.

L. L. Morse, Elston, bark of red fir twelve and one half inches thick.

A. L. Hartly, Wadsworth, Missouri, crystals.

A. B. Purfurst, Lamoni, Iowa, shells from coast of Lower California.

A rock showing some fine crystals on one side was sent from Cleveland No. 4 mine, Iowa.

R. R. Smith, Pittsburg, Kansas, old coins.

Correction of Bishop's Annual Report.

A typographical error credited Joseph E. Bell, Sr., St. Louis District, tithing \$130. It should read Joseph E. Betts, Sr. We are glad to have our attention called thereto.

Missionary Release.

Bro. J. T. Hackett, of Williams Bay, Wisconsin, has requested release from missionary appointment, giving reasons therefor. Such release has been granted by the First Presidency, and the Saints in Pennsylvania, to which field he was appointed, will take notice.

FRED'K M. SMITH,

For the First Presidency.

LAMONI, Iowa, September 29, 1903.

Notices.

To the Saints Living in the Following Counties in the State of Idaho, viz., Kootenai, Latah, Nez Perces, and Shoshone: Dear Saints, this is to inform you that by an agreement entered into by the undersigned ministers in charge, the missionaries laboring in Eastern Washington will look after and care for the interest of the work of the Lord in the counties named above. So please direct all matters requiring the attention of the ministry to Bro. F. J. Chatburn, missionary in charge of Eastern Washington. Address: Spokane, Washington. W. H. Kelley, G. T. Griffiths.

Conference Notices.

The Western Maine District conference will convene at Mountainville, October 31 and November 1, 1903. Officers and branch reports should be forwarded to Mountainville. Eugene Braun, secretary.

Born.

JASPERSON.—To Bro. H. H. and Sr. J. L. Jasperson, at Lamoni, Iowa, June 6, 1903, a daughter, blessed August 9, 1903, by Arthur Allen; named Ruth Marie.

Married.

PINKERTON—HASKINS.—In the presence of a few relatives and friends at her residence in Colfax Township, Harrison County, Missouri, at 3 p. m., September 27, 1903, Sr. Helen B. Haskins was married to Mr. Robert M. Pinkerton of Viola, Illinois, Elder H. N. Snively officiating.

Died.

SCHOMAKER.—Died in Jackson, Michigan, September 12, 1903, of cholera infantum, Harry E. Schomaker, only child and infant son of Bro. Frank Schomaker and wife. Harry E. was born in Coldwater, Michigan, September 12, 1902, and was the only grandchild of Bro. and Sr. Charles J. Schomaker.

SMART.—Sr. Smart died at her home in Appleton, Sunday morning, September 13, 1903. She was born June 12, 1857, at Gouverneur, St. Lawrence County, New York. She was married to Joseph Smart, who survives her, December 24, 1873; to them were born five children; two died in infancy, and three remain to mourn. She was baptized May 31, 1903, by Elder W. P. Robinson. Funeral sermon by W. P. Robinson.

KEPLEY.—Sr. Martha Kepley passed away at the home of her son, W. W. Kepley, Galena, Indiana, September 9, aged 92 years and 18 days. She was born August 22, 1811, at Corydon, Indiana. She leaves five sons, two daughters, twenty-four grandchildren, thirty-four great-grandchildren, and four great-great-grandchildren. Baptized by W. H. Kelley, October 28, 1894, at Byrneville, Indiana. Funeral was preached at the Wolf Cemetery, where the remains were laid to rest. Sermon by Elder George Jenkins. There was no disease preying upon her body; she was like the clock that runs down, her spirit quietly leaving her without a struggle.

FRICK.—Bro. Martin Snyder Frick died at Joplin, Missouri, September 6, 1903, aged 54 years, 5 months, and 19 days. He was born March 18, 1849, near Newton, Pennsylvania. He leaves a wife and five children besides a host of friends to mourn. He was an indefatigable worker in the Church. He manifested great patience and faith during his sickness. Funeral sermon by Elder F. C. Keck.

STONE.—Lula Stone died of typhoid fever at Nevada, Missouri, September 10, 1903, after an illness of thirty days. Born August 10, 1870, in Vernon County, Missouri; married December 10, 1889, to John Stone, half brother of Ex-governor Stone. She leaves a husband, three children, and many others that loved her, to mourn. Her life was that of a devoted Christian. She belonged to the Church about five years; baptized by John D. White. Funeral sermon by F. C. Keck.

EVANS.—W. J. Evans, father of Bro. M. Evans, died at Webb City, Missouri, September 11, 1903, of cancer of the stomach. He was born October 29, 1838, in Fulton County, Illinois. A wife and nine children survive him. He was a Federal soldier and fought in defense of the Union. Funeral sermon by F. C. Keck.

PETERS.—After a lingering illness of several months, High Priest James H. Peters passed peacefully away, September 21, 1903, at Coleman, Michigan, aged 64 years, 11 months, 15 days. He was born October 7, 1838, in Courtland County, New York; united with the Church at Plano, Illinois, April 16, 1879; ordained high priest at Lamoni, Iowa, April 15, 1890. Elder Peters was a very zealous man in Church matters, and his uprightness of character and godly walk before all men brought honor to the Church. He leaves a wife, two sons, one daughter, two brothers, one sister, and a host of friends who mourn his loss. Funeral services were conducted at the residence by Elder J. R. Beckley, of Barryton, Michigan. The remains were taken to Manistee for interment.

BEECROFT.—Isabel Beecroft was born at Hull, England, August 15, 1816; June 24, 1835, she was united in marriage to Henry Beecroft. To this union eight children were born, four boys and four girls. She and her husband came to America in 1852; in 1860 they located at Council Bluffs, Iowa, where they resided until her death, which occurred Sunday, September 13, 1903. She united with the Church of Latter Day Saints at Hull, England, on June 24, 1844, and lived a consistent Christian life. She was a friend to all. She leaves to mourn her departure an aged companion, two sons, Henry and Robert Beecroft, and two daughters, Mrs. Theodore Guittar of Council Bluffs and Mrs. Brackenbury of Alma, Idaho. The services were held at the home of Mrs. Guittar; sermon by D. R. Chambers, assisted by Reverend Frank A. Case, pastor of the First Baptist Church of Council Bluffs.

MASON.—Sr. Caroline Mason, whose maiden name was Caroline Brozzo, was born April 3, 1857, at Brownville, Jefferson County, New York, died September 24, 1903, at her home in Appleton, Wisconsin, at the age of 46 years, 5 months, and 21 days. She leaves her husband, mother, three brothers, and two sisters

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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

to mourn her loss. She was married to Eugene Mason, June 27, 1893, and they lived happily together. She was baptized a member of the Church, July 22, 1903, by Elder W. P. Robinson and we believe she was a good, faithful Saint from that time until her death.

SHUTE.—At the home of her daughter, Sr. Martha A. Catlin, Wheatland, Wyoming, Sr. Mary A. Shute, widow of Elder George W. Shute, aged 64 years, 4 months and 17 days. She was born in Knox County, Illinois, in 1838; was baptized October 20, 1869, by Elder Z. H. Gurley, Sr., and remained faithful to the end of life. Of seven children six united with the Church. Five children are yet living.

HERINGTON.—Ralph Wayne, infant son of John S. and Sr. Ella Herington, was born March 15, 1903; died September 3, 1903, at the age of 5 months and 19 days. The funeral was held at their home in Magnolia, Iowa, September 4, 1903. The little one was laid to rest in the Magnolia cemetery. Sermon by D. R. Chambers, assisted by R. Chambers.

MCCALLUM.—Ray Harold, infant son of Bro. and Sr. Alexander McCallum, was born June 11, 1903, and died September 2, 1903, at the age of 2 months and 20 days. The funeral services were held at their home in Missouri Valley, Iowa. The little bud of promise was laid to rest in the Missouri Valley cemetery. Sermon by D. R. Chambers, assisted by R. Chambers.

HALL.—Hyrum Gardner Hall, near Shenandoah, Page County, Iowa, September 21, 1903, aged 78 years, 3 months, 26 days, from indolent ulcer on the face. He was born near Antwerp, New York, May 26, 1825; baptized into the Church of Jesus Christ of Latter Day Saints, October 13, 1845; was married soon after to Serena H. Lynde, also a Saint; to them were born four sons and three daughters: James Samuel, Hanes Calab, Edward

Chidester, Hyrum Gardner, Jr., Mary Ann, Amy Jane, and Ida Ette. He removed to Emmet County, Michigan, about 1844 or 1845, living on Beaver Island for some time. Tiring of the claims of James J. Strang, he returned to the state of New York. Later he went to Wisconsin, and then to Nauvoo, Illinois, where his wife died in 1865. He married Sr. Martha Truman, at Nauvoo, August 19, 1867. She died April 19, 1868. Married his third wife, Sr. Jane M. Coppes, at Lamoni, Iowa, January 14, 1883. To them were born two daughters; Ella Mae, and Emma Catherine. Two sons, Edward Chidester and Hyrum G., and four daughters, Mary A. Newton, Emma J. Gill, Ella Mae, and Emma C., with the wife, remain to mourn. He passed through the "dark and cloudy day" of the Church, identifying himself with the Reorganized Church at Nauvoo, Illinois, being baptized by President Joseph Smith. He settled near Shenandoah, Iowa, in July, 1874. He died peacefully, known as a worthy neighbor, an affectionate husband, a loving father, an upright citizen, a follower of the Christ. Funeral from the Saints' church, Shenandoah, September 23. Remarks by Elder C. Scott, text Philipians 3: 20, 21.

STRAUSS—Sarah A. Straus, formerly Sarah A. Sweet, daughter of Elder George Sweet, died July 3, 1903, aged 54 years. She was born at Racine, Wisconsin. She leaves a husband, one son, and four daughters to mourn. She was laid to rest in the Valley View Cemetery, near Persia, Iowa. Funeral sermon by Elder Sidney Pitt.

EDMONDS.—O. P. Edmonds died September 25, 1903. He was born March 5, 1840, in the state of Michigan, moved to Iowa in 1868, and settled in Harrison County near to what is now the town of Orson, where he remained until his death. He was not a member of any Church, but was respected by all who knew him. He leaves a wife, three sons, and a host of friends to mourn his departure. Sermon by Elder J. C. Crabb.

LONZWAY.—Sr. Dora Lonzway died in Malheur, Oregon, September 20, 1903. She was born in July, 1861; baptized by Elder A. M. Chase, March, 1899. She leaves a husband, four daughters, and three sons to mourn. She was loved by all in the Church and admired by those outside for the noble character she bore. Funeral sermon by Reverend Mimmie (Congregational).

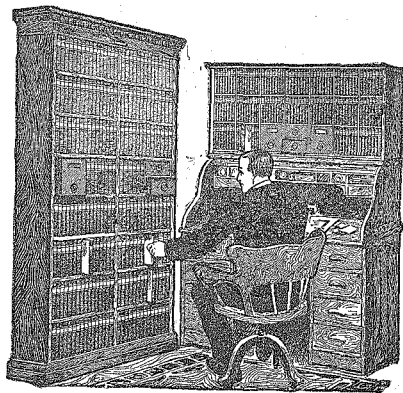
PHILLIPS.—Roseberry Garfield, son of Mr. and Sr. John and Maggie Phillips, and grandson of Bro. Evan and Sr. Amelia Davies, of No. 1 Upper Inkerman Street, Llanelly, South Wales. After an illness of one month from scarlet fever and consequent dropsy, passed peacefully away August 29, and was buried September 1. The funeral being private the services were held at the grandparents' home, for they had raised him, Elder Evan B. Morgan in charge. Garfield was six years, three months, and twenty-eight days old. He was a bright bud of promise.

Addresses.

The address of Elder A. M. Chase for the winter will be 429 South Main Street, Salt Lake City, Utah.

The address of H. Sparling is R. F. D. No. 10, Springfield, Missouri.

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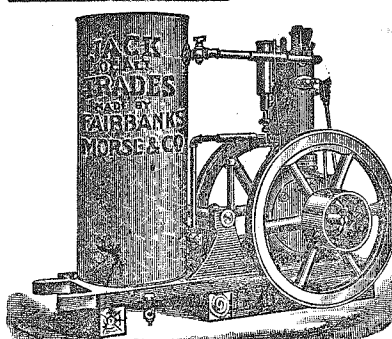
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The Saints' Herald

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

E. L. Scott

Volume 50

Lamoni, Iowa, October 14, 1903

Number 41

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }
 RICHARD C. KELLEY } ASSISTANT EDITOR

Editorial.

"HAMILTON HERALD" INTERVIEWS PRESIDENT SMITH.

Those who have been interested in the writings of the "Senior Editor Abroad" will no doubt enjoy reading of his labors in one of the chief cities visited, from the pen of a local newspaper man. This clipping is taken from the Hamilton, Scotland, *Herald*, of September 12:

INTERVIEW WITH MR. JOSEPH SMITH.

Hamilton was this week honored with a visit from the President of the Reorganized Church of Jesus Christ of Latter Day Saints, Mr. Joseph Smith, the famous son of a still more famous father. On the evenings of Sunday and Monday last Mr. Smith addressed largely attended meetings in the Victoria Hall, and the presence of the head of the Church was naturally regarded as an event of considerable importance by the Latter Day Saints in Hamilton and district. Believing that an interview with the son of the famous prophet of Mormonism would not be devoid of interest to our readers, a representative of the *Hamilton Herald* waited upon Mr. Smith at the close of the meeting on Sunday evening, and found a white-haired, pleasant-faced, quiet-mannered old gentleman of venerable aspect, who welcomed him with the utmost cordiality.

"I shall be very glad to tell you anything you want to know," said Mr. Smith, when the *Herald* man made his errand known; "for we court the fullest investigation. I sometimes think there is not enough investigation in these days, otherwise the claims of our Church would be more widely known."

In the course of a pleasant chat, Mr. Smith informed our reporter that this was his first visit to Great Britain—indeed, it was the first occasion on which he had left the continent of North America, his responsible duties as head of the Church having prevented him from traveling further afield. He reached London on 25th June last, and had spent the interval in visiting the various congregations of Latter Day Saints throughout England and Wales. Glasgow and Hamilton were the only places that he had visited in Scotland, but he expected to take a run through to Edinburgh before he started for home on Tuesday.

"Are you satisfied with the condition of the congregations which you have visited, Mr. Smith?"

"Yes, I find our work in pretty good condition everywhere I have been, with a possible exception or two. While the congregations are mostly small, they are quite active and doing well. I am quite satisfied, on the whole, with the state of the Church in this country. Our Church now contains upwards of four hundred congregations, numbering altogether about fifty thousand members in actual communion. Besides this country and America, we have congregations in Norway, Sweden, Denmark, the Sandwich Islands, and the Society Islands."

"I understand, Mr. Smith, that the Church was originally founded by your father."

"The Church was organized by my father and others on the 6th of April, 1830, in the state of New York. In 1844 my father was killed at Carthage, Hancock County, Illinois, whereupon

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THE HERALD OFFICE has inadvertently run short of the October number of *Autumn Leaves*. Any who have this number of the *Leaves* which they do not specially care to keep will confer a favor on the Office by sending them to us. Several copies are needed at once, and a prompt compliance will be appreciated.



THE Lamoni Religio and the College are offering to the citizens of Lamoni and vicinity a splendid lecture course this fall and winter. The first number will be given on October 16, and will be an entertainment given by Fred High. Only one dollar is charged for the course of six, and at that price should be well attended throughout.

the Church became divided, and a considerable number of the members went to Utah, and there, under President Brigham Young, formed what is now known as the Mormon Church. A great many others, however, including my mother's family, refused to accept the ruling of President Young, and refused also to accept the doctrine which he taught of plural marriage, or polygamy; and those who remained as members of the Church, believing that they had right on their side, met together and reorganized the Church, calling it the "Reorganized Church of Jesus Christ of Latter Day Saints." I became connected with the movement in 1860, was chosen to preside over it, and have acted as President ever since. We are not affiliated or connected in any way with the Utah Mormons. It may interest your readers to know, however, that the Mormon president, Joseph Fielding Smith, is a cousin of mine. As distinguishing us from other believers in the Scriptures, we believe in what is called "present revelation," viz., that wherever the gospel is taught there is the Spirit of revelation with the believers. This, of course, involves the proposition that there are prophets, seers, and those who receive manifestations or Spirit power, while on the other hand, the ordinary believer accepts the idea that these things do not now exist, but ceased with the apostles.

"How do you like this country, Mr. Smith?"

"Well, I have not yet formed what you might call specific conclusions. I like the country very much—I don't see how any one could help that. It has the advantage of age. Your roads are splendid, and I have been very much struck with the solidity of your buildings, which is bound to strike a visitor from a new world like America, where everything is just temporary, and where buildings are mostly composed of wood. With the manners of the people in this country," continued Mr. Smith, "I have been very well pleased. True, I saw a little roughness in Glasgow and here, but not so much as I had been led to expect. I have not heard any swearing or loud talking, and, personally, I have been treated politely on the street and everywhere else."

"Please tell me something about yourself, now, Mr. Smith," ventured the *Herald* man.

"There is very little in my career that would interest you," replied the venerable President, with a quiet smile, "for my life has been an extremely uneventful one. I was seventy-one years of age in November last, and have been President of the Latter Day Saints for forty-three years. I have witnessed all the important events in the advancement of art and industry since the opening of the Nineteenth Century. I remember when, in 1832, steam was applied as a motive power in railways and steamboats, and many other momentous inventions have been brought out in my day. I have baptized in both the great oceans—the Atlantic and Pacific—as well as in all the principal rivers of America. I never resided in Utah, but I have preached up and down the Mormon territory at different periods since 1876. Our Church has its headquarters at Lamoni, Decatur County, Iowa, where, in a town containing a population of sixteen hundred, we have a congregation of thirteen hundred and sixty. I must repeat how pleased I am with the spirit of fairness which I have met with both in Scotland and in England."

Mr. Smith left Hamilton on Tuesday, and sails for New York on the 19th of this month.

PENROSE ON POLYGAMY.

In the *Semi-Weekly Deseret News* for September 17 there appeared a report of a sermon preached by Charles Penrose at a conference held September 14. We make extract from it, as he speaks on the doctrine of polygamy. It will be of interest to our readers.

The speaker said many people were wont to associate "Mormonism" with polygamy, thinking they were synonymous. This was because they were unacquainted with the subject. The Latter Day Saints were not teaching polygamy. The fact was it was being taught most by those opposed to the "Mormons," for they were publishing Bibles and sending them to the four quarters of earth. "If you want to know anything about polygamy," said the speaker, "read the Bible." The "Mormons" are neither preaching it nor entering into it. Those of them who married plural wives are taking care of them and their families, which it is their duty to do, and if their enemies do not like it they will have to do the other thing. The speaker expressed the fear that some good people would not be willing to go through the pearly gates of the New Jerusalem, depicted in the Revelation of Saint John, because the names of the twelve sons of Jacob by his four wives were on those gates; and that when the Savior's prophecy was fulfilled, namely, "many shall come from the east and the west, the north and south, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God; while the children of the kingdom shall be thrust out," some of our kind friends would hesitate to enter, for fear that the wives of the Patriarch would be with him. This, the speaker explained, he mentioned by way of pleasantry, and stated further, that when the man who held the keys of authority in the Church, declared that plural marriages should cease, they were prohibited and stopped.

"Mormonism," then, he explains, was the pure gospel of Christ as taught by the Savior in Palestine, and on this continent after his resurrection. The writings of the prophets on this land were abridged by "Mormon?" whose book of hieroglyphs on metallic plates was translated into English by Joseph Smith. It does not teach polygamy as its doctrines were given to a people who were forbidden to practice it. The speaker bore testimony to the divine mission of the Prophet Joseph Smith, the truth of that which is called "Mormonism" and the faith, devotion, and union of the people who peopled these mountain valleys having come here to serve God and build up Zion.

THE following taken from the *Kansas City Journal* for October 5, shows that the spirit of religious intolerance is not entirely dead in Missouri yet:

AURORA, Missouri, October 4.—Popular indignation has been aroused here over the fact that a band of Mormons from Utah arrived here last Wednesday and have been holding nightly street meetings and making house to house canvass during the day, distributing tracts and looking for converts to embrace the Mormon religion. Saturday night is pay night for the miners and the streets are always crowded. Last night when the Mormons were holding their meetings stormy threats were made of treating the elders to a dose of tar and feathers and a ride out of town on a rail.

EDITORIAL ITEMS.

Henry Watterson, the famous editor of Louisville, Kentucky, is persistent in his attacks upon the "400." He thinks he has cause, and we fear he has.

On Monday, the 12th instant, news reached us that Bro. Charles J. Kaighan, of San Francisco, California, passed away on October 8, at twenty minutes past two in the afternoon. We knew that Bro. Kaighan had been afflicted for some time, but had not supposed that his affliction was so serious, and the sad news was a surprise to us. Our sympathies are with the bereaved family, and we trust God's grace

may be with them. Bro. Kaighan was counselor to Bishop C. A. Parkin, and will be greatly missed in church work in that part of the country.

Press reports say that more than thirty people were killed and scores were injured in a storm which swept through Minnesota and Wisconsin on the afternoon of October 3. The points at which the greatest damage and loss of life were reported are, St. Charles, St. Cloud, and Winona, in Minnesota, Almond, Sheridan, Blaine, and Independence, Wisconsin. Many lives were also lost on Lake Michigan in Saturday's gale, and towns in Ohio, Illinois, and Iowa, suffered great damage, with no lives lost.

In discussing the matter of human longevity, the *Philadelphia Record* says that where records have been kept it is shown there is now a larger proportion of people of eighty or more years than thirty years ago, and observes that "if men would live up to their light or would take as good care of themselves as they can, they would live to be one hundred and ten years old—an age which is so rare that some scientists doubt whether it has ever been reached by man or woman."

According to the *Nauvoo Independent* for September 26, certain elders of the Utah Church who have been working in Hancock County, Illinois, "said that the report that the Mormon Church was talking of purchasing the old Carthage jail which was the scene of the killing of Joseph Smith, the founder of the Church of Latter Day Saints, was true, but thus far no deal had been closed, as the owners of the property wanted too much money for the building."

In a letter from D. A. Anderson dated at Myrtle Point, Oregon, September 28, he reports the baptism of seven at Dora and four at Lee.

The contest of the will of Mrs. Lavinia C. Hicks, deceased, at Elkhorn, Wisconsin, has been decided in favor of the Reorganized Church. The decedent in her will provided as follows: "Ninth, I give and bequeath to the Bishop of the Latter Day Saints' Church three hundred dollars for the use of the Church." It was claimed by the contestants that the gift was indefinite and uncertain, and therefore void. The judge held that while there were several bodies of people calling themselves Latter Day Saints with bishops, the evidence admissible in explaining the latent ambiguity showed that Lavinia C. Hicks had no interest in or connection with any body of Latter Day Saints other than the Reorganized Church, and that there was in fact but one chief financial bishop of this organization, who held the property of the same by virtue of its articles of incorporation. The gift therefore was held valid and that E. L. Kelley was the Bishop proper to receive.

The *Pittsburg Dispatch* for October 4 contained a paragraph descriptive of Bro. Williams' tract "Latter Day Saints. Who are they?" In connection

therewith the address of our Pittsburg church building is given.

Bro. Charles Harp, of the missionary force, wrote from Dodd, Indiana, October 5, that he was there holding a series of meetings, but that prejudice was running high. He had challenged an "exposer" of "Mormonism," but the latter did not seem disposed to enter into an examination of the subject.

I. N. Roberts writes that in his field there are plenty of places open for us to occupy, but he has not the help to work them. This shortage of laborers is common to many fields.

Corsets for men is a new fad in fashions which is being spoken of by various daily papers. Some of the devotees of the new fashion are loud in its praise.

What the editors of the *Boston Globe* think of "Mormonism" is indicated by the following editorial paragraph which appeared in the *Globe* on October 8: "The feature of yesterday's session of the seventh semiannual conference of the Mormon Church, at Salt Lake, was the stirring exhortation of Apostle John W. Taylor, in which he denounced Christian Science, hypnotism, evolution, spiritualism and other 'isms' as the work of the Devil. Could it be forgetfulness on his part that excluded Mormonism? Isn't it one of the isms?"

E. C. Warnky writes that he has been holding a successful protracted meeting at Raymore, Missouri. Bro. A. H. Parsons has now joined him in the effort and they will continue the good work of proclaiming the gospel message in that part of Missouri.

D. R. Baldwin, writing from Vane Island, Arkansas, October 7, states: "I am having an interesting meeting, a goodly degree of the Spirit, and plenty of opposition." Well, this is all in harmony with the experiences of the apostolic gospel preacher.

On Tuesday, October 6, we received a telegram from "Uncle Mark" Forscutt announcing the death of his wife, and asking to have some one come and preach the sermon. Failing to get some one nearer, on Wednesday, the seventh, we telegraphed "Uncle Mark" we would be there for the funeral on the eighth at two o'clock in the afternoon. We left Lamoni in the evening of the seventh, and reached Nebraska City about half past eight Thursday. At Shenandoah we were joined by Bro. F. Redfield and wife, Bro. Wilcox and wife, and Sr. Belle Swain, who were on their way to the funeral. We found all of Sr. Forscutt's family at the home, together with her sister, Mrs. M. A. Johnson, of Kansas City. It was a sorrowful household, yet there was consolation in the fact that every one bore willing testimony to the departed sister's integrity of character and nobleness of soul. At the services we were called upon to preach the sermon, and offered such words of consolation as we could. Sr. Forscutt was widely known and loved in the Church, and we felt well in speaking of our hopes in the resurrection and eternal life.

At last General Conference we heard much about the bad sidewalks of Lamoni. Whether or not that talk has caused the movement, yet it is true that prospects are good for a considerable improvement in the condition of our walks in the near future. Quite a number of our citizens are preparing to put in cement walks between now and winter.

Captain H. Hankins, a representative of the Salvation Army, with headquarters at Omaha, Nebraska, was a caller at the HERALD Office on Tuesday, the 13th. We engaged in a pleasant chat with him. He was traveling in the financial interests of the "Army."

The tract on "Plural Marriage in America," by President Joseph Smith, is being translated into several foreign languages, and will be circulated widely.

Marriages in which some members of the HERALD force were specially interested have not been uncommon in the past few months; but on last Wednesday, the seventh, two of our employees married each other, and the business manager, F. B. Blair, tied the knot. Our pressman, Bro. William Conover, took to himself as bride one of our efficient folders, Sr. Nellie Powell. They have the best wishes of the HERALD. May their married life be long and peaceful.

Dowie has planned an attack on New York. He will lead an army of over three thousand, and they will go to the attack in ten special trains. His army is his "Restoration Host," and they will make a "moral invasion" of the metropolis. New York contains much wickedness, to be sure; but we hardly expect Mr. Dowie and his zealous followers to accomplish much of a reformation. He will cause scarcely more than a ripple in New York affairs, and will probably come back to his western home much disappointed and loaded with invectives to hurl back at the city he failed to conquer. His seat of operations will be Madison Square Garden, which he will occupy from the time he lands there until November 1.

President Joseph Smith reached Lamoni on Thursday morning, October 8, returning from his long trip to England. He was feeling well, the trip as a whole proving beneficial to him in a physical way. After landing in New York he spent some time in Brooklyn, Boston, Providence, Fall River, and other eastern points, then came west. He was the speaker at the Brick Church Sunday morning last, when he spoke briefly of his visit to King Edward's domain. He seemed well pleased on the whole with what he saw in the land of the Britons. Doubtless the HERALD readers will later get the benefit of his observations and reflections.

Lamoni Stake conference met on Saturday and Sunday last with the Lone Rock Branch. The Stake Presidency was in charge, and the usual routine business was gone through with. The reunion question was taken up, and it was decided that the Stake would hold a reunion in 1904. A committee was appointed to make all arrangements, the committee

being composed of Fred B. Blair, Duncan Campbell, and Price McPeck. The reunion idea is something new for Lamoni Stake; but there are scores of other reunions being held every year, why not Lamoni Stake have one? On Sunday a basket-meeting was held, and the services were characterized as good by those in attendance. Bro. Charles W. Dillon, of the Evergreen Branch, was ordained an elder.

The article by J. W. Rushton, in this issue and next, on the "Apostasy and Restoration," will be issued as a tract, and will be on sale at the HERALD Office. It is a well written article and is calculated to do much good. Send in your orders and see that your outside friends get a chance to read it.

Next week we will have a series of articles on the work of the "Anti-Mormon League," which will be of interest to all our readers. Watch for them.

Bro. Walter W. Smith, who has of late been holding tent-meetings in Caldwell County, Missouri, near "Old Far West," closed his meetings there on the ninth. He wrote that on October 4 he baptized four in Shoal Creek, about one half mile north of the old "Temple Lot." "It was with no ordinary feelings," says he, "that I stood on the 'old waste places,' baptizing on almost the same spot as the Saints of other days." When we were at Old Far West just after the last Stewartsville Reunion, we felt that a good work could be done in that region, and we are indeed glad that Bro. Walter has got the work nicely started. Let the Saints near Kerr live the lives taught in their religion, and be zealously active in the good cause, and we may yet see that "waste place" built up by the Saints. It is worth a trial, anyway. Bro. Walter's letter will appear next week.

It is expected to have Tract Number 209, "The Church of Jesus Christ," translated into the German. This is an excellent little tract, and should do much good in German. Our German brethren will no doubt be glad to learn that it will be published in German.

Suffern, New York, was wiped out of existence on October 12 by a flood resulting from the breaking of a dam above the town. Fortunately no lives were lost, owing to warnings which had been sent out by the town authorities. The inhabitants had fled to the hills when the flood came.

Reverend John Watson, known as Ian Maclaren, has publicly expressed the belief that the world is on the eve of one of the "greatest religious revivals since the days when all Rome succumbed to the teachings of Christ in the first century."

W. T. Clark writes from Des Moines, Iowa, that the work is progressing there. "Some are near the kingdom," he says. They are expecting Bro. Mintun soon.

BRO. C. M. MILLS is an entertaining writer on astronomical subjects—see his article, "The Moon," in October *Autumn Leaves*.

Original Articles.

"THE APOSTASY AND THE RESTORATION."

BY J. W. RUSHTON.

One of the most prolific sources of misunderstanding in regard to religion is the refusal to acknowledge that there has been a universal departure from the original gospel as taught by Christ. Most people are aware that such an event as the Reformation was the reactionary result of the great abuses which had obtained in the Roman Catholic Church; yet it seldom occurs to the minds of these people that to concede the need of a reformation is a tacit admission that an apostasy from the true gospel had taken place; otherwise the so-called reformation was not only unnecessary, but actually an evil. In face of this important piece of history it is really unaccountable that there should be so much indifference to this very important event and the consequences which necessarily result therefrom.

If we are believing and practicing a religion or a creed other than the one authorized and accepted by God, or associated with a Church other than the "body or Church of Jesus Christ," our religious service must be valueless so far as effecting our salvation is concerned. To argue that we can believe what we please and join any Church we choose and obtain salvation, not only discounts the "word of God," but introduces successful competition in regard to the salvation of mankind, which work the Bible most emphatically teaches is exclusively the mission and work of Jesus Christ our Lord. The following scriptures are selected from a number in support of this: Matthew 15:8, 9; Colossians 2:22; 2 John 9-11; James 1:25; 2 Thessalonians 1:7-9. From these we learn that service rendered unto God in a way or manner different from the "way," "plan," or "method" revealed in the word of God will not only result in disappointment in this life, but will yield disaster and loss in the life which is to come. Men and women are not only forbidden to worship God in a manner different from the way shown to us by Christ, but all blessings here and hereafter can only be realized when we believe in and conform to the gospel of Christ. (Read very carefully Acts 4:12; 2 John 9; John 4:23, 24; Matthew 7:21-28; John 3:16; John 5:24; John 12:47-50; Hebrews 5:9.)

In the epistle of Paul to the Galatians, 1:6-9, is depicted in unequivocal terms the fate of any one so daring as to attempt to compete with Christ in the presentation of a gospel by and through which it is argued salvation can be obtained. This scripture forbids the thought that any religion will do, or that it is a matter of no importance which Church we belong to. To persist in such a thought is not only hazardous and foolish, but wicked in that it dishonors God and Christ, besides jeopardizing the salva-

tion of those who are influenced by such teachings. Further: if, by being members of any Church, whether it be Catholic, Episcopalian, Presbyterian, Wesleyan, Methodist, etc., we shall be all right, let us put the question, Why did God in the days of Christ disapprove and reject all other Churches and forms of religion and command Christ to build his Church? If any Church or creed will do, then obviously such a work was altogether unnecessary. (See Matthew 16:18, 19; Matthew 6:33; John 3:3-5; Colossians 1:13.) The fact that God is unchangeable and no respecter of persons, coupled with the forgoing fact that such Church or kingdom was established as the means of salvation (see Numbers 23:19; 1 Samuel 15:29; Malachi 3:6; Matthew 5:18; Hebrews 13:8; James 1:17), gives to us the following conclusion: Inasmuch as it was necessary in the days of Christ to become members of his "body" or "Church" or "kingdom," in order to be in a saved condition, and in order to become members thereof it was imperative that man should conform to his gospel; then, God not being subject to change nor having respect for persons, exactly the same means and process must be in evidence and operation now. Therefore we reject the popular and delusive teaching because of it being untenable and contradictory to the word of God.

Some, indeed many, urge that the church of Christ is composed of individuals scattered in the various Churches. Obviously this is a fallacy; for the body or Church can only be composed of those individuals who do his will and keep his commandments. The following scriptures expose this fallacy: Matthew 12:49, 50; John 10:27, 28; John 3:3-5. The attempt to claim this relationship with Christ short of or different from this divine plan will prove abortive and calamitous. (See John 10:1.) Jesus, the Shepherd, entered into the fold or Church by that means (see verse 2 and Matthew 3:13-17); and his sheep enter in by the same way. (See verse 4.) Those only who follow Christ are counted as sheep; those who do not are rebels. (See also John 1:12.)

These divine premises warrant the conclusion that it is necessary for us to become members of the *one true body* of (Church of) Christ; otherwise we are in jeopardy and salvation unrealized.

It is so obvious to every thinking person, that it is not necessary to enter into details to prove there is something seriously wrong in the religious realm of our day. Such a vast number of diverse organizations or Churches (numbering, it is commonly computed, over five hundred), each claiming to be "the Church," yet every one different from its fellows. That Christ can only be "the head" of the one *body* ("which is his Church," Colossians 1:18) is self-evident, so that there can be one only whose claim is right and legal and four hundred and ninety-nine of these religious *bodies* (Churches) must be

without a head. The great question to be solved is, How can we know which (if any) of these different Churches is really the true one? The only way is to examine them in point of organic structure, doctrine, and results. This is the only effective way. (See Isaiah 8:20; John 3:34; 2 John 10, 11; Mark 16:16-19; Matthew 16:17, 18.) All Churches must be tested by this divine standard, and any or all that fall short must be rejected.

We now come to the consideration of our claim that there has been a universal apostasy, and ask of you a candid, unbiased investigation of the evidences adduced. As a preface we give the authentic definitions of the terms we are using; viz., *Apostasy*, *Reformation*, and *Restoration*:

Apostasy.—Abandonment of one's religion, principles, or party; a revolt from ecclesiastical obedience, from a religious profession, or from holy orders. (Greek: A standing away: *Apo*, from. *Stasis*, a standing.)

Reformation.—The act of forming again; the act of reforming; amendment; improvement.

Reform, v. t.—To form again or anew, to transform; to make better; to remove that which is objectionable from; to repair or improve; to reclaim.

Reform, v. i.—To become better; to abandon evil; to be corrected or improved.

Reform, n.—A forming anew, change, amendment, improvement.

Restoration.—Act of restoring; replacement; recovery; revival; reparation; renewal; restoration of a building to its original design.

Restore.—To repair; to replace; to return; to bring back to its former state; to revive; to cure; to compensate; to mend.

The foregoing definitions are all taken from Chambers' English Dictionary, 1898.

To claim a restoration of the original gospel of Jesus Christ and the Church established by him (as the Latter Day Saints do), implies that there has been a departure from this gospel and a forsaking of the Church. The Reformation can not be entertained as being adequate to meet the demands arising from a universal departure from the truth. At the very most all that is ever claimed for the Reformation is that it attempted to reform the abuses and evils that had arisen in the Roman Catholic Church. (See D' Aubigné's History of the Reformation, pages 237, 238.) There was no one in a position to bring back again the wanderers—the apostates; for all were saturated with the evils of superstition, unsound doctrine, and sacerdotalism. (See the "Homily on Idolatry" of the Church of England, which reads: "Laity and clergy, learned and unlearned, men, women and children, of all ages, sexes, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry (a most dreadful thing to think), and that for the space of eight hundred years or more.")

It is a matter of historical fact that the reformers were seceders from the Roman Catholic Church, and in most instances were ordained clergymen or priests. Luther, Melancthon, Calvin, Knox, Cranmer, etc., were prominent in the vanguard of Protestantism, and these all were apostates from the papacy. Not only so, but every one of the Churches established under the influence of the Reformation borrowed from the Roman Catholic theology many of its distinctive doctrines, and more or less tenaciously hold them to-day. If it is urged that the Catholic Church was the one true Church, then it did not need any human reformation; for if it emanated from a perfect designer it could not be improved either by addition or by subtraction. At this juncture we cheerfully pay tribute to the memories of the noble host of "reformation" martyrs and protesters against the crying evils of that age, and believe without question that they were more or less inspired by the Spirit of God to resent the arrogant efforts to enslave the minds and consciences of men and throw off the yoke of sacerdotalism and so prepare the way to a large extent for the subsequent introduction of God's purpose. A careful study of history shows the strict relationship and sequence of events one with the other, and the Reformation beyond question swept away immense barriers, which, had they remained, would have frustrated the designs of God.

So to-day the religious world is divided into three distinct sections; namely, Roman Catholics, Protestant or Reformers, and the ones who hold and claim a divine restoration. It is true the latter section is comparatively very small, but that by no means can be an evidence of error, but rather the reverse; for truth always has been unpopular, even though its humble following was graced by the actual presence of the Son of God. The question to be decided, then, is, Which of these three sections is right?

We shall now collate evidences from the Scriptures to show that an apostasy was not only prophesied of and anticipated by the inspired servants of God, but that this condition of affairs had already obtained in the early days of Christianity, and would spread wider and wider until its direful shadow would cast its gloom over the entire world. The events inscribed in history abundantly prove that these men were not carried away by fanatical alarms, nor did they speak presumptuously.

We now invite a studious perusal of the following passages:

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11:12. (Read also Matthew 13:24-26.)

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall

hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."—Matthew 24: 9-12.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."—Acts 20: 28-30.

"Let no man deceive you by any means: for that day [of Christ's second advent] shall not come, except there come a falling-away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [hinders] will let, until he be taken out of the way."—2 Thessalonians 2: 3-7. (Read entire chapter.)

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Timothy 4: 1-3.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3: 1-5.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now for a long time lingereth not, and their damnation slumbereth not."—2 Peter 2: 1-3.

(Read now Jude's Epistle, and Revelation, chapters two and three.)

These scriptures are conspicuous and remarkable

in that they not only narrate then current history, but with an accuracy that could only result from the divine afflatus being possessed by these men, the future is unveiled, even down to the present time, and a minute catalogue of the characteristic evils of the age is tabulated as evidencing the apostate condition of these latter days. They more than established the claims we have advanced; viz., That universal apostasy was not only predicted, but had even then made rapid encroachment in very many of the various branches of the Church.

It is not our business to discuss the multifarious causes which brought about such a direful condition; it is only within our province to show the fact that such a condition did obtain.

We now invite your attention to a careful reading of Revelation, chapter twelve. Here under the symbol of a woman the Church of Christ is portrayed in all her primitive glory and purity. Radiant with the glory and power of God, encircled with a crown of apostles, symbolized by the stars; and as the stars received their light and brilliancy from the center of the solar system, so the apostles were then receiving light, intelligence, and power by being in communion with God, the great center of the universe. Having under her feet the Mosaic law, typifying the ascendancy of the Church above the light of the Mosaic law, and basking in the effulgence of God's direct presence, above the medium of the "law of carnal commands and outward ordinances."

But, as we look upon this prophetic panorama, we see the Church is assailed by a power represented by the "great red dragon," symbolical of paganism, and is prevailed against. "Her child," representing "the authority or priesthood," is caught up to heaven, while the Church is driven into the wildness. When next we meet this woman it is under a vastly different aspect. (Read now very carefully Revelation, chapter seventeen.) Instead of being clad in the habiliments of God's power and glory, the tawdry, tinsel vestments of human and worldly glamour now attract the attention. Instead of being the consort and bride-elect of God, she is now the voluptuous mistress of earthly potentates, courting first their smiles, protection, and flattery, and afterwards without any mercy or compunction treads under foot these very powers which have given to her this unholy exaltation; for, "she reigneth over the kings of the earth." Instead of the virgin comeliness of innocence and virtue, the marks of vice, dissipation, and selfishness are chiselled in her form; instead of being upheld by the strength and power of God, she is riding on a beast, typical of the power of the world. The once persecuted now becomes the relentless persecutor, and in turn actually becomes the scourge of the world. "And now the woman which thou sawest is that great city, which reigneth over the kings of the earth."—Verse 18.

When we take hold of ecclesiastical history these salient features are fully corroborated, and with no more vividness than that which attends these features revealed by divine prescience.

We can not within the compass of a small tract narrate all the events of history dealing with these events, but we just present the following synopsis:

As is seen from the Scriptures, in the first century the Church was manifesting signs of departure from the Christian truth and form. These became more and more pronounced as time went along; but it was not until Constantine's conversion (A. D. 312) when Christianity, hitherto confined very largely to the poorer classes, became popular, and as a consequence the asceticism which had been so characteristic of the Church was entirely abolished, and pride, selfishness, unholy ambition, and licentiousness drove away every vestige of the primitive power and graces and paved the way for the inglorious quarrels which very shortly afterwards arose among the prelates and officials at Byzantium (or Constantinople), Rome, Carthage, and Alexandria. With the evil of a man-made ministry there came the consequent aspirations of the one to lord it over his brethren, and then came the divisions, the most important of which was the great schism of the Church when it was divided into the eastern and western sections; the one under the bishop of Constantinople, and the other owning the bishop of Rome as supreme bishop. It is apparent that these two factions could only be inimical to each other's interests, hence it is not difficult to account for the disgraceful scenes of contention and bitterness that frequently occurred. Things seemed to reach a climax in A. D. 538, when Emperor Justinian united church and state and thus affected the transformation so graphically foreshadowed in Revelation, chapters twelve and seventeen.

In A. D. 605 Boniface solicited from Emperor Phocas the title of universal bishop with the privilege of handing it down to his successors. This profligate potentate who had a grudge against the bishop of Constantinople granted the request, conferring it in 606. History reveals that from this time the tragic and wonderful fulfillment of prophecy was rapid and complete.

The Pope of Rome acquired more and more power, became more arrogant, proud, and selfish, forced by every means his degenerate dogmas upon all nations, until in the sixteenth century the inherent power of God-given intelligence rebelled against such an abject mental and spiritual slavery, flung off the fetters, and soared aloft; until from the pinnacles of newly discovered truths these pioneers of the Reformation sighted the "promised land of knowledge, truth, and power which we are enjoying today.

(To be concluded next week.)

MARY GARVIE has an excellent article in the October *Autumn Leaves*, dealing with the pathetic story of the Acadians.

THE ONE THING LACKING.

OPPOSING ELEMENTS—HOW REMOVED.

"And we know that all things work together for good to them that love God."—Romans 8: 28.

Some ask, In what sense is this true? Others ask, What qualifications attach? And still others are trying to decide how far they may explain it away and yet not be guilty of disbelief. Jesus gives all the qualifications in the following: "If a man love me he will keep my words." And to the latter class he says: "O fools and slow of heart to believe all that the prophets have spoken."

Therefore I am writing this text on my slate and on my board and on my tablet and inscribing it on my soul. I am underscoring the word *all* and believing it in its broadest sense. I am believing it with all that the word *all* does or can be made to imply. Nor am I transcending the limit. It is an edict of God's perfect law. It is an eternal truth and has no limits.

No exigency can arise, no extreme circumstances can be imagined wherein harm can come to the soul that vibrates with God's love.

It is a rule to which there can be no exception, for "If God be for us who can be against us?" Who can conceive of higher honors than to be the recipient of this great promise? That is to have "all things work together for [our] good" and nothing to our harm and to reach this honored station in this life, only one thing is lacking and that is love.

As I contrast the low estate of man with the height to which the gospel is to eventually elevate us, I grow impatient and chafe at the sluggish movements of the waters of life. So many think of nothing but evil; therefore they see nothing but evil, hear nothing but evil, talk of nothing but evil, and are influenced by nothing but evil. They are handcuffed by evil, associated with evil, chained and fettered and bound to evil. How can they help being evil? How can they be anything else but evil? Paul's answer is, "Charity thinketh no evil," therefore charity, "the pure love of Christ" thinks of nothing but good, sees nothing but good, hears and feels and talks of nothing but good, is associated with and influenced by nothing but good; it is only natural that she should be wholly good.

ENVIRONMENT—WHAT STUBBORN THINGS ARE OUR SURROUNDINGS!

Evil stalks abroad in all places, "flourishes like the green bay tree;" it wears the most gorgeous apparel, is adorned with glittering jewels, feasts on the fat of the land, perfumed with all sweet savors. Oh, how attractive! Who can but see and hear and smell and taste and think of evil? How can we avoid being shackled and chained to and influenced by evil?

So it is that the philosophers of the past have called charity blind. But is it true? Verily, no. God for-

bid. Charity sees at first glance that which the Roentgen rays a thousand times intensified can never see. She sees that evil "has stolen the livery of heaven." She sees and admires the display of everything beautiful, knowing that God is the author and maker of all existing things, but she silently passes and refuses to be moved by the huge lie that falsely assumes ownership. She sees things invisible to physical sight, even the redeeming features in sinful man.

The X-rays see into opaque substances; charity sees all this, plus that which is transparent. The X-rays see the bones, sinews, and tissues of the human body; charity sees not only these, but she sees the transparent, intellectual, eternal forces that propel those parts. The X-rays see the inanimate, physical part of man; charity sees the same plus the animate, the God part, or the spiritual. The natural man sees the warped, blighted, deceived actions of their fellows and judges them to be altogether sordid, mean and depraved; charity weeps with the suffering, for she sees the underlying, deep-seated emotions of their souls, but she knows that it is all a well-arranged school that will eventually enable the dear hearts to develop character. But all this does not do away with the blasting influence of environment.

HOW TO DEVELOP CHARITY.

The speculation of philosophers and the ingenuity of sages, combined with the sweet strains of poetry and music, have most signally failed, and in the absence of the gospel will ever fail to devise means for the development of this heaven-born boon, charity.

Charity is not only "a more excellent way;" it is the *most* excellent way, even God's way, God's perfect law, the cap sheaf of the gospel shock; the superb reasoning of all the pies and all the cakes and the savor of all the soups of the great "marriage feast." It is the rule by which the style and fit of every wedding garment must be measured.

Charity is the rule that regulates the twist of every thread and the shape and size of every separate mesh in the great gospel net; and not only so, but it is the test applied to every fiber of which it is constructed.

Charity is the ingredient that must enter largely into every man's work to prevent its being burned when it is tested by God's eternal fire. Every supposed virtue, every attainment, every great work will be "as sounding brass" or as a "tinkling cymbal" without charity; and the only power on earth or in heaven that can develop this sacred, sanctifying element in man is the gospel, pure and simple. One half or three fourths or nine tenths of the gospel can not accomplish this desired effect in a very large majority of mankind; it must be in full force.

"The whole body, fitly joined together and com-

packed by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body [and all this is] unto the edifying of itself in love."

The Church, the called out, can never as a majority reach these high attainments in its scattered, mingled condition. The gathering, the calling out act, is as much a part of the gospel as is baptism, and the effects of a separation from Babylon will be more marked along many lines than the immediate effects of baptism. Environments are too strong for the average man. I do not know of one human soul that is not susceptible to influences, both good and bad; and that which can sway the strong can easily captivate the weak.

The Saints are few in number who will graduate in any degree, until they have had the benefits of a social training in the department of God's great commonwealth, whatever that may be. The actual practice education of our colleges along monetary lines must be supplanted with something not akin to selfishness; profits and premiums, beneficial emoluments, interests, rewards and gains—everything that stimulates a grasping, avaricious, greedy, eager, and covetous disposition, must be swallowed up by a peaceful, trusting, loving, consorted movement of the called out. It must be a movement wherein we cooperate not only with each other, but with God and his Son Jesus Christ.

It will be better for the called out to volunteer and receive their bounty, than to drag along and be drafted and forced out by the scathing, surging, grinding, wearing contacts between labor and capital.

THE INEVITABLE IS AT HAND.

I would rather stumble upon this latter-day movement and be broken than to have it fall upon me and grind me to powder, whatever that may signify.

It will not do to merely hold the great central truth of this proposition as a vague theory, but we must feel and know that it is "more blessed to give than to receive."

The world has been so schooled and trained in the awful system of *gouge* that it has become second nature. Profit and pelf is the watchword. "Every one for himself and the Devil for the bunch" is no exaggeration of the ruling proclivities of both church and state, one trying to survive by pulling another down. It is all wrong. We are nearing a point when as Saints we must cooperate, not compete with each other. Concurrence—not rivalry must be the motto. Our ambition must be to work for, not against one another; to benefit and bless, not to beat and supplant. If we could only get a glimpse of God's great storehouse, bursting with supplies for every legal demand; if we could only believe that "God is able of these stones to raise up children to

Abraham;" that he has "more than twelve legions of angels" to fight our battles if it becomes necessary, that the invisible elements are richly laden with every conceivable earthly commodity, that our Father is the owner of the universe, that he is going to "cut his work short in righteousness," we might then fall in line, and see what the author of our text saw, namely, that neither "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword"—"that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." "And we know that all things work together for good to them that love God." Lord, speed the day; thy kingdom come; thy love reign on earth as it does in heaven.

D. R. BALDWIN.

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Selected Articles.

PAUL AND THE CHRISTIANITY OF CHRIST.

Modern biblical scholars have made a sharp distinction between the original Christianity as proclaimed by Christ and the form that Christianity assumed in the hands of the apostles, especially in the hands of the Apostle to the Gentiles. The question has actually been raised as to who is the real founder of Christianity. For instance, Professor Schell (who as a member of the Roman Catholic faculty of Wurzburg several years ago attracted attention by his criticism of Jesuitic theology and his remarks on the "scientific inferiority of Catholicism"), in his work entitled "Christus," asks: "Who is it that can lay claim to being the founder of the Christian church? Is it Christ or is it Paul? Who is it that established the ruling religion of the world, the Christianity of the church, with its doctrines and dogmas on Faith, of Vicarious Atonement, of Salvation by Grace, of the Sacraments, of the Holy Offices? Is it Paul or is it Jesus?"

This emphasis now put by biblical critics upon the influence of Paul in early Christianity is in marked contrast to what Professor Schell considers a lack of appreciation by the church at large. Professor Schell says on this point:

"And yet Paul, this most religious man in the most eminent sense of the word, this firebrand of a God-seeking soul has not even become an object of veneration in the church in the sense in which this is true of Mary, the mother of Jesus, or of Joseph or of St. Anthony or St. Aloysius. The Apostle Paul has always remained a stranger to the soul of the church at large."

In modern theology there is seen at times a disposition to place Paul's influence above that of Jesus in establishing what has become the historical Christian

church. Doctor Weimel, of the University of Bonn, one of the most gifted of the younger theological teachers of Germany, is a leading defender of this view, and in an article entitled "Paulos," in the *Christliche Welt* (No. 16), he discusses the importance of this apostle substantially as follows:

Among the Christians of the first generation, Paul is by far the most prominent and truly-gifted man. When Jesus and the faith of his disciples had won the victory over Saul, their most active opponent, it was the most decisive victory which Christianity has ever gained. It was an event that was epoch-making in the history of the world. It is more than a rhetorical expression to say that the great missionary tour of the apostle from Antiochia to Rome was an inverted Alexander the Great march of victory. The great mission of Christianity, in the conquest of the new type of faith and civilization, is really the work of Paul—of that man who boldly and proudly claimed but one title, namely, that of Apostle of Jesus the Christ. It was preëminently his work that Christianity won the day.

But equally epoch-making was the influence of Paul on the history of this new religion inwardly. He created a natural transition of the theological views which had for their purpose the organization of the people through a system of legal paragraphs according to prophetic ideals. This organization finally became antagonistic to all that was prophetic in the people, as is evidenced by the relations of John the Baptist and Jesus of Nazareth to the Scribes and Pharisees. Paul is that one among the Pharisees upon whose mighty soul the pressure of the Law was so great that it burst the fetters and turned itself in destructive antagonism against the Law, and against everything legal in all religion. Paul is the great discoverer of the fact that God and Law are mutually contradictory and exclusive; and that the Law can lead to God only in this sense, that it becomes a torment and awakens a desire for something better in us. That which in Jesus was the self-evident life of the child of God in the love for the Father, Paul had to win for himself in a bitter hour of struggle. But it was then defended by him against all attacks and in this way was saved for mankind. Only once again did the religion of nature, in the form of Roman Catholicism, try to take it away from the church, until Luther, in unequal struggle and through the teachings of Paul, rediscovered it.

Paul, by virtue of his religion, was the first Protestant, and, by virtue of his theology, the first Catholic. Jesus occupied a much more lonesome position in his day, however much he became a part of the world around him. Paul has also worked more effectively for the Gentile work than did Jesus, who only through Paul became an active factor for the Gentiles in their desire for mysteries, sacraments, and philosophies. It remains true that Paul and

Jesus, in the innermost kernel of their religion, agree; that both recognize in true religion not the service of a slave of God nor a service of the Law, but a freer service of the heart. Nevertheless, it is to be regretted that the complicated form in which Paul possessed the gospel, interspersed as it was with the elements of the piety and wisdom of the antique world, still possesses more influence over the Christian world than does the more simple form in which Christ proclaimed the gospel.—The *Literary Digest*, May 30.

Mothers' Home Column.

EDITED BY FRANCES.

They are such little, simple things to do;
To sweep a room, to bake a loaf of bread,
Kiss a hurt finger, tie a baby's shoe,
To mend a crying school-boy's broken sled.

Such little, simple things; but they above
Who on our little world attendant wait,
And joyful wait, note only if through love
The deed be done to count the work as great.

—Mrs. M. P. A. Crozier, in *Morning Star*.

In our last we promised to consider other ways of serving the Church than by writing for our Church papers—ways in which almost every member can serve, if only the desire is strong in the heart. The first of these we will consider is the Christmas Offerings. In this respect many have done nobly in the past, but if *all* would lend a hand how much more could be done. From our letters we learn that there are yet whole Sunday-schools that have not adopted this means of helping to spread the gospel. And yet we have the first child to find whose mind can not be enthused with the thought of bringing a present to Jesus on his birth-day. Of course they need older heads to plan, manage, and then encourage, but is it not worth all the time it requires to do this? Try it once and let the results answer.

Another way which we wish you to consider carefully is the great help which you can render the publishing department of our Church by aiding them in sending out books for your children. Do not say the world is full of books already. We know it is, because the world is fully alive to its own interests. Jesus said, "The children of this world are wiser in their day and generation than the children of light." But ought this to be so? Did Jesus say it was the way it should be? The world we know is full of books, but all, unfortunately, are not good books, and very, very few of them teach the gospel as we believe it or have the same faith, the same views of life which we as a people ought to have.

O, if we could just hold your attention long enough to have this matter reach your heart! You who have the ability to respond, and respond generously, to this appeal; the work would be in a large measure accomplished. Just a tribute to the Lord when your little babe is safe in your arms—just "a pair of turtle doves or two small pigeons" such as Mary offered in the temple at Jerusalem for her Son. There are in our Church some as noble examples of self-sacrifice as the world holds to-day—some who are always ready to cast in their last mite, but it is not this class we are striving to reach, but those who can do this without the least sacrifice and who would do it willingly if only they *thought of it* and yet others who could do it just by the sacrifice of some small amount of extra ornamentation put upon baby's wardrobe. If every mother when she presents her babe to the Lord for a blessing, would send a birth-offering to the

Hope for the purpose of helping to publish books for the children, how long do you think it would be before the Board of Publication would be issuing handsomely bound volumes for the children of the Church, the contents of which would (if carefully read and heeded) help to make them wiser and better and to establish them in the faith of the restored gospel?

It really seems so little to ask when one takes time to consider the far-reaching results which would surely follow. Mothers, our appeal is direct to you. It may be you did not think of this when baby came. It is not too late. Send it in now with date of birth, also when and by whom blessed and thus help us to get the work started. We are now commencing in the *Hope* a series of stories of animals and various creatures inhabiting the earth, the great deep, or flying in space above. The series is being written by Sister Pamela Pearl Jones, one of the Lamoni High School teachers. These the writer has contributed freely without money or price, though they have cost her much time and labor in preparing, and are such stories as bring much money to writers of the world who sell the productions of their brains. One bright-eyed, intelligent little boy upon hearing some of these read and being told that they were going to be published in the *Hope* said, "I just wish you would put four or five in every *Hope!* Just fill the *Hope* full of them!" While another little fellow asked to criticise them drew a long breath and said very earnestly, "She didn't tell all of it. It ought to be three times longer."

Now these stories we are not willing should just be run through the *Hope* and then lost to the children who are not old enough to read them now. They are intended to draw the child nearer to God by making him acquainted with some of God's wonderful works and to teach him to see in all nature the beauties of the Creator's handiwork. They are to be illustrated and when bound will make a volume of child literature of which the Church may well be proud. But we need help to do this, and to whom should we look for this if not to the mothers for whose children we are laboring?

It is just a small amount, but like the drops of the ocean may become a mighty power.

SAN ANTONIO, Texas.

Dear Little Hopes: Our little paper is a great object of interest to the children as well as to the older ones here.

I have four little tots of my own and they never tire listening to the nice little stories and letters from the first page to the last, while it is equally as interesting to me as I read it to them.

I love to read the letters from each one and to know what they are doing in different places.

And I thought perhaps some of the little Hopes would like to know what we are doing down here in this part of Texas.

We have a small chapel of our own to worship in and each Sabbath finds happy little groups of Saints both old and young, wending their way there to Sunday-school and preaching service.

We have only a small Sabbath-school but it is a pleasure to me to tell you that though there are only a few of us we are all willing workers, and are doing all we can for the success of the work we love. Bro. Charley Harp organized our Sunday-school last winter after our church was finished, and now Bro. Macrae and Bro. Smith are laboring with us. They are giving us many helpful ideas on conducting our Sunday-school which I am confident will prove beneficial.

They are making plain to our minds the duties of other Church work also. We appreciate their efforts very much and I am led to believe their work will not be in vain. Our little chapel is situated on the top of a rolling hill, just in the outskirts of the city.

In front we have the view of one of the main streets leading north through the city. And in the back is a view of a long row of large pecan-trees bordering on the bank of the beautiful San

Antonio River. In all, I think it is a very picturesque scene and in time when we get a fence around our little church and plant trees and grass in the yard, we will have a lovely place to worship.

With a prayer in my heart for all the little Hopes, I am,
Your sister and friend,

ETTA ALLBRIGHT.

It is not by any mistake upon the part of the editor that the above letter finds its way into the Home Column instead of the *Hope*. We have an object in view and we trust this means of calling attention to what we wish to accomplish may be, to a certain extent at least, helpful in forwarding that object.

Notice if you please, how this writer speaks of our little Sunday-school paper, the *Hope*, especially of what she tells us of the untiring interest of the little ones in it, from its first page to its last. But we want you to notice especially her statement of the fact that the older ones are just as much interested in reading it themselves—and also in reading it aloud to their children. We have no need to search further for the reason why these children are interested in their little paper and surely it is a fact which ought to appeal to every parent who has a desire to bring up the children God has given them in a way that they may be firm in the faith of the restored gospel and ready when older to give an intelligent reason for the faith in which they have been reared.

Now the HOPE is very far from being all which its editors wish it to be—all which it is their aim and ambition to make it, but far short as it has fallen we yet feel that we have done the best we could under the circumstances. We have neither time nor space, even if we had the inclination, which we have not, to enter into the minutia of those circumstances and hence will mention only a few of the chief ones—want of means to illustrate and in other ways improve the general make up of the paper and the almost universal indifference upon the part of those in the Church who, possessing the talent to contribute to its columns, have entirely failed to do so. It is a rare gift—a talent which deserves to be carefully cultivated and diligently improved upon, namely, the ability to write in a way to interest the young. All do not possess it, hence the Lord will not hold all responsible, but he surely will hold to a strict responsibility those who having this talent fail to use it for the good of his people—of the world.

But there is a way in which each one may serve and if each member of the Church was only faithful in this service, many years would not pass before Zion would renew her strength and shed her light upon the nations of the earth. In our next we will consider this in connection with some other ways of serving.

The October number of the *North American Review* is notable for the great variety of its contents. In an article entitled "Congress and the Currency," William A. Nash, president of the Corn Exchange Bank, New York, deprecates any alteration of existing currency laws, except such as would prevent the hoarding of public funds in the Treasury. James H. Eckels, formerly comptroller of the United States currency, pleads for a more businesslike relation between "The Government and the Banks." Stephen Bonsal, in a contribution entitled "The Gordian Knot in Macedonia," gives an interesting description of the conditions existing in that province of the Trukish Empire. H. M. Somerville, formerly associate justice of the Alabama Supreme Court, enumerates "Some Coöperating Causes of Negro Lynching." Edith Wharton writes entertainingly on "The Vice of Reading." United States Senator J. R. Burton shows the close relation between the measures which should be taken for effecting, scientifically, "Flood Prevention and Irrigation." E. T. Chamberlain, United States commissioner of navigation, analyzes "The New Cunard Agreement," with a view to ascertaining the influence it will have upon American shipping. Fannie H. Gaffney, honorary president of the National Council of Women, replying to Mrs. Kate T. Woolsey, sets forth "Woman's Actual Position in a Republic." Charles Johnston

gives a glowing account "Ireland's Bright Prospect Under Recent Legislation." Dr. A. G. Mayer, curator of natural sciences in the museum of the Brooklyn Institute, explains how the "Educational Efficiency of our Museums" can be developed. Archibald S. Hurd tells the story of "Japan's Growing Naval Power." Frank B. Tracy contends that present relations between "The Dominion and the Republic" are unnatural, and predicts amalgamation of Canada and the United States. Charles F. Thwing, president of the Western Reserve University, maintains that the best business man is the man whose faculties have been trained in college. James Gustavus Whitely defines "The International Position of the Pope." Wilbur Larremore criticises the conditions pertaining to "American Courts Martial," and suggests certain remedies for their defects; and the number closes with the tenth part of Mr. Henry James's novel, "The Ambassadors."

Letter Department.

WOODBINE, Iowa, October 4.

Editors Herald: It is with a sad heart that I write. Our little Ancil died on September 5. We miss him from our home, and as I left my home on the 15th for my field of labor, my heart was heavy.

I commenced meetings at the Center Schoolhouse seven miles southwest of Persia, Iowa, and closed last Wednesday evening. On last Sunday I baptized five, which makes seventy this conference year.

The good Lord has blessed me in presenting the truth.

Though my heart has been made sad, I desire to say, God's will be done. Dear Saints, please remember me and mine.

W. A. SMITH.

ADRIAN, Illinois, October 5.

Editors Herald: The conference of the Nauvoo District closed last night with a full house and good attention. Conference met with the Rock Creek Branch, situated between Nauvoo and Adrian. A heavy rain on Friday made the roads very bad on Saturday, but on Sunday they were in a much better condition, and we had a good attendance at all the services, but perhaps not so many as there would have been if the roads had been in a better condition. Every motion that was presented received a unanimous vote in the affirmative, with one exception, and that the place of the next conference. Not that the brethren and delegates were not willing to fully consider matters, but because nothing of an objectionable nature was presented by any one. All seemed considerate of others' feelings and opinions yet not to the exclusion of the law so far as we knew. The social meeting was not so diligently occupied as it could have been, yet the Spirit spoke the word of the Lord to the comfort of all present and especially to Father Lambert. The sermons were well delivered and well received so far as we could hear. One man presented himself for baptism at the close of last night's service, we hear. Bro. Elbert Smith delivered the evening discourse in a logical manner, which showed research and forethought. Each sermon delivered during the conference was on the restoration in latter days. Taken altogether it was one of the most harmonious conferences we ever attended—harmonious in itself and harmonious with itself. All leave for home to-day feeling very much encouraged and feeling that it is good to meet together in meetings of this kind and be revived and encouraged. We who remain feel somewhat lonely and long for the time of the final reunion with all God's people, where, though we may part for a time, each to his own mansion and city, for one shall rule over one city, another over three, another over five, and another over ten—we shall be kings and priests and shall reign on the earth—yet with the expectation of meeting again, at our home if faithful—the capital of all the earth—the home of the King of kings and Lord of lords—the New Jerusalem.

Our next conference meets in Burlington in February, subject to the call of the district president. We hope to hold the fort here for a while and in other parts in Illinois till near the new year. Bro. McKiernan also attended the conference and will remain a few days.

Very kindly,
J. W. PETERSON.

SACRAMENTO, California, October 2.

Editors Herald: I am pleased with the prospect before us as a people, "the body of Christ;" and as a branch of this "body." After A. B. Phillips left us nearly a year ago, I was chosen to preside over the branch in this place. The burden fell quite heavily upon me, but by the grace of God I have endeavored to do what I could. We now have an elder with us, R. J. Parker having moved his family here from Oakland, just after the reunion closed at that place. He has decided to give us the helping hand in this city and its surroundings. He is preaching at present on the street, with some who seem to be interested to hear. May the Master draw by the Holy Spirit the honest ones everywhere until they shall come and lodge in the branches of this "gospel tree."

Sr. Cornelia Cox, of this place, has been confined to her bed for almost a year, and has been a great sufferer during this time. Prior to this she was well and strong. She has no use of her lower limbs. As branch president I have set apart the first Sunday in November as fast-day for the branch to observe and we desire those Saints who may feel to join us to do so that our sister may be brought into a condition *spiritually* that it may please the Lord to restore her to health. She is the daughter of Sr. E. Twaddle, of this place, and will be administered to on the above day, November 1. Saints, please note the day.

T. J. LAWN.

DES MOINES, Iowa, October 3.

Dear Herald: Your pages are filled each week with that which is interesting to us and you are a welcome guest in many homes throughout the land. That which is full of interest to all in your pages at the present time are the articles, "The Senior Editor Abroad." This missionary journey of our president is a remarkable one and will certainly occupy a chapter in volume five of the Church History when it is published. It is claimed by some that Paul at one time reached England. Could it be that the ancient apostle had any intimation to him that a latter-day prophet and his counselor would visit that same island, bearing the same gospel message? The conference year is passing by rapidly. The church is advancing, the redemption of Zion is nearer, the final triumph of God's work is closer at hand. The gospel message is being extended, the Saints are coming up higher, and the promises of God are being daily verified.

Here in this city the work is onward. At the recent election of branch officers, E. O. Clark, of 2501 Logan Avenue, was unanimously reelected branch president. The other officers are, priest, J. R. Epperson; assistant priest, T. P. Cook; teacher, C. E. Lent; assistant teacher, C. F. Merrill; deacon, F. Chandler; clerk, E. F. Hall. Saints who might be in the city at any time should remember that the church is located at East Sixteenth and Des Moines Streets, and they will be welcomed at any of the services.

The interest manifested in the Religio work is worthy of mention. During the past month a number of new members have been added; several of these are the young members lately received into the Church, and a junior class will be established for them. A valuable gift to the local here last week was six copies of the Book of Mormon from our Bro. Joseph G. Carpenter. He has not long been an active worker here but is a faithful one indeed. The books are especially needed in the local and are the beginning of what we may hope will be a large library for the society.

A. A. REAMS.

BOONESBORO, Iowa, October 5.

Dear Herald: I was baptized four years ago last June, by Bro. Columbus Scott, at Boonesboro, and I am very weak in the work yet and earnestly ask all the Saints to pray for me that I may overcome all difficulties in life and be strengthened and be able to do more for the Master than I have in the past. I have had enough experience to know that I am in the right path. One year ago last March I was at death's door, and not expected to live. I promised God if he would raise me up I would begin a new life, and follow his footsteps. An elder was sent for to administer to me, and in a moment or two I got strength and in a week I was up and around. I have also seen my brothers raised up.

MISS SARAH RODGERS.

WESTON, Iowa, October 5.

Editors Herald: Our district conference met here with Hazeldell Branch September 26 and 27. The Spirit of the Master was with us to a marked degree. Bro. C. Derry was present, working in his office of patriarch, but the demand on him was greater than his strength would allow. Quite a number of blessings were given.

We were somewhat disappointed in having so few of our missionaries meet with us. The business was not all as pleasant as it might have been but we hope all things will work together for their good who will put their trust in God.

Two German people have lately been baptized here. We believe they are the fruits of Bro. T. E. Cohrt's labors here last winter. They are noble people, husband and wife. We trust God will give them a bright testimony in regard to the work and their acceptance of him and guide their feet in the narrow way.

Surely the hastening time is here and God is pouring out his Spirit upon his people. Dear Saints, let us not be slumbering in this latter-day work, but strive to do all God requires at our hands. May God bless his people and help us to "come up higher."

Your sister,

CHRISTINA RASMUSSEN.

RHODES, Iowa, October 3.

Editors Herald: Some of your readers, perhaps, would be interested in hearing of the "aftermath" from our reunion held at this place August 13-23.

The reunion had a splendid attendance of outsiders, at all the evening and Sunday services, and many of the people have expressed themselves as being well pleased with the meetings and some have gone so far as to say they believe the Latter Day Saints have the *truth*; and that Joseph Smith was indeed a prophet.

This has roused the ire and jealousy of some of the good (?) folks here, especially of Reverend Bracket, pastor of the Methodist Episcopal Church.

A short time after the close of the reunion he borrowed a copy of the Book of Mormon from Mrs. Remington, pastor of the M. P. Church, who has a copy of both the Book of Mormon and the Holy Scriptures, given her, she says, by one of the elders. And procuring a copy of the Doctrine and Covenants (and another book the name of which I did not learn, but Mrs. Remington told me that Mr. Bracket said it revealed the "inside secret workings of the Church") he proceeded to "post" himself, to combat "Mormonism."

But he must have found the "posting" too great a task, for the next thing we heard he had bills out advertising a lecture to be given September 28 at the Methodist Episcopal church, by Reverend Emmet G. Hunt, secretary of the Utah Mission. Subject, The Rise and Development of "Mormonism." Mr. Hunt (so the bills stated), had been a missionary in Utah for ten years. While there was nothing in the bills to indicate that the Reorganized Church would be attacked, we, knowing the state of Mr. Bracket's feelings towards us, well knew what to expect.

But we earnestly prayed that the work might not suffer; and

that any attempt made to injure or misrepresent the Church might be confounded. And I believe the Lord heard our prayers, for Mr. Hunt made such a bungle of his so-called lecture, that even Mr. Bracket himself acted as if he thought he could have done better.

Some of Mr. Bracket's members were displeased with this proceeding on the part of their pastor, and would not go to hear the lecture. Others are desiring a debate that they may hear both sides. Mr. Bracket gave a lengthy prelude to the lecture. And strange to say he began harping on what had been said at the reunion, the first thing.

He appeared to feel especially antagonistic toward Bro. McDowell, and was smarting under some things he said in his last sermon Sunday afternoon, in regard to the Methodist Church being an "accident." Said he "tried to enlighten the brother, but he would not be enlightened."

Said he understood the marks of difference between the two Mormon Churches, "But," said he, "it's the doctrine they teach, that we are antagonizing." Said the Reorganized Church did not accept the extremes of the Utah Church, but they all tend in the same direction.

He accused our elders of using ambiguous language, making their words mean one thing to themselves and something else to the people. Said Elder Cushman said the people need not be in a hurry to become Latter Day Saints, that there were other cycles of time, etc. And a great deal more that I will not attempt to write. He finally yielded the floor to the lecturer saying he could finish his talk at another time; so I presume we will hear more later on.

Mr. Hunt began by stating that there were too great differences between the Utah Church and the Reorganized Church; viz., "the Reorganized Church never antagonizes the government, and does not practice polygamy." "But I have been told, however," said he, "that they believe it is necessary to be sealed to spiritual wives; but they do not openly teach this!" Said "they all sprang from the same root; the Reorganized Church does not bear exactly the same fruit that they do in Utah."

Then he went on to give a summary of the early history of the Church. Said the Church was organized in New York April 4. I was so astonished at the day of the month that I did not catch the year given, but will suppose it was as nearly correct as the day of the month anyway.

When he came to the Book of Mormon he told the old Spalding story. (Well "posted" lecturer wasn't he?) Said the Book of Mormon bore a strong resemblance to the Spalding Manuscript. He gave as the cause for the trouble and persecutions of the Saints in Missouri that Joseph Smith antagonized the laws of the State, and the cause for Joseph Smith's arrest and imprisonment in Carthage, Illinois, that he took a "spiritual wife"—an editor's wife. When speaking of the mob gathering around the jail he said: "While the humble Joseph Smith defended himself with a revolver."

It appeared to me that the authorities of Illinois were quite lenient after all, to allow their prisoners to carry fire arms(?)!

And I think the man who would not have defended himself against an angry mob who sought his life when the means to do so was in his hands would have been either a coward or an idiot.

Mr. Hunt thought, however, that the killing of Joseph and Hyrum Smith was a mistake, as it created a sympathy on the part of the people and they were more ready to listen than they were before, and the Church grew more rapidly in consequence, "when if they had left them alone it would have soon died out."

Wonder why they do not profit by the experience of their predecessors!

He said Joseph Smith taught that there was no such thing as spirit; that it was a sort of refined matter or fluid or influence acting upon the nerves and could be received only by the laying on of the hands of the priesthood. Said he, "They do not

believe in regeneration, or that you can be saved here, but if you obey the priesthood and pay your tithing you will be saved when you die."

He had a great deal to say about the personality of God. Said they "believe God was at the beginning just like any other man, but had developed into a great, big, overgrown Brigham Young."

Said they "believe that Jesus Christ was a polygamist, and that Mary and Martha were his wives."

Said "the Book of Mormon does not teach polygamy but the Doctrine and Covenants does." He said Utah was only a little side-show; that the big tent was to be set up down in Missouri. And in all this he made no distinctions between the two Churches save the two points mentioned in the beginning, so that the people unacquainted with the history, had no way of knowing how much applied to the Reorganized Church or how much to the Utah Church.

He told a great many ridiculous stories about the Utah people to raise a laugh which I verily believe were trumped up for this and like occasions. If there was no more truth in his statements concerning those people than there was in what he told about Joseph Smith and the Reorganized Church there certainly was not much truth in his lecture.

After the close of the profound (?) lecture, Mr. Bracket got up, and called the people back from Utah to Rhodes, and the terrible doctrine taught at the "tent meetings." I think he was somewhat disappointed that there was not more said outright against the Reorganized Church.

He said: "We do not wish to be personal; those we know in this vicinity are good citizens and good people, but it is not because of the teachings of the Church that they are good, but they are good in spite of the teachings." Is it not strange that this is what is said of the Saints everywhere? The bad ones are always somewhere else!

After the benediction, Bro. Nirk made a statement or two, correcting them on the point that the Reorganized Church ever believed, taught, or practiced the sealing of spiritual wives, also that the Book of Mormon had no resemblance to the Spalding Romance. Bro. Anway called his (Mr. Hunt's) attention to what he said in regard to the Doctrine and Covenants teaching polygamy. "Oh," said he, "I know that is left out of yours." And then for Reverend Bracket to talk about "ambiguous language!"

A few days after the debate one of the brethren met Reverend Bracket on the street and entered into conversation with him, in course of which the brother asked him if he were willing to give our people a chance to vindicate their position, or in other words, was he willing to debate formulated questions?

He replied that he was no debater himself, but he thought he could furnish a man if our people were anxious for a debate. The brother told him that our people did not court debate, that it was only when driven to it in self defense that they debated.

After considerable talk he said: "Well if I were you folks, I would just go on, and live it down!" Does not that sound a little strange? Live what down, I wonder! The truth that the two reverend gentlemen told about the Church? We do not often hear ministers of the gospel advising people to try to live down the truth. Oh, consistency, where art thou!

Why did he not advise us to renounce our erroneous doctrine and come out of such an abominable Church? We do not feel discouraged over the situation at all, for we believe this is only an indication that God has a people here to be gathered out of Babylon, and Satan is raging because they are beginning to think for themselves.

We can get the ground for a reunion next year, on the same terms that we did this year, and should the committee be led to locate it here, for the work's sake, we will gladly welcome it back. It would worry the preachers some, no doubt, but God is

able to open the understanding of the most prejudiced minds and lead them to the glorious light and liberty of the gospel.

We have some noble men preaching the restored gospel who once preached in other Churches. They have come to the light; why may not others?

Then let us be careful of our influence and try to win them by kind and not harsh means to a higher plane. I thought as I listened to Mr. Hunt, ridiculing and abusing the Utah people, saying that he would not open his church to them or invite them into his house any more than he would a vile serpent, that this was strange language for a minister of the gospel who had been sent out to win souls to Christ. He appeared to have only hatred in his heart for them. I trust that our people, especially our missionaries, will never stoop to such methods, for this could never win those people back to the "old paths," neither convert sinners to Christ, nor yet bring honest souls out of Babylon.

With perfect faith for the final triumph of truth, I am,

Your sister in the gospel,

MATTIE HUGHES.

TORONTO, Ontario, October 1.

Editors Herald: I am now completing my long-promised astronomical essay upon "Saturn and his Rings," which I hope to forward you very shortly now.

I greatly appreciate the many good, well-thought-out and well-written articles in your valued columns, and trust you will long continue to enjoy an ever widening and ever increasing circulation, not upon this continent only, but upon the "Islands of the Sea."

Occasionally I come across letters and communications in your pages that I would fain to see printed in tract or pamphlet form and dispatched broad-cast o'er all the lands from east to west and from north to south, so grand are they, and so full of the very sublimation of truth.

Other articles or essays again, cause me much anxious consideration and disquietude of mind, from the fact that I am unable to harmonize statements advanced in them and assertions propounded by them, with the direct pronouncements of holy writ.

I very seldom, indeed, enter the fields of polemical controversy, and am exceedingly reluctant to do so on the present occasion; but I certainly feel as though I should be very grateful for a little light on a subject commented upon by a certain brother in your columns just a week or two ago. The article in question was a somewhat lengthy one, and was intended by the writer to demonstrate (indeed he expressly so states), that it is, from the very nature of the case, impossible for the Holy Spirit of God to be a personage; it is therefore merely an influence or emanation from the Father and the Son.

I had no sooner read the article than my mind at once reverted to statements in the Scriptures, and in the Book of Mormon, where the Spirit of God is distinctly and explicitly referred to as a *person*, i. e., a spirit personage, and acts are attributed to the Holy Spirit which could only be demonstrated of a personality.

For instance, Nephi emphatically asserts that when upon the mountain pouring out his soul unto God, a man appeared unto him showing him many great and marvelous things, and he says: "Behold, that he was in the form of a man. Nevertheless I knew it was the Spirit of the Lord!" Yet the brother in question says that the Spirit can not be a personage, that it is only the "influence from the Father and the Son." I write his words from memory, not having the HERALD at hand; but the meaning is precisely similar, even if I may not have reproduced the exact language employed by the brother.

Again, Christ says unto his disciples, "When he [not it], the Spirit of truth, is come, he [not it] will guide you into all truth: for he shall not speak of himself."—John 16: 13. Again, "There are three that bear record in heaven, the Father, the Word, and

the Holy Ghost: and these three are one."—1 John 5: 7. But how can these three be one if two of them are personages (either of spirit or of tabernacle), and the third is not a personage at all?

Again. How are persons to be baptized in the "name" of an influence? Yet our Lord joins the name of the Holy Ghost with his own and his Father's. (See Matthew 28: 19.) The elementary principles of grammar and composition teach that none but a person or personage can have a proper name.

An influence has no name; it is simply referred to by the impersonal pronoun "it". But the brother says in his article, the Holy Spirit can not be a person or personage; for it is written "Now if any man have not the Spirit of Christ, he is none of his." (Romans 8: 9.) For each Saint, then, to have the Spirit dwelling in him, there must needs be thousands of such for each to possess the Spirit, if the Spirit is a person"—(or some such words to the same effect) for I have not the exact words before me.

This simply demonstrates to me that the brother is confusing two Greek words (or rather a Greek word and a Hebrew word), which bear totally distinct meanings. He is confusing the Greek word *pneuma* which means wind or spirit, as in John 3: 8, "The wind bloweth where it listeneth," etc., with the Hebrew word *ruach*, a spirit, as in Mark 6: 49 and in Matthew 14: 26.

The Spirit personage as in Matthew 28: 19, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (or *Ruach Jehovah*) is not to be confused with the divine *afflatus* or Spirit, "pneuma" or "wind," "shed forth" or "poured forth" upon the multitude, as in Acts 2: 1-3; and in the other portions of Holy Scriptures enumerated by our brother in his essay.

Yours for truth alone,

FREDERICK R. TUBB.

EDGEWOOD, Iowa, September 27.

Editors Herald: Thirty-five years ago I became very much concerned about my condition. I knew nothing of the Bible except what I heard some one say concerning it, having always avoided churches; but after getting married I determined that if there was any such a thing as religion I would try and get it. I met an old Irishman who said, "Come up, Bro. George, and get religion." So I made up my mind to carry my resolution into effect. I shall always remember what happened that night. I knew I was looked upon as a hard case, for I had led a reckless life; but I was determined to become religious and stop sinning. So when they gave an opportunity for any one to tell of their resolution or if any one had a word to say, I rose and stated what I had made up my mind to do. I was willing to do anything to get religion, so you know what followed: one, the anxious seat; two, to testify; three, to get happy; four, to get the Holy Ghost. When I got through the revival I was on my "way to glory."

For four years I was happy, then something occurred that destroyed my happiness. The same Methodist preacher that I had been listening to for four years was holding a revival with a Hardshelled Baptist. It was then that I saw some one had told an untruth, for they said that the Churches were all united, and I had seen no difference for the first four years, but the Methodist priest introduced sprinkling for baptism to show how convenient it was in cold weather and I supposed it was all right. But when he got through the Baptist man arose and such a shaking up I never heard before. When he was through I was lost. I was completely undone. Then for the first time in my religious career I was like a boy thrown overboard at sea. There was my first starting point to know for myself, and I became determined to follow the book, so I decided the Baptist was right and was immersed by them. The next four years of reading led me to see the Baptists were not altogether right. I had heard of the Dunkards, and I saw they washed feet and greeted one another with a holy kiss, as we see in John 13, and I wanted to find some

of them. After finding one that was passing through our settlement I hurried to seek him. I saw things as they did, with the exception of three immersions; but they put much stress on the commission "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then I saw it must be done in the name of each, so I was immersed three times more. I became a Dunkard through and through.

I thought I never would have to change again; but one of our Dunkard sisters who was one of the best posted ones in the Scriptures came to me and told me she had heard the Mormons and they led her away so far in thought and got her so far beyond anything she had ever heard before that she must tell me something about it; so she related a good many thoughts to me concerning their doctrine. I asked her if they were honest and candid. She said they were willing to talk, so I said: "If they are as you say, I can make Dunkards of them." She told me where I could find them. I started in a few days to do some mission work, and soon came in contact with O. B. Thomas. When I was introduced to him I did not like the looks of him,—he was a Mormon. Such a feeling never came over me before. I feared him. I felt so sorry for him, but I remembered what my errand was, so I commenced on him. He was kind and patient with me, and heard all I had to say. I thought I was doing well, and had given him something new, and thought he was about converted; but he asked me if I would listen to him as he had to me. I said, "Surely." He commenced with the Church that Jesus set up, and followed it into the wilderness, and showed me that authority ceased, and that the Church and power ceased, and led me to see that God was not what Churches represented him to be, and in fact, he gave me so many of the promises concerning the Latter-Day work, I was carried away so far beyond anything I had ever heard, that I was upset again. He said nothing of the Dunkards only he said they had many good teachings.

I went home forgetting my mission and my idea of converting him to my faith. My brain was full. I could think of nothing else, but I was determined to know, so I went and related the whole theme to my Dunkard elder, supposing he would help me out, and see the fraud if there were any; but he had read the Mormon bible, and it was a fraud from start to finish. But he had quoted one passage so many times, like this: "Hear all things; prove all things; hold fast that which is good." I got no satisfaction from him.

The next thing my Dunkard sister came on an errand for O. B. Thomas and Bro. Roth, asking me to let them put up their tent on some lots I had. They wanted to preach in our town. Our neighbors said, "No, we will egg them out." There was general hatred against them. I was afraid of them. I thought I might be led away by them, but I turned it over and over in my mind until I said, "They can not turn me over to them." So they came. The people came to see a Mormon. They looked to me about as I felt. They stayed about two months. I heard them through. I bought a Book of Mormon, and they went away. We bought other books and tracts.

We took the whole winter for it. I want to say right here that the Book of Mormon did the work by the Holy Spirit. My soul was lit up by the light of its teachings. We were ready for the water again. Once by the Methodist, once by the Baptist, three times by the Dunkards. Now I saw the use of being baptized by some one in authority; so in 1894 my wife and I were baptized by Bro. Roth. We have no fears of changing any more. We know that the word of God is ours, and we accept it all,—all that is rightly translated.

My struggle is now to do the will of my Father. I now can see the beauty and the leadings of the Spirit, and the power of God healing my wife and me,—restored to health in a moment through the instrument of one whom God has chosen. One year ago next month I was taken with chills and fever. The doctors

could not break the fever. I went down so low they called a council of doctors. They said I could not live until morning. All neighbors gave me up. I lay thirteen days unconscious, then rallied and came to my mind enough to call for the elders, Brn. Peterson and Turner, and they administered to me. The Lord heard and answered, and I commenced to recover from that hour. I took no more medicine, but began to eat and get stronger every day.

Let us burn the light we have and we shall receive more. God will lead us on to victory over self, the flesh, and the Devil, through Him who has spared us by his own blood which has given us a hope of the resurrection.

I am now sixty-six years old. I shall soon go down to the end of this life. Surely we have a bright hope. My efforts shall be to keep it to the end. Oh, let us pray for one another, until we meet where trials and sorrows cease.

G. W. SEWARD.

HULDA, Mississippi, September 21.

Editors Herald: Our conference is closed and we had a grand time indeed. Bro. I. N. Roberts was present with us and preached some noble sermons. He baptized two more into the fold of Christ and will baptize a colored lady this evening. He preached last night on "Joseph Smith; is he a prophet of God?" Referring to the Bible he proved that he is a true prophet of God, and made it so plain that a little child could understand it.

When we come to investigate this glorious cause, and live up to its principles, we find it is the grandest and noblest work on earth. I have no doubt in the work at all, but I feel that I am one of the weakest of God's children and ask all the Saints to pray in my behalf that I may live up to duty in everything. Pray for the Mobile District, for we realize that we are living in the last days and need to be directed by that Spirit of truth that is promised to God's Saints. His blessings are promised unto all who will obey him and I do not want to trample on the grand opportunities which he has given; but I want to live by every word that has proceeded from his mouth. We are given the blessed assurance of eternal life if we live up to the gospel, and I humbly pray that we may live true to the covenant we have made.

Mr. Alice E. Smith was buried yesterday. Bro. I. N. Roberts conducted the funeral services. She died of consumption—had been sick quite a while.

HULDA PORTER.

Extracts from Letters.

Mrs. E. W. Orr, Clay Center, Nebraska, October 2, writing of the conference at Wilber: "Conference was well attended, the weather being fine. Excellent sermons were delivered by Brn. Madison, Goldsmith, and Sutton, the latter, Sutton, speaking twice. Six were added to the Church by baptism. The entertainment given by the Sunday-school was appreciated by all. The good Spirit was present throughout. I shall ever hold in pleasant memory the few days spent in conference with the Wilber Saints."

Bro. H. A. Stebbins has received a letter from W. R. Smith dated September 24 in which he wrote: "Have just closed one of the most interesting meetings which I have held this year, at India, Tennessee, near Paris. It is a new place, but the interest was good from first to last. Last winter S. H. Fields and myself opened the work there, but the trustees closed the schoolhouse against us. However, we kept on laboring in private houses and arbors and tents until we succeeded in baptizing two noble people and left others seeking the kingdom of God."

Bro. James McKiernan, writing from Adrian, Iowa, October 7, in submitting obituary notice of Mrs. Eliza Roberts, widow of Elder Henry Roberts, says: "She had many relatives and friends in the Church, and many of the early church workers remember her hospitality. She always defended the character of the Church against false accusations. Her husband was an earnest supporter of the Church, and was an officer in the branch from the time of its organization until his death in 1892."

Miscellaneous Department.

Conference Minutes.

Northern Nebraska.—District conference met at Decatur, Nebraska, on September 25, 1903, with Bro. Roman Wight, district president, in charge; Charles Fry, vice-president; James Huff, secretary; Burn Case, assistant secretary. Minutes of previous session read and approved. Statistical reports from Decatur 99, Omaha 305, and Platte Valley 71. Ministry reporting: Elders R. Wight, Charles Fry, James Huff, J. S. Strain, George W. Galley, H. S. Lytle, J. E. Butts, and John Avondet; Priests J. F. Weston, George Murie, Marcus Bilyne, Lloyd Marteeny, Richard Brown, and E. R. Ahlstrand; Teachers C. M. Hollenbeck, Jesse Allen, H. H. Robinson, and J. M. Case. District treasurer reported: On hand last report, \$3.36; received, \$24.50; paid out, \$21.40; balance on hand, \$6.46. Bishop's agent reported: On hand last report, \$224.65; received, \$78.15; paid out, \$216; balance on hand, \$86.80. Audited by committee and found correct. District president reported the district in fairly good condition. Tent committee reported the top of the tent worn out, but the side curtains and poles in fair condition. Preaching by James Huff, John S. Strain, and Charles Fry. Next conference to meet in Omaha the last Friday in January, 1904, at 7:30 p. m.

Idaho.—District conference convened at Hagerman, Idaho, September 12, at 10 a. m. S. D. Condit presided, assisted by W. H. Kelley; W. S. Pender, secretary. Forenoon session was devoted to prayer and short speeches. Branches reporting: Hagerman 19, Cedrine 27, Grove City 14, Teton 13. Report of Cedrine Branch referred back for correction. Ministry reporting: Elders W. H. Kelley, S. D. Condit, A. J. Layland, John H. Condit, W. S. Pender, John E. Vanderwood, A. Hendrickson; Priests M. J. Durfee and L. P. Larson; Teacher J. E. Condit. The report of committee to correct records was accepted and committee continued. The reports of elders' courts in the following cases were read and approved: Agnes Heaton, Alfred Van Kammel, Arnold Younelly, Elizabeth Younelly, Malvina J. Jarboe, Matilda Erickson, and Johannes Berthelson. Present officers of the district were sustained. Time and place of holding the next district conference were left with the president of the district to select. The missionaries of this mission and the general authorities of the Church were sustained by vote. Preaching by W. S. Pender, W. H. Kelley, and A. J. Layland. Vote of thanks was given to Owen Brothers for the use of their hall and to Saints and friends at Hagerman for entertaining the conference. Four were baptized.

Pottawattamie.—District conference met September 26 and 27, at Hazel Dell, J. P. Carlile presiding. In the absence of the district secretary, J. A. Hansen and E. A. Carlile were chosen temporary secretary and clerk. Credentials from all branches except Fontanelle were read and delegates seated. All branches reported: Boomer 57, Carson 27, Council Bluffs 257, Crescent 27, Hazel Dell 58, North Star 107, Fontanelle 37, Wheeler 53, total 748. Ministry reporting: Elders James Caffall, J. P. Carlile, M. M. Turpen, D. R. Chambers, R. McKenzie, D. Parish, D. K. Dodson, S. Butler, Joshua Carlile, William J. Cook, M. F. Elswick, and F. E. Cohrt; Priests S. Harding, J. P. Christensen, J. O. Booth, T. Scott, J. Leytham, S. C. Foote, C. C. Larson, and J. C. Lapworth; Teachers J. A. Hansen, P. W. Frederickson, John Adams, H. M. Liles. J. P. Carlile, Bishop's agent, reported: On hand last report, \$476.47; received, \$727.30; paid out, \$740.65; balance on hand, \$463.12. Report audited and approved. Elder Hans Petersen having handed his license to the district president, the matter was referred to the missionary in charge. Elder S. Butler was sustained as missionary in charge of conference to labor in vicinity of Fontanelle. Conference adjourned to meet in Underwood, Iowa, the last Saturday in February, 1904.

British Isles.—Annual conference met in the St. James' Hall, Kirkgate, Leeds, at 6 p. m., August 1, J. W. Rushton being in the chair and Brn. Joseph Smith and R. C. Evans, of the Presidency, were associated with him. Elijah Abbott was elected conference deacon with power to choose assistants; Bro. Foden was chosen chorister and Sr. A. Green organist. Minutes of 1902 conference were read. The following address of welcome was then presented to our Bro. Joseph Smith:

"We, the members of the British Isles Mission conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in the name of the ministry and laity of the Church in the British Islands, heartily bid you welcome to our shores which we sincerely hope may not prove inhospitable to you. We feel pleased to think that you have for forty-three years carried on,

and trust you may continue to carry on the Lord's work which your father so nobly and faithfully performed amidst attacks from foes without and false brethren within, until he met a martyr's death at Carthage, Illinois, 1844. We thank Almighty God that he has in his infinite goodness spared your life to visit us and with us worship the one God and enjoy association with the Saints whose homes are in these islands, the inhabitants of which have done more to disseminate the written word than any other people on the earth. We earnestly hope that you, the servants of the Lord, with your honorable colaborer, R. C. Evans, may have ample opportunity to rightly interpret that word which our fellow countrymen have so lavishly distributed among the nations. We reverently hope that the good accruing from your visit may be reciprocal; that while you, our brethren, may be benefited, intellectually, physically, and spiritually, we may be blessed and strengthened by association with representatives of that nation whose forefathers in 1620 anchored their barks off the wild New England shore, braving the perils of tempestuous seas, rigors of climate, and a new country peopled with the savage, benighted descendants of a once enlightened race, to find

" 'A faith's pure shrine,
Freedom to worship God.' "

Greetings of a similar nature were presented to Bro. R. C. Evans.

In replying to the greetings Bro. Smith said: "Bro. President and members of the mission conference, it is with great pleasure that I find myself in your presence to-day. I have long wished that I might visit the Old Country and see those who have so long and so well been maintaining the cause restored through the ministration of the angel, and I am pleased that in the speech of welcome you have referred to the fact that the word has been widely dispensed by this nation and that we are privileged, in a degree at least, to be the interpreters of that word, by virtue of the gospel which has been vouchsafed to us by God. Without this, we can not do more than others, to bring about the desired end. We are glad that with others we have been permitted both here and in the New World to win victories for the truth as it is in Christ, not by the power that is in ourselves but by the force and power of the Spirit. I feel grateful for the greeting you have given me because it encourages me on my way, for it requires great courage to maintain the cause in this life; for whatever victories we have won, have been won by virtue of earnest effort and by strong persistence on the part of those who have received the ministry and I greet those victories with thankfulness."

Bro. R. C. Evans said: "Mr. President, Brethren and Sisters: Words are inadequate to express the feelings of my heart as I essay to reply to the tender words of brotherly affection voiced in the speeches of welcome tendered to the President of the Church and myself. I am sure that the work that we have come to represent here is very dear to you. I have heard it in your voices. I have seen evidence of it in the conduct of many of you with whom I have been privileged to meet prior to this occasion. The work we are engaged in is the gift of God's love to those who will hear him; and I am glad to-night that we have been wise in our selection in that we have chosen to follow the voice of the Good Shepherd. We may be led into paths where but few have trod because of its being strewn with thorns of difficulty and shadowed with the darkness of human oppression, but I believe in this selection we may perhaps have been called upon to part with all that is valuable to those who value earthly conditions, but having parted with our all we have been made the recipients of the 'pearl of great price.' He who is in possession of this pearl is rich indeed, though he may die a beggar on your streets. The work in which we are engaged has been inaugurated by the Almighty for the amelioration of the condition of the sons of men, and is as dear to me as I have power and ability to appreciate it. For twenty-nine years I have been thinking and reading of this great work, and in a busy life of over twenty-two years in the ministry, I have been called upon to meet perhaps as fierce an opposition from every sectarian quarter and from the ranks of infidelity that it has been possible to bring to bear upon it. And I am glad that after nearly a quarter of a century in the conflict I know of no single argument that has ever been made against this work that will stand the test of logic and trial. Every effort that has been brought to bear against it has but proven the weakness of the argument by demonstrating the truthfulness of the work that God has called upon us to take an active part in. There is nothing in this gospel that is calculated to bring a blush of shame to the most modest and virtuous of human minds; but it is calculated to help, to strengthen, and to enlighten. I am glad to see such a noble band of men and women enlisted under the banner of our king in this land. I am glad that I have lived all my life under the British flag and a subject of good King

Edward. Englishmen have ever been instrumental in doing good. They have been in the front rank as a nation for the civilization and enlightenment of the world. I could not but lift my eyes heavenward in grateful thankfulness when standing in the old church at Lutterworth. Here I ascended the pulpit and seated myself at the sacramental table where the morning star of the Reformation, John Wycliffe, gave to the world the first English Bible. I raised my heart in thankfulness, too, when I was permitted in the sacred confines of Westminster Abbey to view the place where the greatest English Bible of its time had been presented to the people. Again I am brought to a realization that the posterity of an Englishman gave to us under inspiration the Inspired Translation, the gift of God's love to the Church, and I think that after a comparison of the Inspired Translation with all other translations and revisions made, is in itself sufficient to demonstrate the divine calling and prophetic mission of Joseph the Seer. I think that we as a body, wherever we come from, from whatever clime, may be one, for we are one if we are Christ's; one in faith, one in hope. I trust that as one we shall strive to be true to ourselves, individually and collectively, true to our Lord and true to the work that he has committed to our care, and that we may think of the stupendous work that has already been performed by the Palmyra Seer and his son, our President, who is with us to-night. We have reason to lift up our heads and thank God that their words have been as seed that has given fruitage to acres of sermons. I trust that we may strive in our life's work to exemplify the divine character of the Master whom we are called upon to serve and thus prove that their work is not only devised to favor men but that God has devised it to save the race. Again I thank you."

President J. W. Rushton's report was presented. He had labored in Hamilton, Glasgow, after the Birmingham conference in North and Northeast Manchester along with Bro. G. T. Griffiths, after which he went to Wigan, where he held a public debate with a Mr. G. Wade of the Christadelphian Church. In December a branch was organized in Glasgow under the presidency of Bro. James Wilson. Brn. Griffiths and Rushton visited Belfast soon after with a view to establishing missionary labor in Ireland, but it was found inopportune on account of the expense of boarding and having no resident Saints. On December 19, Brn. Griffiths and Rushton visited various branches of the mission. Leeds District was organized in January, 1903 and in February, 1903, a branch in Enfield and the London District were organized. February 18, Bro. Griffiths sailed for America, since which time Bro. Rushton has been in charge of the mission. The work generally is in a favorable condition. He had baptized eighteen since last report. In some parts a tendency to apathy is observable amongst laity and ministry. A spiritual revival was needed to arouse to activity and energy. It would appear that local effort had relaxed in consequence of increase of missionary labor. There has been an effort made to bring about a uniformity in district rules. This will help the work. Amity and good feeling exist. Bro. Rushton had received practical help and sympathy and rejoiced to have the privilege of greeting our beloved President and his counselor, Bro. Evans. Their happy counsel and advice have been received with pleasure and appreciation. Saints in various branches deserve highest praise. Bishop Taylor had informed Bro. Rushton that the treasury is practically empty. Our monthly income averages £12 and our expenditure is £50. Attention was called to the tract issued recently by the joint council at the late General Conference. We have opened the work at Newcastle-on-Tyne. Bro. Rushton labored there a week and had splendid interest in the streets. The missionary force have done nobly and generally their efforts have been appreciated and blessed.

Ministerial reports were received from the following: T. J. Sheldon, John Davies, Frank J. Pearce, J. D. Jenkins, Evan B. Morgan, Thomas Jones, George W. Thorburn, Joseph Arber. Glasgow as an isolated branch, made report. It was organized by Brn. G. T. Griffiths and J. W. Rushton, on December 14, 1902, with seven members, including 1 elder, 1 priest, 1 teacher, and 1 deacon. February 28 two were baptized; since then two have moved away to America.

District reports: Elder Henry Greenwood reported the Manchester District in a better condition than it was some time ago. The ministry is laboring diligently to spread the truth by street-preaching and tract-distribution. During the past year two new branches have been organized at Warrington and Stockport, where the work is being pushed with vigor. Leeds branches have been formed into a district. Hope it may be for the good of the work. The labors of Elder John Davies were very acceptable and will be long remembered by the members. Eastern Wales, reported by Elder Thomas Gould. The majority of the members are feeling well and desire to do what they can for its progress.

Leeds District, reported by Elder Thomas Taylor, who had

been president since January 11, 1903. Fifteen persons have been baptized since that time. The work is in a good condition generally. Harmony prevails and there is a spirit of sacrifice. Elder W. H. Greenwood reported Sheffield in a very fair condition. Branches are very much improved and efforts are now being made to reach the people. Prospects appear to be good. The labors of the Claycross Saints are to be commended. Have organized a string band which helps to make the services a success. Their chapel has been beautified and it is now the finest in the mission. Work in Sheffield is onward. Ministry are striving to walk in line. Meetings are fairly well attended and a good spirit prevails. Birmingham District, reported by Elder William Ecclestone. It contains four branches, with a membership of 233; there are also 20 isolated members. Efforts are being made to revive the work at Nottingham, where 3 were baptized in June, making a total of 7 members in that place. Condition of the district is fairly good. The future is brighter and the ministry are becoming more active. There is peace and harmony among the members.

Missionary report: Apostle Peter Anderson wrote from Asseus, Denmark: "We have confined our labors to Norway this year. We have a small membership in three places, viz., Christiansand, Grinstad, and Porsgrund, the last named being the largest. In all places the prospects are fair. We expect some to unite with us at Christiana. Four men are now laboring in Norway, viz., Bro. Muceus at and around Porsgrund; Bro. Kronberg at Grinstad, Bro. Enge at Christiansand, and Bro. Sojland about Egersund, which is still further west. We are extending our work as far as the means and men at our disposal will permit. We have now ready the Book of Mormon in our language, and we are glad to say that interest is manifested in it by several who are not of our faith."

Bishop Taylor's report was presented. Attention was called to Bishop E. L. Kelley's report in HERALD Supplement for April 8, 1903. Also to the fact that the present year opened with a discouraging prospect. We had then a balance of £190. Since that time we have spent £300 and have about \$2 16s on hand. This fact gives some anxiety as the family allowances of the missionaries amounted to more than £50 per month. Have been able to pay them promptly hitherto but shall not be able to do so in future. Missionaries were asked to exercise patience and economy and to remember that their first duty is to provide for their families. Personal expenses come second. Bro. Taylor tenders his thanks to all the Saints for help given and also to his counselors and agents for services rendered.

On Monday, August 3, conference resumed its sittings at 10.20 a. m. R. C. Evans occupied the chair assisted by Joseph Smith and J. W. Rushton. Report of auditing committee reported being unable to audit Bishop Taylor's accounts because certain books referring to the same were not presented. The matter of auditing the books was referred to a committee appointed by the chair, to draft and present a resolution to the body which will cover the ground. The secretary of the Seventh Quorum of Elders reported verbally. Henry Greenwood had resigned the presidency of the quorum, having been called to the high priest's office. George Baty was elected in his stead. His counselors are John Austin and William R. Armstrong. It was decided to issue a circular letter and list of (62) members. Three members have been called to the high priest's quorum and one to the office of seventy. A verbal report of the Sixth Quorum of Priests was given by its president, John Foden.

The president of the mission, J. W. Rushton, was sustained by vote; also the secretaries, W. R. Armstrong and S. F. Mather; Bishop Taylor and Counselors C. H. Caton and Joseph Dewsnup; also the historian to the British Isles, W. R. Armstrong. The appointment of W. R. Armstrong as book-agent for the Board of Publication was indorsed. He was requested to submit a financial report to the annual conference of the British Isles.

Afternoon session began at 2.30. Conference was requested by the Seventh Quorum of Elders to ordain its new president and second counselor. George Baty was ordained president of that quorum by Joseph Smith and J. W. Rushton, and W. R. Armstrong was ordained second counselor by J. W. Rushton and Joseph Smith. The committee appointed to recommend an appropriate means of providing for the auditing of the accounts of the bishopric in the British Isles reported recommending that the accounts of the said bishopric for each the 21st and 26th days of January; and that for this purpose a standing auditing committee of three be created by this conference, so chosen that the term of one expires a year from now, one in two years, and one in three years, and that hereafter one member shall be chosen each year to fill vacancy, the term of office of those chosen to fill said vacancies to be three years. It was arranged that the auditing should be done each year at the office of the mission bishop, and that legitimate expenses of the auditors while at work should be borne by the

mission. The brethren chosen as this committee are: J. E. Meredith, to serve three years; J. W. Taylor, two years; J. D. Howell, one year.

The following resolutions were carried: "Resolved that we proceed to publish a paper and that a committee be elected with power to act in harmony with instructions from the conference." "Resolved that the secretaries' expenses be paid."

By vote, the general, mission, and local authorities of the Church were sustained. It was resolved that when we adjourn we do so to meet again as per rule, the place of meeting to be left at the discretion of the presidency of the mission. On Sunday August 2, 1903, services were held in the Grand Assembly Hall, New Briggate, Leeds, Elder Evan B. Morgan in charge. R. C. Evans was the speaker. The audience was large and appreciative. At 2:30 p. m. a social meeting was held in charge of Bro Evans. Bro. Wray was confirmed a member of the Church, and several ordinations were attended to. Henry Greenwood was ordained a high priest by Brn. Joseph Smith, J. W. Rushton, J. Dewsnup, Sr., C. H. Caton, and Thomas Taylor, of Birmingham. Thomas Taylor (Leeds) was ordained high priest by Brn. J. Dewsnup, Sr., Joseph Smith, J. W. Rushton, C. H. Caton, and Thomas Taylor (Birmingham), T. J. Sheldon was ordained a Seventy, Second Quorum, by Joseph Smith, R. C. Evans, and J. W. Rushton. W. H. Greenwood was ordained a Seventy, Second Quorum, by J. W. Rushton, Joseph Smith, and R. C. Evans. A very enjoyable but all too short social meeting followed the ordinations. Some stirring testimonies were borne. At 6:30 p. m. J. W. Rushton was in charge, and Joseph Smith was the speaker. A large congregation was present. This was one of several masterly answers delivered by President Smith to those who still foster belief in the saving efficacy of the hydra-headed monster of the Utah valleys.

Far West.—Convened with the German Stewartsville Branch October 3 and 4, T. T. Hinderks and G. H. Hilliard in the chair, Charles P. Paul and Arch E. McCord secretaries. Report of Bishop's agent: Received, \$298.20; expenditures, \$544.95; balance due agent June 3, \$450.58; September 29, balance due agent, \$697.31. I. McCord, W. W. Smith, and J. S. Constance, auditing committee, reported the accounts to be correct, and report was adopted. Branch reports: Dekalb 62, loss 1; Stewartsville 230, gain 15; Edgerton Junction 57, gain 2; Kingston 122, gain 5; St. Joseph 578, gain 7; German Stewartsville 77; Pleasant Grove 81, loss 3. Ministerial reports: T. T. Hinderks, J. C. Elvert, G. W. Best baptized 4, A. St. Lewis solemnized 1 marriage, W. W. Smith baptized 3, W. E. Haden baptized 5, M. Shaw, A. McCord, Charles P. Paul solemnized 1 marriage, A. Booker, J. Armstrong, W. E. Summerfield baptized 2, solemnized 1 marriage, J. S. Constance, B. J. Dice, Walter Kinney, H. Taddicken, William Lawrenson, C. E. Guinand baptized 2, solemnized 1 marriage, A. W. Stead baptized 2, A. Nisser; Priests James N. Claiborn, E. M. Bryant, F. T. Dobie, C. J. Craven, Jerome Middleton, J. L. Bear baptized 3, Robert Garlich, I. McCord, Daniel H. Schmidt, B. R. Constance, Frederick Uphoff; Teachers John Agenstine, William Worden, W. L. Vail, R. McFee, John Piepergerdes; Deacon William Sterenson. District treasurer, B. J. Dice, reported: Balance on hand, \$6.94. The president of the district Religio reported. A communication was read from Joseph Lampert in a form of an appeal from the decision of the action of the Stewartsville Branch. This matter was referred to a committee consisting of G. W. Munzey, J. S. Constance, J. C. Elvert. This committee reported after investigating the case, recommending that the action of the Stewartsville Branch be affirmed. On the recommendation of the Delano Branch it was moved and carried that Bro. Samuel H. Simmons be ordained to the office of priest and that T. T. Hinderks, president of the district, and the missionary in charge see that the brother be so ordained. A petition signed by a number of members living in Cameron, Missouri, asking to be organized into a branch, also a petition from members living in and near Kerr, Missouri, asking to be organized into a branch was presented; both these petitions were referred to missionary in charge, Bro. I. N. White, and president of district for their action in the matter. Election of officers: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Paul, secretary. Charles P. Paul was sustained as Bishop's agent. B. J. Dice was sustained as district treasurer. Moved and carried that the several branches take action and come prepared to vote at the next conference on the question of holding our conferences semiannually in the future. Two-day meetings appointed as follows by the president and vice-president. St. Joseph, November 28 and 29, in charge of W. W. Smith; Edgerton Junction, October 17 and 18, Arch E. McCord and A. W. Head; Wakenda, November 7 and 8, Alma Booker and Jacob Snider; Kingston, October 31 and November 1, T. T. Hinderks and B. J. Dice; Cameron, December 12 and 13, C. P. Paul and

B. R. Constance; Delano, December 5 and 6, William Lewis and T. H. Hinderks; Far West, November 28 and 29, W. E. Summerfield and C. J. Craven; Stewartsville, December 12 and 13, C. E. Guinand and M. Shaw; Mount Hope, December 5 and 6, J. C. Elvert and W. W. Smith; Pleasant Grove, November 28 and 29, J. S. Constance and C. F. Householder; Dekalb, October 31 and November 1, J. Armstrong and F. Uphoff; German Stewartsville, December 26 and 27, B. J. Dice and D. H. Schmidt. These meetings to commence on Saturday at 2 p. m. Saturday evening W. W. Smith preached; Sunday, 10.45 a. m., Bro. George H. Hilliard was the speaker; 8 p. m., G. H. Hilliard; Sunday, 2.30 p. m., social meeting in charge of William Lewis and Arch E. McCord. Adjourned to meet with the St. Joseph Branch, March 5 and 6, 1904.

Massachusetts.—Convened in the Saint's church, Saturday, October 3, at 2.30 p. m., F. M. Sheehy presiding, President Joseph Smith, R. Bullard, and George H. Gates associates; M. C. Fisher and W. A. Sinclair clerks. The following reports were read: Bishop's report: Receipts, \$2,408.98; disbursements, \$2,316.36; balance, including balance at last report, about \$700. District treasurer reported about \$30 on hand in district fund. The conference voted that the collections taken up during its sessions be given to the Fall River Branch to assist them in the completion of their new church and to cover the extra expense of fixing it up temporary for conference. The collections amounted to \$38.45. Ministry reporting: R. Bullard, G. H. Gates, G. W. Robley, John Gilbert, Joseph B. Pierce, I. B. Ames, N. R. Nickerson, William Bradbury, George Burnham, G. S. Yarrington, Joseph Woodward, George York, W. F. Frost, Albert A. Dane. Statistical reports: Boston 174, Brockton 24, Cranston 32, Dennisport 57, Fall River 122, Little Compton 14, New Bedford 19, Plymouth 33, Providence 238, Haverhill (new organization) 20. The result shows a loss of 8. Recommendations from Providence Branch for ordination of John D. Suttell to the office of elder and Daniel F. Joy to office of priest referred to committee of elders of conference. The committee later recommended to the conference to refer ordination of John D. Suttell to missionary in charge and district president and that the other be deferred. The reunion committee reported: Receipts of reunion, \$614.97; expenditures, \$614.05; balance, 92 cents. Considerable property was bought this year, thus the large expense. The evening session was devoted to short speeches by A. B. Phillips, R. W. Farrell, George Smith, Thomas Whipple, J. F. Spinnett, D. T. Shaw, E. L. Travers, and G. H. Gates. The morning prayer service in charge of Joseph Smith was well attended and the time was well occupied. Preaching at 11 a. m. by President Joseph Smith; the church was well filled, some people of note being present. At 2.30 Apostle F. M. Sheehy occupied the stand and delivered a very interesting discourse. At 7.30 p. m. President Smith again occupied the stand and spoke with seemingly good liberty to a large congregation, possibly one of the largest at any of our conferences in the East, people from many denominations, among whom were Congressman Greene and many others. During the afternoon service one child was blessed by R. Bullard and G. W. Robley. Monday morning prayer service was in charge of R. Bullard and Joseph Smith, during which time there were five prayers, seven songs, and thirty-four testimonies offered. At the close of the meeting President Smith gave a short talk on "How to be happy," bidding us grow old gracefully. Adjourned at 9.30 to meet with the Providence Branch the first Saturday in March, 1904.

Kirtland.—Convened at Akron, Ohio, October 3 and 4, Elders U. W. Greene, V. M. Goodrich, and O. B. Thomas presiding; J. A. Becker and J. E. Kelley clerks. Ministry reporting: F. J. Ebeling, R. Baldwin, O. B. Thomas, L. R. Devore, V. M. Goodrich, E. P. Schmidt, J. E. Kelley, W. G. Kimball, Eben Miller, A. R. Manchester, W. H. Forbes, J. A. Becker, J. C. Carlisle, James McConaughy, John McCoy, Perry C. Hartz. Branches reporting: Akron 48, Sharon 53, New Philadelphia 83, Youngstown 29, Conneautville 35, Toledo 30, Cleveland 71, Byesville 31; no report from Washingtonville. By recommend of Sharon Branch, approved by the conference, Thomas U. Thomas was ordained to the office of elder. The elders' court appointed by the district president to investigate charges made against Wesley O. Fischel reported that the defendant was found guilty and in harmony with the law recommended that he be expelled from membership. The report was affirmed and the recommendation adopted. The following resolution was adopted: "Whereas it is the opinion of this conference that the court's decision in the case of W. H. Kelley vs. Henry C. Smith has never been properly acted upon, and together with the fact that there is now no branch at Kirtland, therefore, be it resolved

that this conference affirms said court's decision." Upon separate motion the recommendation of the court, recommending that Henry C. Smith make suitable apology to W. H. Kelley, was adopted. Upon distinct motions each district officer was sustained. Conference adjourned on the fifth at 11.30 to meet with the Cleveland Branch, March 6 and 7, 1904.

Bishop's Agents' Notices.

To the Saints of the Southern Wisconsin District, Greeting: I feel it my duty to call your attention to the financial condition of our district. For five years previous to 1902, as a district we were self-sustaining; but for the last year we have been obliged to call on the Presiding Bishop of the Church to assist in sustaining of such missionaries as we are called to sustain. However, we believe that this is not all due to the neglect of the Saints, for some who have formerly assisted have died, and to some extent their property has passed out of the Church. And others who have been assisting in this district are now assisting in other parts of the vineyard. So we do not wish this to be taken in a fault-finding spirit; but we believe that there are those who may not fully know the true conditions as they are. There also may be others who have not complied with the law of tithes and offerings who should do so as a principle of the gospel. And again, others who do not know the real needs of the present, who when informed may feel disposed to sacrifice more for the Lord's work.

We are now about one and one half months behind with our support of the missionaries and so we kindly call attention to the facts as they really are. We do not want to see any of our missionaries obliged to leave the field in order to maintain their families; but we are fearful that such will be the case unless the Saints come to the rescue at once. We are informed that the Presiding Bishop is short also. Remember that small amounts are just as acceptable as large ones. Also remember the instruction of Paul as recorded in 2 Corinthians 9: 6, 7: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

C. C. HOAGUE.

EDGERTON, Wisconsin, October 2.

Reunion in Northeastern Kansas.

Northeastern Kansas annual reunion convened at Centralia September 11, 1903. Samuel Twombly was chosen president and M. F. Gowell to assist; James W. Burns clerk. Sr. Lenea McNutt was selected as organist and chorister. M. F. Gowell was appointed as news agent. On the 12th at 9 a. m. a prayer-meeting was enjoyed by all and at 11 Bro. Alex. H. Smith preached an impressive sermon. Bro. H. A. Stebbins preached at 3 p. m. In the evening there was a very heavy rain storm, flooding some of our tents and the railroad for miles east of us. The next day was damp and cold and we moved our tents up on higher grounds and began meetings. Our heavenly Father assured us that if the Saints would observe his commandments and use wisdom none should be seriously afflicted from inclemency of the weather. The meetings were exceedingly good at the last. The speakers were as follows: Brn. Alexander H. Smith, Samuel Thombly, Harry Thomas, S. P. Cox, M. F. Gowell, H. A. Stebbins, Ammon White, Arthur Smith, J. A. Gunsolley, James W. Burns. This was the first reunion for the Northeastern Kansas District and was profitable and strengthening to all.

Notices.

Northern California District Sunday-school secretaries who have not sent in their reports which were returned at the last convention, will you please do so at once, so the district report can be sent to the general secretary? Lizzie Day, district secretary, 913 Twenty-fourth Street, Sacramento, California.

All communications in regard to the branch at Hazeldell, in the Pottawattamie District, and also foreign mail matters, should be sent to Bro. C. C. Larsen, branch president, Council Bluffs, Iowa, R. F. D. No. 2, box 114. J. J. Christiansen, former president.

Two-Day Meetings.

A two-day meeting will be held with the Hartford, Michigan, Branch, October 17 and 18. Bro. Isaac M. or George A. Smith will be present and perhaps others of the missionary force. Visiting Saints inquire for Francis Earl or F. E. Robertson in south part of town. A. S. Cochran, district president.

Missionary Release.

J. A. Gunsolley, who was appointed to labor in St. Joseph, Missouri, is released from missionary appointment, at his request. Those interested please take notice.

FRED'K M. SMITH.

For the Presidency.

LAMONI, Iowa, October 7, 1903.

Transfer of Missionary.

W. H. Kelley, who was appointed to the Ohio field, has been transferred to Kentucky for the remainder of the conference year. This transfer is made by agreement between missionaries in charge, U. W. Greene and I. N. Roberts.

FRED'K M. SMITH,

For the Presidency.

Fourth Quorum of Elders.

Kindly advise your secretary, Bro. F. E. Cochran, Box 345, Lamoni, Iowa, of any changes in address since last report.

Correction.

In the sixth line of last paragraph of article on "Zionism" in current *Autumn Leaves*, the substitution of the word *now* for *never* changes the meaning and confuses the whole sentence. The error is noted here as it places the parties from whom I quote in a false light.

M. H. BOND.

In the report of the British Isles conference minutes in this issue of the HERALD, there is a typographical error. Between the ninth and tenth lines from the bottom of page 970, second column, please read in the following: "financial year ending December 31, be audited annually between".

Conference Notices.

Conference of Mobile District will convene with Three Rivers, Mississippi, Branch, Saturday, 10 a. m., before the first Sunday in November, 1903. F. P. Searcliff, president of district.

The Southern Indiana District conference will convene with Plainville Branch, October 31. We understand Heman C. Smith, president of this field, and possibly E. L. Kelley will be with us. Branch secretaries are requested to send branch reports to district secretary, so corrections may be made, if any occur, before convening of conference. James P. Sappenfield, president, Annie Marshall, secretary.

Died.

HARDING.—Mrs. Marie Harding, at Dibby, Minnesota, August 23, 1903, aged 82. She emigrated to America from Germany in 1833; was married to Thomas Conway in 1835, they having nine children born to them; after the death of her husband, she was married to Hiram Harding and to them three children were born. She lived and died a Catholic. May God in his mercy blot out her wrongs and let her meet her family in heaven.

ROBERTS.—Mrs. Eliza Roberts, widow of Elder Henry Roberts, died at Farmington, Iowa, September 29, 1903. She was born in Leeds, England, July 12, 1816. She was married to Henry Roberts in Canada, December 29, 1835. He united with the Church shortly after and moved to Kirtland, later to Farmington. She never united with the Latter Day Saint Church, but was a friend to it, and in the early days of the Reorganization her house was the home of its elders. She was a member of the Methodist Episcopal Church. Elder James McKiernan conducted funeral service at the house and Elder Taylor at the Methodist Episcopal church, at 2 p. m., October 1, 1903. She was greatly respected by all who knew her and leaves to mourn her death one son, one foster son, three daughters, and one foster daughter, all married.

STODD.—Bro. W. E. Stodd, born in England, December 16, 1864, baptized September 12, 1886, in Mercer County, Illinois, by Elder D. S. Holmes; held the office of deacon. He was going to visit his mother in England whom he had not seen for more than twenty years, intending to leave August 29, but was taken sick on the 28th with typhoid fever; died at Rock Island, Illinois, September 13, 1903.

It is curious how a short space of time completely obliterates the incidents of a man's career, even though fame preserves his name. Very little which is authentic has been written concerning the discoverer of the Hudson River, the three hundredth anniversary of whose voyage is to be celebrated in New York City six years from now. For the *Cosmopolitan* for October Thomas A. Janvier has prepared an article which deals in a fascinating way with the romance and adventure of Hudson's life.

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Raising Animal Infants.

Real Natural History (not "animal stories" for the experts to squabble over) is the subject of a capital article by A. W. Rolker in the October *McClure's*, on "Babies of the Zoo." Most of the interesting things that happen in a menagerie occur at times when the public is excluded, and are witnessed by the keepers alone. In a big modern zoo the young of the wild animals are reared on strictly scientific principles, and yet their lives are as eventful and as fraught with hardships and perils as those of their brothers of the jungle. All the prize babies of the zoo have sat for their photographs to illustrate the article.

In the *Delineator* for November Mrs. Theodore W. Birney has a suggestive paper on the Education of Boys as Future Fathers and Citizens. The gist of her argument is that boys seldom receive the sympathy to which they are entitled—not a maudlin, sentimental sympathy that is calculated to spoil the child, but an intelligent comprehension of his needs and an interest in his doings and belongings. Her conclusion is that if parents will only take a genuine interest in all things that interest their boys, they can hold their confidence, and so long as they possess that they can be reasonably sure that their sons will not go far wrong. Parents are wont to look on the problems of youth with eyes of an adult. How much good would result to many little fellows if their parents would come down to their view point, or come up perhaps, recognizing the limitations of their inexperience, and judging their deeds and misdeeds in the light of it. The rule of the rod is past, and inasmuch as the new order of things has brought much happiness into the lives of the little ones, so will a better understanding of the boy nature on the part of parents benefit them immeasurably.

The Largest Gun in the Country.

An official attached to the ordnance department of the United States Army conceived the idea of excelling his predecessors by building the largest gun ever cast in the country. Finally, after much effort, he succeeded in having a bill passed in Congress appropriating money to build a sixteen-inch gun, the "first of ten." The enormous piece of ordnance, which weighs one hundred and fifty tons and is forty-nine feet in length, is now mounted at Sandy Hook at the entrance to New York harbor. Its trial was successful, because the gun was fired without bursting, but it is safe to say that the remaining nine will never be finished. The needs of the service do not reach to the extent of hurling a ton of metal a distance of twenty-one miles. Still the gun is a "record-breaker," and thus serves a purpose.—October *Woman's Home Companion*.

An excellent account is given in the October *McClure's* of an engineering project second only in magnitude and importance to the Isthmian Canal; to wit, the stupendous undertaking of the Dutch Government to drain the larger part of the Zuyder Zee, convert the rest of it into a great fresh-water lake, and reclaim from the sea a piece of land equal to one fourteenth the present area of Holland. Though the work, which has hardly begun, will extend over some thirty-three years, each stage of it has been plotted and the cost estimated by the Dutch engineers, with the utmost exactness and thoroughness; all of which is most interestingly set forth by the writer of the article.

Extensive observation of mob action in many countries, in many periods, has shown that, irrespective of race, the aggregation of men in crowds is in and of itself, highly favorable to impulsive, unreasoning, and often violent action. Men in crowds are easily influenced by suggestion, and in the mass a sense of individual responsibility is lost. So far, then, the increasing density of modern populations is seemingly favorable to popular tumult, which might easily become insurrection or revolution. In the literature of political science there is perhaps no more familiar assumption than the one which associates all the dangers of the mob spirit with a democratic organization of great cities.

And yet a strict application of the comparative method to the study of this question does not justify the apprehension. On the contrary, a systematic grouping of observations from many parts of the world would demonstrate that the phenomena of lawless popular action, as in insurrections, lynchings, and riotous outbreaks in connection with labor strikes, are, on the whole, phenomena of rural rather than of urban populations. There have been scenes of wild violence in Paris and in London; there have been draft and other riots in New York City; but the collective violence in all the great cities of Europe and America for two hundred years would not make a great showing by comparison with the epidemics of emotion—accompanied by dancing and other manias—that surged through rural communities in connection with the great revival movements under the Wesleyans, the later revivals of 1837 and 1857, the insurrections like Shay's rebellion and the whisky rebellion, the Ku Klux Klan outrages, the Vigilance Committee activities, the conflicts between Gentiles and Mormons, the White Cap outrages, and the lynchings in our Western and Southern States.

The reason for this curious fact is undoubtedly to be found in the restraining effect of ethnic and mental difference. The rural community is relatively homogeneous. The "neighbors" for miles in every direction are nearly all of one blood. They are practically of one economic condition. For the most part they are of one religious confession or of two or three confessions not very unlike in creeds and practices. All are acquainted with one another. An exciting event or suggestion that moves one will, almost certainly, move the others. Emotion among them is highly contagious. They respond to like stimuli because they are alike. The city population is composite and differentiated. In a mixed crowd of hundreds that gathers on the street no one man of them all recognizes a dozen others. They are of all sorts and conditions, the well-to-do and the poor, and often of many nationalities. Danger arises only when discontent and inflammatory suggestion find homogeneous material to work upon in a quarter whose denizens are of one nationality and of the same economic condition, and among whom may be found, here and there, small gangs of toughs who are already disciplined in associating for lawless purposes. Only an extraordinary influence can combine the impulsive tendencies of unlike classes, differing nationalities, unacquainted neighborhoods, in one great outbreak. Such things have happened, and doubtless will happen again; but the normal influence of heterogeneity and differentiation in a population is unfavorable to collective action.—By Professor Franklin H. Giddings in the October-December *Forum*.

In the *Outlook's Magazine* Number for October the life and work of a Post-office employee form the general subject of an article by Mr. Earl Mayo, which is illustrated with special photographs by Mr. Arthur Hewitt, obtained for this purpose with the aid and consent of the Post-office authorities. Some exceedingly interesting and little-known facts are given about the methods of work in the Post-office, such as new devices for saving time and kindred matters. Mr. J. Horace McFarland is one of the most enthusiastic and skilled photographers of trees, shrubs, and flowers in the world; he is not only a skilled photographer, but an artistic photographer, and also writes in a popular and readable vein on these subjects. "The Elm and Tulip" is another of a fine series of illustrated articles on trees by Mr. McFarland, which in due time will make a book worth having. The story of the number, which may be described as a long short story, is called "Priscilla's Maying"; the author is Una L. Silberrad, who is rapidly coming into prominence as one of the strongest of recent English novelists; the story is a romance pure and simple of the old Puritan days in England. There are extremely interesting illustrated personal articles on Jonathan Edwards apropos of the bicentenary of his birth, on Tolstoi's "Marriage and Family Life" by Edward A. Steiner, and on men and things in Washington during the Spanish War, by Ex-secretary John D. Long. Jacob A. Riis's series of articles on Theodore Roosevelt, the Citizen, will begin in the November *Magazine* Number.

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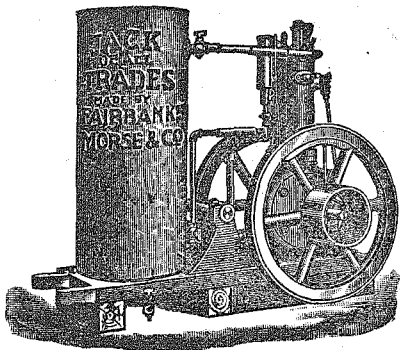
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E. T. Steele's Excursions.

For homeseekers from Denison, Iowa, and Lamoni, Iowa, will join at St. Joseph, October 20, p. m. Mr. Steele will personally conduct parties from Lamoni. His excursion last week brought 22 buyers to Nevada, Missouri, from the North. 41-2t

E. T. DOBSON,
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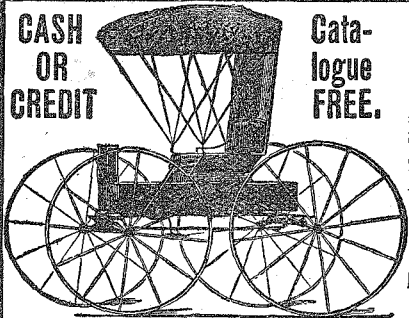
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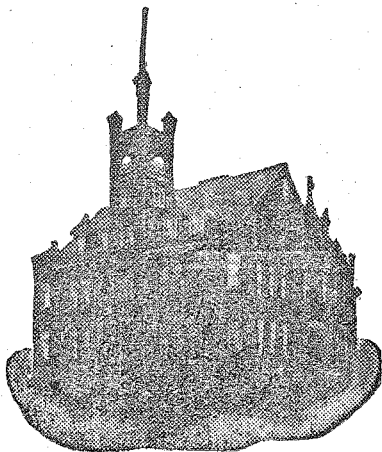
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 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob

Salvards m

Volume 50

Lamoni, Iowa, October 21, 1903

Number 42

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

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Editorial.

RETURN TO THE GOSPEL OF JESUS CHRIST DEMANDED.

John Watson (Ian Maclaren), a clergyman and writer of some celebrity, has by reason of much thought drifted into the following conclusions, which to us of the latter-day philosophy is both significant and striking for the reason that for now nearly three quarters of a century the "ignorant and unlearned" men whom the Lord called and authorized to preach the "everlasting gospel" have been steadily telling the people that there must be a "return to the old paths" before peace could come to the troubled waters of the sea of religious doctrines, differences, and contentions.

Many have been impressed with similar thoughts as those stirring Ian Maclaren, and they have essayed a return, but have failed; because they were either afraid to declare the "whole counsel of God" by reason of the opposing forces of opinion such a course would have been met by, or because they failed to see fully the need of a full return, and a complete abnegation of human opinions and an absolute adaptation of men to the will of God as expressed in the word.

One of the prophets of the Book of Mormon was permitted to see a time future to the day in which he was living, when there would be a spirit going out among man, causing them to become uneasy and restless concerning the things of God, and that spirit would direct them in a search after the Christ; and if they should heed the admonitions of that spirit they would be led to the "Lamb of God who taketh away the sin of the world."

There are many evidences to be seen indicating that there has been a spirit of information moving upon men here and there, which must necessarily lead them to just the conclusions which Ian Maclaren has reached if heeded. Unfortunately for the hastening of the events hoped for by all who are groaning in spirit under the adverse conditions burdening the present generations of men, there has been a disposition manifest everywhere to say as those did of whom the prophet wrote, "But they said, we will not walk therein."—Jeremiah 6:16.

Just as they said then so do they say now; and though there may be some who may follow in Maclaren's thought, unless the Messiah himself shall

"THE Terraced Palaces of Chichen Ytza" is a fine article in the October *Autumn Leaves* reprinted from *Four Track News*. It is illustrated with three fine half-tones. Archæologists, take notice!

come, it is very doubtful if they will heed his prophets, rise they never so many.

We quote from the public notice of the statement of John Watson (Ian Maclaren), found in the *Chicago Tribune* for October 9, 1903, as follows:

WORLD ON EVE OF GREAT REVIVAL.

NEW YORK, October 8.—The Reverend John Watson (Ian Maclaren), author of "Beside the Bonnie Brier Bush," has published a brochure which expresses the belief that the world is on the eve of the "greatest religious revival since the days when all Rome succumbed to the teachings of Christ in the first century." . . .

He continues: "Except in the realm of science no real progress is being made, no great men are rising, no poets, no novelists, no painters, no statesmen, no preachers. It is an age of mediocrity and commonplaceness.

"We are tired, therefore we are restless, and Matthew Arnold's words are still truer to-day than when he wrote: 'Your creeds are dead, your rites are dead, your social order, too; where tarries he—the power who said: "See, I make all things new."'"

"What does all this mean? It means that the world is in want of something, in want of a revivifying force. If there ever was a time when the world needed this, that time is now.

"If there is one thing the Christian world needs to-day it is a repetition of that movement which passed over the Roman empire in the first century and saved society from dissolution, that movement which in literature is called the 'renaissance,' in spiritual life a revival."

The attendance at public worship, the writer declares, has decreased and daily is decreasing: the grasp of things spiritual is relaxing, and the cult of Christ's cross is fading. We are between the tides, between the creed dead and the creed to be. We are in the gray mist between night and morning.

He continued: "No serious person, whether he be a religious or a nonreligious man, can look out upon society in our day without being depressed and alarmed. There is a general unsettlement both of belief and of institutions, a weariness of the present slackening of energy, an exhausted atmosphere, which is difficult to breathe and which is apt to be charged by noxious germs."

So much from the other side of the "great deep," now for this:

Dr. Patton, the president of the Presbyterian Theological Seminary at Princeton, is one of the sanest, acutest minds in the whole range of theology. He never misses an essential point or seeks to avoid it because the inevitable conclusion from it would be uncomfortable to either the new or the old theology, or because it would involve an irrepressible conflict with science.

In the intellectual operations of Doctor Patton there is a courageous honesty in the direction which we often, nay, usually, miss in the new fashioned theologians. We observe in this latter-day school much timidity. They dare not go to the theological conclusions of their arguments, for these would land them in the square infidelity where really they belong. For this new theology the question of miracles is a stumbling-block. They fight shy of it, or if they venture to tackle the subject they essay to give a "figurative" explanation which leaves the miracle something betwixt a poetic imagining and a superstitious hallucination—a vision of a mind distraught or a fancy engendered by the exaltation of religious enthusiasm, profitable for contemplation as spiritual imagery, but not as a fact of history.

Doctor Patton is too honest and his logical discernment is too clear for him to deceive himself with any such subterfuge. In a sermon at the autumn opening of the Princeton Theological Seminary last Sunday Doctor Patton presented the only view of miracles which is compatible with the existence of Christianity as a religion, or as a supernatural system of divine origin.

Doctor Patton sees plainly that to deny or doubt miracles or attempt to explain them away is to give up the very foundation of Christianity as a religion and to leave it with nothing more than a basis of human philosophy and poetical imagination on which to rest. "Christianity," as he said at Princeton on Sunday, "is a piece of information given supernaturally and miraculously," or it is no more than a mere superstition, a mythology. It may exist as a moral philosophy without a supernatural birth and mission for Jesus, but it ceases to be a religion, the religion which has built the temples of worship of Christ. If Jesus was a mere man, worship of him is idolatry. And if the one essential miracle of the Incarnation is accepted, what difficulty is there in the acceptance of the rest of the miracles of the Bible, if not of other miracles dogmatically proclaimed as of subsequent occurrence?

Doctor Patton meets the issue made by scientific infidelity with a square profession of faith in miracles as requisite to Christian religious belief, and it is the only way in which it can be met. If the miracles are not to be received as historical facts, the worship in thousands of churches, the teaching in hundreds of theological schools and the hope which has inspired countless millions of mankind for nineteen hundred years and more are vain and superstitious delusions and the contest of Churches as to the possession of divine authority to teach and represent the Christian religion is a farcical controversy.

Correspondents are discussing in the *Sun* candidates for election as Coadjutor Bishop of the New York diocese of the Protestant Episcopal Church. We observe, however, that little or no attention is paid by them to the distinctly theological position of any of the candidates put forward. It is true that their varying schools of "Churchmanship" are considered—whether they are "High" or "Low," "Broad" or "Catholic." But is not the really important question how they stand toward Christianity: whether they believe in its miraculous origin and character, as Doctor Patton believes, or regard the Bible as simply comfortable and inspiring literature to which prophets and other enthusiasts contributed visions and poetic imaginings? Is it worth while to quarrel over the title to churchly authority by right of descent from the Apostles unless there has come with the physical inheritance Doctor Patton's uncompromising Apostolic belief in the miraculous origin of Christianity as a fact of history?—Editorial in *New York Sun* for September 24, 1903.

If this is the same Doctor Patton, who some few years ago in Chicago prosecuted Reverend Doctor Swing out of the Presbyterian Church because of his "broad orthodoxy," we welcome the change in his courage and the methods of his advance in thought. There is no mightier miracle than that the dead rose again in the persons of Lazarus and Jesus; and if Paul could write "why should it be accounted an incredible thing that the dead should rise again," why should it be an incredible thing even now that all minor miracles should be possible to the power of God among believers?

Let the light blaze.

PATRONESSES' BAZAAR.

On Friday and Saturday, October 16 and 17, the Graceland College Patronesses' Society held a bazaar in Lamoni, and the results therefrom will net them about four hundred dollars, which will be spent in furnishings for the building which will add materially to its appearance and usefulness. The Patronesses

deserve much credit for their work and sacrifices. The bazaar was a very pleasant occasion in many ways. Dinner was served on both days, and the people of Lamoni, irrespective of religious beliefs, turned out and had a very pleasant time assisting the hard working Patronesses make a success of the bazaar. Many pleasing features were presented for the amusement of the visitors, not the least among which was a baby show in which there were some fourteen contestants. The prize was carried off by the child of Mr. and Mrs. Howard White. The victorious infant is a grandchild of Bro. D. C. White, well known to many of our readers.

DOWIE IN NEW YORK.

Some idea of what Dowie is accomplishing in New York may be gathered from the following headings of a press report dated at New York, October 19: "Dowie, jeered in New York, sees Failure. Leader of Zion Host is greatly discouraged by cold reception in Gotham. Rails at his treatment." Mr. Dowie, finding his New York audiences entirely different from his Zion City congregations, towers into a rage, and hurls invectives at the New York ministers, the newspapers, and the reporters. There is probably greater disappointment in store for him. Indeed, it is not at all unlikely that his "invasion" of New York will prove disastrous to him.

NEWS FROM THE FIELD.

Bro. I. N. Roberts wrote from Bay Minette, Alabama, October 15, that he had a call to Atlanta, Georgia. He expected to respond to the call soon, then on to other fields. He has been holding meetings at Bay Minette, with a good hearing. One is ready for baptism, others near. He hopes a good, active local man may be raised up to care for the work and push it onward. Prejudice, he says, is quite manifest among the people, but it is giving away slowly. He is enjoying good health and is well in spirit.

I. N. White, in his quarterly report, dated October 16, says he has just returned from a trip into North-eastern Missouri District. He is still in poor health, but thinks he is gaining strength slowly. He reports the field in fair condition. One hundred and five baptisms for the quarter, fifty more than last quarter. He states there have been fewer baptisms at the reunions this year than last. The baptisms have been mostly in the field where the ministers are laboring. He says he is feeling well in the work, and that he has been greatly blessed in presenting the word,—a general report from his men. "Let God have the praise," he adds.

G. T. Griffiths, of the Oregon Mission, reports

about thirty baptisms for the quarter; quite a good showing. He says the men of the ministry have rendered "faithful service and are still willing to do their part." He has spent much of his time since reaching the field in regulating affairs in some of the branches where such work was necessary. He feels that the work there is now in better condition, and that prospects are good for a number of outsiders to join us. All the men in that field seem to be actively engaged in the Masters cause.

An extract from H. O. Smith's report will be found in another place.

J. M. Stubbart, in charge of Colorado Mission, reports eight baptisms for the quarter. "In general," he writes, "the work is moving on nicely in the mission."

JOSEPH SMITH AND HIS POSTERITY.

In the *Nauvoo Independent* for October 17 J. W. Peterson has an article under the head of "Joseph Smith and his Posterity," in which he corrects a statement made on the streets of Nauvoo by an elder from Utah to the effect that he (the Utah elder) was a grandson of Joseph Smith. Bro. Peterson properly makes the statement that none of the posterity of Joseph Smith are in the Utah Church, nor have any of them ever been in that Church. Such grandsons of Joseph Smith as are holding the priesthood and are engaged in ministerial work are in the Reorganized Church, and, as Bro. Peterson truly says, repudiate polygamy and its kindred evils. Why should the Mr. Smith from Utah think it well to misrepresent himself on the streets of Nauvoo? Is their cause one in which deception is necessary? Bro. Peterson closes his article with these words: "Joseph Smith had four sons: Joseph, Alexander, Frederick, and David, all well known in Nauvoo. Not one of their descendants ever united with the Utah Church."

DISCONTENT IN ENGLAND.

There is much discontent in England in regard to an education bill lately enacted by Parliament, the operation of which is objected to by a great many. The following from the *Chronicle*, of Enfield, a town in the suburbs of London, will give a good idea as to what the objection to the law is. Its enforcement is being passively resisted, those resisting being called "passive resisters."

WHY I REFUSE TO PAY THE CHURCH SCHOOL RATE.

The Reverend Allon Poole, who is one of the leaders of the Passive Resistance Movement in Southgate, and who has himself been before the magistrates because of his objection to pay rates in support of denominational schools, preached on Sunday evening a special sermon on the subject of "Passive Resistance" at the Baptist Chapel, Southgate, some notes of which we now give.

Taking for his text the words, "Render unto Caesar the things

that are Caesar's," the preacher said: There can be no doubt that we are face to face with one of the gravest crises in our national life. The land is being shaken from end to end at something new and strange. Law and liberty-loving citizens are being summoned to the police court by the thousand, having their goods seized by the bailiff, and publicly sold by the auctioneer. People who think little about public questions, and less about disputes between churches, are beginning to ask why this is. Good citizens do not submit to such indignities for the fun of the thing. They do not come into conflict with the "powers that be" "rashly, thoughtlessly, or lightly, but advisedly, reverently, and in the fear of God." These starting events are due to a base and foul conspiracy between the government, the Bishops, and the Catholic hierarchy.

During the late war it seems that managers of church schools and diocesan inspectors were busy making reports to rural-decanal meetings and diocesan conferences. Bishops and clergy were active in convocation; consultations between Ritualists and Romanists must have been frequent. The priests saw their chance had come and they seized it. They drafted the Education Act of 1902. They pulled the wires which moved their Parliamentary puppets. The wax nose of the Government was molded by their soft fingers. In a word, the Government became the mouthpiece of the priests and obeyed their will. That the Roman Catholics were in league with the English bishops is seen clearly by the frantic appeal of the late Cardinal Vaughn to the Irish party to "help the Government to triumph over the Nonconformists." But for the Irish party's response to that appeal, the Act—while yet a bill—would have been defeated again and again. Drafted by the Roman priests and English bishops, the Education Act of 1902 is the cause of the civil war now being waged. Now, what are the injustices of this Act?

(1) It sets aside the compromise of 1870. We hear often of this compromise, but very few know enough of the history of education to understand it. Previous to the year 1870 education was of a private character, and was carried on by British, Church, Wesleyan, and Roman Catholic schools. These were built out of private subscriptions and maintained by school fees and voluntary contributions. But these did not cover the ground. What was wanted then (and what is coming now) was a real system of national education. The Education Act of 1870 was framed to secure this, and then a difficulty arose. How were the existing schools to be treated? What amount of religious teaching should be given? Many there were who thought that it was the duty of the state to educate in secular matters, and the business of the church to teach religion, and that the two should be separated. But a great many saw a danger—in that a vast number of children would grow up with no religious instruction whatever, and a great many more thought that as the Church had made great sacrifices in building their schools, and would have to subscribe the balance—not paid out of the taxes—to maintain them, they should be allowed to give their own form of religious instruction. And so the compromise of 1870 was effected. The Church schools—partly supported by voluntary contributions and partly by taxes—were permitted to teach Church dogmas, and the new Board Schools were permitted to give simple Bible instruction. To that Churchmen and some of the leaders of Free Churchmen alike consented. But the Education Act of 1902 sets that agreement on one side. There, Free Church leaders were consulted; here, they were ignored. Then, Free Churchmen were comparatively weak; now, they stand equal in numbers to Churchmen, and therefore should have had more consideration. Then, all private schools were maintained by voluntary subscriptions and school fees; now, they are placed wholly upon the rates and taxes, and still remain under private management.

Without a mandate from the country, without conference with Free Church leaders, the Government have done the bidding of the bishops and set aside the Compromise of 1870.

(2) The Act of 1902 helps the clergy of the English and Roman Catholic Church to capture the children of Free Churchmen.

There can be no doubt that the clergy are not enthusiastic about education apart from the power it gives them over the minds of the children. They confess that the "sole reason of the existence of the Church School is to teach Church doctrine." They are concerned, not about turning out sharp, well-trained scholars, but minds well-steeped in dogmas which are not to be found in Holy Scripture, and can teach them that "Nonconformist bodies are not churches of God, but merely Sectarian clubs;" that "the sacraments in Dissenting hands are as fictitious as the ministers themselves;" that dissenting preachers "may be classed with Korah and his company of old." The fact is that in most—not all—Church schools, the most cherished convictions of Free Churchmen are ridiculed, satirised and travestied, and the children are made to understand that unless they enter the Church fold there is little chance for them in the next world. Cannon Pennington, a Church School Inspector, has made a most valuable utterance on this point. "In fact, we are training the children of Nonconformists to be the children of the Church." A Church clergyman—neighbor to Doctor Clifford—has said that "many a little Nonconformist has become a little Churchman" in his school. We quite believe it.

Suppose for an instant that the opposite was possible, that all this powerful machinery was in the hands of Baptists, that we were using it for our Church purposes, that our aim was to make little Church folk into little Baptists, and that Churchmen were compelled to pay for it by an Act passed without consulting them, do you think they would submit? In my opinion they would be justified in driving the country to the verge of a civil war in order to repeal it! I believe in divine right, not only of kings, but of Parliaments and peoples. Of kings to rule justly, of Parliaments to rule righteously and with equity, and of peoples to protest against oppression under what leadership they may; if not peaceably, then as they otherwise can! Of one thing I am certain, the resolute declaration of Doctor Fairbairn to Mr. Balfour expresses the determination of Free Churchmen on this question: "We will NOT submit!" The spirit of Oliver Cromwell is abroad. The leaves of the tree of the Nation's best life are dancing in the breath of Freedom. Godly men and saintly women have counted the cost, and will go forward. The compact of 1870 having been broken, Free Churchmen are no longer bound by its terms. We shall go before the compromise and later—if not sooner—we shall obtain a just settlement of a matter which has inflicted gross injustice upon Nonconformists for over thirty years.

(3) Under the Act, Free Churchmen have to pay the chief lay workers in the English Church. Who are the chief lay workers? The organist, the choir leader, the Sunday-school teachers, the officers of Boys' Brigades and the like. And who, mostly, fill these positions? The masters, mistresses and teachers in the Church day school. It is demanded of them, not only that they shall teach daily, but often on the seventh day of the week, and fag for the clergy in their spare time. They are appointed, often, conditionally upon their taking some specific Church duty. As a member of the late Edmonton School Board I have often heard from the lips of Church teachers applying for positions under the Board an expression of a desire to be free from the interference and tyranny of the clergy, and to have some spare time wherein to serve themselves. The clergyman of Withiccombe, Somerset, advertised on August 28 last as follows: "Certificated mistress wanted, November 2, able to take organ and train choir. Loyal Churchwoman; salary subject to approval by County Council, £70." That means that the vicar, "good, easy man," means to get an organist paid for out of the County rates, and Nonconformists must pay their share, and be thankful they have to pay no more.

The Education Act puts Rome on the rates. That is to say, for the first time since the Reformation Englishmen must pay to have the errors of the Roman Catholic Church taught in the Catholic schools to Protestant children. There is such a school at Wood Green, and another, I believe, at Enfield. The residents in these places are now rated for the support of these schools in order that children who are not Catholics may be taught to adore the cross, use holy water, confess to the priest, pray to the virgin, worship the bread and wine of the Lord's Supper as being his actual body and blood, and other superstitious errors. Then remember that the teachers in Roman Catholic schools are monks and nuns, bound by ties of poverty, who, after they have paid the cost of living, hand the balance of their pay over to their superiors to be used to scatter the errors of Rome more widely. Let me show you what this means. Thirty years ago there were two hundred and ninety-nine monasteries and nunneries in England. Before this year has ended there will be one thousand of them. The *St. James' Gazette* says that last year forty-seven new convent schools were started, and these contain three thousand four hundred and fifty-five pupils. The Roman Catholic Bishop of Southwark has just started thirty-one new missions in South London alone by monks and nuns recently expelled from France for their abominable practices. Is it for this we are to be summoned to court and sold up? Are our children to be exposed to these perils and we—their parents—to pay for their exposure? *In God's name, no!*

We are assailed in our dearest interests! We are asked to be wickedly false to our most solemn responsibilities! The bond between us and the great Head of the Church, and the sweet tie of parenthood alike, compel us to resist the foe! "Here we stand, and we can do no other! God help us!" We can go to the police court; our goods may be sold by public auction; we may make acquaintance with the warders of a prison, or enlist under the banner of a modern Cromwell; but to the soul-seducing act of the priest behind the Government *we will not submit!*

What then is the alternative? Is our policy destructive only, and not constructive? No. We are willing that the Anglican schools—where they are Anglican—should be hired until such time as the nation can build its own schools. We are willing that Bible instruction should be given in all schools, and that specific Church teaching should be given, and paid for, by the Church which demands it out of school hours, attendance at which shall be purely voluntary. We demand that the schools shall be National in the true sense, financed and controlled by the people. We ask that the cumulative vote of the School Board system shall have no place in the election of the new authority. We demand that the Board of Education shall be purged of its priestly party, and that its work shall be done—not at the dictation of an irresponsible few, but for the benefit of the people as a whole.

Only as these basal principles are embodied in a new Act and passed by the representatives of the people will Free Churchmen cease from their agitation. The Bishops have made war on Nonconformity through the Government! We accept the challenge! The tide of battle will roll on until all the religious people of the land are Free Churchmen!—*Enfield Chronicle*, September 18, 1903.

QUESTIONS AND ANSWERS.

Does the Church of Jesus Christ of Latter Day Saints as a religious and corporate body hold the power to suspend from Church privileges any official member, take away his license, and deprive him of partaking of the sacrament of the Lord's supper, without giving the man an opportunity to show whether he had sinned or his accusers had blundered? Be kind enough to point in the outlaw given of God the authority for such a course.

The Church has neither adopted nor pursued such course, that we have any knowledge of.

The first law of nature is said to be, "self preservation." This right, that of self defence, inures to every class of association, secular, or religious; as well as to individuals. Every society must necessarily be the judge of the rules conducive to its own well-being and the enforcement of those rules must be left to the official machinery of the society, nor can the decision as to the justice or injustice of any given rule be left to any one individual who may perchance to come under official displeasure; to do this would be to abandon order and just subject to rule at the bidding of any disorderly or discontented person.

The Church as an association of believers, as well as an incorporate body, claims the right to try alleged offenders by its own rules, such rules as may from time to time be agreed upon as being best calculated to conserve its own unity. It finds its right to do this in its organic structure, and in the various rules found in the New Testament teaching and in the revelations to the Church during its formative period, in agreement with the principle stated in section 112, Doctrine and Covenants, edition of 1900, "of Government and Laws in general," enacted August 17, 1835, and the rule of the Church ever since. Paragraph 10:

We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either life or limb, neither to inflict any physical punishment upon them,—they can only excommunicate them from their society and withdraw from their fellowship.

The Church neither claims nor exercises the power to deprive a man of his personal rights in the Church without cause therefor. Ample safeguards for the safety of the individual have been provided so that no one need to suffer injustice who will properly avail himself of the rules prescribed. But in the pursuing of his own rights no man should or will be allowed to set at naught the rules of the Church, or defy the officials upon whom the duty of enforcement of the rules is imposed. No member can be allowed to disregard the courts of inquiry, the trial courts, or the courts of final appeal upon his whim or notion that they are in error and have blundered in their action, or to walk out of court setting the "jurisdiction of the court at defiance, on the decision of his own judgment that the court is improper. His remedy is in appeal provided for his own protection and that of the Church as well, for whatever justly conserves the good of the individual must conduce to the good and safety of the whole body.

It is not necessary for us to point out any law or part of law supporting the course suggested by the question, as to attempt doing so would be to admit

what is covertly asserted in the question. There having been no such action known to us, we neither feel inclination, nor acknowledge obligation to cite precedent or law in defense; and can only express surprise that such question is asked. And were it not that we have a degree of respect for the questioner no attention would have been paid to the question.

“UNCLE MARK” FORSCUTT DEAD.

On Sunday, the 18th, President Joseph Smith received a telegram from Nebraska City, sent by Sr. Ruby Faunce, stating that her father, Mark H. Forscutt, died on the morning of the 18th. His demise follows closely on that of his wife, who preceded him to the land of rest by thirteen days, she dying on the fifth instant. The telegram stated that the funeral exercises would be held on the afternoon of the 20th.

This will be sad news to many of the Saints, as “Uncle Mark” was widely known and loved by the Saints. Nearly his whole life has been spent in the work of the ministry, and he has been the means of bringing many into the Church. He has preached the word both in this country and foreign ones. He was an Englishman by birth, being born in Manchester, on June 19, 1834. He at one time after his ordination as a high priest in 1868, went to his native country as a missionary, and he has also done missionary work in the South Sea Islands, where the news of his death will no doubt be received with much sadness.

All over the country the Saints know him by the appellation of “Uncle Mark,” which speaks well for the love and respect in which he was held by them. A man of some eccentricities, yet his earnest and faithful work for the cause which he so loved won him friends throughout the Church.

He was the founder and first editor of the *Zion's Hope*, and there were many issues of the paper when it was first started in which every article was something from his versatile pen, though they were signed in various ways. The readers of the *Hope* can not but feel that they have lost a friend to whom they really owe the existence of their little paper.

It was while he was in St. Joseph, Missouri, doing missionary work, that Uncle Mark started the young people's society there which was really the nucleus from which has grown the Religio society. The Religio people owe much to “Uncle Mark.”

President Joseph Smith, accompanied by Bishop Hilliard, left Lamoni at noon on the 19th, bound for Nebraska City, to be present at the funeral, the former responding to a request from the family to have charge of the ceremonies.

May “Uncle Mark” find peaceful rest after his long life of service in the Master's cause!

EDITORIAL ITEMS.

In this issue we have made an extract from a recent letter from W. W. Smith, in which he speaks of Saints moving into the country near old Far West, and gives the names of two who would be good people to give information. It would be well for all Saints who contemplate moving to follow the advice given in Doctrine and Covenants, and consult the authorities therein spoken of. Like Bro. Smith, we believe a good work could be done by Saints moving into the country near Far West. Saints who are contemplating changing locations would do well to look at that country.

The editors of the HERALD desire to secure a copy of “Hesperis,” and are willing to pay a reasonable price. Anyone willing to dispose of his copy please address the “Editors HERALD, Lamoni, Iowa.”

Bro. O. B. Thomas, writing to Bishop Kelley, October 12, states that their branch at Cleveland, Ohio, is succeeding well in the building and finishing of their church. That the meeting on the eleventh was well attended, Bro. R. Etzenhouser, the preacher. That there had been one baptism. That the conference at Akron was well attended, business session harmonious, and all business done was in good spirit. That the first wedding to take place in the new church (as ours) was to be celebrated October 19, Bro. Vincent Schoar and Sr. Emma Warnock, being the parties *most interested* in the affair.

Bishop Hilliard arrived in Lamoni on the afternoon of the 14th instant. He came from St. Joseph, Missouri, having spent some time laboring in the Far West District.

A good Latter Day Saint of the Lamoni Stake, when solicited in behalf of Graceland College, displayed the right kind of spirit by promptly contributing nearly enough to pay all running expenses for one month. Nine such liberal hearted Saints could easily guarantee the running expenses for one year. Where are the other eight?

In our next issue the Senior editor partially answers the question which has been put to him so often since his return from England, “What do you think of England?” His answer will occupy about two pages of the HERALD.

We have on hands a good sermon by Bishop G. H. Hilliard which will appear in the HERALD soon. Watch for it.

In this issue our readers will find two articles written on the work of some of the representatives of the “Anti-Mormon Missionary Association.” Others will appear next week, and all will be published in pamphlet form for general distribution where needed.

The article in this issue by Bro. Rushton on “The Apostasy and the Restoration,” continued from last week, will be issued as a tract. It is a well-written article, and will be of service to the Saints in introducing the work. Send in your orders for the tract.

Original Articles.

CHARITY TOWARDS THE SECTS.

When Joseph Smith related his first divine communication he claimed that he was visited by two heavenly personages, and in that vision in answer to his inquiry as to which of the churches represented in his neighborhood he should join he was told that he "must join none of them, for they were all wrong." And the person who addressed him said that all "their creeds were an abomination" in God's sight; that those professors were all corrupt; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This has been used many times by his opponents to show that he was intolerant and lacked in charity towards the churches. It has also been used to prejudice the public against Latter Day Saints by making it to appear that their claims are boastful and full of egotism.

The logical mind will at once see that this is false reasoning, and that it betrays stupidity upon the part of those who use it. The question is not one of tolerance or charity, but it is one of veracity. Joseph Smith did or did not see that vision. He was or was not told what he relates. If these things did not transpire he solemnly lied in the name of the Lord. If he did see the vision and was informed, as he claimed, that the creeds were an abomination in the sight of God, it was the very highest possible exhibition of charity to inform the churches of their true condition and standing before God.

In favor of the correctness of his statement we cite the fact that though learned men rejected it with scorn, no doubt honestly believing him wrong, subsequent developments have proven that he was correct, and the adherents of all the churches in question have materially revised the creeds referred to. While doing so they have themselves used much harsher language concerning the old creeds than did Joseph Smith.

Of all the people who have sought to make capital out of the above language and thus get favor of other churches (when it was supposed to be to their advantage), at the expense of Latter Day Saints, the so-called Christians, or Disciples, are perhaps the most demonstrative.

It is therefore proper to inquire where the original ambassadors of the movement represented by them stood on the sects, creeds, etc. If it appears by the evidence that their conclusions were in harmony with the attitude of Joseph Smith, then any reflection made upon the charity or tolerance of Latter Day Saints, must recoil upon their devoted heads, notwithstanding their anti-Mormon cant.

We will commence with Alexander Campbell, and

if they repudiate him we have other victims to bring forward; but if they stand by Elder Campbell, then do they vindicate the position of Joseph Smith, and their hypocritical flattery in representing themselves as defenders of all Christians as against Mormonism, is exposed.

Here are a very few of the many statements of Mr. Campbell on creeds and sects:

On examination of the history of all the platforms and constitutions of all these sects, it appeared evident as a mathematical demonstration itself, that neither the Augsburg articles of faith and opinion, nor the Westminster, nor the Wesleyan, nor those of any state creed or dissenting establishment could ever improve the condition of things, restore union to the church, peace to the world, or success to the gospel of Christ.—Christian System, by Alexander Campbell, page 5.

Our opposition to creeds arose from a conviction that, whether the opinion in them were true or false, they were hostile to the union, peace, harmony, purity, and joy of Christians, and adverse to the conversion of the world to Jesus Christ.—Ibid., page 9.

Still the question recurs, Are all religious sects works of the flesh? Paul makes no exceptions. We dare not. He speaks not of philosophic, political, or foreign factions and sects; but of those appertaining to the Christian institution. Among the Jews Paul himself was a *Pharisee*; among the political castes he was a *Roman*; but in religion he was a Christian; not a Calvinist, Arminian, or Methodist; but a Christian. Indeed, Paul himself, in his history of sectaries, or of the founders and makers of religious parties, traces all their zeal and effort to the stomach, rather than to the conscience, or the love of truth.—Ibid., page 100.

Now, we do not suppose that there is the same guilt in forming a new Protestant party that there was in first of all forming the Roman Catholic, the Greek, or any of the ancient sects. The modern sects have been got up with the desire of getting back to primitive Christianity; the ancient sects arose directly from the lust of power,—from fleshly, selfish, and worldly motives. Now, however, since we have so largely eaten of the gall and wormwood, of the bitter fruits of sects and parties, and have learned the cause, the cure, and the preventive of sectarianism, alas for all that are found keeping up the old landmarks of strife, or laying the foundation for new rivalries, partialities, and antipathies, to arise and pollute many, to retard the progress of the gospel abroad, and to foster the spirit of infidelity at home!—Ibid., page 102.

It behooves all men, then, who wish to be approved by the Lord at his coming, to be up and doing to purge and cleanse the Christian profession from every root and branch of sectarianism, and to endeavor to destroy those destructive sects that have been a sort of Pandora's box to the human race; that have filled the profession with hypocrites, the world with infidels, and retarded for so many centuries the conversion of both Jews and Gentiles to the Christian faith.—Ibid., page 103.

Compare this last statement with what Joseph Smith said was revealed to him regarding the professors.

Again Mr. Campbell says:

Our opponents can not, or will not, understand how any society can be in progress to a better order of things than that under which they may have commenced their pilgrimage. Their sectarian policies were soon formed, and the limits of their reformation were soon fixed; beyond which it soon became heretical to move. The founders of all new schisms not only saw through a glass darkly, but their horizon was so circumscribed with human traditions, that they only aimed at moving a few paces from the hive in which they were generated. A

new creed was soon adopted, and then their stature was complete. They bounded from infancy to manhood in a few days, and decided if any presumed further to advance, they should be treated as those who had refused to move from the old hive. Hence it became as censurable to grow beyond a certain standard, as not to grow at all.—Christian System, by Alexander Campbell, page 274.

On the subject of apostasy Mr. Campbell takes the position that it was complete. He says:

If Christians were and may be the happiest people that ever lived, it is because they live under the most gracious institution ever bestowed on men. The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. *It was lost in the dark ages*, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the *Grand Apostasy was completed*, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty. A veil in reading the New Institution has been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the Old Institution towards the close of that economy.—Ibid., page 180.

Which is the more egotistical, for Mr. Campbell to claim that notwithstanding all other efforts had failed he and his associates had discovered the meaning of the Christian Institution by their unaided wisdom; or for Joseph Smith to claim that it could only be discovered by God revealing himself? They were agreed on the completeness of the apostasy. The question was, How shall the Christian Institution be again made plain?

Under the head of "Effects of Modern Christianity," Mr. Campbell gives some of his experiences and deductions as follows:

Our greatest objection to the systems which we oppose is their impotency on the heart. Alas! what multitudes of prayerless, saintless, Christless, joyless hearts have crowded Christianity out of the congregations by their experiences before baptism! They seem to have had all their religion before they professed it. They can relate no experience since baptism comparable to that professed before the "mutual pledge" was tendered and received.

It was the indubitable proofs of the superabundance of this fruit, which caused me first to suspect the far-famed tree of evangelical orthodoxy. That cold-heartedness—that stiff and mercenary formality—that tithing of mint, anise, and dill—that negligence of mercy, justice, truth, and the love of God, which stalked through the communions of sectarian altars—that apathy and indifference about "*thus saith the Lord*"—that zeal for human prescriptions, and, above all, that willing ignorance of the sayings and doings of Jesus Christ and his Apostles, which so generally appeared—first of all created, fostered, and matured my distrust in the reformed systems of evangelical sectaries. Communion, with me, was communion of kindred souls, immersed into one God, that celestial magnet which turns our aspirations and adorations to him who washed us from our sins in his own blood, and made us kings and priests to God.

To sit in the same pew; to gather round the same pulpit; to put our names to the same covenant, or subscription-list; to contribute for a weekly sermon; to lisp the same opinions, extracted from the same creed; always appeared to me unworthy bonds of union or communion, and therefore my soul abhorred them as substitutes for the love of God shed abroad in the heart, for the communion of the Holy Spirit.—Ibid., pages 244, 245.

Under the head of "The Regeneration of the

Church," Mr. Campbell uses this harsh and severe language:

Now, we can not set about these matters too soon. The time has again come, when judgment must begin at the house of God. The people who have long enjoyed the word of life and the Christian Institutions must soon come to a reckoning. They must give an account of their stewardship, for the Lord has promised to call them to a judgment. An era is just at the door, which will be known as *the Regeneration* for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth.—Ibid., page 291.

Mr. Campbell and Mr. Smith agreed as to the inadequacy of sects and creeds. They differed regarding the source from which the remedy should come.

Mr. Smith's language is mild indeed compared with the harsh and intolerant language of Mr. Campbell, and yet these so-called Christian ministers who accept the philosophy of Mr. Campbell want to pose before the public as representatives of what Mr. Campbell so unjustly called "that adulterous brood." Is it not time the mask was torn from the face of such impudent hypocrisy?

If any consideration would reconcile a man to the epithet of "Mormon" it would be the fact that this crowd styles itself "*Anti-Mormon*." If there was not some good in what they call "Mormonism" there would be no inducement for their *anti*.

HEMAN C. SMITH.



UNREASONABLE MEN; OR, FALLACIOUS CRITICISMS AGAINST THE BOOK OF MORMON.

In the August number of the *Helper*, under the heading "The Book of Mormon," an attack is made upon that work by what appears to be the only remaining living spokesman of the Campbellite Church, and notwithstanding his name appears upon the same page, as editor, he seems so elated over his find that he further attaches his name to the article, "R. B. Neal, Grayson, Kentucky."

Mr. Neal has a wonderful faculty of discovering objections and glaring absurdities to the claims of the Book of Mormon, but his difficulty lies in maintaining them after the discovery.

The past few years he has been much like a small boy in the street casting dirt into the air; he seems to imagine himself covering over some one else with his fantastic maneuvers, but so soon as he takes a few moments to stand aside and survey the situation, he will discover that, like the boy, he is but the victim of his own folly, for instead of covering over his supposed enemy, his dirt has but fallen back upon his own head.

In this last desperate effort he is so certain that he has found a point, that he at once sits down and places in parallel columns three paragraphs from the reprint of the Palmyra edition of the Book of Mor-

mon and a later edition of the same work. The first, reading as follows: "And he said unto me, Behold the Virgin which thou seest, is the mother of God, after the manner of the flesh." The second reading: "And he said unto me, Behold the Virgin whom thou seest, is the mother of the Son of God, after the manner of the flesh."

Upon this discovery this wonderful critic does not stop to inquire why and when the change was made so as to be able to throw some light on the matter and give information to his readers, but at once hurls his dust in the air and solemnly announces: "This fact, and the character of the changes, brands the book false. As the work of men, not of God." Now it will be well for Mr. Neal to answer this question, If the change, which he has held out as being so important, as to be useful as an item to prove the Book of Mormon "false," and the work of men only, was in fact simply the correction of a mistake of the printer who set up the work, and not that of the translator, will not that fact sweep away his objection and logically leave the Book of Mormon with such standing as it claims for itself to be entitled to, a work touching "the things of God," notwithstanding "the mistakes of men"?

The first reprint of the Book of Mormon was made by P. P. Pratt and J. Goodson, Kirtland, Ohio, A. D. 1837. In the preface of this is set out the following: "Individuals acquainted with book printing, are aware of the numerous typographical errors which always occur in manuscript editions. It is only necessary to say, that the whole has been carefully reexamined and compared with the original manuscripts, by Elder Joseph Smith, Jr., the translator of the Book of Mormon, assisted by the present printer, Bro. O. Cowdery, who formerly wrote the greatest portion of the same, as dictated by Bro. Smith."

This reprint and corrected edition, then, should have been consulted by Mr. Neal before he cried "false." In this work, page 27, this same paragraph reads: "And he said unto me, behold, the Virgin whom thou seest, is the mother of the Son of God, after the manner of the flesh."

Who compared it and corrected it according to the original manuscript? Answer: Joseph Smith, Jr., and O. Cowdery, scribe to Mr. Smith when the manuscript copy was made. These were the most competent and proper men in the world to do this work, and it must be a caviler indeed who would not permit the correction of a printer's error.

But the examination does not close here. I turn and compare with the original manuscript of the Book of Mormon and find that it reads as follows: "And he said unto me behold the virgin whom thou seest is the mother of the Son of God after the manner of the flesh." It was, without the slightest doubt, then, properly corrected.

Now will Mr. Neal stand up and look about and

take his bearings and observe where his dust is tumbling, and let us know if he is manly enough in his contest to make a confession when he sees that he is wrong? Or does he belong to the class who close their eyes, "lest they should see"?

There was in fact little necessity for making this false attack upon the Book of Mormon if the party had been looking for the truth and not for an objection, true or false, against it. This is the manner in which the infidel critic attacks the Bible; but for a professed Christian to employ such weapons in his onslaught against the Book of Mormon proves that he is not only infidel to the teachings of the Book of Mormon, but as a fact also to the Bible.

The reader by turning to the preceding paragraphs in the same chapter in the Palmyra edition of the Book of Mormon, referred to by Mr. Neal, will read clearly that the personage referred to in the paragraphs claimed to have been changed, was "the Son of God;" and in the succeeding paragraphs in the same chapter he is called the "Lamb of God," the "Messiah," and "the Son of God;" yet with all this evidence before him Mr. Neal fails to discover that what he had stumbled upon was but the common error of the printer. Is he, in fact, the hope of our Campbellite brethren?

Such attacks as this against the Book of Mormon, instead of proving the work false are, in fact, further proof that it is what it claims to be. The book is thus made to fulfill the predictions made for it by the prophets in the attitude of its enemies subsequent to its publication—one of the surest evidences of its divinity.

One of the prophecies contained in the Bible referring to the coming forth of a book of an identical character to the Book of Mormon, and the work which the Book of Mormon claims to be in fulfillment, speaks also of the kind of warfare that would be waged against the book and those who received it. (Isaiah 29: 11, 12.) "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."—Isaiah 29: 20, 21. No, these critics would not have a typographical error or printer's omission corrected in the Book of Mormon, although it is done hundreds of times with the printing of the Bible. Logical, is it not? Scorn and contempt are chief weapons hurled against it, and a man, by the critics of the work, is made an offender for a word although that word may have been a typographical error.

If the friends of the Book of Mormon were not ready and willing to examine, criticize, and defend the work openly and fairly, any place and anywhere, with both Christian and infidel opponents, there might be a little more chance for an excuse for the

method of warfare employed against it. But the believers in the Book of Mormon are Christian in the highest sense themselves; in fact, there are no firmer believers in, and supporters of, the Bible than are the believers in the Book of Mormon; nor can there be, for that book teaches that the Bible is true and that Jesus Christ is the only Savior. The anti-Christian methods of the *Helper*, then, must eventually fail.

The Book of Mormon is supported from the following certain propositions, any one or all of which are entirely defensible, and an honorable man, whether minister or infidel, does not have to look long for some one with whom to canvass the subject in an honorable and fair manner, but he only has to send his address and name the place where he wishes the investigation to be had. If he can not call, a proper man will call upon him and look after it, the Lord helping:

1. The internal evidences of the Book of Mormon maintain the truthfulness of its claims, and its doctrine and precepts are fully in accord with the word of God as contained in the Bible.

2. The Book of Mormon is a work brought forth to the people of the present age of the world answering to the predictions of the prophets and the Messiah as contained in the Bible, and is an additional witness to that of the Scriptures, that Jesus is the Christ.

3. That the claims of the Book of Mormon are true is sustained by scientific developments and discovery in American Archæology brought to light since the publication of the work.

Is the self-styled "Anti-Mormon League" now going to look around another year for an opponent?

Mr. Neal begins his article referring to the Book of Mormon as follows: "The so-called Bible of the Western Continent." But who calls it a bible? Not the Latter Day Saints, nor any persons who believe in the book. Who, then? Simply the enemies of the work, like himself; and then after nicknaming it a bible he introduces his article with the words, "The so-called bible," etc. Is it possible that this great critic can not see that by this method of attack he is exposing the unchristian work of himself and his six colleagues? This was the method of warfare waged against the New Testament and the Christian religion in Paul's day. No wonder, then, that we find the Apostle asking the prayers of the saints, that they might be "delivered from unreasonable and wicked men." (2 Thessalonians 3: 2.) So, Lord, deliver thy children now!

E. L. KELLEY.

LAMONI, Iowa, September 26, 1903.



"AS TO THE NAME MORMON."

A recent writer in the *HERALD* objects to the custom of the elders of speaking of the Utah people as "Mormons." I do not see why we should not speak of them in that way. They do not object to the name;

in fact they use it, as applied to themselves, in private and in public, in speech and in printed literature.

With our people it is different. The name is repugnant to many of them. That is no reflection on the memory of Mormon, either. No more than it would be a reflection on Bro. W. W. Blair if we refused to be called Blairites. Or on any good man of the Church whose name we as a Church should refuse to bear.

Let us call ourselves Latter Day Saints and the Utah people Mormons. It will result in the world knowing us by those distinctive titles by and by. It will save confusion. It is entirely lawful that we should do so. The courts of the land have twice decided that the Utah people are not successors to the original Latter Day Saint Church. They have no more right to the name than they have to the property of the old organization. We who know this better than most people should be the last to give them the name. The name is ours by right.

L. D. S.



"THE APOSTASY AND THE RESTORATION."—NO. 2.

BY J. W. RUSHTON.

We have already discussed the Reformation, its place, influence, and effect upon the history of man, and have seen that it did not nor could it supply that which was lost. This could only be done by God himself. So we now present evidences to show that just as surely as the baneful effect of a universal apostasy was predicted by the power of God, so also was the divine restoration; a theme that did not escape the vigilant eye of the prophet.

First of all, we introduce Revelations 14:6-7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." We especially emphasize the following points in this remarkable scripture:

1. The everlasting gospel was sometime future from A. D. 96; to be restored to earth (a proof that it was to be taken away).

2. It would be restored by angelic ministrations.

3. No nation or people would be in possession of it at the time this gospel would be thus restored.

4. This event would take place just prior to the judgments of God being poured out.

A glance at Revelation 1: 1 informs us that a series of events shortly to transpire was shown to John. Verse one of chapter four introduces us to a new series of events which would take place hereafter, this restoration being among the events catalogued under the lat-

ter heading. We present the following references to locate as nearly as possible the time when this event would take place. (Read remainder of chapter fourteen.) We gather therefrom that this angel would come just prior to the fall of Babylon; then there transpires the end of the world or "harvest." These all clearly point to the latter days: the time just before the end. This is corroborated by Jesus in Mathew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The great sign to signal the near approach of Christ's second advent would be the restoration of this same unchangeable gospel to be preached to every nation; when this had been done then should the end come. The Old Testament furnishes a multitude of evidences bearing upon this, which will admit of no other application.

(Read Ezekiel 37:15-28.) These two sticks represent the two records; one of the children of Joseph, and one of the children of Israel, or the Jews. These two records were to be joined in one, for the accomplishment of God's purposes, revealed in verses twenty-two to twenty-eight, viz., the reconciling of the different tribes one to the other and all to God; that they may realize the blessings so frequently promised to them. Verses twenty-two and twenty-three show the time when this shall transpire, just prior to the restoration of the national rights and hereditary blessings to Israel. The uniting of the two records or testimonies was to prove a factor in the accomplishment of these purposes. We certainly all agree that the Bible is the record of the Jews, but where and what is this stick or record of Joseph? (Now turn to Isaiah 11:10-16.) We cull the following information; In the days of the gathering of Israel, the Lord would set an ensign for both Jew and Gentile and "unto him shall the gathering of the people be." That ensign is Christ. And, as Christ and his gospel are inseparably connected, we can readily see that in the day of this gathering it was contemplated by God to set up the "Light of the world," Christ, for the gathering of both Jews and Gentiles. (Turn now to Isaiah 18.) Here we have again the statement that an ensign would be set up; a description of the land, and its location where this ensign would be set up, also the time. "A land shadowing with wings," lying west of Jerusalem, beyond the rivers of Ethiopia (now called Africa), just before "the harvest" of "the world." Jesus defines the harvest of the world in Matthew 13:39, "The harvest is the end of the world."

We now present a summary of discoveries:

1. There would be an apostasy from the truth.
2. Sometime, subsequently to A. D. 96, in the hereafter, an angel would come from heaven having the everlasting gospel to preach to all the world.
3. This event is synonymous with the setting up of

a "standard or "ensign," prophesied of by Isaiah and Ezekiel.

4. That standard is the gospel of Christ.

5. Contemporaneous with this, then, would come to light the record of Joseph and it would be joined with the record of the Jews, i. e., the Bible.

6. These events would transpire just prior to the gathering of Israel, Judah, and Ephraim, the removal of the curse for disobedience; just anterior to the coming of God's judgments, or the end (harvest) of the world.

7. The place or locality where these events would be inaugurated would be in a land west of Jerusalem beyond the African rivers.

The foregoing features stand out clearly and unmistakably in the word; they must have a significance and fulfillment.

We now turn to Isaiah 29, where we obtain proof that the foregoing summary is not a vague medley to bolster up an impostor's dream or story. The first six verses tell of the disasters to befall the city of Jerusalem; especially do the denunciations apply to the time when Jerusalem should be besieged so persistently that the invaders would not desist until they had literally razed it to the ground, only the debris of dust and stones bearing melancholy witness of the erstwhile glory. In A. D. 70 Vespasian, and after him his son, Titus, literally fulfilled this scripture, and also the one given by Christ in Luke 19:41-44. Verses seven and eight depict the condition of the nations who had been engaged in warfare against Jerusalem. The literal fulfillment of this is so tragically evident that we scarcely need to produce evidence to prove its veracity. Nineveh, Babylon, and Rome are now but names that flit intermittently across the page of history; the ancient glory and existence are but "dreams of a night vision." Verses nine and ten portray not only the obliteration of these hostile nations, but also the fact of a great spiritual lethargy and famine. The spirit of prophecy would no longer operate; neither communion with God, which ever has been the safeguard of the Church. In short, we have the state and condition of the world under the influence of apostasy clearly and concisely reflected. Verses eleven to fourteen speak of a book that is sealed which comes to light during this time, "the words" of which are delivered to one that is learned, with the request that he read—decipher it; the reply is made, "I can not; for it is sealed." "The book" then is delivered to one that is "not learned," with the same request, "Read this;" the reply is, "I am not learned." Because of the base hypocrisy manifest among the people, having a pretense of worship, hollow and insincere, the Lord says, "Behold, I will proceed to do a marvelous work and a wonder," a work in which the wisdom and learning of the world shall have no part; but this work of God shall be in opposition to all the wisdom

of men. Verses fifteen and sixteen reflect the spirit of agnosticism and infidelity which would be rife at the time these things would take place: Men excusing the sin and evil by disputing God's existence; those not so bold and daring seeking to undervalue his matchless skill and creative power, and questioning his inscrutable wisdom and providence. If these characteristics fail to reveal the time, verse seventeen dispels all doubt. In the form of a query we are informed that just subsequent to the coming of this book and the introduction of God's marvelous work Lebanon, i. e., Palestine, shall once again become fruitful to such an extent that it would be regarded as "a forest." Then shall the blind and deaf (spiritually) see and hear. Prophecy and revelation would once again be introduced. The "sealed book" would be unsealed; i. e., interpreted or deciphered, and hence the poor among men rejoice in the Holy One of Israel. Verses twenty-two to twenty-four, show that after this the curse upon the Jews shall be removed, they returning from their back-slidings, are restored to their national rights, their faces lose the hunted, pallid look of the outcast, and instead the bright hue of health and vigor bespeak the spirit of independence, God and the Holy One (Jesus Christ) shall be sanctified and revered among them, and the gospel so long rejected by them will correct the proud spirit, and reveal the "goodness, mercy, and love of God which endureth for ever."

We now adduce a short synopsis of historical fact concerning the inception of this latter-day work, and ask you to note carefully the concurrence between prophecy and history in the restoration, as we have in regard to the apostasy. We venture to affirm that never, in all the history of God's dealings with man, has there been any event, or series of events foreshadowed by prophecy, more accurate, detailed, and astounding. Wonderful, marvelous, improbable it may appear,—but fraudulent, never.

The chief person connected with the inception and early history of this latter-day movement was Joseph Smith, the third son of Joseph and Lucy Smith (whose maiden name was Mack), daughter of Solomon Mack. Joseph Smith was born December 23, 1805, in the town of Sharon, Windsor County, state of Vermont, United States of America. He lived the ordinary life of one born of working people; the family were poor, but honest and industrious, and capable in such employment as was open to settlers of that time in a comparatively new land. Joseph was not learned, nor educated in any sense, but was illiterate. But before his death he became a good scholar for the time, was a fair linguist, writer, speaker, and grammarian. Certainly he could not have been such a lazy, worthless vagabond as his enemies say to attain even to this condition when his life was ended before he was thirty-nine years old. At the age of fifteen his mind was turned to religion,

owing to the influence of a conjoint religious revival among the various sects in the town of Manchester, where this family lived at the time. He was much exercised and anxious to find out the true Church; for, what seems to be common experience, he was perplexed in regard to the matter; for after the revival quarreling ensued as to which was the right Church. Of course they each claimed to be.

The effect of this unseemly contention was to repel the boy, and created a desire in him to search the Scriptures for himself. One of the first scriptures that attracted his attention was James 1:5. Here, he thought, was the solution of his difficulties and perplexities. So, on the morning of a beautiful, clear day, early in the spring of 1820, he retired to a secluded spot in the wood not far from his home and in the spirit of prayer presented to God the desire of his heart. While in the attitude of prayer two personages appeared to him, and one addressed him by name, saying, pointing to the other one, "This is my beloved Son; hear him." He stated his dilemma, and was informed that he must join none of the Churches, as they were all wrong and their creeds were an abomination in His sight. Much more instruction was given him. In obedience to this instruction he kept himself aloof from all the religious bodies in the locality of his home, and made known to one of the ministers his reason for doing so. At once he became the subject of much bitter persecution and many inexcusable methods were adopted to prevent the influence of such a claim spreading. Hence it is very easy to account for the vulgar falsehoods circulated about him. Romances and slanders of the foulest kind were gotten up, some of which are far more miraculous and incredible than anything ever Joseph claimed; yet because they are bad, people readily believe them in lieu of the truth. Three years elapsed, when one evening (September 21, 1823) after retiring Joseph engaged in fervent prayer and had another visit from a heavenly being, all radiant in celestial glory, who said his name was Moroni, and that he had been sent of God to inform him that God had a work for him to perform; that his name should be had for good and evil among all nations; and further stated that there was deposited in a box in the earth a record written upon metal plates giving an account of the former inhabitants of America, revealing their origin, containing also an account of the fullness of the gospel as delivered by Christ unto them. Deposited in the box, also, was an instrument known as the Urim and Thummim, by which the characters on the plates could be translated. He quoted many prophecies of the Scriptures, among them Malachi third chapter, also the fourth chapter; Isaiah eleventh chapter; Acts third chapter, verses twenty-two and twenty-three; Joel third chapter, from verse twenty-eight to the end, and stated the time was at hand for the fulfillment of

them. In the vision he was shown the locality where the plates were deposited, and that so distinctly that he recognized the place when he visited it. This same messenger came back twice in the same night. The visions and conversations occupied all night; for morning light had diffused itself upon the earth when the glory of the messenger had faded away. After four years, on September 21, 1827, the plates and the Urim and Thummim were given into Joseph Smith's keeping with instructions to care for them and let no harm come to them. These plates were seen and handled by eleven persons besides Joseph Smith. Three of them, namely, David Whitmer, Oliver Cowdery, and Martin Harris, had them shown to them by an angel. The testimonies of all the witnesses appear on one of the first pages of the Book of Mormon. The Book of Mormon was published in March, 1830, as the result of the translation. In February, of 1828, Martin Harris took a paper containing a transcript of some of the words of this book to Professor Anthon of New York, for him to decipher. He certified that the characters were genuine and the translation of them correct. Upon Harris' informing Anthon of the peculiar circumstances under which the plates had been obtained, he said if the book was brought to him he would read it; but, being informed by Harris that the book was sealed the Professor replied, "I can not read a sealed book." Many manifestations of God's power were experienced, besides revelations being received from him; and on the 6th day of April, 1830, the Church of Jesus Christ once again was organized by the power and authority of God, according to the primitive pattern reflected in the New Testament, with apostles, prophets, sevens, high priests, elders, priests, teachers, and deacons, pastors and evangelists. The everlasting gospel once again was committed to earth by angelic ministrations, to be preached and practiced as in the days of Christ and his immediate disciples, including faith, repentance, baptism (by immersion) for the remission of sins, the laying on of hands for the gift of the Holy Ghost. The Spirit of God was poured out upon them in power, the gifts of the gospel were common experience (see Mark 16: 16-20); healing of the sick, blind, and lame, the gift of tongues, prophecy, etc., etc. The points of identity between the prophecies quoted and the history epitomized are very plain to be seen.

Just one point more needs emphasis; that is in the year 1852 the former and latter rains were restored to the land of Palestine, and instead of a barren waste there now is one of the most fertile and productive countries in the world. It is also notorious that the Jews are gradually losing their national ostracism and are now occupying foremost positions in financial, political, and scientific circles, besides being conspicuous in art, literature, and philosophy. It is common history that they are rapidly gathering back

to their long desolate home. The great Zionistic movement can at least be valued as evidence that the time is not far distant when "the highway of the Lord" shall be established and all Israel be gathered home "with songs of everlasting joy."

I ask in face of prophetic verity and historical fact, Can we account for these strange, complete harmonies between the Scriptures, history, and the latter-day work, by calling Joseph Smith a charlatan, fraud, or deceiver? Intelligent men and women must have, and they demand, a more reasonable, honorable, and truthful explanation of this otherwise phenomenon than the traducing of the dead. Can it be that Joseph Smith by mere trickery or precocious sagacity succeeded the divine end of God's own word to perpetuate a fraud of such stupendous proportions? *Never!* The thousands of the poor among men who are to-day "rejoicing in the Holy One of Israel" because of the latter-day work are a standing witness against such an insult to intelligence. While the evils of Utah Mormonism have caused the work among the uninformed to be evilly spoken of, yet as it was in the early Church, so it is repeated in latter-day history, "they went out from us, but they were not of us." The Reorganized Church of Jesus Christ of Latter Day Saints has by sheer merit and perseverance won for itself a recognition at the hands of the intelligent and fair-minded.

We feel justified, in conclusion, in claiming that, if the Bible is any guide to us upon the questions of Spiritual and ecclesiastical identity, then this work through Joseph Smith is indeed the "great and marvelous work" God pledged himself to introduce in the latter-days, in fulfilment of his own word.

Mothers' Home Column.

EDITED BY FRANCES.

Trouble.

Can not some wise one tell us,
To ease our wondering mind,
Who is it loses all the fault
That other people find?—*Baltimore World.*

Anger in the Morning.

"If I get angry in the morning, it spoils my work all day." That is an experience which many of us can recognize with lament for days that did not bring their full harvest of accomplishment. For each day is a new beginning endowed with possibilities of work and pleasure, but strictly limited in its allowance of energy—and especially of that highest type of nervous energy which enables us to bring out the best that is in us. Anger is an irritant, a fever. If we begin the day with it the fine flower of our vital strength is exhausted in the effort to get back to serenity and we work all day with the poorer forces of our mind and spirit. If there were no other argument for peaceful home morning hours, this of efficiency alone would be worth considering. If the son or husband robs the housewife of her serenity of soul by trying words before he leaves for his work, he has robbed his home of energy all day. If children go scolded and angry to school, they are in no mood to make the

best of their opportunities. The world wants the best work and will reward nothing less than that. Our best work is none too good for the world's needs and for our own conscience. Let us not provoke each other to anger in the hour of beginnings, lest we make ourselves responsible for failure. And let us not overdo today, lest we be tempted to visit our own weariness on others to-morrow, so hindering their work.—The *Congregation-alist*.

The Two Wives.

In a certain city there were two wives named Gerda and Huldah. Although their homes adjoined, these wives were in very different social stations, for Gerda was the wife of a very proud and very rich man, while Hulda was the wife of a humble artisan. Gerda's house was lofty and spacious and was adorned with the most beautiful things; but Hulda's house was a scantily-furnished little cottage. The difference in their social stations did not, however, prevent Gerda and Huldah from being very friendly in a proper fashion and the two frequently exchanged visits while their husbands were away from home.

One day Hulda was at Gerda's house and Gerda said: "I must show you the painting we have just received from Paris. It is the most beautiful painting in the world and it cost a princely sum of money."

And Gerda took Hulda into an adjoining room and uncovered the picture, and for a long time Huldah stood admiring it in silence. It was indeed a masterpiece of art. Such beauty of conception, such elegance of design and such nicety in execution had never before been seen. It was a marvel of figure and color and effect.

"Is it not the most beautiful picture in all the world?" asked Gerda.

"It is very beautiful," replied Hulda, "but it is not the most beautiful picture in all the world."

Then Gerda took Hulda into another chamber and showed her a jeweled music box which the most cunning artisans in all Switzerland had labored for years to produce.

"You shall hear it make music," said Gerda.

And Gerda touched the spring and the music box discoursed a harmony such as Hulda's listening ears had never heard before. It seemed as if a babbling brook, a summer zephyr, and a wild-wood bird were in the box vying with each other in sweet melodies.

"Is it not the most beautiful music in all the world?" said Gerda.

"It is very beautiful," said Hulda, "but it is not the most beautiful music in all the world."

Then Gerda was sorely vexed.

"You said that of the picture," said Gerda, "and you say it of the music. Now tell me, where is there to be found a more beautiful picture, and where the more beautiful music?"

"Come with me, Gerda," said Hulda.

And Hulda led Gerda from the stately mansion into her own humble little cottage.

"See there upon the wall near the door," said Hulda.

"I see nothing but stains and marks of dirt," said Gerda. "Where is the picture of which you spoke?"

"They are the prints of a baby's hand," said Hulda. "You are a woman and a wife, and would you not exchange all the treasure of your palace for the finger-marks of a little hand upon your tinted walls?"

And Gerda made no reply.

Then Hulda went to a corner and drew forth a pair of quaint, tiny shoes, and showed them to Gerda.

"These are baby's shoes," said Hulda, "and make a music no art can equal. Other sounds may charm the ear and delight the senses, but the music of a baby's shoe thrills the heart, and brings the soul into communion with the angels."

Then Gerda cried: "'Tis true, O Hulda; 'tis true," and she

bowed her head and wept. For she was childless.—From Eugene Field's Tales.

Putting Away Things Past.

One of the most serious problems of life is the laying down of things with which we have nothing more to do. It is hard for us to let go interests and affairs for which we have been responsible for a time, but the responsibility for which is now another's, not ours. We are apt to want to keep our hand upon the old tasks even when they are ours no longer. They seem to be part of our life which we can not lay down. The old man, when his work and his cares have passed to his sons, or to others, finds it almost impossible not to continue his hold upon things. The mother in her advanced years, when her daughters are in their own homes and she is a guest now, her old age gently sheltered by their love, unconsciously thinks of them as children still and expects not only the old honor which is rightly hers and freely accorded, but oftentimes the old deference to authority, which is not hers by right.

In other ways, too, we find it almost impossible to break with our past. It is hard to give up a friend with whom one has been long associated, when by some providence the friend is taken away from one's companionship. Perhaps it is by death. The relation was one of sacred closeness. The friend was all in our life, one with us in all tender interests, the companion of our days and nights. We had learned to turn to him for counsel, to lean on him for support, to look to him for guidance and wisdom. We did nothing without him. He was eyes and hands and feet for us. He had long absorbed our early affection.

Then death takes him from us. It is easy to read over the comforts which the Scriptures have for us in our sorrow. We may also accept these comforts and let their quieting peace into our hearts. There may be no rebellion, no insubmission in our thought. We may look forward to the after-life with sure hope of reunion. Yet it seems impossible to leave our friend out of our life, or to go on without him. Until yesterday he was in everything; how can we endure having him withdrawn from everything, every interest, every joy, every task, to-day? Yet that is the problem we must work out, for we can not bring him back again. We must go on with our work and must do it well. We must learn, therefore, to do without the companionship, the cheer, the inspiration, of the friend who has gone from us.

There are two thoughts which will help to make this possible: first, a simple faith in Christ's teachings concerning the Christian's death and the other life; second, a vivid sense of present duty. If we clearly understand and fully believe that he who has gone from us is with Christ, living and continuing his life in a higher sphere, that he is happy and blessed and actively engaged in his Redeemer's service, it will not be so hard to go on here without his bodily presence. Though we do not have him with us, cheering our earthly life as before, we have not really lost him. He is with us in all precious memories. The influence of his life broods over us and has an abiding benediction for us. We are sure of his unchanged love for us, though out of our sight, and of his continued sympathy with us in all our work, struggle, and sorrow. With such faith as this our life here will not be lonely. We have Christ and in Christ we have our friend, too, in a companionship that is full of precious joy and holy inspiration.—J. D. Miller, D. D.

ZIONISM is a subject that always interests a Latter Day Saint, especially at the present time when world events are shaping themselves to favor the Jewish dream of a land of their own. Readers of *Autumn Leaves* will find in the October number an instructive article on "Zionism," from the pen of Elder M. H. Bond.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Are You Helping?

How often we hear the expression, "If I had money, I would do this, or I would do that, or, If I had the ability to preach, or the opportunity or authority, possibly I would do great things. How many have asked themselves this question, and answered it honestly, Am I doing all I can under the circumstances? Are you helping the little that you can now? Or are you waiting for the time that will never come, unless you begin now, when you can do some great thing?"

Are you helping in the Sunday-school, either as officer, teacher, or pupil? If you are selected as an officer, do the best you can. If you feel incompetent, ask God daily to make you more competent; and if you are faithful, he will surely do so. This will also apply to teachers. If you are a pupil, help what you can by being faithful in attendance. Study your lessons. Come prepared. This is a big help to the teacher, and the balance of the class. You know not at the time how great. It may take years, and you may never see the greatest good of this kind of helping. Possibly you are situated so you can not help in any of the ways mentioned. Maybe a mother at home with children too small to take to Sunday-school, or burdened with other cares; but still you can help, by seeing that the children that are old enough to go, are ready for Sunday-school on time. See that during the week they have studied their lesson, as this will help both children and teacher. When you see the teacher or officers of the school, do not be afraid to give them a word of encouragement, or advice maybe; all these are helps.

Are you helping in any or all of these little ways? Or are you waiting for the time to come when you will be able to do some great thing? If so, you are apt to be disappointed, because it is those that do the little things that are fitted and prepared for the greater ones.

UNKNOWN.

Discipline and Tact.

The problem of class-government is especially important to the teacher of younger grade pupils, for every intelligent instructor knows that order is the first consideration necessary to successful work. He understands that if the atmosphere of his class is not that of respect and reverence, he will have failed so far as the real spirit of his work is concerned.

THE DISCIPLINE

of the Sabbath-school class can not be modeled after the manner of the day-school class, for the same requirements do not exist. The discipline of the Sabbath-school is but little more than restrictive, and it can not be made mandatory except in a limited degree. The spirit of free moral agency can not be wisely separated from the true work of Sabbath-school instruction, and at all times the spirit of independent thought should be encouraged. Therefore the question of discipline is not so apparent to the Sabbath-school teacher as the question of how much and in what manner he shall discipline.

It is the desire and aim of every Sabbath-school teacher to bring his class-work up to such a standard of excellence that his instruction shall be beneficial and lasting. He wishes his pupils to like him and his work, the effects of which he desires shall inspire the pupil in his daily life. How and by what means he may do these is the problem that confronts him.

It is probably the experience of every teacher that, while

SYSTEM AND METHOD

are indispensable, they are inadequate if alone, and that there is a more subtle quality necessary which is not measured by method, but in its nature is very closely related to the use of wisdom.

It has been said, "talent is something, tact is everything." Another writer says, "talent knows what to do, tact knows how to do it." We have all seen those peculiar beings, who, as the definition of tact expresses it, seem to have "the ready power of appreciating and doing what is required by circumstances." To do the right thing at the right time and place seems to be the peculiar ability of such people.

THE VALUE OF TACT

in class instruction is too obvious to need special comment. By it the teacher may accomplish his work with far better finish and quality. By it he may present truths in such a manner as to reach the minds of some who would otherwise be listless pupils. Very often a pupil of dull, uncomprehending mind may be reached by a clever appeal to the one power of his mind that is more prominent. Again, thoughts plain and barren of interest may be clothed in such habiliments as will attract and win for themselves a reception.

Instances of tact abound. We have only to look to those who succeed and whose work is well done to find abundant examples. Its use is too important to be esteemed of little worth.

UNKNOWN.

Letter Department.

COLUMBUS, Ohio, October 6.

Editors Herald: After reading the favorable reports from all parts of the world regarding our progress and growth in membership, I think it not amiss to state a few facts in reference to the work at this place.

Our branch was organized about three years ago under most adverse conditions; there being but a few Saints here, most of them women, and persecution to be met with upon every hand. Brn. Goodrich and Beatty having opened up the work, and baptized several, we rented an abandoned church building, being the property of the North Methodist Episcopal Church. Bro. W. H. Kelley preached almost the first sermon in this room. The furniture was limited to a smoky stove and two old broken pews. At the end of the month we were ordered out of the place by the Methodist minister, who in explanation of the order, stated that he did not want us to teach anything contrary to what he taught, for some of his members might visit us and be deceived. Upon every hand we were talked about, threatened, and subjected to the vilest accusations. The Saints met together often in their houses, and through prayer and fasting sought the Lord for a way to be opened up. In a few days we were offered a hall in a building that had formerly been used for a store; and making an appeal to the district, they loaned us some chairs. Things drifted along slowly for a time, and the attendance was very poor, frequently only two and three of the Saints being out, but with untiring effort and patience Priest J. E. Matthews conducted the services, prayed with the members, and set them a noble example of self-sacrifice in the promulgation of the work.

After a year, persecution began to die somewhat, for by our strict adherence to the gospel, our consistent attitude at all times, coupled with the fact that we bore patiently with those that slandered us, and demonstrated by our faithfulness and thrift that we were not of the transient order, but that our system seemed to triumph over all that opposed us, and instead of being scattered and driven away in a month, as the Methodist Episcopal minister had predicted, we had remained with added numbers, and instead he was gone.

Many of the best people of the north end began to relax their stern views, many coming out to hear, leaving their fine and comfortable churches and coming to our poor little hall; but with all of its humbleness, they perceived a spirit and truths uttered there that were not to be found in any of the others. One man in particular, a most worthy gentleman, Bert Sherman,

post-master of Station B, coming out to our meetings and learning that we had been misrepresented very much, began in a most energetic manner to defend us against our accusers. He began to read our books, and in a little while had the pleasure of being able to put any to flight that opposed his stand in the matter. And this thing in itself did a most worthy service for us; for as he was not a member, and as yet is not, his views could be expressed with a candor and directness that we brethren dare not attempt. Bro. Sherman, as we all call him, stated to the writer recently that when he wanted to feel at home in church he always came down to the little hall and mingled with the Saints; that there was nothing in the other churches for him any more. We have great hopes that he will be a brother in all that the word implies, in the very near future.

We now have a membership of about sixty-five, most all of whom are active, and who are respected by all they come in contact with, persecution having almost died out; and while our growth has been slow it has been builded in a manner that makes it certain. We now have one of the nicest meeting places in this city, outside of regular church edifices. We have repapered and decorated our hall, installed electric lights, will soon have natural gas for fuel, and in the language of one of our visitors, "Why, we would never have known the hall! Just think how it used to look when you people first moved in! It just looks fine!" On last Friday the writer baptized two, and Bro. Matthews will administer same ordinance to another very worthy woman, who is a sister of Bert Sherman. Many others are very near the kingdom, and the whole outlook is the most encouraging the writer has yet experienced.

On Sunday, October 4, we were visited by Saints from Middletown, Dayton, Creola, Jackson, Wellston, about thirty-five being in attendance. The day was spent in a sacrament, prayer, and testimony meeting, followed by a preaching service.

Sacrament-meeting was presided over by T. W. Wrenn, of Middletown, Ohio, assisted by J. E. Matthews and E. E. Long. The prayer and testimony meeting was presided over by A. B. Kirkendall, of Creola, assisted by the writer. Many beautiful testimonies were rendered, and the Spirit was strongly in evidence, and all testified of the mercy of God, and the divinity of this grand latter-day work. After an intermission of a few minutes. Bro. Kirkendall preached, assisted by Bro. Long, and preached a sermon that will long live in the memory of all who heard it. In beautiful language he portrayed the beauty, the harmony, and certainty of this work we are engaged in, proving that we have the Church in theory, in organization, and in the power of the Holy Ghost.

We have been encouraged and greatly benefited by the visit of these brethren, and the Saints of the Most High, and feel that we can go into the battle with renewed vigor from now on, and the Saints of Columbus, Ohio, feel deeply indebted to all those in attendance for their words of comfort and the fellowship we have in Christ Jesus.

We may all receive the great blessings that are at the end of the race for those who love God and keep his commandments, is my prayer.

HARRY E. FRENCH.

220 North Fifth Street.

GILCHRIST, Illinois, October 10.

Editors Herald: This is a little mining town, and about two years ago the first sermon was preached by the Latter Day Saints. A little union chapel was at that time being occupied by Christian and Methodist Episcopal ministers. Virtually wedging our way in between times we kept working away, feeling that there were some here who would obey soon. O. H. Bailey and writer arranged for a series of meetings. As time passed the people here received the ministrations of Brn. J. Arthur and Evan Davis, Cushman, Murdock, Patterson, and Dickey. Without entering into details I wish to say that we were privileged to administer the ordinance of baptism to five

adults, Sunday afternoon, September 20. A very pleasing feature worthy of mention is that husband and wife went together in two instances, viz., Bro. John Fassnacht and wife and Bro. George Sachfield and wife. The other was Sr. Della McKellip, of Viola. Earnest study and careful investigation bring results, and in this instance results are visible. Some of this number have already received rich blessings; the same we believe as are in store for each one who honestly obeys the truth. The Saints have truly had a season of rejoicing, as God fulfilled his promises to those who obey. The world may cry deception; but what of that in the face of such glorious evidences? I shall say nothing regarding these people other than I have the utmost confidence in their integrity and fully believe they will some day speak for themselves. Neither will I be surprised to hear that special work has been given to some and their talents required in the Lord's work directly. My heart is gladdened as I listen to their expressions of joy as they relate their new experiences. May God help them to be faithful with all the Saints.

For the past week I have been assisting Bro. Bailey in getting his house repaired, and am here over Sunday and expect to continue in these regions if opportunity shall permit. Last night I listened to a lecture against Romanism, subject being the "Convent." The speaker surely had a "bad" subject and he put on no gloves in his work. The aim of the speaker is to show the very many instances in which the power of the papacy is dominating in the affairs of our country,—an eye-opener to those who may think that the "mother of Harlots" is asleep. The speaker was William Clark, a young man of ability—and while we do not agree with all his methods, we are willing he should pursue his course, feeling that we have a better one.

With an earnest prayer for all of God's children, that they may prove by their conduct that they are his children, I am

Yours for the truth,

F. A. RUSSELL.

DEER LODGE, Montana, October 8.

Editors Herald: A few lines from the Rocky Mountains in Montana may not be amiss at this time. My last to your columns was in the month of May. I have been trying to do what I could since that time in connection with D. L. Allen, of Kirtland, Ohio, who has been associated with me since June 27. I have not much that is flattering to report from this field; neither do I wish to be understood as speaking or writing discouragingly of it. Perhaps the work in Montana is in as good condition now as at any time in the past. A great deal of the kind of work we have done the past quarter was to make an effort for a week, advertising and inviting the people out to services on Saturday evening and Sunday, only to be disappointed at the appointed time for service in meeting a very few who had come out to hear the preaching; many things more attractive than the gospel to keep them away.

We are pleased to report seven baptisms of late administered by the writer, with the name of one more given and perhaps others to follow in a few days. Four of the seven baptized, John W., Andrew E., and Gardner G. Catron and their aged mother, of Adel, Montana, have been investigating this latter-day work for more than ten years; only one of them, Gardner, ever heard a sermon preached by a Latter Day Saint minister, and that was years ago; but he was so impressed with what he heard he never forgot it. The "incorruptible seed" was planted in good soil. As a result from that planting, with the aid of the Church papers, SAINTS' HERALD and *Ensign*, which they have been taking and reading for a number of years, four noble souls were born into the kingdom of God. I found these good people in one of the most favored places in Montana for grazing stock. Judging from their past history, as related to me by them, the Lord's guiding hand has been over them, directing them in more ways than one; evidently they have been directed, guided to their present location, where they are blessed above their

neighbors, in temporal things, in that they have the best of the land, some twenty-three sections of it. And their cattle, horses, and sheep are numbered by the hundreds. I am fully persuaded these brethren are wholly converted to the Lord, soul and pocket-book, judging from the liberal contribution handed to the missionary on his departure and the hospitable entertainment given him while there. May the good Lord prosper and bless them in the use of such things, as will result in good to them and their fellow men. The other three, Mrs. Spragg, Mrs. Smelser, and Miss Irene Davis, all of Elliston, are fine people, and will no doubt be an honor to the cause. There are others who have expressed belief in the latter-day work, and I hope to see or hear of them being numbered with us at no distant day.

We have never got a shot at those wild animals we mentioned in our last, but it is not too late yet; we have seen several deer and antelope, but they would not stand still long enough for me to shoot at them. The streams out there are full of mountain trout. Bro. Allen and I have had enjoyable times catching them when we had nothing else to do.

We have quite a program mapped out for future work. It is hard to tell how well we will be able to work it. I am pleased to say I am enjoying better health than for some years in the past; for which I am very grateful to my heavenly Father. I feel like doing what I can in return in assisting to build up his kingdom and establish his righteousness among the sons of men.

J. D. STEAD.

NEWARTHILL, near Motherwell, Scotland, September 25.

Dear Saints' Herald: I have read many very interesting letters in the HERALD, and am strengthened and encouraged by having done so, for there is indeed much good spiritual food in them. I am only young in this Church, but was a member of the Salvation Army for a number of years, believing as I did that they were the people of God. But I was somewhat dissatisfied in regard to baptism. I saw the necessity of it, and never found rest until I heard this gospel preached; then I was willing to do my Savior's bidding, by being born again. My heart can not express the gratefulness I feel to God for all his love and mercy towards me and mine; for since coming into this work I have been made to realize that this is indeed God's work.

I wish to relate a circumstance which has greatly confirmed me in the faith. Some little time ago when I came to live at this place, I tried to let my light shine by telling my neighbors of the gospel plan, and as might be expected met with some opposition, more especially from the sect known as Plymouth Brethren, who are pretty strong in this place, as they are all through Scotland. So one night I attended their meeting and they said that they would prove to me, if I would come the following Wednesday night, that there was no longer any need of apostles. I went home and thought the matter over whether to go to their meeting again or not, when on the Friday night I made it a matter of prayer, as I believed God would guide me in the matter. I went to sleep, but was not asleep long before I had the following dream: I was shown that the work I had embraced was true, and a voice spoke to me, telling me I was to attend aforesaid meeting, but I was not to go alone, but was to bring Brn. Joseph Arber and Robert Munro with me. I felt glad to know that our heavenly Father was willing to hear and answer my prayer, for I verily believe he knew best. I wrote to the brethren and they came, and we attended the meeting. Surprising to say, their lesson for the consideration of the above question was the first chapter of the Acts of the Apostles.

One of their leaders opened out trying to show that there was only the original twelve and the choice of Mathias was the doings or work of the other apostles. When pressed by Brn. Arber and Munro, as to whether they thought God would allow them to do so important a thing, and him not guide them, as the record says they prayed and said, "Thou, Lord which knowest the hearts of all men, show whether of these two thou hast chosen,"

and the lot fell upon Mathias and he was numbered with the twelve. Then they tried to prove that an apostle must of necessity be an eye-witness to the resurrection of Jesus Christ. When asked, Were Paul, Barnabas, Silvanus, Timotheus, and Apollos eye-witnesses to the resurrection of Christ, they really did not know before there were so many apostles, and denied it, until it was clearly shown that they were apostles. Other things were mentioned; but as the time was up they closed their meetings, but not before Bro. Arber announced that on Friday week all being well, we should preach upon the question of the Kingdom of God, what is it, and where is it to be found? The meeting was held in the Muirs Hall, where Elder R. C. Evans so beautifully discoursed upon the above subject, as he was visiting here along with our beloved President Joseph Smith. I have been pleased to meet these men, as I can truly say they are men of God. We have continued these meetings and hope to do so, with the help from Brn. Rushton, Thorburn, Arber, and Munro. Trusting good will result, I ask the prayers of all the children of God in our behalf.

Your brother in Christ.

ROBERT MURRY.

STOUCX CITY, Iowa, October 12.

Editors Herald: We here are doing, I believe, the best we know how, and I believe the work is steadily though slowly advancing. Like others, we have times of sunshine and of clouds.

Our meetings are better attended, although for a place of this size our attendance is not large, but from one half to two thirds better than a few weeks ago. Another matter of encouragement is, we have a goodly number of young people here now who are attending and taking hold of the work.

We were slightly discouraged for a time on account of three of our best workers moving so far away that they can not attend our meetings at all, leaving the Sunday-school without a superintendent and the Religio without a president, vice-president, or chorister. This loss has been to some extent replaced by others moving into the city. Bro. A. L. Premo and his family of six, all members of the Church, have come from Adrain, Minnesota. Bro. and Sr. Conklin from Decatur, Nebraska, Sr. Jones from Mondamin, Iowa, Bro. Calhoun and family from Akron, Iowa, and Sr. Fictland and son George have returned from the Dakotas—twelve in all since losing the three before mentioned. If we can so live and keep our meetings and branch in such a condition that those coming can find a spiritual home with us in this busy city, I believe we will do pretty well.

While we have not held a series of meetings this conference year as yet in the city, we are at present holding six regular meetings a week, and all of them are well attended, comparing the present with the past. At present we have two regular places in the city to hold preaching services and expect to establish another this week. The difficulty is that all this has to be done on Sunday, and this makes it hard on the missionary, to do about a week's work in one day. But the Lord so far has enabled us to do it. I do not wish to be understood this is the only day we labor. But it is the preaching day.

The general health of the Saints has been good. Bro. M. S. Gidd has for a number of years been a sufferer with a cancer just below his right eye; he has been administered to a number of times and has tried several remedies but still suffers patiently. I would ask the Saints to remember him in their prayers.

Sr. Fictland has been very near death's door. The doctor said when first called about one week ago that she could live but a few hours at the most. But through administration and the prayers of the Saints and friends she is still with us and, we trust, recovering.

The writer's health is better than a month ago, but not so good as usual yet. But we all are hopeful and by the help of God will do the very best we can.

This latter-day work is dearer to me as the days go by. May the God of heaven and earth bless his people in every land in my earnest prayer.

The Methodists are holding their annual conference of the Northwestern Iowa District here in the city. I should like to attend but can not spare the time from my own work. I see through the papers they too have some things that are not pleasant to meet. So it goes; we all have our battles to fight.

I find here what to my mind is an advantage to Saints. That is, there is plenty of work of all kinds and good, fair wages paid for labor. But to me the best of it all is, a man to get work does not have to join any union or organization; he is left free.

There has not been a strike in the city nor scarcely even talked of, and under present conditions there could not be one of any note. The most I have seen or heard along this line has been in regard to the unions quarreling among themselves, but I have not seen any of this for a week or ten days, so I guess all is sailing smoothly now.

I am confident that if this mission is sustained, the day is not far distant when a good and great work for the Church will be done here in this city. But it can only be done by wise and patient, saving labor and standing right by it through prosperity and adversity. For both are sure to come, especially the latter. This will call for a good, wise, humble, faithful missionary to be placed here and devote all his time to the city. Yes, there is work enough for half a dozen such men right here; but if we can have only one we will be satisfied. May God bless his Church and people evermore.

Yours in the conflict.

116½ Bluff Street.

J. M. BAKER.

KERR (Old Far West), Missouri, October 13.

Dear Herald: It may be of interest to some to know how the work progresses in this part of the field. We are able to say more truly, God is in the work. We closed the tent work last night and stored the tent to-day in the barn of Bro. Samuel H. Simmons here at Kerr.

We began operation in the district tent at Palo, Missouri, on July 18, Bro. Arch E. McCord assisting. Soon the enemy began to rage, but we had the pleasure of baptizing three precious souls as a result.

From Polo we moved the tent to Mirabile, August 3, where Brn. Alma Booker and Arch McCord held forth for two weeks. Bro. McCord was called home on account of sickness and Bro. Booker assisted me a few nights and he had to attend to work, laboring for the bread that perisheth, but without which we would perish.

I continued the work at Mirabile till August 24, when we moved the tent to Stewartsville for the Northern Missouri reunion which began August 28 and closed September 6. Rain following the reunion prevented us from moving as soon as we desired to, but on September 17 we left Stewartsville with the tent destined for Kerr, where I write from at present.

Arriving on the 18th I opened up the tent work, Bro. W. E. Summerfield having preceded me some days to represent the tent till it came, and Ephraim was "the tent" till I got there.

We continued to hold forth jointly till September 28, when Bro. Summerfield left me, going to Huntsville, Missouri, to district conference of the Northeastern District.

I continued till October 1, when I closed the meeting for three nights to go to Stewartsville to district conference and convention.

On Sunday morning, October 4, I drove from Stewartsville to Kerr, with Bro. George L. Swenson, Bro. Sloan and I being passengers with Bro. Swenson. At quarter past twelve I had the pleasure of baptizing three precious souls in Shoal Creek, one mile north of the old Temple Lot, Bro. Alma Booker assisting throughout the day.

We continued to declare the word of truth, and on Wednes-

day last, we were joined by Elder J. S. Roth, who was visiting his daughter who lives here at Kerr; he assisted very materially, and yesterday—Sunday—Bro. B. J. Dice, vice-president of the district and missionary, also assisted, preaching the afternoon discourse. At eleven o'clock I, assisted by Brn. Roth and Dice, ordained Bro. Samuel H. Simmons to the office of priest. At half past seven in the evening Bro. Roth spoke on the judgment; this closed our tent work for this season.

Yours in bonds,

WALTER W. SMITH.

BLUEMOUNDS, Wisconsin, October 12.

Editors Herald: I noticed in the last issue of the HERALD an article on the name *Mormon*, signed "W. M.," that contains some very good thoughts. I have long been of the opinion that it was a mistake for our people to refer to the Utah Church as the *Mormon Church*. The idea seems to obtain among some of the brethren that there must be a *Mormon Church*, and not wishing to assume the name themselves they insist that the "other fellow" must be a *Mormon*.

Why not take the position that there is no such thing in existence as a *Mormon Church*. It is only a nickname and if used at all, let it be applied to those who are most deserving.

To the outsider who has not investigated our work the name *Mormon* naturally conveys the idea of a believer in the Book of *Mormon*, and I am sure no true "Josephite" is willing to concede that the Utah people are better believers in the Book of *Mormon* than we are, especially when Brigham said "We have outgrown the book as a boy outgrows his jacket."

And have we not always contended that the Utah people have departed from the teaching of the book in the practice of polygamy and other heresies? It seems to me that their claims to the book, if they have any at all, are rather meager.

Pray tell me where is the consistency of going before a prejudiced public referring to them as "Mormons," classing them as everything that is bad, and then trying to defend the claims of the Book of *Mormon*?

It seems to me to be a case of putting the rope around our own necks, at least so I have found it in my own experience. Says one, They have accepted the name themselves. Very true, and to my mind, by so doing they have demonstrated their shrewdness. To illustrate: Some time ago in the city of Minneapolis the writer had occasion to enter into a little discussion with two of their representatives at the close of a service they were conducting on the street, and among other things one of them said "The greatest favor you 'Josephites' can do us is to call us 'Mormons,' for it was a nickname that was given to the original Church, and by using it on you unwittingly tell the world that we are the natural continuation of said Church."

Brethren, what can be plainer than that? Some time ago I noticed in the *Prophetic News* a letter written by quite a prominent brother in our Church, wherein he made a statement like this: "Any Latter Day Saint who will permit himself to be called a 'Mormon' and not resent the insult is bringing disgrace on the Church," and to prove his position, he gives a definition (found in some dictionary) of *Mormons*: "A sect founded in 1830, by Joseph Smith, later settled in Utah." Well, suppose the dictionary did say so? Is the dictionary infallible? Why not admit all the old, worn out encyclopedia and school history stories too?

But let us see what the dictionary does say. The one to which I refer says: "A sect founded in 1830, by Joseph Smith, later settled in Utah." Nothing is said about the Reorganization. Is the brother willing to indorse this statement in its entirety? It seems to me that our brethren who make use of the term *Mormon* with reference to the Utah Church are admitting that the Church has actually followed the name *Mormon* out into the "valleys of the mountains," and as for us, well, we are simply not under consideration.

Brethren, it seems to me that if we would refrain from using the term *Mormon* in connection with those people over there and show to the world by godly walk and conversation that we are doing the Master's work, let the nickname fall where it may, that the time will come that we will have no fear of being insulted by being called a *Mormon*.

I believe that the above subject is one that should attract the attention of at least the ministry who are out before the world, that they may exercise prudence to our benefit.

In bonds,

B. C. FLINT.

DOWN, Kansas, October 11.

Dear Herald: I thought a few lines from this part might be of interest. We have a small branch here but it is not very active. Father, mother, three sisters, and myself belong to this branch.

I know this work is true. I have received so many blessings since I came in the Church over five years ago. I do not want to give up but try to do my duty. We take the *Ensign* and *Hope*, and a dear sister in the Church sends me the *Autumn Leaves*. I would not like to do without any of them. I have been trying to scatter tracts and papers to get others interested. My health is poor, but other blessings are so many I ought not complain. I want to go on and make a good, useful woman.

Your sister,

MYRTLE COOP.

DETROIT, Minnesota, October 11.

Dear Herald: We have just returned from our fall conference. We left home October 2, and drove across the country to Friberg, reaching there at quarter past five in the afternoon, where we were most hartily welcomed by Bro. and Sr. Elliott and Bro. and Sr. Kidder, parents of Sr. Elliott. Here we also found Bro. L. G. Wood of the missionary force. I copy from *Wheelock's Weekly*:

"MEETING AND SUNDAY-SCHOOL CONVENTION IN FRIBERG:

"RUMSEY, Post-office, October 5, 1903.

"The usual humdrum of country life was relieved from Thursday evening to Sunday evening by religious service. The Latter Day Saints' Sunday-school convention convened Friday morning and adjourned Friday evening, three sessions being held. The semiannual district conference of the same denomination began Saturday forenoon and closed Sunday evening with a vote of thanks to the Saints and neighbors in this locality who had so kindly welcomed them. The traveling ministers present were Elders E. A. Stedman of Lamoni, Iowa, also president of the district, A. A. Baker of Logan, Iowa, L. G. Wood of Woodbine, Iowa, and T. J. Martin of Detroit, Minnesota. Several interesting sermons were preached and all enjoyed themselves very much in spite of the inclemency of the weather. The home of Joseph Elliott was thrown open for their reception and two sessions were held there on account of the rain. Their next conference and reunion with a Sunday-school convention will convene at Fergus Falls, June 10, 1904, which will continue over two Sundays. Elder Wood and Baker remain here and will continue services the remainder of the week in the schoolhouse."

Owing to the rain the attendance was small, but the meetings were full of interest from beginning to end. The Sunday-school convention was very interesting and profitable, and at the prayer service the Holy Spirit was there to bless. Sunday morning was ushered in with a snow-storm. At the prayer service of which the writer had charge he was prompted to sing that hymn "God moves in a mysterious way," and as we sang "Behind a frowning providence he veils a smiling face." The sun shone out filling the room with light and the hearts of the Saints were cheered by the presence of the Spirit. The preaching was

instructive and above the average. Monday morning came the parting, and it was with regret that we said good-by. At the close of our Sunday evening meeting two small girls, daughters of Sr. Evans and granddaughters of Elder H. B. Fay, sang in a very creditable manner "God be with you till we meet again."

We had a good trip home, notwithstanding the fact that the writer had a horse lame from a wire cut, but the horse is doing finely now. Bro. Stedman and Srs. Albertson and Jepson came home with the writer. We stopped at Sr. Byron McLeod's on our return and were made welcome to dinner by herself and daughter Addie. When we reached home we learned that a serious accident had befallen the son of Bro. William Nunn and husband of Sr. Grace (Sherman) Nunn, met with while driving the delivery wagon of the Blanding Norby Company. Surgeons were called upon to dress the ugly wound in the groin. The lad is doing as well as can be expected and no serious results are looked for.

Tuesday morning we again separated, Bro. Stedman going to Audubon, Srs. Albertson and Jepson returning to their home at Frazee, and Bro. Penn W. Martin taking his place as foreman of the grand jury. Tuesday afternoon we were again called away to preach a funeral sermon at Pelican Lake over the body of Mrs. Hawkins, daughter-in-law of Sr. Gregory. The day was stormy and I contracted a cold from which I have not entirely recovered.

THOMAS J. MARTIN.

Extracts from Letters.

J. M. Miller recently wrote from San Bernardino, California: "Sr. Anderson, a sister to J. C. Clapp, is in the hospital here and not expected to live. She has undergone a serious surgical operation, which lasted about three hours. Tumors in the stomach was the trouble. Nothing but the power of God will save her. May God's blessings be with the afflicted ones."

Under date of August 22, Bro. C. A. Butterworth wrote to the First Presidency as follows: "We are sorry indeed to think that the departure of Bro. Wight is so near at hand, for he has been a good help to the mission since arriving. I have been building a house, and the hard manual labor seems to have been a great blessing to me, for my cough has nearly gone, and I can again speak without such awful distress."

E. H. Durand in writing from Rhoda, West Virginia, says: "I have been holding meetings in this section for some little time. Opened up a new place in Big Springs, four miles from here; as a result baptized Mr. Wilson, who I think will make a good worker for the cause. His wife is a member of the Church, an earnest worker, and a splendid Saint. A Mr. Kirkman has been here and made an effort to destroy the work in this part. He uses R. B. Neal's tracts and the publications of the Anti-Mormon Missionary Association; but he has failed. There are several more about to enter the water, and I look for a revival of the work in this section if the Saints will do their duty."

Brn. A. Carmichael and W. E. Peak wrote from Anaheim, California, October 11: "Debate with Campbellite just closed. We are satisfied with the result."

Bro. John Heide writes from Fulton, Iowa, October 12: "We have a very fine interest here. The tent is crowded to its utmost. Four were baptized yesterday. We think more will follow."

Writing from Kerr, Missouri, which is near old Far West, on October 10, Bro. W. W. Smith says: "If a few good families of Saints will locate here, the work will soon be on a safe basis. Either Samuel H. Simmons, R. F. D. No. 7, Cameron, Missouri, who lives at Far West, or T. J. Sloan, who lives in Cameron, Missouri, would be good people to confer with."

E. M. Parker wrote from Amos, Arkansas, October 13: "The few scattered sheep down here in Northern Arkansas would be glad to have some of the elders call on us and do some preaching in this part of God's vineyard. Surely some will come out of Babylon if they have the chance."

In his second quarterly report Bro. H. O. Smith reports ninety-two baptisms in his field. He writes from Independence, Missouri, October 14: "The baptisms exceed any other quarters' report since I took charge of the mission. There is much agitation on the debate line. Elder Nichol, of Campbellite faith has been met and vanquished at Redmoon, Oklahoma, by Bro. H. Sparling. Another debate is already dated to take place in Eastern Oklahoma between Bro. Case and a Campbellite, Colons by name. A debate between Elder Chism, of the same faith, and one of our ministry is pending at Lydia, Texas. Two others, one a Campbellite, the other a Millennial Dawn man, are on the warpath in Southwestern Texas, and altogether the outlook is encouraging. My force is not so large but the men are all alive to the situation and are occupying acceptably wherever they can."

Miscellaneous Department.

Conference Minutes.

Little Souix.—Convened at Woodbine at 10.30 a. m., October 3, James Crabb presiding, assisted by W. A. Smith, James D. Stuart clerk. Statistical reports from all of the branches of the district were read showing totals as follows: Number at last report 1499, present number 1580, a gain of 85 by baptism, 29 by letter and vote, a loss of 28 by letter and 5 by death. Six ordained to the priesthood. The spiritual condition of the various branches fair, good, and in some cases excellent; all improved. The Bishop's agent notified the conference that Bro. C. J. Hunt from Gallands Grove District would begin labor this month in the interest of tithes and offerings and asked for coöperation with him in this work. Also urged that the various branches interest themselves in raising funds for the Kirtland Temple. The conference was in harmony with these suggestions. Seventeen of the priesthood reported 580 services attended, 356 sermons preached, 292 other services held, 87 baptized, 6 ordinations, 5 marriages solemnized, 22 children blessed, 123 sick administered to, besides many other services performed not specifically mentioned. Bishop's agent reported \$153.53 on hand at last report, \$500.96 received since, total cash \$654.49; disbursed \$550.61, leaving a balance of \$103.88 due church. Had also received and disbursed \$38.11 on account of tent work and \$20 received and sent to Bishop for Graceland. Brn. J. C. Crabb and W. A. Smith reported receipts and expenses for conducting tent services. All of above accounts were audited and found correct. A resolution was made sustaining the district secretary and district presidents in locating and bringing into branch membership all scattered members. The Sunday-school and Religio each reported successful and profitable conventions. Logan was chosen as place for holding next session and February 6 as the time. The preaching and social services were spiritual meetings and largely attended.

Northwestern Kansas.—Met near Osborne in gospel tent, September 5, at 10 a. m. J. F. McClure and S. J. Madden presiding, F. E. Taylor secretary pro tem. Branches reporting: Rural Dale 48, Homestead 80, Goodland 12, Scandia 32, Twin Creek 29. Ministry reporting: S. J. Madden, T. E. Thompson, F. S. Ward, F. E. Taylor, John A. Teeter, and S. A. Madden. Report of district treasurer, L. F. Johnson: Amount on hand and received, \$6.90; disbursed, \$7.05; amount overdrawn, 15 cents. Report of Bishop's agent, F. S. Ward: On hand and received, \$166.23; disbursed \$166.23. The following officers were elected for one year: President, S. J. Madden; secretary, F. E. Taylor; treasurer, Sr. Olive Ratcliff. Preaching during conference and reunion—which followed—by J. A. Gunsolley, Ammon White, S. J. Madden, J. F. McClure, Fernando E. Taylor, F. S. Ward, and S. A. Madden. Two were baptized, J. A. Gunsolley officiating. Adjourned to meet for next conference with the Twin Creek Branch, December 6, 1903.

Southwestern Texas.—Convened at Pipe Creek Schoolhouse, in Bandera County, Texas, September 4, 1903; Elder W. S. Macrae, president of the district, in the chair, W. H. Davenport and Ruth Gifford clerks. Elder H. O. Smith, missionary in charge, was by vote placed in charge of the conference. Minutes of the last conference read and approved. Branch reports: San Antonio 84; Medina City 56; deaths 3, gain by baptism 3; Bandera 43. Ministry reporting: H. O. Smith, W. S. Macrae, D. S. Parmer baptized 4, J. P. Neal, W. H. Davenport, S. S.

Smith, and O. D. Johnson; Priest A. R. Wheeler. Elder D. S. Parmer, Bishop's agent, reported: Received, \$12.88; paid out, \$6.35; balance on hand, \$6.53. Committee appointed to audit reported as received \$12.98 instead of \$12.88 as reported, leaving a balance on hand of \$6.63 instead of \$6.53. Officers elected: W. S. Macrae president, D. S. Parmer vice-president, W. H. Davenport clerk, Ruth Gifford assistant clerk. Bro. D. S. Parmer was sustained as Bishop's agent. A Sunday-school was organized in connection with the conference by W. S. Macrae. Preaching by Elders H. O. Smith, W. S. Macrae, and S. S. Smith. One baptized by S. S. Smith. Next conference will meet at San Antonio, December 18.

Western Nebraska.—Friday, September 25, at 2.30 a mission conference was held at Minatare, Nebraska. The following officers were chosen to preside: F. A. Smith, chairman; R. O. Self, assistant; J. L. Detrick, secretary and treasurer; S. D. Payne, chorister; and Sr. Barkdall organist. Missionaries reporting: F. A. Smith, R. O. Self, W. Prettyman, S. D. Payne, J. L. Detrick, and D. W. Shirk. All reported interest good in their fields of labor and felt more than paid for the sacrifices they had made. The Lord by his Spirit was manifest to a degree. Those in charge of tents reported all expenses paid. The reunion was a success, the Spirit of the Lord was manifest throughout, both in preaching of the word and at prayer services, as also in the singing. The discourses on the two covenants, the difference between Latter Day Saints and Mormons, and also the divine authenticity of the Book of Mormon was pronounced grand and sublime. Twenty-five services were held. Two were baptized and four children blessed. By unanimous vote a reunion and mission conference will be held next year. J. L. Detrick, C. W. Prettyman, and S. D. Payne were chosen as committee to make arrangements.

Southern Nebraska.—Conference convened at the Saints' church at Wilber, September 27, 1903, Elder J. W. Waldsmith in charge, C. H. Porter secretary. Ministerial reports: Mark H. Forscutt, J. W. Waldsmith, J. R. Sutton, C. H. Porter, W. M. Self, R. O. Self, Wilber Savage, J. B. Goldsmith, Adolph E. Madison, J. F. Lippencott, Samuel Broliar, Robert White, John Stowers. J. W. Waldsmith, Bishop's agent, reported: On hand at last report, \$63.33; money received from all sources, \$440.74; paid out, \$192.58; on hand, \$248.16. Statistical reports were read from Nebraska City, Shelton, Eustis, and Blue River Branches. Report of Sunday-School association was read, showing 8 schools, 275 members; money in treasury \$1.92. C. H. Porter reported as district historian. Report of M. H. Forscutt as district secretary was read and his resignation tendered; on motion his resignation was accepted and a vote of thanks given for service rendered. W. M. Self was elected district treasurer. Adolph E. Madison was ordained an elder by Brn. J. R. Sutton and W. M. Self, and Brn. J. W. Waldsmith and Mark H. Forscutt were authorized to ordain Harmon Higgins an elder at the earliest possible time. Sr. E. W. Orr was chosen district secretary. Words of instruction and encouragement were given by Bro. Sutton and responded to by Brn. Self and Waldsmith. On motion J. W. Waldsmith, C. H. Porter, and Sr. J. S. Myers were sustained in their respective offices. A vote of thanks was tendered to the Saints of Wilber for their kindness. Preaching during conference by Brn. Madison, Goldsmith, and Sutton. Six were baptized, Bro. W. M. Self officiating. Adjourned to meet with the Blue River Branch subject to the call of the president in January, 1904.

Independence Stake.—Convened at the First Kansas City, Missouri, Branch church near Twenty-fourth Street and Wabash Avenue, September 12 and 13, 10 a. m., G. H. Hulmes presiding, assisted by W. H. Garrett and J. D. White, W. S. Brown, sec. After singing and prayer President Garrett made a short address, after which A. H. Parsons, E. Etzenhouser, and F. C. Warnky were appointed a credential committee. Upon motion E. L. Kelley together with other visiting brethren were given the privileges of the conference. E. L. Kelley, G. H. Hilliard, R. May, and A. White offered encouraging remarks, after which the report of credential committee was received by the body. Ministerial reports: Melchisedek, including high priests and elders, 27; Aaronic, including priests, teachers, and deacons, 30. Of a total of 13 branches all reported, showing a net membership of 2,381, a gain of 110 during the past six months. The report of stake secretary was accepted by motion. The report of stake bishop was adopted by motion as was also that of the auditing committee. Statement from February 28, 1903, to August 31, 1903: Balance on hand last report, \$644.05; total collections since, \$6,275.10; balance due bishop, \$61.75; total,

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\$6,980.90; total amount paid out since last report, \$6,980.90. In the matter of secretary's expense account a motion prevailed that a warrant be issued for the amount, \$2.30. Bishop May then presented a proposition concerning the building of churches within the limits of the Stake, the text of which is as follows: To adopt a system by which all the members of the Stake could join hands in building houses of worship. Any branch wishing to build, to furnish ground, with the approval of the bishopric, also appointing their building committee together with the bishopric of the Stake; this building committee to formulate plans and cost, submitting same for approval of high council, and if approved a general call to be made by bishopric on all members of the different branches to contribute to the erection of said building, same to progress as fast as means are forth coming, and when completed to be dedicated to the Lord; which carried by amending to read, after the words high council, "or stake conference." A motion carried that so much of the provisions of the article just passed which relate to the assistance of churches be made applicable to churches in process of building and in debt in the Stake. A request of Bishop May that B. J. Scott be his second counselor was granted and the brother appointed. By motion the next stake conference will be held at Independence, Missouri, on second Saturday and Sunday in March (11 and 12) 1904. Preaching by Bishops E. L. Kelley and G. H. Hilliard and Apostle Joseph Luff, at Academy of Music, Sunday, September 13.

Convention Minutes.

Idaho.—The Sunday-school convention was called to order at Hagerman by Superintendent Sr. J. A. Condit. An organization was effected, Sr. J. A. Condit being chosen to preside and Bro. and Sr. Pender as her assistants. Bro. J. E. Vanderwood chosen assistant secretary, Sr. Pender organist and chorister with two assistants. A short time was devoted to prayer service in behalf of the great Sunday-school work. After this the minutes of the previous convention were read and approved. Reports from the different schools showed that the schools were prospering. Also reports from the Home Class work. Reports from the treasurer and district superintendent were read. At the afternoon session several papers were read, followed by discussion. It was decided to hold the next convention at the place of the district conference the day preceding. A short program at the evening session closed the convention.

Pottawattamie.—Convened at Hazel Dell, September 25. Prayer service from 10.30 to 11.15. Convention, called to order by Superintendent J. A. Hansen at 11.15. Jennie Scott, secretary. Official reports, also school reports were read from Council Bluffs, Underwood, Crescent, Grand View, Hazel Dell, Carson, Fontanelle, and Wheeler. Treasurer reported a balance on hand of \$11.55. Instructive remarks on, "Why we are interested in Sunday-school Work," by Bro. J. P. Chrestensen. Paper, "Difficulties in Sunday-school Work," followed by discussion. Instructive and beneficial program on Sunday-school work, interspersed with music, was rendered in the evening. No special business was brought before this convention, but a peaceful session remained through the entire service. Adjourned to meet Friday previous to and at the same place as the February or March district conference.

Minnesota.—The first convention of the Minnesota District Sunday-school association met at Friberg, Friday, October 2, in charge of L. G. Wood, district superintendent. Opening address by Bro. Wood, followed by short prayer and testimony meeting—the theme being Sunday-school work. P. W. Martin then read a paper, "Our first convention," prepared by Sr. Della Hawley. Meeting then adjourned until afternoon. At the afternoon session the minutes of last meeting were read and approved. Schools reporting: Star of Hope, Clitherall; Frazee; Bemidji; North Star, Audubon; Forest Leaf, Rumsey. Reports from district superintendent and treasurer read and secretary's bill presented and allowed. Treasurer reported as follows: Receipts, \$5; disbursements, 61 cents; balance on hand, \$4.39. Paper, "Special Days," written by Sr. Sue Hawley, read by Sr. Eleanor Whiting, and discussed. Reading by P. W. Martin. District superintendent reported one new school organized at Cormorant. Present district officers were sustained. Next convention to be held at Fergus Falls—the time subject to call of district officers.

Appointment of Bishop's Agent.

In and for Western Nebraska and Black Hills in South Dakota. To the Saints and friends of the Reorganized Church of Jesus Christ of Latter Day Saints, in and for the foregoing named territory. Please take notice that at the Reunion of the Saints in the unorganized territory above referred to, at Minatare in September last, a resolution was passed requesting the appointment of a Bishop's agent on the part of the Bishopric of the Reorganized Church and the recommendation made of Elder R. O. Self, whose permanent address is Nebraska City, Nebraska, for appointment.

The Bishopric takes pleasure in making the appointment of Bro. Self as agent in and for this territory and the same will be entered upon the Bishop's books for the present as Western Nebraska and Black Hills District.

We hope that the Saints and friends in this part of the Lord's mission field will show such interest in maintaining and publishing the gospel work in their assistance and aid to the agent as shall soon develop the territory into one of the first mission fields of the Church.

Trusting the Lord will remember and bless each one who labors to this end, in behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, IOWA, October 13, 1903.

Correction.

An error in the copy furnished caused the HERALD of October 7 to say that a daughter was born to Bro. and Sr. Jaspersen at Lamoni, Iowa. It should have said, at Independence, Oregon.

Notices.

If any one in the Northern Illinois District desiring church literature of any kind, such as HERALDS, *Ensigns*, *Autumn Leaves*, tracts, etc., or knowing of others who desire such, will notify us, we will endeavor to supply their wants. If any having literature which they would donate to the use of the Bureau it would be thankfully received, or merely mention what you have and your disposition concerning the same. We hope to hear from every one in the district. Respectfully submitted, E. D. Moore, R. F. D. No. 60, Seneca, Illinois; Mamie Williamson, R. F. D. No. 57, Marseilles, Illinois; district superintendent and assistant of Gospel Literature Bureau.

W. B. Toney, of Allen, Indian Territory, desires to purchase a copy of Lucy Smith's "Joseph Smith the Prophet and his Progenitors."

Two-Day Meetings.

A two-day meeting of the Eastern Maine District will be held at Jonesport, November 28 and 29. C. H. Rich, president of district.

Conference Notices.

Southern California District conference convenes November 7 and 8, at San Bernardino, California. Election of officers and other important measures, to be considered. Branches send full delegations. Reports from all officials requested. Sunday-school and Religio conventions Friday, 10 a. m. T. W. Williams, district president.

Addresses.

W. C. Marshall, Dupont, Indiana, R. F. D. No. 1.

Died.

FORSUTT.—At her home in Nebraska City, Nebraska, October 5, 1903, Sr. Mark H. Forsutt passed peacefully away, surrounded by her entire family. Bronchial trouble caused her death. Sr. Forsutt, nee Unsworth, was born at Bolton, England, December 25, 1835, and in early childhood joined the Church. In March, 1860, she married Elder Mark H. Forsutt, and to them have been born three children, Mrs. Amy Parr, Mrs. Lee Faunce, and Zenos Forsutt. In 1868 she was one of a party who traveled to Utah with a hand-cart train, but she never united with the Utah Church. In 1866 Bro. Forsutt was compelled to leave there, and two years later Sr. Forsutt followed him to the States. In 1876 she took her family to Nebraska City, and began business as a milliner, in which she continued up till her death. As wife, mother, friend, and member of community she leaves a record which is highly worthy of emulation. Her relatives and friends mourn the demise of a noble woman. Funeral services from the home, October 8, at 2 p. m., in charge of W. M. Self. Sermon by Fred'k M. Smith. The remains were interred in the city cemetery.

DANIEL.—At the home of her parents, Bro. and Sr. L. F. Daniel, 1106 Cottage Grove Avenue, Chicago, Illinois, September 24, 1903, Sr. Nellie May Daniel, aged 20 years, 2 months, and 6 days. She was a member of the Central Chicago Branch; was baptized May 10 last. Services at the home by Elder E. J. Lang, and at Plano, Illinois, by Elder F. M. Cooper. Interment at Plano.

KAIGHIN.—At San Francisco, California, October 3, 1903, Charles J. Kaighin. Born at Salt Lake City, Utah, April 18, 1855. Married to Mattie M. Price September 6, 1883. Baptized June 13, 1897, by Elder J. B. Price. Ordained counselor to Bishop C. A. Parkin at Oakland, September 6, 1900, by G. T. Griffiths, A. H. Smith, and J. F. Burton. Funeral from his late residence, 1588 Fell Street; short sermon by C. A. Parkin, assisted by Elder J. M. Terry.

SHREEVES.—Sr. Sue Shreeves departed this life October 12, 1903, at Columbus, Ohio, aged 69 years. Baptized at New Philadelphia, Ohio, September 15, 1895, by Elder John Cramer. Interment at New Philadelphia, Ohio, October 14, 1903. Funeral sermon by Elder V. M. Goodrich. She had a hope of a better resurrection. She selected the hymns to be sung at her funeral, and requested that an elder of the Saints preach her funeral sermon. Husband and four children survive her.

BOUSH.—Bro. Albert Boush was born in Germany, June 6, 1831, and passed away in Oakland, California, October 10, 1903, aged 72 years, 4 months, and 4 days. He came to the United States in 1861 and located in California. He was afflicted in body, but true and faithful in spirit to the restored gospel; honest in deal, faithful in testimony, paying his tithes to the Lord; faithful in life and honored in death. He was buried from the undertaking parlors in Oakland, the services being well attended by Saints and friends. The service was in charge of Bro. F. W. Wells, the sermon being by J. M. Terry. He leaves a wife as chief mourner. Peace to his tried spirit.

DAVIS.—Richard E., at his home near Angola, Kansas, September 27, 1903, of Bright's disease. Was born November 9, 1865, at Monroe, Sevier County, Utah; moved to Kansas with his parents, B. H.

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E. T. Steele's Excursions.

For homeseekers from Denison, Iowa, and Lamoni, Iowa, will join at St. Joseph, October 20, p. m. Mr. Steele will personally conduct parties from Lamoni. His excursion last week brought 22 buyers to Nevada, Missouri, from the North. 41-2t

E. T. DOBSON,

Lamoni, Iowa.

and Margaret Davis, in 1870; was baptized March 10, 1879, by R. H. Davis, and confirmed by William France. His desire was to live and he exercised faith in God to the last, but submitted to the will of our Father. He was a faithful member of the Church, an obedient son, a kind and patient companion. Wife and two children mourn his departure. Funeral sermon by Elder Westervilt.

BURLINGTON.—Elder John Burlington, Jr., born July 4, 1860, in Glasgow, Scotland, died September 14, 1903, at St. Joseph, Missouri after a long illness. Was married in February, 1880, to Sr. Mary Butler, in St. Joseph; to them were born eleven children, eight of whom were present when he passed away, three having preceded him to the grave. He was a provident man and by means of life insurance leaves his family in comfortable circumstances for the battle of life. Funeral in charge of Brn. William Lewis and G. W. Best. Interment in Mount Mora Cemetery.

BUELL.—Gertrude N. Buell, of Lookingglass, Oregon, October 13, 1903. Was born March 31, 1877; baptized July 18, 1898, by A. M. Chase, at above-named place. She had been on a visit to her sister, Mrs. Nettie Archer, in Oklahoma; was taken sick while visiting Sr. McCullah in Pond Creek, Oklahoma, and died after ten days illness, of typhoid fever. Father, mother, three sisters, and three brothers remain to mourn her departure.

GARDEN.—At the home of her sister, Mrs. Edward Maxwell, Cadillac, Michigan, September 28, 1903, Sr. Sarah Garden (nee Kennedy), after a long illness, aged 45 years and 19 days. Was born in Canada in 1848 and had belonged to the Church over twenty years. She leaves to mourn her departure an aged father and mother and many friends. Her remains were laid to rest in Maple Hill Cemetery. Services were conducted by Elder A. Whitehead.

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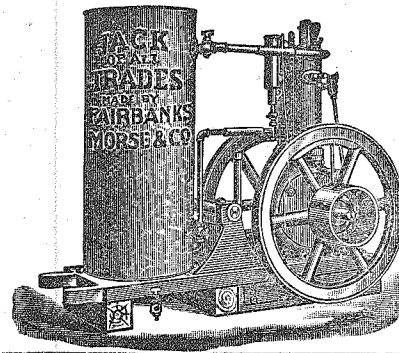
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 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

RSSalyards m

Volume 50

Lamoni, Iowa, October 28, 1903

Number 43

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }

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Editorial.

AND NOW, WHAT DO YOU THINK OF ENGLAND?

The scenes and the events witnessed by any person in passing through a new country under any circumstances must be more or less kaleidoscopic, especially so where such passing through is restricted to short stops in any one locality and pursued with a special object in view, such as the one which actuated President Evans and ourself in our late visit to England. The primary object of the visit was to see and become acquainted with the brethren of different localities, the missionary and local force, and become as conversant as opportunity would permit with the needs of the various localities through which we passed. So much was seen, and, necessarily, so little observed, that it can only be told in fragmentary portions from time to time as opportunity or necessity may demand referring to the things experienced on the visit.

First. We were cordially welcomed by the brethren wherever we went; we found the brethren earnestly holding to the faith and in places more or less active, as the temperament of the laborers and the opportunities of the localities permitted.

In London the local brethren are widely scattered, and their place of worship is practically an out-of-the-way place, except for the few, and is not where there is any extended demand for the preaching of the word as held by us. Bro. T. J. Sheldon, at work in the mission, together with Bro. Worth, late president, and Bro. Clift, acting president, with other officers of the branch, and brethren not officers, including Bro. Thomas Bradshaw, probably the oldest member of the Reorganization in London, and his younger compeers, are doing what they can. Their labors are more or less restricted by the absolute necessity of constant labor to provide for the necessities to existence in a great metropolis like London. House rent and the demand for food are inexorable and must be met, or, in the language of the street, "Out you go!" We occupied in London at our first visit and upon our return before taking boat. The interest among the brethren was good. Of that we could make no complaint. Some difficulty was in existence, which Bro. Evans was able by good advice to partially allay if not altogether compose. We hope the latter will be the result.

At Lydney, our first call from London, we found a small band of Saints meeting in their own chapel,

THE Church Library needs the July, August, and September numbers of the *World's Work*, to complete the file. Who has them to spare?



AN electric car on the military railroad between Berlin and Zossen, Germany, recently traveled at the record-breaking rate of one hundred and twenty-five miles per hour. Who can say when the limit will be reached?

under the care of Bro. Thomas Griffiths. By conversation with him and others we gathered that it was their opinion that no permanent success could be achieved there unless it was by the persistent effort of some man located for a time. The movement might meet with success. There is no active persecution, but an indifference to spiritual things, which seems not to be specially confined to Lydney and vicinity, but traces of which may be found throughout the entire British Isles wherever we traveled, and may not be referred to again in these reminiscences.

At Cardiff the brethren spent considerable effort and money to create an impression upon the public that would bring attention to our work, in the spacious hall which they had procured. To the disgust of the local brethren this effort was but partially successful, as but few greeted the visitors from the West on the occasion of our visit there. Bro. Thomas Gould has been persistently holding the fort as best he could. Their numbers are few. We here met a number of the Utah eldership, who seemed to be quite indignant that we should persist in the position the Reorganization has assumed that the United States should look to President Young as the author of the introduction of plural marriage into the religious systems of the United States. This same disposition upon their part was found in other places in England, Scotland, and Wales where we visited; and we met them at Leicester, Sheffield, Leeds, Manchester, Glasgow, and other points of our itinerary. The misfortune of those whom we met is clearly that they are not informed touching the absolute history of their own organization, whether it is the result of willful ignorance on their part or too implicit reliance upon "counsel."

The effort at Manchester developed the fact that there was scattered through the city a number of earnest people gathered into separate nuclei miles apart and easily reached, where efforts were being put forth to reach the people, and with a degree of success that must necessarily bring good results by and by. The sowing in any field of any enterprise is necessarily tedious, and sometimes the sower is by sheer weariness or inattention led to sow carelessly and inadvertently, leaving gaps in the sowing which are not discovered until the grain approaches the harvest. But the brethren sowing at Manchester are doing well, and from the efforts put forth we believe that time will show that the sowing has been more or less carefully done, and the harvest will be by and by. It seems to us that we could meet no kindlier treatment anywhere than was extended at Manchester; and the efforts of the local brethren, culminating as this did in the reunion meeting of the various branches in coöperative halls, must give the work more than a favorable attention from those who were willing to visit from the outside. It was certainly a triumph of persistency, the accomplishment of the part of the

Sunday-school and the branches resulting in a full house in the afternoon and evening of the day in which the banner was unfurled. While the banner was but an insensate thing of silk and paint, it was nevertheless an expression of sentiment and principle that never die; and we can with truth congratulate the workers who so carefully wrought and so painstakingly gathered the mites constituting the fund which produced the banner.

The Editor was unable to attend all the meetings held at Manchester and the different points where the little chapels are located, but President Evans was equal to the occasion, and from what we gathered of his efforts he maintained the cause well, and we know that he was grandly supported by the presidents of the different branches. There is a feeling of unity which we were pleased to witness, and believe that under careful administration it will not only continue, but increase. We believe that President Rushton will with careful management be enabled to continue a good work at Manchester and its vicinity.

A similar condition of things, so far as attracting the public attention is concerned, we found at nearly every place we were, with notable exceptions at Nantyglo, Leeds, Birmingham, Manchester, as the principal points. Wherever we went, however, we found the brethren alive to the situation, quite willing to exchange views with our Utah cousins, and prepared to defend the positions of the Reorganization, either in private conversation or in public upon the rostrum. We believe, however, that a little kinder spirit might be manifest in dealing with the question of the departure from the faith than some of the brethren seem to be willing to exercise by reason of the denunciation which they hear from the people in the West, who seem to think that the cry of "apostate" is a sufficient answer to every inquiry, which it very clearly is not. Men can not apostatize from that which they have never acceded to, which the people in the West seem never yet to have gotten through their brains nor in their philosophy.

From what we gathered at the different points where we visited we were pleased to discover what we recognized to be a spirit of mutual concession and consideration for each other's views that must be conducive to final unity, while at the same time there is a sufficiently pronounced assertion of individuality that must necessarily prevent the taking captive of our people by adventurous or unscrupulous leaders. With this we could certainly find no fault, neither do we think any need to.

The conference passed as a spiritual oasis in a great desert perishing for the word of the Lord. It has seldom been our lot to meet with a better class of minds, or those who are more readily in subjection to the spirit of an occasion like that which gathered us. From every point whence the brethren came they evidently brought with them an earnest desire that the

truth and the truth only should prevail, no matter by whom it was presented or by whom opposed. They were free men, endeavoring to defend the gospel which makes men free, without fear, undue favor, or affection, the main question being, What is right? If there was any complaint that could be made it would be upon the question whether it might not be practicable and beneficial to observe some of the things which were expedient, rather than to insist upon too strict application of the letter of the law. But this we find everywhere, and it is not confined to the field over which we were journeying. We are impressed with the thought now, as we were then, that the conference at Leeds would be productive of great good to the Saints, and as a consequence be fraught with possibilities for good to them that are without. In the carrying out of the resolution to meet at Leeds there was an expenditure of means which was cheerfully borne.

Second. The monetary and economic questions in the British Isles presented an aspect but partially understood on this side of the water, the condition of which very materially affects the effort to advance the cause over there. The laboring population are struggling with the proposition to maintain themselves in the necessaries of life. The industries in many places are barely holding their own, so far as may be judged from appearances; and some are slowly perishing, for what reasons a stranger may not be able to say. This condition of things is aggravated to some extent by the new educational law, the provisions of which seem to place the control of schools in the hands of the state church and the Catholics, though what are called the Nonconformists are in the majority numerically. We have given elsewhere from a clergyman the reasons why he opposes the taxes involved in the new law. The question raised by this new phase of the educational bill is of absorbing interest, as there is added to the taxes imposed the question of personal right, which is always dear to the British subject; and if he is compelled to pay for the support of religious institutions in which he is not interested, it arouses the old antagonism, and many are resisting it in a passive way which may presage an active campaign against it. But of that it is not our province to predict. We only note its effect to a certain extent upon our labor over there; for everything which detracts the attention of the people is calculated to add to the difficulty of getting a hearing. Our people are unable to pay for the use of halls in suitable places and the advertisements necessary to call attention to our labor. This confines their efforts largely to a sort of personal canvass and to outdoor meetings. Usually in places where these outdoor meetings may be held there are labor meetings and the discussion of the educational bill with other questions of like meetings to attract the people's attention at the same time and place; as

for instance, at Sheffield, there were no less than four speaking from respective sides of the pedestal upon which some memorial monument was erected. This meant four crowds, in close juxtaposition, being addressed by four men at the same time. And while our speakers received a fair proportion of attention, it is difficult to estimate the amount of good that may have resulted. This is likely to occur at any place where outdoor speaking is allowed by the police authorities.

Third. Whoever visits England must necessarily notice the universal solidity and apparent building for all time of everything that he sees. The public buildings, the offices, railways, roads, and bridges—everything—evidence the fact that whoever engineered them had in view their permanency. In this respect the old country is far in advance of the new; though in returning we noticed that the railways in the eastern part of the United States are building their public appurtenances something after the same style of architecture. Whether they are doing this from the results of observation of their working in the old country, or otherwise, it is an excellent thing. The primary cost of such buildings may be greater, but they are longer continuous and less liable to repair, and in the long run make up for the extreme cost of construction.

In the matter of roads the fact is that England has had something like two thousand years or more to perfect her public conveniences in the way of roads and streets; and it would seem difficult to improve upon them as we saw them. This facilitates transportation by horse-power and gives better results for the means employed, one horse doing the work of four as compared with America, except in few instances in the cities. In their efforts to secure human life on their railways and tram lines they have made great success, and persons who will pay reasonable heed to the public notices at the stations and the instructions of the guards will escape being put in jeopardy anywhere. We can not remember to have seen a railway crossing at grade during all the time we were in the Islands; nor are passengers allowed to cross the "metals" except by passageways provided by the railways, either by bridges over or subways under the tracks. This may seem odd to strangers; but a little observation and the following of one's nose in pursuance of instructions soon make it a matter of course, and they are no longer strange. The compartment cars, of which we have seen so much objection from many of those who have visited England, so far as the interurban traffic is concerned, are a convenience rather than a hindrance to rapid transit. A car with six or seven compartments in its length, each of which will hold from ten to twelve persons sitting opposite each other, and passing in or out of the doors on the side, opening upon and level with the platform, can be just as easily emptied, and as well, as a car with

one compartment. Seventy persons walking out of seven doors leading out of seven different compartments simultaneously can certainly do this in less time than the same seventy could passing out of one door at the end of a car, or of two doors, one at either end of a car containing the same number of passengers. In the long distances over which we traveled there were sufficient conveniences in the cars, known as corridor cars, to avoid any extreme inconvenience or trouble. Their ticket system is different from that in America; but so far as any inconvenience to the traveler is concerned, we can not see how they are really more inconvenient than our own system. Their baggage system is not so secure or handy as our own; and yet if one is wide-awake and willing to pay "tips," he need not have his baggage go astray. The officers of the roads are polite and even friendly, taking pains that persons do not go astray, and giving information pleasantly and usually in terms easily understood.

Fourth. One of the excellent things to be observed in the old country is the respect which is paid to law and the almost inevitable enforcement of police regulations. We can say this without saying that the laws are better than in our own country; but it simply means that the laws are better enforced, and infractions thereof not looked upon with the degree of leniency that they are in this country. The average Englishman is a great stickler for his personal rights, and where these are involved, any departure from the law is at once complained of by him and the offender is brought to justice or given an opportunity to prove himself innocent. The papers are full of constant statements of infractions of law, and persons are fined or imprisoned almost without mercy, and, necessarily, this is followed by apparent or real respect for the legal enactments of the state.

This may be sufficient for the present, and as opportunity may occur impressions may be presented in answer to the question, "What do you think of England?" In brief, we answer, We like the country and like the people, as a rule.

There was no summer, or scarcely any this season, the weather for the most time being wet and cold and dreary; but it is a beautiful country to look at. The people are great lovers of flowers, and flowers abound everywhere; every public garden, park, gentleman's residence, and even country cottages and village houses where they have a little plot of earth, are garnished with flowers in endless variety. It is not an uncommon thing to see workmen pass after their work is done, grimy and in their working clothes, yet carrying home beautiful bouquets in their hands with which to grace the tables where they may eat their frugal meals. More anon.

By telegram from J. W. Peterson to F. M. Weld, dated at Adrian, Illinois, October 24, we learned of the death of Daniel Tripp, who died from lockjaw. The funeral was held on Sunday the 25th.

NEWS FROM THE FIELD.

W. H. Kelley reports from the Rocky Mountain Mission, October 19: "Since September 13 I have visited points in Idaho, Spokane, Oregon, San Francisco, and Oakland, California. Returned here Friday evening last and joined Bro. A. M. Chase in Sunday's service. Weather is fine here and interest at chapel increasing. Street meetings are still being kept up with good interest. To the baptisms reported by Bro. Chase I add five, making fifteen in all. Brn. Hansen and Swenson have gone on a trip south of Provo. On their return they will labor at Provo, here, and in and around Ogden, for the winter. Bro. Chase will be here largely. Brn. Pender, Condit, Vanderwood, and Layland in Idaho. No change in Montana. Altogether the outlook seems more hopeful than it did. But we are surely doing something. The new tract 'Plural marriage in America,' is doing a good work. There are lots of them being read and they are going all the time."

F. M. Sheehy in his report for the quarter, dated October 20, says: "We have a sort of a wave in chapel building. New ones are under way in Washburn, Mountainville, Birch Harbor, and Lamoine, Maine. A new one Attleboro, Massachusetts, and an addition to the one in Fall River; a project under way for one in Boston Branch; a new one in Brooklyn. I expect to leave for Maine in a day or so to attend the Western Maine District Conference, and probably attend the dedication of two churches. More men is the cry with us: Taking all things into consideration, we are not discouraged, and progress is our tocsin."

U. W. Greene, in his last quarterly report, dated October 15, writes: "Arrangements have been made for a discussion between Bro. R. M. Elvin and Ira C. Moore, of the Church of Christ; time not definitely settled, but about November 1. Mr. Bridwell, of "Anti-Mormon" fame, is anxious for a discussion, and Bro. F. M. Sheehy will care for the interest of the Church. We have not heard from Bro. Briggs yet. Many are anxiously awaiting his coming. He should be in the mission. There is no trouble of any moment in this part of the mission. We have planned for an active campaign in new fields this fall. Saints in Cleveland have purchased a beautiful church building, and the work is on excellent footing there. Twelve thousand and ninety-three visitors have passed through the Temple to date this year. I go into Southern Ohio this week, expecting to remain during the remainder of this year. Am well and rejoicing in the work of God, and move forward with confidence of ultimate success."

F. A. Smith reports one hundred and thirty-three baptisms in his mission the past quarter, with six branches and one district organized. He says: "Upon the whole the summer's work has been a very good one and the men have been busy. Bro. G. H. Hilliard traveled with me about three months through Iowa, Minnesota, and North Dakota. I have been blessed in my work and feel well in spirit, and have been blessed with good health the greater part of the time."

Original Articles.

WHO IS LOYAL AND PATRIOTIC?

Quite frequently the charge is made that Latter Day Saints are not loyal, but that they seek to establish a government of their own, independent of all civil governments.

None are more forward in circulating these and other accusations than are our friends of the Disciple or Christian Church. We think it proper, therefore, to set forth here the evidence that will disprove these allegations.

It may be true that individuals have made unpatriotic expressions which savor of disloyalty, or treason; but such are not in harmony with the revelations found in the standard books of the Church. It may be that an organization calling itself the Church of Jesus Christ of Latter Day Saints, has taught disloyalty, or had treasonable intentions, but if so, such organization is in this as well as on other points, in a state of apostasy from the faith as proclaimed by its early defenders and revealed in its sacred books.

We neither defend nor apologize for such; but we do affirm that every true Latter Day Saint is bound by the immutable constitution of the Church to sustain the government in which he lives, and especially the Constitution of the United States.

The Book of Mormon sets forth that Nephi saw in vision the Gentiles who were to come to this land, now called America. He says of them:

And I beheld the Spirit of the Lord, that it was upon the Gentiles; and they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before they were slain.

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God, out of the hands of all other nations.—1 Nephi 3: 37, 38.

The believer in the Book of Mormon is therefore committed to the conclusion that the Spirit of the Lord was with the Fathers of the Republic in their struggles to free themselves from the mother country, and establish an independent government on this land given them as an inheritance. No Latter Day Saint can fail to recognize that God authorized and appointed the organization of this the Republic of the United States. Should Latter Day Saints desire the overthrow of this government, they would from their own standpoint desire to overthrow a government directly authorized of God. Such an idea could not be entertained by any sane person.

In support of this position and in extension of the

principle involved, a revelation received through Joseph Smith in August, 1833, said:

And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifyeth you, and your brethren of my Church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—Doctrine and Covenants 95: 2.

So Latter Day Saints are commanded to sustain the Constitution of the United States, and to seek diligently to place honest, wise, and good men in office, and uphold them there in the execution of constitutional law. Latter Day Saints also recognize that in case of controversy as to the constitutionality of law that the Supreme Court of the United States is the court of last resort, and the constitution of the Church requires them to abide its decision.

In harmony with this is a revelation given August, 1831:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—Doctrine and Covenants 58: 5.

The Divine inspiration which prompted the writing of the Constitution of the United States is still more clearly expressed in a revelation bearing date of December, 1833:

And again I say unto you, Those who have been scattered by their enemies, it is my will that they should continue to implore for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and Constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

Comments are almost useless. No man who believes these statements to have been prompted by divine inspiration can ever lift his hand against the government founded upon the Constitution, which God declared he had "established" by the hands of "wise men raised up unto this very purpose." On the contrary he is expected to defend and maintain that government with his life if necessary.

No wonder that Joseph Smith, through whom these manifestations came, should declare that "Congress, with the president as executor, is as Almighty in its sphere, as Jehovah is in his."—*Times and Seasons*, volume 5, page 396.

Nor is it strange that the Church in expressing its opinion "of governments and laws in general," should declare:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.—*Doctrine and Covenants*, 112: 5, 6.

It is said that comparisons are odious; and doubtless they sometimes are to somebody; but under some circumstances they are necessary. None of us are superlatively good, pure, loyal, or patriotic. We can only possess these virtues in a comparative sense; and hence we wish to compare the teaching of leading men among us on the subject under consideration with the teaching of Alexander Campbell, that illustrious leader of the reformation represented by these gentlemen who hold up their hands in horror, and organize an anti-Mormon association, because "Mormonism" progresses. He says:

All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to powder the despotisms, civil and ecclesiastic; and, with the blast of his mouth, give them to the four winds of heaven. The anti-Christian power, whether it be called Papistical, Mohammedan, Pagan, or Atheistic, will as certainly be destroyed, as Jesus reigns in heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone, which will sink it to the bottom of the sea. They acknowledge not that God has set his Christ upon his throne. They will not kiss the Son. Society under their economy is not blessed. The land mourns through the wickedness of those that sit in high places. Ignorance, poverty, and crime abound, because of the injustice and iniquities of those who guide the destinies of nations.—*Christian System*, by Alexander Campbell, pages 291, 292.

Compare the patriotic declaration given through Joseph Smith that the Constitution of the United States was written by men whom God had "raised up unto this very purpose," with the declaration of Mr. Campbell, that the American as well as other governments, "carries in its *Constitution* a millstone, which

will sink it to the bottom of the sea," and answer the question, Who is loyal and patriotic?

Query: Has the attitude of Latter Day Saints on this subject anything to do with angering these pious men of seditious tendencies?

HEMAN C. SMITH.



DARBY AND NEAL'S PATRON SAINT.

The *Helper* for August, 1903, makes an effort to disparage the revelations of Joseph Smith in an article by James W. Darby, which is also indorsed by R. B. Neal, in which they set forth as their chief and most reliable witness, E. Robinson, former editor and publisher of the *Return*. The following is the editorial indorsement in the *Helper*:

"I'm indebted to a volume of the *Return* edited and published by E. Robinson, one of the purest men the Mormons ever had, for full information about this Salem matter."

Messrs. Neal and Darby introduce Mr. Robinson as a most reliable witness and from his works set out what is termed the "Salem Revelation." They did not find anything so very objectionable in the statement set out as a revelation, but they surmise much. Even if Joseph Smith ever claimed to have received the document set out, there is nothing in it that would indicate that he was anything other than what he claimed to be. Their paper was taken, however, from a volume of the *Times and Seasons* published by others after Joseph Smith's death and which belongs with the doubtful exhibits.

But Mr. Darby having introduced his witness should now be willing to accept his testimony touching the revelations of Mr. Smith, and for his benefit we present the statement over the signature of Mr. Robinson, made January, 1845, nine years after the document referred to as the Salem Revelation. He writes:

"If being a firm believer in the Old and New Testaments, the Book of Mormon, and the Book of Covenants, constitutes an apostate, then most assuredly I am one! If having implicit confidence in the prophecies and promises contained therein, that they *will all be fulfilled*, makes an apostate, then I am fully entitled to that appellation."—*Messenger and Advocate*, January 1, 1845, page 79.

Messrs. Darby and Neal, you have introduced this witness upon the question of the validity of the revelations of Joseph Smith. The above is the testimony of your witness during the lifetime of Joseph Smith and after his death. You hold out your witness to the public as one worthy of the highest confidence and belief. If not, you stand convicted by your own work before the public as hypocrites of the worst type. Will you have the case decided according to the testimony of your own witness?

But Mr. Robinson is not only posed as a star wit-

ness touching the claim of the Salem Revelation, but he is also held out as the chief one upon the question of polygamy. During the lifetime of Joseph Smith, he with eleven others signed and published to the world in the *Times and Seasons*, October number, 1842, page 939, the following:

We the undersigned members of the Church of Jesus Christ of Latter Day Saints and residents of the city of Nauvoo, persons of families, do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system" is a creature of his own make, as we know of no such society in this place nor never did.

In the same number his wife, Angeline Robinson, together with eighteen other ladies, signed and published the following document:

We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

This continued to be the testimony of these parties, during the lifetime of Joseph Smith.

In February, 1844, Joseph Smith, and Hyrum, his brother, published through the *Times and Seasons*, the official paper of the Church at the time, the following:

As we have lately been credibly informed, that an elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan. This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.—*Times and Seasons*, February number, 1844, page 423.

Elder E. Robinson was present in Nauvoo at the time of the publication of this notice and made no public or private protest against the same, or in any way intimated that the position of Joseph and Hyrum Smith as set out at that time was not absolutely true. By his silence in this and his continuous fellowship with the people after his former publication he said to the people as late as February, 1844, that Joseph and Hyrum Smith believed and taught that polygamy was a false and corrupt doctrine. By witness Robinson, Neal and Darby must look for facts subsequent to February, 1844, to in any way connect Joseph Smith with the plural wife doctrine. Or will they try to impeach their own witness?

In this same issue of Darby and Neal's paper appears an article ostensibly by "I. C. Stars," in which is promised in the next issue a full revelation of "Spiritual Wifeism." It is said that a man will see stars at times when he suddenly runs his head against a snag. From the misrepresentations in the present article of I. C. S. in the transposition of the

facts, it is quite evident he is under the right name; he is likely to *see stars* before he is through, and he should note well the testimony of the star witness of the anti-Mormon league brotherhood.

On January 22, 1869, Elder E. Robinson, being at this time a member of the Reorganized Church of Jesus Christ of Latter Day Saints, wrote as follows:

For years I longed for the time to come when the same peaceful and pure Spirit would be poured out upon the church, which was received and enjoyed at the beginning of the work of the last days: behold here I find it, and why should I not rejoice?—*Church History*, volume 3, page 517.

This is a full and complete indorsement of the doctrine and faith of the church by Mr. Robinson, twenty-seven years after this certificate published by witness Robinson in the *Times and Seasons*, in 1842. Query: Will Mr. J. W. Darby and editor Neal take the ground that their chief witness posed before the public as a hypocrite and deceiver for twenty-seven years? Or will they accept his testimony after having presented him before the public as a person to be believed, and profit thereby? E. L. KELLEY.



A RARE WORK IN THE INTEREST OF THE TRUTH.

There has just come into my possession, an interesting letter written from Tiffin, Seneca County, Ohio, July 24, 1846, by Oliver Cowdery, the early associate and scribe of Joseph Smith, Jr., in the translation of the Book of Mormon, which is of infinite importance in dispelling the silly stories and fabrications of the people with reference to the time of the introduction of polygamy.

The letter is sent through the mails without envelope; bears the post-mark "Tiffin, O., July 28," and is addressed to "Daniel S. Jackson, Esq., Montrose, Lee County, Iowa Territory." This letter has been in the possession of a sister and niece of Oliver Cowdery and is at the present time the property of the niece, Mrs. Adelia K. Quigley, Sacramento, California. The letter is written and mailed two years and one month subsequent to the death of Joseph Smith in reply to one that Oliver Cowdery had received from Mr. Daniel S. Jackson, from Montrose, Iowa. The letter shows conclusively that the receipt by Oliver Cowdery of the letter of Mr. Jackson, was the first that he knew anything about the introduction of the doctrine of polygamy among the Latter Day Saints. This is, in the midst of so much gossip and "old wives' tales" which for years has been sent out by B. Young and his accomplices in trying to fasten polygamy on Joseph Smith, a stubborn fact which will in the minds of fair and honorable men and women go further toward relieving Joseph Smith and his immediate colaborers from the charge of polygamy than a thousand tales started after their death.

While the Anti-Mormon Leaguers are looking for evidence, will they please examine that which is

legitimate and conclusive and compare it with the stories and tales that have been manufactured by apostates from the faith of the Latter Day Saints, and men who were afraid their craft was in danger of other faiths?

E. L. KELLEY.



THE DANGER OF SECURITY.

"Let him that thinketh he standeth take heed lest he fall."

A man may walk safely the length of a taut rope or a slack wire, every muscle tense and every faculty on the alert; but descending from his triumph, his feet on the solid pavement and his attention relaxed, as he walks through the crowd with his hands in his pockets, he may slip on a banana peel and fall. He may walk a half mile on smooth ice, choosing his steps with caution, and as he runs carelessly up the beach tumble over a loose pebble.

There is danger in too great a sense of security. It is that which enables the trapper to take his game and the Devil his victim. Jeremiah pronounces a malediction on those who cry, "Peace! peace!" when there is no peace. Many a man in the history of the world has fallen down simply and solely because he was too confident of his footing and so did not exercise due care.

BELSHAZZAR'S CASE.

There was the case of Belshazzar; there seemed no especial need that he should have lost his kingdom. There he ruled in the greatest city of the greatest kingdom in the world, the "Lady of Kingdoms." There were his palaces with furniture of gold, the hanging gardens, and all the wonders of his time. True, the enemy was at the gates; but what of that? His trained soldiers were at the gates also. Fifty miles of wall near four hundred feet high surrounded him. Why should he fear? What should he fear?

In the very excess of his security he made a feast to a thousand of his lords. It occurred to him that in the midst of that great multitude he was safe to defy even God. So he sent for the gold and silver vessels that Nebuchadnezzar had taken from the temple in Jerusalem, and he and his princes and his wives and his concubines drank from them and praised their gods of silver and of gold.

Foolish man! that night it was written on his wall, "Mene, Mene, Tekel, U-Pharsin." That night his adversary turned the river from its course, and walking in the dry bed of it came under the wall of his city, and, bursting into his palace, slew him.

AN INCIDENT IN AMERICAN HISTORY.

At Trenton, during the Revolutionary War, a similar scene occurred, with a different setting. It was Christmas night, and the British troops were having a time of gay festivity. Cornwallis considered the war ended. He had sent his trunks on ship-board and was prepared to embark for his native land. The

people at Trenton were off their guard. Washington with his few ill-clad Continentals was miles away on the other side of the Delaware River. What had they to fear? Nothing, only their own too great sense of security. Musket shots broke up the carousal; morning saw them prisoners, and the war took on an entirely different aspect.

PETER'S MISTAKE.

Peter had some reason to think himself a solid Christian. He had received a personal revelation from God that Jesus was the Christ. He had seen the marvel of the transfiguration; surely after that Peter would stand fast.

Peter's opinion of himself was revealed in his statement to Christ: "Though all men shall be offended because of thee, yet will I never be offended, . . . though I should die with thee, yet will I not deny thee." Peter was so confident of his safety in that regard that he did not guard himself on that particular point. The result was that ere the night was spent he denied Christ—denied him at a time when all had forsaken him.

WHAT ANOTHER MAN THOUGHT OF HIMSELF.

There was another individual whose pride went before a fall. He was a church member and prayed and fasted and paid tithing. He thought his standing very secure, and there lay his danger, there was his grievous fault. He thought too much of his own worth. He was one of those men whose eyes are so constructed that they see only good in themselves and only bad in another. It was a source of wonder to him that every one else did not see as he saw and do as he did and think as he thought. He thought that if they only would the world would be much better.

He went up to the temple one night to pray; and as he prayed he looked around to see if any one was observing the fact that he was praying, and his eyes lighted on a sinner, a publican. He was looking for a sinner and he was glad to see one; the contrast made him shine the brighter.

It always made him feel good to see a sinner, and so he lifted his eyes to God and said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." This prayer was offensive to God, and the man who made it went way down in his favor.

It happened that Christ himself saw the affair and heard the words, and he used the man as an example in talking to his disciples; and so the story has gone wherever Christianity has gone. During all the centuries till now the man has been pointed out as the climax of pride and the sepulcher of charity.

Ah, you say, "That was the Pharisee; he lived long ago." Yes, it was the Pharisee; but do not apply the story to him alone. Many a sermon is wasted because each is thinking how nicely it applies

to some one else. Are we not all to an extent Pharisees? Are we not always too ready to see the evil in others? The man who always sees the faults of others has no time to correct his own. He who always finds fault with the work of others has no time to do any work himself. To put it plainly, it is an excellent idea to mind one's own business and permit others to do likewise.

THE MAN WHO DID NOT PAY HIS TITHING.

So much for the case of the man who paid his tithing and neglected to cultivate the spiritual graces. There was another man who was willing to cultivate the spiritual graces if they did not cost too much; but he was not willing to pay his tithing.

The gospel came to him with its message of love. He accepted it. He was taught that he should help care for the poor and help to carry the gospel to others. This man, however, had other ambitions. He was a hard working man and was fast accumulating money, and it was his ambition to own the finest property in the county. He wanted all the land that joined him. He wanted plenty for his old age and a legacy for all his children. In the pursuit of all these schemes he never had money to spare for tithing.

He was very diligent in arguing with his neighbors, and considered his spiritual condition good to excellent. As for his financial condition, it never entered his head to doubt his security; he felt sure of his standing. But in an evil hour he went too deep and a hard year caught him. Some way he did not feel very free to pray for help. It may be that God did not feel under obligations to answer, because the man had forgotten others in their hour of need; anyway, his property went. It was a pitiful sight; he had been so sure of his standing.

In his old age he was homeless. He did not feel free to turn to the Church for help; and when a friend took the matter to the Bishop the Bishop shook his head. He said that if the man would lay his case before him he would see what could be done; but there were many calls for help and more than that the man's name was not on the Bishop's books at all. He never had given a dollar into the Church to help the poor. It did not appear that he had much claim; did it?

THE UNGAURDED BACK DOOR.

Satan is a great deal like a burglar, he comes in at the point of least resistance. While the householder is watching the front door and congratulating himself on his safety, the Devil comes in at the back door.

A certain individual had considerable treasure and also entertained a fear of thieves. He locked all the windows and fastened the shutters and bolted the front door and went to bed with a revolver under his pillow. He did not fasten the back door at all,

because he said that no one would bother to go around there. While they were trying to force their way in at the front door he would wake up and shoot them. So he felt secure and slept so soundly; but the thieves did not bother with the front door, they simply slipped in the back way and took what they wanted.

THE MAN WHO LOVED WHISKY.

That man was foolish; but not more than others. There was another man, a young man, who had treasure. His treasure was not gold and silver, it consisted of a good, clean soul, a manly heart, and a bright active brain. His ambition was to make the most of these, and so he took pains to educate himself; he worked hard and secured a little home, and married a good woman. His prospects were bright and he felt very secure.

He had one failing; but it did not give him any uneasiness; he loved a good glass of liquor. He thought there was no danger of his failing on that point, because none of his family had ever been drunkards. He bolted the front door and the windows against ignorance and idleness and poverty, but left the back door wide open, and the Devil came in long since and spoiled all his treasure. Gone are the pure heart, the clean soul, the active mind, the little home; only the wife remains, and that is the saddest sight of all. That is a true story of a man who had a too great sense of security. You will find him in any little town and in any part of any great city.

THE MAN WHO WORKED IN A BANK.

There was another man who had an entirely different danger to face, and like the other did not know that he had a danger. He worked in a bank and he loved to handle the gold and silver coins. When the other men were gone at night, he would look at the money bags and figure what he could buy and where he could go if he but owned their contents. It had a fascination for him; but he did not think much about it. His folks were honest and he himself attended a popular church and taught in the Sunday-school. He had fastened some of the windows, but not the one that needed fastening. When he disappeared with the money of his friends and the window's mite that was in his care, people thought that it had been a sudden temptation; but it was not, the Devil had been working his way in for a long long time. He came in at the back door while the man slept with his front door locked.

VARIABLE AFFECTIONS.

There was another man whose prospects seemed bright; he had no idea of getting into the trouble that he did. He was a young man and had a good wife. He gave her a good home and provided a good table and gave her good clothes; he treated her with the utmost consideration. There seemed noth-

ing to mar their future happiness. People said they were an ideal match.

It seems that he took every pains to guard the happiness of the home. In fact he did give his wife everything that her heart desired except the one thing that is worth all—absolute fidelity.

He was like the man spoken of by a certain writer, "He loved one woman with all his heart, and had a gentle south wind feeling for all women in general." He did not take any pains to check this south wind feeling, because he did not fear it. The wind bloweth where it listeth and he who sows it reaps the whirlwind. No need to tell the details; you may read them in the records of a thousand divorce courts.

THE MAN WHO TOOK HEED.

How surely an unwarranted sense of security breeds carelessness; how surely carelessness leaves some point unguarded; how surely the enemy enters at the unguarded point!

There was one man who did not trust himself too far. He took good heed where he stood. When he was about to meet the adversary he did not think, "What have I to fear? I am especially called of God." No; he fasted and he prayed and he studied the Scriptures; and then he went forth armed on every point. He was victorious. Not until the last battle was fought and won did he say, "All power is given into my hand." ELBERT A. SMITH.

JOSEPH SMITH AS A TRANSLATOR.

A great effort is made in an article of D. B. Turney of Effingham, Illinois, under the discourteous heading, "Joe Smith as a Translator," to throw discredit upon the translation by Mr. Smith of the Scriptures.

From the spirit of the article it is evident that Mr. Turney has been disappointed in finding any serious objection to the translation of the Bible by Mr. Smith, for had he found such, he would not have been under the necessity of employing coarse and vulgar vernacular in order to reach his readers.

If Mr. Smith's translation of the Bible is such a great imposture as is claimed for it by his critics, it is not necessary for these gentlemen to burden their attacks with such ignoble expressions as "Old Joe", "Self styled Saint," and "pretendedly inspired translation." This kind of weapon was hurled against good men in the days of Jesus and the Apostles; "Nazerene," "Belzebub," "ring-leader," "Christian," "winebibber," being quite as handy to those who loved themselves and the world more than Christ then, as is "Mr. Saint," "Joe," "Smithianity," "Mormon," etc., to this class now. There is no merit attaching to the style, however, and the reader should beware of the pit set for him, for if the cloven foot was hidden under this kind of warfare in the first century, because the truth could not be met by

honorable and fair controversy, it is fair to suppose that it is there to-day.

The fact that Mr. Smith claimed divine light and authority for his work as a translator renders his position far less tenable if he was an impostor, than had he claimed to have translated by his own wisdom and learning. Under the former position his translation must stand the test of being correct in doctrine, example, and historical narrative; under the latter, it would simply be a question as to whether he had the original text as it was penned in the time of the apostles and prophets, together with the requisite learning.

Why not be manly and christlike in the examination of his work, then, and let it stand or fall upon its merits?

Mr. Turney says: "Smith's pretendedly Inspired Translation has actually omitted our Lord's declaration: God is a Spirit."

If Mr. Smith did not so translate the language found in John 4:24 it was under the claim that the translation as given in the common version was not correct. If not correct, Jesus did not say that, and the question is one of fact, to ascertain what Jesus did say.

To say that God is a Spirit, gives no idea of his attributes or character. What proper conception of God do we receive from the statement that he is a Spirit? The prophet Michaiah states: "Then there came out a spirit, and stood before the Lord, and said, I will entice him."—2 Chronicles 18:20. This was not God, however, and it is unreasonable that Jesus, the only true representative of God on earth, should have compared him to a spirit, of which there are so many, and diverse kinds. "The Spirit of God" is a proper and scriptural expression: we read, "The Spirit of God came upon Azariah the son of Oded." But would it add to the text to say the spirit of a spirit came upon Azariah?

Jesus in the conversation with the Samaritan woman is directing as to the proper way to worship God. This is the thought for the reader to keep in mind. He reveals and represents the Father elsewhere. Jesus himself was the true representative on earth of the Father. He says: "He that hath seen me hath seen the Father."—John 14:9. After his resurrection with his spiritual body he appeared to his disciples and when, "they were terrified and affrighted, and supposed that they had seen a spirit," Jesus said: "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:37-39. He was not a spirit, yet the very image of the Father. The Apostle says: "The express image of his person."—Hebrews 1:3. When he ascended upon high he sat down upon the "right hand of God." The Martyr Stephen did not see Jesus upon the right hand of a spirit, but on the right hand of God. He says, "Behold I see the

heavens opened, and the Son of Man standing on the right hand of God."—Acts 7:56. God is spiritual, his nature, attributes, all, and Jesus is the express image of his person; but it adds nothing to our knowledge of him to say that he is a spirit.

The literal translation of the best text we have of this twenty-fourth verse of the fourth chapter of John is: "A spirit the God. And those worshipping him, in spirit and in truth it behoves to worship."

It will be seen at once by the investigator that there is a lack in the original, as we have it, that must be supplied by the translator whoever that may be. The translation of this verse by Mr. Smith is: "For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth." This is wholly true according to the teaching of Jesus and the Apostles as found elsewhere in the Bible. Is it wise, then, to condemn it, because it is in the translation of Mr. Smith?

Objection has also been made to the translation by Mr. Smith because in John 4: 2, which reads, "Though Jesus himself baptized not, but his disciples," he translated: "Now the Lord knew this, though he himself baptized not so many as his disciples."

In John 3: 22, speaking of Jesus, it reads: "He tarried with them and baptized." Verse 26 reads: "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." This is plain and emphatic that Jesus did himself baptize, and yet these critics prefer a direct contradiction of the fact in the fourth chapter, rather than the harmonious translation of Mr. Smith. Here it seems quite proper to refer the men of this generation to a former one: "John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!"—Luke 7: 33, 34.

The real objection was that John and Jesus claimed to be sent of God, and did not talk what the people wanted to hear, therefore they cast epithets.

Does not this also fit the case of the would-be critics of Joseph Smith? If he spoke the truth, as Jesus says, "Why not receive it?" At least let us try to be honest and fair.

By the way, just keep a good look out and see who "charts a knot-hole, speaking metaphorically."

E. L. KELLEY.

Do NOT fail to read "Events in the Life of Elder John Hawkins, of Tahiti," now running in the *Autumn Leaves*. It is a true story of the adventures of one of our faithful elders in the islands of the sea.

Selected Articles.

ISRAEL ZANGWILL ON THE FUTURE OF ZIONISM.

The sessions of the sixth Zionist Congress in Basle lend special interest to Mr. Israel Zangwill's article on "Zionism and the future of the Jews" in the September issue of the *World's Work*. Mr. Zangwill, as is well known, has been giving a large share of his time and talents for several years past to the advocacy of Zionism, and the present article is evidence that his faith in his cause is as firm as ever. He writes:

"Zionism, in its latest official exposition, aims at securing a public, legally assured home in Palestine for those Jews who are unable or unwilling to assimilate. It is not the movement that George Eliot's Mordecai dreamed, nor that which Rabbi Mohilewer, of Russia, initiated. The advent of Doctor Herzl has stamped Zionism with "modernity." In the Austrian journalist's first published scheme of a Jewish state, indeed, Palestine played no necessary part. Herzl, whose instrument of national regeneration is the bank, for dealing with the Sultan and subsidizing the selected immigrants, was never, despite the date of his advent, *fin de siècle* (which seems to imply a certain flippancy), but prophetically twentieth century. He would, if it were possible, lead back his people to Palestine by the moving sidewalk of the Paris Exposition. Withal a charming, magnetic, even poetic personality, a more diplomatic and domesticated Lassalle.

"But the deeper issues and sequels of the movement will develop themselves with the material success, and the present leaders might quite conceivably be swept away by spiritual floods they have themselves let loose. The Orthodox Jewish Congregational Union of America, at the convention of June 8, 1898, while maintaining that the restoration to Zion is the legitimate aspiration of scattered Israel, likewise declared, 'we reaffirm our belief in the coming of a personal Messiah.' The agents of political Zionism—men like Max Nordau, or Mandelstamm, the great Russian oculist, or Narmorek, of the Pasteur Institute—can no more control the religious future of Judaism than they can control the mystic interpretation which Christendom would put upon their success. Men are only instruments. And each must do the work he sees at hand."

At present, "though orthodox rabbis are working amicably with ultra-modern thinkers," the Zionism movement is "political, and more indebted to the presence of the external forces of persecution than to internal energy and enkindlement." Mr. Zangwill continues:

"Viewed merely on its prosaic side, Zionism is by no means a visionary scheme. The aggregation of Jews in Palestine is only a matter of time—already they form a third of its population and it is better that

they should be aggregated there under their own laws and religion and the mild suzerainty of the Sultan than under the semibarbarous restrictions of Russia or Rumania, and exposed to recurrent popular outbreaks. True, Palestine is a ruined country and the Jews are a broken people. But neither is beyond recuperation. Palestine needs a people; Israel needs a country. If in regenerating the Holy Land, Israel could regenerate itself, how should the world be other than the gainer? In the solution of the problem of Asia which has succeeded the problem of Africa, Israel might play no insignificant part. Already the colony of Rishon le Zion has obtained a gold medal for its wines from the Paris Exposition—which is not prejudiced in the Jews' favor. We may be sure the spiritual wine of Judea would again pour forth likewise—that precious vintage which the world has drunk for so many centuries. And as the scientific activities of the colonization societies would have paved the way for the pastoral and commercial future of Israel in its own country, so would the rabbinical singsong in musty rooms prove to have been but the unconscious preparation of the ages for the Jerusalem university.

“But Palestine belongs to the Sultan, and the Sultan refuses to grant the coveted Judean charter, even for dangled millions. Is not this fatal? No; it matters as little as that the Zionists could not pay the millions, if suddenly called upon. They have collected not two and a half million dollars. But there are millionaires enough to come to the rescue once the charter was dangled before the Zionists. It is not likely that the Rothschilds would see themselves ousted from their familiar headship in authority and well doing. Nor would the millions left by Baron Hirsch be altogether withheld. And the Sultan's present refusal is equally unimportant because a national policy is independent of transient moods and transient rulers. The only aspect that really matters is whether Israel's face be or be not set steadily Zionward—for decades, and even for centuries. Much less turns on the Sultan's mind than on Doctor Herzl's. Will he lose patience? For leaders like Herzl are not born in every century.”

Mr. Zangwill concludes:

“Apart from its political working, Zionism forces upon the Jew a question the Jew hates to face.

“Without a rallying center, geographical or spiritual; without a Synedrion; without any principle of unity or of political action; without any common standpoint about the old Book; without the old cement of dictory laws and traditional ceremonies: without even ghetto walls built by his friend the enemy, it is impossible for Israel to persist further, except by a miracle—of stupidity.

“It is a wretched thing for a people to be saved only by its persecutors or its fools. As a religion, Judaism has still magnificent possibilities, but the

time has come when it must be denationalized or renationalized.”—The *Literary Digest*, September 5, 1903.

Original Poetry.

To the Shepherds.

Satan is stealing
God's beautiful sheep.
His lambs are bleeding,
From ragged wounds deep.

The Master has told
His good servants all
To watch o'er the fold,
Feed the great and the small.

Art thou a watcher
And feeding the sheep?
A faithful shepherd?
Or—art thou asleep.

JOSEPH FERRIS.

Gathered from Doctrine and Covenants 108: 6.

When back the sea is driven
To the north, at God's command,
And the isles so long divided
Shall become again one land,
When Zion and Jerusalem
To their former place return,
Then the Lord will bless his people
And they nevermore shall mourn.

Their prophets, when his voice they hear,
Will themselves no longer stay;
They'll smite the mighty rocks, and soon
The ice will melt away,
And a highway will be cast up
In the midst of the great deep,
For the passage home to Zion
Of the Savior's "Other Sheep."

Much rich and varied treasures
They'll to Ephraim's children bring,
While pools of living water
From the thirsty land shall spring;
The everlasting hills shall tremble,
As they come with one accord,
And be in Zion crowned with glory
By the servants of the Lord.

With songs of everlasting joy
The Lord their souls will fill,
'Tis the blessing of the mighty God
Upon the tribes of Israel;
And the tribe of Judah, also,
When ended is their pain,
Shall dwell with God in holiness,
And ever there remain.

October 13, 1903.

JAMES L. EDWARDS.

THE Auburn editress says: "There would be less need of prisons if more girls and boys stayed on the farm." That's right; for putting stones in fleeces of wool, the small apples in the middle of the barrel, selling limed eggs for fresh ones, and the lies of a horse-trade are not, like stealing a door-mat, prison offenses.—The *Star of Hope*, Sing Sing Prison.

Mothers' Home Column.

EDITED BY FRANCES.

Reading for November Meetings of Daughters of Zion Locals.

DUTIES OF PARENTS FROM THE STANDPOINT OF A TEACHER.

Julia N. Dutton.

Shakespeare says, "I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teachings." So perhaps it is easier to tell parents what is their duty, than to be one of the parents and do the same.

I believe no parent can successfully do his duty by his child without some knowledge of child nature and an understanding of his own duties as a parent, any more than a teacher can do good work without some knowledge of child nature and of her duties as a teacher; and neither, though as wise as Solomon, can be a success before God, who is lacking in character, in true manhood or noble womanhood.

Many things must be considered in training children, for children of the same family do not develop in the same manner, neither do the different faculties in each child develop at the same time or at any given time. In the animal world, memory is one of the strongest powers, and in the young child it is one of the earliest and strongest of his faculties.

We hear much about reasoning with children being as easy as it was to obey the command of old, "make bricks without straw." Not that a child has no reasoning power up to a certain time, but his reasoning, even at the age of five or six years, is so weak it is of little use in controlling his actions.

Psychologists and those who have made a special study of children tell us that reason is the highest power of the human intellect—and the last to develop; and this must be true when we consider upon what reason is based.

If we but knew at what age the different faculties develop, and all children were alike in their mental growth, many of the perplexing questions which come to parents and teachers would never arise; but if we have given this subject any thought, we know that many children who develop slowly, when they reach maturity have strong minds. Just a glance down the pages of history shows us an army of powerful men who in their boyhood were diffident, awkward, green-appearing, for they were slow in maturing in both body and mind.

The duties of parents change as their children advance in years, but as my time is limited we will consider those which pertain to young children. Children know neither their physical nor their mental needs, so until right habits have been formed, correct judgments can be reached and the reasoning power developed, the parent must answer these calls for the child. One of the first duties of parents, then, is to teach obedience. At first a blind obedience, but as soon as possible a reasoning obedience. It is cruelty to a child not to teach him to obey in infancy, and "in infancy" means long before four years of age. Though there are many parents who will agree with this, there are many, many who wait "for reason to grow" which results in woes innumerable for parent and child. I have in mind a boy of five years whose father came to me and said that he and his wife had determined to send their boy to me a year earlier than they had intended as they thought he would receive discipline better at school than at home. He came, but he had not the remotest idea what obedience was. There were many unhappy hours for the little fellow which would never have come to him had he been taught obedience. Like many a child he had to suffer as a result of his parents' failure to do their duty by him.

It is the child who has never learned obedience, who recognizes no rights of others, no will but his own, who grows to be one of the lawless mob in country and town.

Children learn to understand the mood of their parents; therefore one of the most important factors in the training of chil-

dren is the power of the parent to control himself. Parents become annoyed by their children at times, lose their tempers, threaten to punish, and often punish when angry, for what at another time would not be noticed. How many parents wait an hour or even fifteen minutes after a child has done wrong and deliberately decide what the punishment should be and then inflict it? I am afraid the majority of parental punishments are inflicted when the parent is angry and the child knows it, and thus he will soon have little confidence in the judgment of father or mother.

Do you think I am exaggerating in this? In a few weeks I shall have in a room some sixty little people from nearly as many different homes. At first there will be many of those children who will not believe that I mean just what I say and it will take several weeks for some of them to learn the lesson. But to me one of the saddest sights will be when I have occasion to pass quickly down an aisle to do something on the other side of my room and see several children dodge when I pass their seats, as though they expected to have their ears boxed or be hit over the head; but I am glad it never takes long for them to learn that there is no such danger and that instead of dodging they will soon simply look up from their work to see what is wanted.

If a teacher in a public school used no more self-control than the majority of parents do he or she would be asked to resign, if not be sued for cruel and unusual punishments. It is a pity for the sake of childhood that many parents could not be made to resign their position.

Another duty of the parent is to be honest with his child. You may think that the lack of this is an uncommon failure, but I believe that more children learn to lie from the example of parents than from any other reason unless it be from the fear of physical pain. For instance, a child is sick and the parent instead of saying that the medicine must be taken even if it is not good, deceives the little one by pretending to like the medicine himself, or by telling the sick child that brother or sister will take it if he does not, for they like it. Thus through a selfish motive the bitter medicine will be taken, but the child knows that his father or mother has lied to "accomplish a purpose" though he may never think it in those words. Will it be strange if it is found some day that he has lied to father or mother in order to carry out some little plan of his own? Many a child is frightened into obedience by parents telling him that the policeman or something big and awful under the bed or down cellar will get him. This may accomplish its purpose for a time, but some older child will soon tell him all about policemen, blackmen, etc., and your child's confidence in you will be dying a death from which there is no resurrection. The child who has never learned to obey, and whose confidence has thus been betrayed, has two hard lessons to learn in his first days at school.

Many a time I have had parents tell me of the unbounded faith their child had in his teacher and that he would take the word of "teacher" against father or mother. But I have also had children whose confidence in father's or mother's word was unbounded as it should. Children who have confidence in their parents usually have confidence in their teacher's word and then it is but a step farther to believe in God and to trust the heavenly Father.

(To be continued.)

Program for November Meetings of Daughters of Zion.

Hymn No. 60, Saints' Hymnal. Prayer. Scripture reading, Luke 12: 31-48. Reading from Home Column with discussion. Roll-call. Business. Hymn No. 223.

ELDERS who have occasion to preach on the subject of "Joseph's Land" will do well to read the article by that title in the November *Autumn Leaves*. They will secure some useful statistics.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Reading for Innocent Amusement.

Very much has been said both for and against reading. It is not our mission this afternoon to entertain you for two minutes on the very broad subject of reading, but "Reading for Innocent Amusement." We think we are safe in saying a very large number of readers to-day read for amusement only. If they are students, they get enough of poring over deep literature at school, and wishing amusement they naturally read something light, easily digested; and although they may not try to remember what they have read, some of the thoughts, whether they be good or bad, are sure to remain stored away in the mind's basket of knowledge, usually presenting their influences in the most unexpected manner.

Our libraries, therefore, should contain such books as afford amusement and still contain high thoughts and good morals.

One of our modern writers has said, "Never under any circumstances read a book unless you have an assurance from the table of contents and title page of its solidity, and a probability of its being instructive either in spiritual or temporal things." We think the advice worth taking. Why should we waste or worse than waste our time for amusement, by reading immoral literature, whose influence will come over us, confusing our minds, when instruction gained by reading moral literature is most needed, but is crowded out—entirely forgotten? There is no reason why we should. There is plenty of literature in the world like delicate food, and which contains good morals. Yes, there is plenty of such literature in the world, but people differ greatly as to which is the best. There are many novels which contain good morals, are instructive to some extent, and which are amusing, and yet some people are decidedly opposed to novel reading in any shape or form.

Does it pay to read fiction? is a question agitating the minds of many to-day, and much has been said upon the subject. But after all the reading, writing, and talking the question still remains undecided, and the coming generation of literary people will have it handed down to them for consideration; and we predict they will hand it down to the next.

We, as Saints of latter days, or at least a large majority of us, have some time to "Read for Amusement." Shall we see that our libraries are supplied with the right kind of literature and see that it is "dealt out" in the right way?

How shall we employ our amusement time? Shall we read fiction, whether it be good or bad? Shall we lay our Church publications upon the shelf, or what is worse, leave them in the office, and read worthless publications? Will the latter way make us pure in heart and prepare us to live and reign with Him who rules the universe? We leave these questions with you, ever praying that a merciful and all-wise God will ever guide us in choosing books for our libraries and reading for innocent amusement.

Your colaborer,

LULU P. KEMP.

For the convention of the Fremont District, Iowa.

DES MOINES, Iowa, October 10.

Dear Editor: Accept, please, a few lines from this our capital city as to what we are doing in the Sunday-school work. Our school in point of numbers does not compare with the schools in the two stake centers, but we believe that we are working just as earnestly as any other school, and we have many evidences that good is being accomplished.

In our school we have the

"CRADLE ROLL."

This contains the names of all children, whose parents are con-

nected with the Church, under three years of age. We placed the "Roll" in our school one year ago and enrolled about thirty names at that time. Since that time whenever another "Angel of Love" comes to the home of our brother and sister and it is given a name, the said name is placed upon the "Roll." If this "Roll" should remain in the Church for twenty-five years, and the infants of to-day, then grown to manhood and womanhood, who have become the active workers in the Sunday-school, would look upon it, they would certainly esteem it highly.

"THE CHILDREN'S DAY"

is one of the most interesting days in the Sunday-school. We are glad that it is coming to be observed generally. The programs published in the Sunday-school department last June were just what we needed for the Sunday-school. Next year we hope to see something better, and that is a "Children's Day" program published in pamphlet form, and then to see all the Sunday-schools of the Church unite in carrying out that program. What a pleasing sight it would be to see all the Latter Day Saint children observing "Children's Day" at the same time.

The publication of

LESSONS FOR THE INFANT CLASS

in the present issue of the *Primary Quarterly* is an excellent thing, and these lessons will be fully appreciated by all teachers of the infant class, and all Sunday-school workers. Here in our school when the *Study Hour* was discontinued we were at a loss what to do. We have a sister for teacher of the infant class who is a teacher in the fullest sense of the word. She enters into the spirit of her work with a glad heart, she impresses lessons on the little minds which are lasting, and the little ones from their earliest recollection are drinking at the Sunday-school fountain. We secured for this teacher the book, "Bible Lessons for Little Beginners." This book has furnished the foundation for the lessons for this class for the past nine months, and the teacher and her class of little "tots" have gotten along very nicely. Now that the Association furnishes us with lessons for this class, of course, we are using them.

Our Sunday-school is reaching out and broadening its field of labor and usefulness by seeking after the indifferent ones and the wanderers, and bringing them into the Sunday-school; and where they can not come to the Sunday-school is urging them to take up the study of the lesson in their homes.

A HOME CLASS OF SIXTEEN

has been formed in a suburb of the city, composed of Saints and their children. How much good we can do by taking the Sunday-school to those who can not come to it, and thus bring all into one class for the study of God's holy word. All can not be made to understand the good that will come to them, and the school also, by this study, but many are anxious to take up the lesson course. Some may have thought that there was not much in Paul's letters to Timothy to study that would help us; but a careful study of this quarter's lessons will certainly be of interest and profit to all.

The teachers' meeting is one of the most necessary parts of the Sunday-school. Here we officers and teachers meet, each to feel that he has his responsibility in carrying on the work. Here the needs of the school are considered. Its progress is noted; its field of usefulness is surveyed; its drawbacks are removed; its lessons are studied. This meeting is where the Sunday-school workers unite to carry on this great department of Church work.

A CUSTOM

that is being introduced in our school is to have all the officers and teachers in their turn take charge of the school in the opening exercises. This breaks the monotony that necessarily comes from one being constantly in charge. It causes teachers and officers to feel the responsibility of the school resting upon

them, and calls them from the duty of standing before a class to the broader work of standing before the school.

"ZION'S PRAISES"

will, we hope, be warmly welcomed by every school in the Church. The supply of books in our school has been limited for some time, and we have not increased the supply because we have waited for the new book, and we anxiously look for it. Many of the schools may have a supply of song books on hand, but we hope to see all singing the songs of "Zion's Praises" in a very short time.

A. A. REAMS.

Selected Poetry.

When a Feller's in Trouble.

When a feller's in trouble, I tell you,
An' life ain't got nothin' to bring,
It's comfort he'll find
Ef he'll make up his his mind
Jest for to whistle or sing!

(Yet, still that's a hope whar it's trouble to cling,
Kaze some folks can't whistle, an' others can't sing!)

When he shakes an' he shivers in winter,
Let him think o' the roses o' spring;
When the blizzard is heard
Let him chirp like a bird—
A bird that kin whistle an' sing!

(Yit still to that hope it is trouble to cling,
Kaze some folks can't whistle, an' some folks can't sing!)

—*Alanta Constitution.*

Letter Department.

WATERLOO, Iowa, October 17.

Dear Readers: I am here enduring a wait of six and a half hours for a train for Des Moines, and will occupy a portion of the time in a pen conversation with you upon experiences relating to the importance of the work of God, and experiences I have had therein of late.

The last services that I rendered in my mission previous to my departure for home and duties relating to my presence there was a discussion previously referred to in letters of others to the *HERALD*, with Elder W. P. Halbesleben, a representative of a "Church of God" which had its beginning with the baptism—no, the immersion—of a Mr. Norstrum by a man who had not been immersed by any body; and the man I discussed with being baptized by this man Norstrum, has become the great apostle of this church, which according to the argument of my opponent is not an organization.

The main points of belief my opponents affirmed were:

1. One God, a disbelief in the association of the Father, Son, and Holy Ghost as one; a disbelief in the existence of Jesus Christ in any sense, only by promise that he should be, until his birth of the Virgin, and his associated disbelief of the pre-existence of man or any part of him as an intelligent existence.
2. The total annihilation of all who die.
3. The resurrection being a new creation.
4. The seventh day as the Sabbath.
5. The partial apostasy of the church.
6. The elect of God, specially chosen unto God's favor, and the preaching of the gospel during the thousand years to those who never heard it here, and the final salvation of all through that means.
7. That anything which was contrary to his views was "damnable."

He would not accept the common version of the Scriptures as standard, but wished to accept of "the word of God so far as translated correctly;" but upon my informing him that that would

mean the Inspired Translation, which we believe in, he was willing to accept the Revised Version as that to which final appeal should be made by either party, but that the King James Translation should be used as evidence during the discussion.

While at home I assisted the Woodbine Branch as its counsel in a case of the Woodbine Branch against a member of the branch which has proven already a very perplexing question, but we hope that the results will be the salvation of this member and a complete restoration to righteousness of all who have been injuriously affected by this case; but whatever else may follow as a result, one thing is certain: the Woodbine Branch has dealt with long-suffering and mercy with the transgressor, and could not have dealt justly with the Church or its law, or the transgressor, had they done less than they have, but could have done more and been in harmony with justice; but it is the mission of the Christ and of those who are led by his Spirit to be merciful, just so that mercy does not rob justice.

Prepared provisions and fuel for the fall and winter so far as possible, and made home comfortable for my afflicted companion and family while at my home, assisting in all the services of the branch and the district conference of the Little Sioux District, which convened at Woodbine while I was there. The conference was a very pleasant session to me, being privileged to meet with those with whom I had associated since childhood. Many faces that were familiar at previous conferences were missed, but the Spirit of wisdom and peace characterized all the sessions of the conventions and conference.

I was called to administer to a Mrs. Brownell, near Greene, who was led by what I believe to be the Spirit of God to send for Bro. Fred Tarr, president of the Packard Branch, to have a conversation upon religious matters. She requested the prayers of Saints and they met fasting and prayed for her, and she used the consecrated oil, since which time she has been improving and is willing to give God the glory; but the physicians and some of her friends do not wish it that way. She has been operated on twice for cancerous growth, and given up by one physician as incurable but now the physician says that all that hinders her from getting up is hysterics. She and husband are persuaded of the way of life, and as soon as the afflicted one is stronger will enter the kingdom though opposed by several quite bitterly.

I begin a series of services at Waukee on Sunday night by request of Mr. Spencer Smith and others. Mr. Smith accompanies his request by offering the use of the hall free, with lodging and room thrown in while I am there. Much interest was experienced there last summer when I was there, and some are near the kingdom.

Brn. Jones, Cushman, Peters, and McCoy are active, or were when last heard from. Bro. Sorensen was at home with his afflicted companion arranging home affairs for further labor in the mission work.

Any one having friends in any of the twenty-six counties of this district whom they would desire should be called upon with the gospel message, please write me immediately, and any of the scattered Saints in this district who desire labor done in their locality so inform me soon, that I may arrange to fulfill their wishes.

The work at Dallas Center is assuming a normal condition of opposition, the faith and Saints being treated more considerably, and the Saints feeling hopeful.

With hope in the final triumph of this work and a desire for full salvation, I am,

J. F. MINTUN.

MIDDLE VALLEY, Idaho, October 12.

Editors Herald: Since the conference held at Hagerman, Idaho, on the 11th to 13th ult., have not been able to do much preaching.

Bro. J. H. Condit and the writer were assigned to this part of

the district from the conference above stated. We did not get away at once as we were making arrangements for a conveyance and during that time we held a few meetings at Hagerman and Bliss.

Mr. Madison Durfee furnished us a gospel wagon. (Mr. Durfee is not a member of the Church but is quite friendly and always ready to help the Lord's people.) Bro. M. J. Durfee furnished a harness and Bro. Condit furnished the team, and so we were fitted for the field.

We stopped at Boise City, but not being able to get a house there to speak in, we stayed the night with Bro. and Sr. Montrose and then departed for Emmett, where we stopped a couple of days with Sr. Augusta Hansen, who received us courteously.

Sr. Hansen is a faithful Saint; she has lived in the wilds here among all classes of people for years, but yet is as firm as ever in the faith. While there we held two meetings in the Mormon church and gave them something to think about; then being closed out of a house there came over to Middle Valley, where we intend to hold the fort for some time if the Lord permit.

We have had considerable rain in this part, of late, making the grass grow and causing the stockmen to rejoice.

There are a few Saints in this locality and there seems to be an opportunity for a good work to open up here and I pray the Lord to assist us in establishing his work among the people in this part.

Ever praying for the advancement of the gospel, I remain,
J. E. VANDERWOOD.

PENDENNIS, Kansas, October 15.

Editors Herald: After an absence of several months I am again in my field, and find plenty to do. Am now preaching in the schoolhouse at Pendennis, a new opening, and am stopping at the home of Bro. Bert Coop, and travel fourteen miles each night to get to meeting and return; but distance is not counted in Western Kansas as it is farther east. I began preaching on the 11th. The postmaster and family are attending all the meetings, going one mile. Interest is good, but as yet I know not what the harvest will be. There are, I presume, hundreds of towns in this district where the people have never heard the gospel preached. Only four missionaries are assigned here, Bro. Teeter leaving the field the 15th of June and going home to harvest his two hundred acres of wheat, and, I presume, to seed the ground again; I being absent from June 15th until now, leaving Brn. Madden and Ward in the conflict. Bro. F. S. Ward has just been traveling through the district as Bishop's agent, in the interests of that department of the work, while Bro. S. J. Madden is held to the branches, largely as an adjuster of and feeder to the flock.

The Western Kansas people this year are enjoying the benefits accruing from the big wheat crop, some fields yielding as high as fifty-one bushels to the acre. Help has been very scarce, at times a steam thrasher flailing away with only one man to pitch grain, endeavoring, as best he could, to satisfy its greed; wages from two dollars to three fifty per day. Seeding will soon be over now, then wages will lower, and there will be plenty of men idle in the winter days. I am feeling good in the work, preaching with good liberty, and with the same desire of all the missionaries. I hope many people during the coming winter will get to hear the wonderful things of God, as they are revealed through the gospel.

With a steadfast hope, I am in the conflict to prevail.

L. G. GURWELL.

PAPEETE, Tahiti, October 5.

Editors Herald: Again our monthly mail has arrived bringing us good news of cheer and progress in Joseph's land.

I see by HERALD of August 19, that there is some uneasiness caused by the report from here that the islands had been storm-swept again, in which report it is stated that there were six

thousand drowned in the storm of January last. It should have read six hundred instead. While the gale from the southward caused the waters of the ocean to rise very high on some of the islands, we have not heard of any material damage being done, and all the letters state that no lives were lost. But many of the natives, and whites also, are fearful yet, when the winds blow or the sea rises higher than usual. A long while ago it was written of the condition in our days, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." So some of those here who are leaders in government matters, and in society, are soon expecting to retire from active business and seek a more safe resting place. Yet it may be "As if a man did flee from a lion, and a bear met him," for the Lord has a controversy with the inhabitants of this planet, and now-a-days it is not a very large place, and the whole creation groans by reason of man's injustice to his fellow man, and his ungenerous treatment of the counsels of his Creator.

We are feeling somewhat lonely here, for Bro. and Sr. Gilbert leave here tomorrow for home. They received such a shock to their nervous systems during the three days' exposure in that terrible storm in Hikueru and its attending circumstances that they never have recovered. Sr. Gilbert's bodily health, never too good, has suffered by the continued adverse circumstances attending those who travel in the Tuamotus; for the conditions for living there, and for traveling from island to island, are all far worse now than they have been for the last ten or more years.

While the storm brought much loss of property to some of them, yet the natives will lose more, I think, from the ravages of the insect which is eating their cocoanut trees, than from the storm. Places which formerly produced say one hundred tons of bufa now produce five tons, and on some of the motus they get none at all. To illustrate: The boat that took Bro. and Sr. Gilbert from Arutua to Ahe, took back a load of cocoanuts, a gift from the Saints of Ahe to their brethren of Arutua for food. It will seem almost incredible to Bro. and Sr. Devore, Case, Peterson, and others who were acquainted with the former prosperity of that island. Bro. Gilbert thinks that the able bodied people of that island will have to go to other islands to make a living when the diving reason is over, until the pest of those insects is past, for after about three years the young trees are killed, but the older trees bear most profusely again. All such things combined make it very discouraging for a white missionary, and especially for the wife. Bro. Gilbert promised to return when he left here in 1895, and never felt quite satisfied until he returned in 1901, and now feels that his work is finished here, so feels free to return. They both have done good in all the branches of the work, in branch, Sunday-school, and Religio, and leave here with the respect and confidence of the whole mission.

The printers are getting along very slowly with the Doctrine and Covenants. Both Emma and I are well, and try to be uncomplaining, while striving to perform our daily tasks as if in the presence of our Master.

Peace be with you all.

Your brother,

J. F. BURTON.

LOGAN, Iowa, October 6.

Dear Saints: This is the true Church, and I have felt so ever since I embraced this work, now over twenty-three years ago. Of late years there come to me from time to time stronger and greater testimonies, proving to me the divinity of this great and marvelous work, and confirming me in the faith. Over a year ago, when I was discouraged because of poor health and many other trials, I felt it would be a relief if God would call me home, but I always prayed that God's will be done. Then I was made to feel that I had a work yet to do, and I earnestly prayed that I might be able with the help of God to help some one to see the true way.

About three months later a friend came to me and wanted to

know what we believed. She was a member of another Church, but said that she was dissatisfied with her faith because it did not agree with the Scriptures. I told her as best I could what we believe, and invited her to attend our services. She did, and she became convinced we had the truth. She became wholly and truly converted, and offered herself for baptism, as many of the Saints already know; but because of the opposition of relatives and her companion she was denied the blessed privilege of being numbered with God's children. She says her husband is all to her that any husband could possibly be, only in this he is very bitter. They have denied her the privilege of having anything to do with the Church or any of our people, and are doing all they can to change her faith; but still she believes, and only fears that she might not be able to continue faithful. She deserves and needs the sincere faith and prayers of the Saints, that she may be able to withstand all temptations and hold out faithful. Pray that her husband may be led to see and obey the truth, that they both may be saved in God's kingdom. This sister's name is Mrs. Lilly Osborn, of Norfolk, Nebraska, formerly of Logan, Iowa. Let us all pray earnestly for her.

I feel that this friend was sent to me to inquire of our faith in answer to prayer. It is encouraging to us when we can see and know that God does hear and answer our prayers, and that he is ever the same and mindful of the weakest of his creatures. I feel that I have much to overcome and I desire to go on in the good way. I feel I have a duty in teaching my children the way of truth, striving to lead my family in that way which if they obey will lead to life eternal.

Your sister,
MRS. MAY BENC.

FULTON, Iowa, October 22.

Editors Herald: I spent the first two weeks following our district conference, held at Waterloo, September 5, in Des Moines, where I had the privilege of hearing the debate between Bro. Mintun and Elder Halbesleben. From there I went to Muscatine, September 21, and remained there ten days, preaching eight sermons and visiting with the Saints.

I left the home of Bro. C. G. Dykes October 2, he accompanying me, and went to Davenport, where we spent about two hours very pleasantly visiting the machine-shops at the Government arsenal on the island across the big bridge from Davenport. In the afternoon I said good-bye to Bro. Dykes and boarded the City of Wynona and continued my journey up the river, arriving at Clinton in the evening. I found the Saints well, and on Saturday evening several Saints and friends met at Bro. August Monson's,—where I have made my mission home,—and gave me a very pleasant surprise. Refreshments were served, and a very pleasant evening was enjoyed. Then on the day following I began anew the work of my mission to Clinton.

Sunday, October 4, according to a resolution of the district conference and by request of the district president, W. E. Turner, I ordained Bro. August Monson an elder. Monday evening I preached on the street at Camanche to a few men. I had other work for the rest of the week and was called to Fulton, Iowa, to assist Bro. Turner in tent-meetings, Bro. Case having been called home by the sickness of his wife and sister. I arrived at Fulton Wednesday, October 14, and found that the brethren had been doing excellent work. A splendid interest was manifest. The Sunday before Bro. Case had baptized four, and several more deeply interested. I was called on to preach Wednesday, Thursday, and Friday evenings. I had to return to Clinton by Sunday, where I baptized five precious souls into the kingdom; another also gave her name and said she wanted to be baptized as soon as I returned. Those baptized in Clinton were confirmed at the evening service, Bro. Alexander McCallum and the writer officiating.

Upon returning here I found that Bro. Turner had not been idle, having also baptized five and has good prospects for more.

I preached to a very attentive audience of between seventy-five and one hundred last night. I find that the consistent lives of the Saints here have done much to make the present work a success. There have been in all eleven baptisms here. Brn. Turner and Case have been giving full proof of their ministry; may the Lord bless them, is my prayer.

Praying for the success of the work, I am as ever,
MARCUS H. COOK.

TRYON, Nebraska, October 15.

Dear Herald: You are to me a companion and instructor: companion because you come with the words and thoughts of others which are interesting and cheering; instructor, because you teach us the "way of God more perfectly." I especially enjoy the instruction to do what is right, and calling our attention to things that are or are not right. The Bible says that except our righteousness shall exceed the righteousness of the scribes and Pharisees we shall in no wise enter into the kingdom of heaven. So we "hunger and thirst after righteousness" that we may be worthy to enter that kingdom. And while we are reaching out and trying to be filled with righteousness, the enemy of our souls finds plenty to tempt us from the straight and narrow way. And I am afraid that one reason we so often are led into temptation is that we do not take a firm enough stand against the enemy, and make provision for yielding by saying, "I will try," instead of saying, "I will." We make resolutions instead of promises to God. When I look back over the two years that I have called myself a "Saint," and see the wrecks of resolutions strewn along the way, I realize that one promise made to God (and made known to others, which, by the way, is a great help) is worth all the resolutions I could make. But it seems as though we can not overcome all our faults at once (I do not mean this for an excuse for my faults that I still have), but must grow in grace, as well as knowledge and love.

The Bible says, "Confess your faults," which I believe is a good way to overcome them, as we would very soon get tired of confessing the same thing over again. I have always tried to live right; but not until after I was baptized did I have the courage to say, "I will not yield to certain temptations," as before I was afraid I would fail; I was depending too much on my own strength (though I professed religion and had been immersed by a Methodist Episcopal minister).

My mother's family is much opposed to the Latter Day Saint doctrine, but my own immediate family thinks it is all right. I have no relatives, except my mother-in-law, in the Church.

I ask the prayers of all who are on speaking terms with our Father in heaven to the end that all my people may see the right way, that we might meet as one unbroken family in the world to come.

With charity and love to all the Saints I am,
Your sister in Christ,
BLANCHE E. CLINE.

Extracts from Letters.

O. H. Bailey wrote from Viola, Illinois, October 20: "Bro. Frank Russell and myself are holding forth here at present, with fairly good crowds. Interest seems good. Baptized five four weeks ago. More to follow soon, we think."

Columbus Scott wrote from Council Bluffs, Iowa, October 16: "Splendid services here last Sunday, the 11th, forenoon and evening. Spirit with us in much power. Have just returned from Hazel Dell, where we held interesting meetings. Bro. M. M. Turpen is looking after the interests of the work here and in adjacent vicinities, and is well liked, and his labors are appreciated. We expect to attend conference of Fremont District at Glenwood, the 17th and 18th instants."

Sr. Margaret Reed wrote from Myrtlepoint, Oregon, October 15, expressing her pleasure in reading the HERALD, especially the letters from those known to her. Bro. Lambert's recent let-

ter brought many old memories to her. She says: "How I should like to see all the Saints I knew thirty-five years ago at Nauvoo. I was a lost sheep for twenty-five years, but I am glad I am found. I praise God and thank him for sparing me. I ever pray to be good."

Clay Bridgforth wrote from Poplar Bluff, Missouri, October 14, that he had moved there from Unity, Tennessee, and desires that Bro. H. Sparling or others of the elders find him. He says: "I am a poor man, but my house has been the elders' home for twenty years. I know of eight members here. I live north of town."

D. E. Tucker wrote from Kaitangata, New Zealand, September 26: "All is well. Will ordain Bro. R. Hall an elder Sunday evening, and he will take the field with me. I am compelled to return home within a year or less time, on account of very important business which can not be postponed longer than that time. Am happy, and feel somewhat encouraged in the work here."

A. M. Merrill wrote from Milan, New York, October 15, renewing for the HERALD, and says: "We sincerely hope to find it as profitable, if not more so, in the year to come as in the year past. We have often read its sermons and knelt in prayer together, asking God to help us to grow and profit by its teachings and truth. And we take pleasure in loaning these papers to our neighbors, who are becoming deeply interested in the teachings of our Church. I have also loaned reading to the Christian minister and his wife, and in attending prayer-meeting have been asked to pray; also while in preaching service was asked to pray, which I did kneeling at my seat, and I prayed that some might hear and know the gospel as upheld by Jesus Christ, who alone can give the true spirit of worship by obedience to the truth as taught by him and his chosen vessels. Having been ordained to preach in the M. E. Church, and being known as once having preached, I now have a grand chance to turn the guns against the enemy of souls, and show that I had no right to take this honor upon myself unless called as was Aaron. I never see an elder or a missionary here. We have a baby to be blessed, and there is another to be blessed at the home of my brother-in-law. I have asked the Christian minister for the use of his church building if some of the elders come. My whole life and soul have been blessed, and I have only one desire: that is for a humble, prayerful, and simple Christian character, that people may see that I love this gospel better than all else. Surely you can not blame me, it is so grand and blessed."

A thrill of pleasure surely has been felt by every Catholic in America at some indications of the personal disposition of Pope Pius X. His openly expressed dislike to be shut up "in that box"—the *sede gestatoria*; his welcome to the laboring people of Rome; his informality of reception in audiences; his luncheon with his friend Perosi, the musician; his partial suppression of the Swiss Guard; his ordering of a table "set for four" to dine with his secretaries—whatever of absolute exactness these reports possess, there is conveyed at any rate a personal tendency towards democratic simplicity which evokes at once a pleasurable response in the heart of every man born and bred in the atmosphere of democratic institutions.

No exaggeration is intended either of fact or inference. It is not to be forgotten that the government of the church, even humanly, is the exercise of a "world power." The administration of merely executive functions over three hundred million persons throughout the entire globe; in all kinds of countries and races; all manner of social and political organizations; customs and habits; circumstances and requirements; means of influence and guidance—all this involves a system of precedents and order, an intrinsic complexity and importance of function, which from the natural, physical point of view alone, demands

formality and conservatism of method, at times obnoxious in some quarters, and perhaps almost inadequate in others.

But, on the whole, it is true of this modern age that the trend of its thought and inclination is democratic, and it is best led and taught by democratic ways. Whatever tends towards our own standards of life and intercourse, of relation between men as men, if it respects the sacredness of lawful authority, of office and of function—that surely must elicit the readiest and heartiest response of freemen.

All hail, then, to Pope Pius X! The world has welcomed him enthusiastically. With triple reverence do we hail the spiritual powers with which he is endowed by his office—reverence all the deeper because it goes beyond personality and form to the spiritual Faith that invests its object with highest sacredness—divine power and infallible guidance in official teaching.

Don'ts for Digestion.

Don't eat when very tired, if you expect to get any good from your food and preserve your beauty.

When you are exhausted, instead of eating, lie down for ten or twenty minutes.

Don't eat more than one hearty meal a day. This is the secret of good looks, health and long life—a secret which, if every one followed, the doctors could not make a living.

Don't eat much meat in hot weather if you would keep your skin free of eruptions.

Don't eat hot or fresh bread if you want to be healthy and beautiful.

Don't eat cold, starchy foods like potato salad and cold porridge unless you have strong digestive organs.

Don't eat ice cream too fast. Eaten slowly and allowed to melt in the mouth it can do no harm to either stomach or complexion.

Don't drink iced water. It kills more persons than strychnine does. Cool water quenches thirst much better than ice cold fluid.

Don't drink much water at meals, but take a glassful the first thing in the morning and the last thing at night if you want peach blow cheeks.

Don't drink too much coffee or tea unless you want a complexion like leather in color and texture.

Don't drink sparkling waters and unsweetened lemonade if you want to gain flesh. They act directly on fatty tissue.

Don't eat potatoes, peas, macaroni, cream, olive oil, pastry, and bonbons if you want to lose flesh.

Don't go to bed hungry. A glass of milk or a cup of chocolate will refresh you.

Don't think you can eat too much spinach, lettuce, water cress, dandelion, and carrots. They are splendid complexion beautifiers.—*Kansas City Journal* August 8, 1903.

The rich and striking contents of the November *World's Work*, covering a variety of timely and vital subjects, more than ever emphasize its title as the magazine of achievement. With "The Post-office and the People," M. G. Cunniff inaugurates a notable series of articles, the results of searching, first-hand investigations. Significant facts and pictures reveal conditions and inadequacies that every citizen ought to know. "John S. Sargent," by Charles H. Caffin, is an eminent art critic's comprehensive estimate of the world's greatest portrait painter, illustrated with reproductions of many of his noted pictures. There is a personal sketch of the artist by Evan Mills. In "What the Macedonian Trouble Is" Louise Parker Richards treats lucidly an opportune subject, with the aid of many new pictures. "The Corn Growers," by Professor T. N. Carver, of Harvard University, is the first of a series of noteworthy articles on The New Agriculture. Professor Carver rode a thousand miles on horseback through the corn belt, getting his facts. The article is profusely illustrated. An explanation of the personal

character of the Sultan of Turkey is made in "His Majesty Jekyll and Hyde" by Henry Thompson, for twenty-five years a resident of Constantinople. Both Christian and Mohammedan points of view are offered with many interesting stories. The usual financial article points "The Lesson of the Steel Corporation," and shows that it was a promoters' scheme. Professor William Z. Ripley, of Harvard University, tells interestingly of "The Labor Union Conquest of the United States," showing how our industrial army has outstripped that of Great Britain and Ireland. He illustrates his article with a diagram that graphically shows trade union membership in the British Isles, the United States, France, and Germany. Another opportune feature is "The Russian Absorption of Asia" by Charles W. Barnaby, the story of an eye witness of the acquisition of Manchuria and Mongolia. Accompanying is a map, showing the Russian advances during the past fifty years. M. L. Brittain writes of "The Rural School Awakening in the South," and shows the need of such an awakening. Isaac F. Marcossou tells how "The Country Merchant Come to Town" does a business each fall in New York of half a billion dollars. A plea for a national museum of industrial art is made by Louis Rhead in "The Industrial Arts in America." F. T. Cooper has a sincere appreciation of Mr. Kipling's "The Five Nations," with a new portrait of the poet. In "An Experiment in Teaching Farmers' Wives," Professor Liberty H. Bailey tells interestingly of a unique educational plan. The editorial portraits include Joseph Chamber, John Hays Hammond, Mayor Seth Low, Charles Francis Murphy, and Doctor John Huston Finley. The departments of the The March of Events, Some Recent Books and Among the World's Workers maintain the usual high standard of the magazine.

Miscellaneous Department.

Conference Minutes.

Nauvoo.—Convened at Rock Creek, Illinois, October 3; J. W. Peterson in charge, assisted by James McKiernan; M. H. Seigfried secretary. Ministry reporting: F. M. McDonald, J. W. Peterson, J. McKiernan, W. T. Lambert, D. Tripp, Elbert A. Smith, G. P. Lambert, J. Richardson. The appointment of M. H. Seigfried to the office of district historian was ratified. G. P. Lambert, Bishop's agent, reported as follows: Balance on hand last report, \$84.17; receipts since, \$247; total, \$331.17; expenditures, \$167; balance on hand, \$164.17. Branches reporting: Burlington, Rock Creek, Keokuk, Montrose, New London, and Farmington. Also Montrose reported for four months ending May 27, 1903. Committee on district tent fund reported: On hand, \$94.61. Albert Giesch reported as district treasurer. Rosco C. Willey was recommended to be ordained to the office of priest. Ordination left with president of Burlington Branch. Ordination of Loren Willey to the office of teacher left with local authorities. Ordination of Mark H. Seigfried, to the office of priest, left with president of Rock Creek Branch, to be ordained when the brother is satisfied. Preaching by H. N. Snively, James McKiernan and Elbert A. Smith. Adjourned to meet at Burlington at call of president.

Minnesota.—Met at Friberg, Minnesota, October 3, E. A. Stedman in the chair. The district secretary being absent, T. J. Martin was appointed secretary pro tem. Branches reporting: Oak Lake 73, Audubon 73, Union 105. No reports from Minneapolis, Amor, and Bemidji. Ministry reporting: T. J. Martin, A. A. Baker, L. G. Wood, A. Whiting, E. B. Anderson, H. B. Fay, E. A. Steadman, C. Pierce, P. W. Martin, and A. W. Whiting. Motion made and approved that the name of Anna Mosier, of Minneapolis Branch, be changed on district record to Anna Heffner, and said change be reported to Church Secretary. Report of Bishop's agent: Receipts: \$503.17; disbursements; \$504.07; balance due agent 90 cents. Mistake in written report referred to agent for correction. Preaching by L. G. Wood, A. A. Baker, T. J. Martin, E. A. Steadman. A vote of thanks was tendered the Saints and friends at Friberg for their many acts of kindness and love. Adjourned to meet at Fergus Falls, June 11, 1904.

Northeastern Kansas.—Convened with Centralia Branch, on reunion grounds at Centralia, Kansas, September 12, 1903, Samuel Twombly presiding, assisted by M. F. Gowell. Ministry reporting: C. E. Tillinghast, W. Menzies, H. Thomas baptized 1, H. Green, L. G. Gurwell baptized 7, M. F. Gowell, S. Twombly baptized 2. J. Cairns, B. F. Tigner baptized 3, J. W. Burns, B. F. Thomas, S. Davis, G. R. Ketchum, J. S. Robinson, and G. Johnston. Branches reporting: Atchison 83, Topeka 27, Fanning 82, Idylwild 80, Blue Rapids 84, Scranton 100. John Cairns, Bishop's agent, reported: Receipts, \$233.35; expenditures, \$145.29; balance due Church, \$88.06. A. H. Smith and H. A. Stebbins gave the conference encouragement by their presence and counsel. Samuel Twombly was reelected president, Frank G. Hedrick elected secretary and treasurer; John Cairns, Bishop's agent. Adjourned to meet with Metawaka Branch at call of president.

Northeastern Missouri.—Convened at Green Leaf Chapel, October 3, at 10 a. m., President F. M. Smith and Apostle I. N. White in charge; William Chapman and G. A. Tryon, secretaries. Branches reporting: Bevier, Higbee, Pollock, Salt River, and Green Leaf. Ministry reporting: J. A. Tanner, F. T. Mussel, W. Chapman, A. White, C. Perry, G. Hicklin, J. T. Williams, F. A. Evans, J. Kaler, W. Vaughn, W. Kelso, G. A. Summerfield, R. Thrutcheley, and D. Edmunds. All financial reports were referred to an auditing committee which reported them correct. W. Kelso was ordained an elder by I. N. White and J. A. Tanner, and W. J. Richards was ordained a teacher by J. A. Tanner and I. N. White. Preaching by President F. M. Smith, I. N. White, and J. Kaler. Adjourned to meet at Bevier, Missouri, first Saturday and Sunday in February, 1904.

Northeastern Illinois.—Convened at Plano, September 26, 1903. F. G. Pitt and Heman C. Smith presiding, W. E. Williamson and Jerome Wildermuth secretaries, Nellie Hayer chorister and organist. Reports of President F. G. Pitt and of vice-president read. Elders reporting: Philemon Pement, C. H. Burr, E. M. Wildermuth, F. M. Cooper, C. J. Clark, J. E. Wildermuth, and J. Midgorden. Branch presidents reporting: M. H. Bond, J. L. Cooper, F. M. Cooper, J. Midgorden, and E. J. Lang. Branches reporting: Chicago 128, Central Chicago 118, Plano 169, Sandwich 71, Dekalb 47, West Pullman 42, Unity 25, Mission 118. Bishop's agent, J. Midgorden, reported: On hand last report, \$167.37; received since, \$406.85; expended, \$443.60; balance on hand, \$130.62. The committee in charge of boundary line suggested that the western and southern lines be changed as follows: Commencing at the Northwest corner of Winebaga County and running direct south to Illinois River, thence following down the river to the city of Pekin and thence due east to the east line of Indiana, other lines to remain as at present. The above report was adopted and the boundary lines changed as they advised. The district secretary was then authorized to send the Church secretary a copy of this action for the ratification of General Conference. It was decided to hold a reunion at Plano next summer. A committee of arrangements was appointed consisting of F. M. Cooper, D. R. Pomeroy, and F. G. Pitt. Heman C. Smith preached Saturday and Sunday nights and M. H. Bond Sunday morning. Adjourned to meet at First Chicago Branch, the time left to the district president and missionary in charge.

Alabama.—Met with the Pleasant Hill Branch, October 3 and 4, at 10 a. m., I. N. Roberts presiding. Branches reporting: Flat Rock 52, Pleasant Hill 151, Lone Star 134. Ministry reporting: J. G. Vickery, S. D. Allen, I. N. Roberts, W. S. McPherson, F. Vickery, J. A. Amerson, J. R. Harper, W. A. Odom, J. M. Patrick, O. Sellers, G. E. Wiggins, and J. B. Parker. Bishop's agent's report: On hand at last report, \$129.64; received since, \$15.25; total, \$144.89; paid out, \$68; balance on hand, \$76.89. On motion G. O. Sellers was recommended for ordination as elder and A. A. Weaver as deacon. A committee was appointed consisting of E. N. McCall, J. S. Wiggins, and B. D. Harper, to audit Bishop's agent's books and reported them correct. On motion the Alta Pine and Escambia Branches were disorganized on account of the lack of spiritual leaders and the district president and secretary were authorized to issue letters of removal to those wishing them. I. N. Roberts was elected to represent the district at the General Conference of 1904. Tent committee reported on hand \$20.50; committee continued. Officers for the ensuing year: J. G. Vickery president, J. R. Harper secretary. Preaching by I. N. Roberts and J. G. Vickery. Adjourned to meet with the Flat Rock Branch at 10 a. m., Saturday before the full moon in May.

Northern Michigan.—Convened at Bay City, October 10, 1903, H. C. Smith presiding, J. J. Cornish and J. A. Grant associates; C. B. Joice secretary, H. A. Doty assistant; B. S. Lambkin chorister. Branch reports: Kingsley 48; Traverse City (first report) 25; Gaylord 41, gain 3; Cadillac 54, loss 5; Whittemore 48; Boyne City 62, loss 1; Fork 48, gain 6; Coleman 141, gain 7; McBain 21, gain 4; Hellman 35, loss 1; Central Lake 24; Chase 43; Brinton 14, loss 2; Bellaire 102, gain 11; Alpena 60, gain 3; Cornish 24; Beaverton 44, loss 1; Glover 72, gain 8; West Branch 24; Hersey 90, gain 2; Iosco 64, gain 1; Valley 125, gain 7; Freesoil 164, loss 6; South Boardman 118, gain 6; Prescott 48. Ministry reporting: J. Sheffer, T. McNamara, J. J. Cornish baptized 5, A. Whitehead baptized 4, C. G. Lewis, H. J. Devries, L. Phelps baptized 2, J. A. Grant baptized 1, F. S. Brackenbury, R. W. Hargil, J. E. Hanson, P. Goheen baptized 8, W. Hartnell baptized 2, J. Davis, A. Berve, G. W. Burt baptized 1, D. Smith baptized 9, W. Dowker, E. A. Goodwin, A. E. Burr baptized 3, J. R. Beckley baptized 6. D. W. Stuck baptized 1, R. Ulman, A. Lalone baptized 3, J. A. Dowker baptized 6, S. A. Wrinkle baptized 3, B. S. Lambkin, W. E. Aldred, E. B. Welch baptized 1, F. E. Pyre, W. Stocks, R. W. Kenyon, F. E. Rowe, G. W. Stover, N. Harper, J. Hartnell, E. M. Wyman, B. L. McNamara, T. Whitford, D. E. Dowker, D. Burtch, A. H. Wiltzie, Pitt Blackman, J. Mogg, Aaron Brintnell, J. C. Goodman, J. D. Duncan, L. Dudley, E. Lambkin, H. J. Badder, W. H. Proper, E. S. White, D. R. Yager, A. Pushman, G. W. Thomas, W. A. McClain, J. Burkett, M. Umphrey, W. J. Bennett, and C. B. Joice. Bishop's agent's report: Total receipts, including an hand last report, \$1,261.60; total expenditures, \$1,049.33; due Church, \$212.33. Delegates to General Conference. H. C. Smith, J. J. Cornish, C. G. Lewis, J. A. Grant, J. R. Beckley, D. Dowker, D. Smith, H. J. Badder, L. Phelps, T. Goheen, J. Davis, H. A. Doty, J. E. Hanson, J. Tanner, Sr. J. Tanner, R. Hartnell, A. Berve, B. S. Lambkin, G. W. Burt, J. Schreur, Sr. C. Goodwin, C. E. Irwin, Katie Bennett, Sr. J. A. Grant, Sr. Pringle, E. S. White, Sr. E. S. White, Alice Joslyn, Sr. H. J. Badder, Nellie Kapnick, R. Yager, Sr. D. Stuck, Sr. R. Yager, A. Burr, Sr. A. Burr, E. Narcross, Libbie Umphrey, Ethel Bennett. Officers elected: J. A. Grant district president, C. G. Lewis associate, C. B. Joice secretary, Alice Joslyn treasurer. Preaching by Elders H. C. Smith, J. J. Cornish, J. R. Beckley. Adjourned to meet at Coleman at call of president.

Utah.—Convened at Provo, September 5, 1903, W. H. Kelley, president of mission, and A. M. Chase, district president, presiding. Ministry reporting: S. D. Condit, W. H. Kelley, H. N. Hansen, Swen Swenson, G. L. M. Brokaw, T. Thoreson, J. E. Vanderwood, and A. M. Chase. Branches reporting: Salt Lake Mission, Ogden, Union Fort, and Provo. Treasurer's report: On hand, \$1.65; no receipts or expenses since last report. Report of Bishop's agent: Balance on hand last report \$33.50; expended \$33.50. T. Thoreson was chosen president of district. Sr. Margaret McLane was sustained as secretary and treasurer. G. L. M. Brokaw, was sustained as Bishop's agent. Motions to sustain the general Church authorities and the missionaries sent to this district, carried. Adjourned to meet at Ogden, Utah, the first Saturday in March, 1904.

Lamoni.—Stake conference met with the Lone Rock, Missouri, Branch on October 10 and 11, 1903, and was presided over by Elders John Smith, J. A. Gunsolley, and F. B. Blair, the Stake presidency. D. J. Krahl, secretary; Jessie Campbell, assistant secretary. Ministry reporting: John Smith, F. B. Blair, J. R. Lambert, J. A. Gunsolley, William Anderson, Elbert A. Smith, Duncan Campbell, J. S. Snively, J. R. Evans, H. A. Stebbins, D. C. White, George T. Angell, David Keown, W. E. Williams, W. H. Kephart, D. D. Young, Leonard Holloway, A. B. Young, G. M. Jamison, Price McPeck, F. P. Hitchcock, John Lovell, E. E. Marshall, D. J. Krahl. Branches reported as follows: Pawnee 29, Wirt 35, Leon 42, Greenville 50, Hiteman 53, Centerville 54, Pleasanton 94, Cleveland 99, Davis City 100, Lone Rock 79, Allendale 86, Evergreen 107, Lucas 212, Lamoni 1366. The Stake Sunday-school association reported. Bill of C. I. Carpenter, stake recorder, for work on records was referred to the auditing committee appointed to audit the accounts of the stake bishop, W. W. Scott, J. A. Garver, and W. J. Mather. Bills of Herald Publishing House for \$8, rent of stake presidency's office, and \$4.30, secretary's expenses were allowed. Charles W. Dillon, of the Evergreen Branch, was ordained to the office of elder by D. C. White and G. W. Blair. It was "Resolved that the resolution in regard to the payment of bills include the bills and expenses of the bishopric of the Stake as well as all others." Resolution referred to is as follows: "Resolved that it is the opinion of this body, that the necessary expenses incurred in the

legitimate work of the Stake, should be borne by the bishopric, provided, that all bills shall first be approved by vote of the stake council, or conference." The conference voted to hold a ten days' reunion in the Lamoni Stake in 1904 and appointed a committee of three consisting of F. B. Blair, Duncan Campbell, and Price McPeck in charge of same, with power to appoint other committees. Collection taken up at the Sunday afternoon service which amounted to \$8.65. Preaching by Duncan Campbell, William Anderson, J. S. Snively, and John Smith. Adjourned to meet with the Lamoni Branch in February, 1904, at call of the stake presidency.

Eastern Wales.—Convened at 137 Severn Road, Canton, Cardiff, October 10 and 11, T. Gould and E. B. Morgan presiding, B. Green and E. J. Trapp secretaries. A few Saints from Western District were welcome visitors. Ministry reporting: E. B. Morgan, T. Jones, T. Gould, J. Jones, B. Green, E. J. Trapp, J. Evans. Cardiff Branch reported a net gain of two by letter. No report from Nantyglo or Lydney Branches. Bishop's agent's report: Receipts, £1 10s; expenditures, £10 10s; balance on hand, £19 2s; audited and found correct. District treasurer's report, account balanced; audited and found correct. A committee to draft a code of general rules for the district and present same to next conference was appointed. Committee: E. B. Morgan, E. J. Trapp, and B. Green. Officers elected: T. Gould president, B. Green secretary, E. J. Trapp treasurer. Resolved that the whole of district fund and collections be handed to Cardiff Branch to defray conference expenses, and providing there remains still a deficit the same shall be placed to the debit of the district fund. Adjourned to meet at time and place appointed by president. Resolved that we sustain the general Church authorities. Resolved that we request Apostle J. W. Rushton to represent us at the next General Conference. Preaching by Brn. Gould and Morgan.

Convention Minutes.

Nauvoo.—Convened at Adrian, Illinois, October 2. Called to order by Superintendent George P. Lambert; Madge Craig, secretary; Jessie Ward, assistant. Schools reporting: Farmington, Burlington, Montrose, Rock Creek. Reported by district superintendent, as in "good working order." School at Fort Madison (reorganized in June) still struggling; school at Keb (a mining town), verbally reported as "enjoying lively sessions at present." Our library work, I find "looking up and prospering," says superintendent Lambert. Treasurer's report shows \$9.89 on hand. The Sunday-school entertainment in evening was well attended; and although lengthy, was very pleasing and interesting, showing care and practice on part of Rock Creek School—aided by Farmington and Burlington. Convention adjourned to meet the day before, and at same place as next district conference.

Northwestern Kansas.—Convened with the Twin Creek Branch, near Osborne, Osborne County Kansas, September 7, 1903, at 8 p. m., F. E. Taylor presiding. Secretary's report read and approved. Sunday-schools reporting: Rural Dale 59, Mount Hope 35, and Minersville 22. Officers elected: F. E. Taylor assistant superintendent, Cora Cook librarian. A good program was rendered. Adjourned to meet with the Twin Creek Branch on Friday before conference. John A. Teeter superintendent, Myrtle Coop secretary.

Fremont.—District convention convened at Glenwood, Iowa, Thursday, October 15, in routine business. Friday, 9 a. m., social services in charge of G. F. Walling and D. R. Chambers. 10 a. m., prayer by T. A. Hougas. Librarian's report was read. Secretary's and superintendent's bills presented, which were allowed. Reading of secretary's reports. Paper: "Home Class Work in the District," by district secretary, followed by a discussion and short talks on subjects brought up. Talk by General Superintendent on "Order of Sunday-school." At 2:30 p. m., three two-minute papers: "The Teacher's Aim," Mrs. A. J. Davidson; "The Teacher's Example," G. F. Walling; "The Teacher's Preparation," followed by general discussion. Institute work in charge of T. A. Hougas, entitled "Work of Sunday-school Teacher." Sunday-school newspaper read by Misses Susie and Agnes Dunsdon. Adjourned.

Reunion.

The reunion of the Northwestern Kansas District met with the Twin Creek Branch, near Osborne, Osborne County Kansas, September 4-14. The speakers were Elders J. F. McClure and S. J. Madden, Brn. F. E. Taylor, F. S. Ward, and Alfred Madden.

The Saints' Herald.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

Elders Ammon White and J. A. Gunsolley came the 8th and stayed till close. Some good talks and advice were given. The meetings were spiritual throughout the session. Two were baptized on Sunday, September 14,—one sister and one brother. A number of Saints from other branches attended. S. J. Madden elected district president and F. E. Taylor district secretary. Saints, let us all strive to do our duty at all times and we will receive our reward. Pray for me that I may be more faithful than I have been. Myrtle Coop, reunion secretary.

Little Sioux.—Convened at Woodbine, Iowa, October 2, 1903, at 10 a. m., F. A. Fry, assistant superintendent, in charge, Annie Stuart secretary. The reports from fifteen of the schools of the district (two not reporting) show an enrollment of 771. A greater interest is shown in the Home Department than heretofore. The interest was good throughout the convention, the Lord being with us. Adjourned to meet at Logan in February.

Conference Notices.

Kentucky and Tennessee District will convene with Foundry Hill Branch November 14, at 10.45 a. m. The clerks of branches will please report to W. D. McClain, district clerk, Fulton, Kentucky, ten days before conference.

Northeastern Texas and Choctaw District conference will convene at Coalgate, Indian Territory, November 27, 1903, at 10.30 a. m. Let all the branches in the district select delegates to represent them in the conference. We would like to see a full representation as district officers are to be selected and other important business transacted. Send all reports to the secretary, D. O. Harder, Wilburton, Indian Territory, before the conference. A. Z. Rudd, district president.

Convention Notices.

The Sunday-school convention of the Northeastern Texas and Choctaw District will convene at Coalgate, Indian Territory, Thursday, November 26, at 2 p. m. A. Z. Rudd, district secretary.

The Massachusetts District Sunday-school Association will convene in Plymouth, Massachusetts, Saints' church, November 14 and 15, 1903. Business session, November 14, at 2.30 p. m. Ora Holmes Whipple, secretary, 210 Clifford Street, Providence, Rhode Island.

Bishop's Agents' Notices.

To the Saints of Southern California: That I may be able to properly supply the legitimate calls on me, I earnestly request that you all try to comply with the law governing in financial matters. In looking over the list of names of those who have paid, I find quite a number have not complied with this important law. If you can not pay all at once make an effort to do what you can. The treasury is at present empty, and prompt action on your part should be had, if possible. Anyone wishing to comply with the request to make inventory and file same with the Presiding Bishop and not understanding how to pro-

ceed, please notify me and I will gladly aid you. Saints, let us be up and doing, and place ourselves in the front ranks of those who are willing to make a full compliance with the advanced steps taken by the Church. Do not forget my address, Anaham, California, R. F. D. No. 1. Your colaborer,

A. CARMICHAEL.

Died.

RONAT.—At Lamoni, Iowa, October 14, 1903, of many infirmities, Sr. Marie Ronat. She united with the Reorganized Church of Christ at Sacramento, California, being baptized by Elder J. H. Parr, April 29, 1894. She came to Lamoni a few year ago. But little is known of her life, only that she was born in France and that her husband and children are dead. A nephew lives in Sacramento and two nieces in St. Louis. Funeral sermon by Elder H. A. Stebbins, assisted by Bishop E. Kelley.

ELLIOTT.—Sr. Elizabeth F. Elliott, born at Conifer, Jefferson County, Colorado, September 22, 1890, died at Idaho Springs, October 11, 1903, from effects of blood-poisoning caused by stepping on a rusty nail, aged 13 years and 19 days. Was baptized at Conifer, August 11 last, by J. Kemp. Father, mother, three sisters, and five brothers, also many friends mourn her departure. Funeral services at the Conifer Schoolhouse by J. Kemp, attended by a large concourse of friends.

MADISON.—Inger M., daughter of Bro. James and Sr. Amelia Madison; born at Olborg, Denmark, September 17, 1879; came to America in September, 1882. They settled in Pottawattamie County, Iowa. She obeyed the gospel September 30, 1891; baptized by Elder H. N. Hansen, in Hazel Dell Township, Pottawattamie County, Iowa. Died at Benner, Colorado, of Bright's disease, September 29, 1903, aged 24 years and 12 days. Funeral services at cemetery near Hazel Dell Church, ten miles north of Council Bluffs, Iowa, October 10 1903, conducted by Elder C. Scott assisted by M. Turpen. Thus passed away a faithful follower of the Savior.

SCOTT.—Earl Edwin, second son of James and Sarah Scott, was born at Blue Rapids, Kansas, March 7, 1875; blessed by Bro. John Landers, when a month old; died October 3, 1903, at the home of his parents, Grow, Oklahoma, after an illness of six weeks, from what was pronounced typhoid fever. Earl expressed a living faith in God's promises by talking of his work, also by calling for the elders to administer during his severe affliction. The death messenger came to call him from this earth life at four minutes past ten o'clock p. m. of the above date. He leaves his parents and four brothers, also a host of friends to mourn his departure. Funeral was conducted at the cemetery by W. T. Rook, October 4. Sermon by Elder Hubert Case, assisted by L. W. Pate.

MORRIS.—Martha, the infant child of Bro. David and Sr. Ellinor Morris, was born March 28, 1902; died of consumption of the bowels at Dinas, Glamorgan, South Wales, September 29, 1903. She was interred at Trealar Cemetery, October 3, 1903, Elder E. B. Morgan officiating. Bro. Morris, the father of the child, had emigrated to America quite recently. At that time the child was in good health, the mother being alone to bear the burden of care and grief. Much sympathy was shown by all, the Saints taking special interest in her affairs, which was comforting to her and will be consoling to the father.

BISHOP.—Lot Albert, infant son of Bro. Lot and Sr. Margaret Bishop, was born December 10, 1901, died of scarlet fever, September 23, 1903, at Dinas, Glamorgan, South Wales, Elder E. B. Morgan officiating, assisted by Elder Thomas Jones. The interment took place at Trealar Cemetery, September 26. After much sickness and repeated recoveries the little fellow succumbed to this to him deadly malady. By administration two days before his death he received a blessing by immediate relief from his constant suffering, and became calm and peaceful; so much so that he was thought to be dying then.

YOUNG.—Jessie Marie Young, daughter of Bro. George and Sr. Daisy Young, aged 6 months and 20 days, at Byesville, Ohio, October 20, 1903. She was the only and first born, was idolized by her parents, and indeed was a "little bud of hope." Their loss is a severe blow. May the good Master comfort their sad hearts.

The "Export and Domestic Number" of the *Electrical Review* for October 10, was an exceedingly interesting number. It is world-wide in its interest and range of subjects. The *Review* stands in the front ranks of technical journalism, and seems to grow better every issue. Those interested in electrical science would do well to send for a sample copy. It is published at 13 Park Row, New York, N. Y.

Education's Debt to Science.

The last century's progress in representative government has also made new demands upon the educational system. While we have not witnessed such marked advances in America as have been seen in Europe, because we began the century with a more representative system, we have nevertheless been trying to interpret the documents of our forefathers, and endeavoring to adapt our political institutions to the industrial changes. We have, therefore, gained new conceptions of political responsibility for which the old-time school made no provision, but which gives to the school of to-day the opportunity for a fuller expression of equality. A no less significant result of the march of events in the nineteenth century is the development of humanitarianism, which has received notable reverses in recent wars and other barbaric activities, but nevertheless encourages the belief that the fraternal spirit is influencing men, and may become a greater inspiration in the school of to-morrow.

We may ask ourselves, then, how may the results of the nineteenth century's industrial, political, and social advantages be utilized in the school for the extension of the worker's liberty? During the nineteenth century the greatest contribution to education came from science. Theoretical and applied science contributed to man's welfare and penetrated even into the recesses of the academic curriculum, while in the scientific schools education is paying its debt to industry. Nineteenth century science is the direct result of the industrial revolution and the greater emphasis laid on the relation of man to natural advantages. Not only was man's dependence on the earth evidenced in the use of raw materials, but in the application of machinery for purposes of industrial progress the same laws were exhibited which attracted the attention of the evolutionists in the biological world. Charles Darwin is not merely the product of an age which was devoted to scientific research; he is chiefly the child of an industrial era in which the survival of the fittest and the doctrine of natural selection were daily demonstrated. Industry thus contributed to education its most important doctrine, that of evolution or development, and education reciprocates by giving the youth not only general intellectual training, but special technical skill.—From "The Training of the Citizen" by Charles Zueblin, in October *Chautauquan*.

Eugene Wood, who had a paper in a recent McClure's on "The Swimming Hole," has followed it with one on "The Sabbath School" in the November number. Mr. Wood seems to be tilling his own little plot of new land, the commonplace doings of commonplace people, the class to which most of us belong. No one who has sat through the droning sessions of the old-fashioned Sabbath-school in the days before golf links covered the land and the automobile ran riotously on the highways, will fail to be amused and perhaps touched by this clever paper. The little flow of feeling continuously breaking through the whimsical humor gives great charm to Mr. Wood's work.

A study of national characteristics is always interesting, especially of a people like the Scotch, possessing strong personalities. Bro. J. W. Rushton handles the matter nicely in the November *Autumn Leaves*. At least one who is not a Scotchman will appreciate it.

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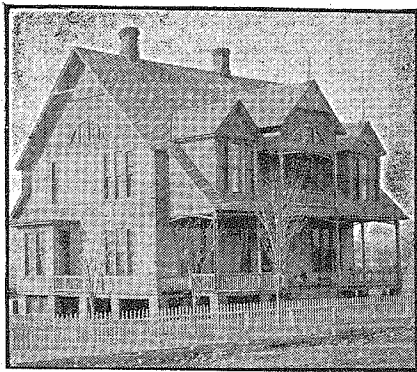
E. T. Steele's Excursions.

For homeseekers from Denison, Iowa, and Lamoni, Iowa, will join at St. Joseph, October 20, p. m. Mr. Steele will personally conduct parties from Lamoni. His excursion last week brought 22 buyers to Nevada, Missouri, from the North. 41-2t

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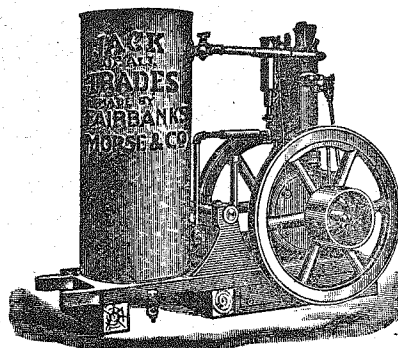
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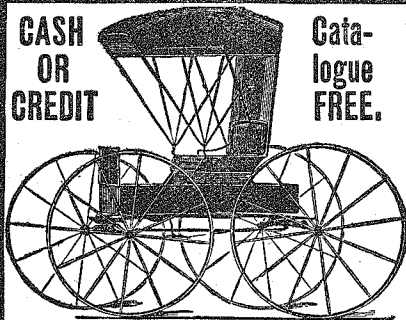
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon,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

Volume 50

Lamoni, Iowa, November 4, 1903

Number 44

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

Editorial

"MEN AND THINGS."

R. S. Salyards

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THE Alaskan boundary decision has caused considerable agitation of the question in Canada, and in some instances considerable feeling has been manifested. After all, Canada and the United States are too near together, country and people, to be disturbed over boundary question. The boundary question is one which should not bother the two countries.



Under the management of the stake presidency a series of meetings were held in the brick church building in Lamoni last week, and were continued into this week. The attendance has been good, and we trust good will result abundantly. Bro. Hilliard has been the principal speaker.

In an article in the Philadelphia *Evening Bulletin*, for October 14, under the above caption and over the signature of "Penn," the late effort of the Methodist ministers of the "city of brotherly love" holding a meeting for the purpose of discussing the "Menace of Mormonism," is quite exhaustively noticed. From it we quote enough to give point to a few thoughts on the subject:

The Methodist ministers of this city at their meeting on Monday declined to pass a resolution similar to the one adopted recently by the Baptist ministers on the subject of the right of Reed Smoot, of Utah, to be a member of the United States Senate. For some time past Smoot has been an object of much alarm to various religious bodies which have been induced to look upon him as a monstrous reprobate in his morals and a traitorous-spirited enemy to his country in his religion. Originally held up to scorn and contumely as a polygamist, he was declared unfit to sit with the conscript fathers at Washington in their temple of virtue, and a widely organized attempt was made to exclude him on that ground, as he would have deserved to be, if it were true that he had thus violated the laws of the nation. But no proof whatever was advanced that he was living with more than one wife. Indeed, what was reported of his opinions and habits served somewhat to raise an impression that in point of personal morality he might easily invite a comparison of his own character with the character of some of his senatorial colleagues and not shrink from the test. However this may be, there seems to have been little doubt that Smoot's marital relations were those of a monogamist and that, therefore, there was no reason to deny him admission to the Senate on the ground that he had entered into lawless and immoral contracts of matrimony.

But the line of attack which since has been maintained against him concerns his religious opinions and connections as a Mormon. It is now contended that the Senate should expel him because polygamy is recognized in the doctrines of his Church, because he is an officer of that Church and because fidelity to it is made paramount to fidelity to any other human institution, including the Federal government. While it is admitted that he may not practice polygamy, it is his religion that the Senate is to be urged by "public opinion" to consider as a proof of his disloyalty and unfitness, despite his oath of office and the earnest protestations of his devotion to the republic and its constitution. It seems that the Reverend Doctor Johnson, in supporting the resolution and in replying to the objection that "public opinion" was a loose phrase, declared that anyhow "the Mormons were displaying a baneful amount of activity," but the Reverend Doctor Sayers got the question on the right ground as far as the duty of his Church is concerned when he said that "it would be a good thing if the Methodists displayed as much."

What have these Methodist ministers to do with the question of a man's religion where the qualifications

entitling him to a seat in the national halls of legislation are concerned?

If there is any pith in any objection, it is that allegiance to his church affiliation was paramount to his obligation to the government, and that as a "Mormon" he could not be loyal to the United States; for the reason that in case of a possible conflict between the edicts of the Church and the statute laws, his duty required him to be subject to the Church, even to the disregarding the laws of his country.

It has often been shown in these columns that there is nothing in the revelations given to the Church at its organization and during the formative period subsequent to April 6, 1830, which justifies or demands such an extreme rendition of church obligation. It is true that in the written and oral contention urged by the ministry against the views held by the various denominations professing to base the claims of their organizations on the word of God, such quotations of the word as, "We ought to obey God rather than man" (Acts 5: 21); "Yea, let God be true, but every man a liar" (Romans 3: 4), and others of like import, are used to enforce the sentiment that the word of God, and especially all that is understood as commands, are to be considered as binding and of first importance. But this has been understood to refer to the duty of man in a spiritual sense, and had not the element of disloyalty to country in it.

In the "Testimony of the United Presbyterian Church," formed at Pittsburg, Pennsylvania, in 1858, composed of the "Associate and Associate Reformed Churches of North America," which claimed as their parent the Church of Scotland, there is the following: "Article 13. That the law of God is supreme in its authority and obligations, and where commands of church and state conflict we are to obey God rather than man."—What the World Believes, p. 447.

In the affirmations of beliefs in some others of the church denominations a similar declaration of the supremacy of the obligation to God over the obligation to obey human laws and rulers may be found; and we are quite sure no stronger expression of such belief can be found in the faith of the "Mormons" of Utah; or in the confession of faith in any branch of those believing in the angel's message, or the mission of Joseph Smith and his teachings.

We have never seen in the public press an expression of distrust as to the loyalty of the United Presbyterians; nor have we ever read a word of stricture or condemnation of the above article found in their Testimony. Why have these Methodist ministers, now so anxious to have Mr. Smoot, of Utah, expelled from the senatorial office and communion, because they fear that his devotion to his Church makes him a dangerous man who may prove disloyal to the

country, never assailed the United Presbyterians because of their public avowal that where "commands of church and state conflict we are to obey God rather than man"? There is not a preacher of them all, we venture to state, who has not time after time in public ministrations referred to the "three Hebrew children," and commended their faithfulness in suffering punishment rather than to yield to the commands of a king, the supreme human authority in the land where they dwelt. By what rule of consistency can they commend this steadfastness in a hero of the ancient time and condemn a man now because they fear he may prove to be just that sort of a hero in these last days?

We notice this for the reason that the principle involved in this Methodist objection to Mr. Smoot is of such a character that it reaches out and includes others whose way of worship may not be pleasing to these Methodist objectors. They have assumed that what they call "Mormonism" is a "menace to Christianity." What they mean by Christianity is evidently the particular religious philosophy professed by themselves, first, and after that those systems held by other denominations held by them to be orthodox. Protestantism was and is a "menace" to Catholicism; and reformers since Calvin and Knox have been a menace to Protestantism. For what reason? Because Catholicism needed reforming. So did Protestantism, and, if the doctrines and tenets enunciated by Joseph Smith and his compeers during his lifetime are a menace to the dogmas of the "Christianity" referred to by these ministers, it is because those dogmas need reforming, or relegating to the oblivion imposed on the errors of Catholicism by protesting reformers, and those errors of Protestantism discovered by John and Charles Wesley, etc., to the end.

We object seriously to the making of any man's religion a cause of war against him when no overt act of outrage against the laws and usages of the social institution of the country is alleged, or proved. It is a dangerous principle and is a menace to the rights of citizens of the United States affirmed by statutes everywhere.

The Catholic, the Presbyterian, the Episcopal, the Methodist Episcopal, and each of the later brood of Churches all accept the idea that if God commands, men should obey. It would then be bad policy as well as be subversive of human liberty to exclude any man from the dignities of office in the national service because of his religion, upon the hypothesis that he might at some time be under the necessity of making choice between his allegiance to his Church relationship and his duty to the country during his term of office. Every Church member is interested in the question, for he may be involved in its solution soon or late.

FUNERAL SERVICES OF M. H. FORSCUTT.

We were called to the home of Bro. Mark Hill Forscutt on the morning of October 18, by message from his daughter, Sr. Ruby Faunce, announcing the death of Bro. Mark, at four o'clock that morning, and requesting us to be present at the funeral obsequies to be held on Tuesday, the 20th. We responded to the the call, went to the house of mourning, whence the body of wife and mother had so lately been borne; Sr. Forscutt having died on the 5th, thirteen days before Bro. Mark's departure.

The long service of Bro. Mark, or "Uncle Mark" as the Saints delighted to call him, his connection with the varied interests of the Church, his extended labors at different places where he had been stationed by the Church, and his long association and friendship with us, made the task which devolved upon us an arduous and difficult one. However, Bro. George H. Hilliard accompanied us and we found Bro. Columbus Scott and M. M. Turpen already there, together with friends and Saints from Omaha, Nebraska, and Shenandoah, Iowa.

The post of the Grand Army of the Republic, of which Bro. Mark was a member, kindly took an interest in the obsequies and furnished a guard of honor, who took charge of the body and aided in the services at the Hall and the grave.

The Nebraska City daily *Tribune* of the 20th had the following in memory of the occasion:

The funeral services of the late Reverend Mark H. Forscutt were held this afternoon at two o'clock from Memorial Hall, and were attended by hundreds who had known and respected him in his lifetime. So many were present to pay the last tribute of respect to the dead that the spacious hall was unable to shelter the throng, and many remained outside in the autumn sunshine, unable to gain admittance. The services were conducted by President Joseph Smith, of the Church of Latter Day Saints, who had been associated with the deceased for many years in the work of the Church and the publications issued by it.

President Smith spoke eloquently and feelingly of the life and character of the deceased, and drew from the large concourse of people in attendance an indication, in some measure, of the respect and esteem in which he was held. He paid a glowing tribute to the sterling character, the high integrity, and the ripe scholarship of the departed and the fearless and patriotic stand he had always taken for the principles he believed to be right, regardless of the personal consequences. He spoke of incidents in the personal history of the deceased showing his character as a fearless advocate of right even to the extreme of imperiling his own life.

The casket bore the flag of freedom, the Stars and Stripes, under which the deceased had rendered loyal service, and was buried amid a mass of flowers, the last gift of the hearts and hands who through life had loved him. Many floral designs of exquisite beauty were among the offerings of relatives and friends. At the conclusion great numbers of those who attended the services at Memorial Hall, continued with the funeral cortege to the cemetery, where all that was mortal of him who once lived and wrought among men as God gave him to see the right, was laid to his last peaceful rest in the quiet shades of Wyuka.

TROUBLE IN THE CAMP OF SEVENTH DAY ADVENTISTS.

BATTLE CREEK, Michigan, October 26.—Seventh Day Adventists are facing a schism in their Church because Mrs. Ellen G. White, prophetess and leader of the denomination, has denounced Doctor J. H. Kellogg, chief man in that Church, as teaching dangerous religious doctrines. Mrs. White has been regarded by her followers as infallible, and the instructions which she gives to the Church she says she gets direct from God in visions.

Doctor Kellogg, who is at the head of the Battle Creek Sanitarium and its twenty-five branches all over the world, has just issued a book entitled "The Living Temple." Mrs. White says that God warned her in a vision that the teachings in this book are unscriptural and dangerous. This warning was presented to the Adventist General Conference committee, which authorized that it be printed in this week's official organ of the denomination. —*New York Sun*, October 27.

NEWS FROM THE FIELD.

Daniel MacGregor, reporting for the Canadian Mission for last quarter, reports forty-three baptisms.

D. A. Anderson, writing from Castle Rock, Washington, October 23, reports encouragingly of the work of Brn. G. T. Griffiths, A. Allen, and himself in that field, giving promise eventually of success. Brn. Allen and Anderson have arranged to open up the work in Portland, Oregon, beginning November 1, and have secured a hall for the purpose. There are a number of families of Saints now in Portland who are cheerfully aiding them in their work, all of which betokens success.*

L. R. Devore in letter of October 19, reports number of visitors to the Temple in Kirtland since May 18, one thousand two hundred and twenty-one and says "still they come." A new branch has been organized in Kirtland, with Bro. L. R. Devore as president, which gives him additional work to that of looking after Temple affairs.

C. G. Lewis, Boyne City, Michigan, reports encouragingly of the work in that field. He also incloses check for ten dollars for himself and wife to aid in further repairs on the Kirtland Temple, and with true devotion to the cause of Christ says: "We desire to take some little part in the work of repairing the 'Lord's House', which was built by such great sacrifices of our dear brothers and sisters of seventy years ago. I read that our brothers worked night and day and our sisters were engaged in spinning and knitting in order to clothe those who were laboring on the building. No doubt the Lord alone only knows of the signs of poverty, tribulation, and distress they were wont to pass through in order to accomplish the work of this building, which now needs some repairs. I was pleased one week ago last Sunday while at South Boardman when the Bishop's request was mentioned touching the final repairs on the Temple. After the meeting, it seemed as if each one wanted to be first to hand his offering to the branch treasurer, and almost eight dollars was there paid from their loose

pocket change. Not the amount paid in, particularly, that did me so much good, as it was the spirit in which it was done; and well they might so do, for two of God's bright and holy angels were seen standing one on each side of the pulpit with hands stretched out over the two elders leading the meeting and towards the Saints, as if in the act of blessing them. It was a time of rejoicing." We think the foregoing but an intimation of what might be done in every branch of the Church with little or no effort, if the Saints would take hold of the matter. For such a work as the restoring the veils of the Temple, there ought to be but little time consumed in furnishing the means for the work by the body of Saints now in the world. When a work like this is to be done, every one should feel that he will at once perform his part in the matter.

Bro. U. W. Greene, Dayton, Ohio, October 26:—"Work opening here nicely. Two recently baptized, ordained priest and teacher yesterday. Bright prospects ahead. The Ohio district needs help. Brn. Etzenhouser and E. E. Long doing fine in new fields. Bro. Kelley has departed to Louisville. There have been nearly one hundred baptisms by the local and missionary forces the past quarter.

THE receipt of the Church History sent to the Library of the Ohio State University, Columbus, Ohio, is acknowledged to Bishop E. L. Kelley as follows:

Dear Sirs: I beg to acknowledge, with the thanks of the University, the receipt of History of the Church of Jesus Christ of Latter Day Saints, four volumes.

Very truly yours,

OLIVE JONES, Librarian.

Reorganized Church of Jesus Christ of Latter Day Saints, Board of Publication, Lamoni, Iowa.

THE following views regarding the future of the Jews were expressed at the late Jewish Missionary conference held in London, England, October 22:

LONDON, October 24.—Some remarkable views about the future of the Hebrew race were aired at the Jewish missionary conference held in London Thursday. The Bishop of Salisbury and Canon McCormick advanced varying theories as to the biblical prophecies relating to the return of the Hebrews to Palestine.

The Bishop of Salisbury did not believe the Hebrew people would ever set up a separate nationality until they were converted to Christianity.

Canon McCormick, on the other hand, argued for a literal interpretation of the oft-quoted prophecies on this subject. Especially in view of the eleventh chapter of the Epistle to the Romans, he believed that Jerusalem would be peopled by Hebrews on the return of the Messiah, and that then the nation would be associated with one of the most astounding miracles in all history, the conversion of a nation in a single instant.—New York *Herald*.

EDITORIAL ITEMS.

We are informed by the post-office authorities that Edgar F. Smith, of Battle Creek Michigan, whose advertisement of apples appeared in the last two issues of the HERALD, is a fraud. Beware!

In this issue will be found a pastoral by M. F. Gowell. While it is addressed to the Saints of the Northeastern Kansas District, it can be read with profit by all. It has the right ring, Bro. Gowell.

By a loan of \$5,000,000, the Rothschilds saved one of the oldest private banks in England. It was going to wreck in a panic. The taking of "gilt edged" securities is the alleged cause of the bank's difficulty.

On Thursday last the junior editor had the pleasure of being with the West Chicago Branch at their mid-week prayer-meeting. A splendid feeling of unity seems to exist in the little branch, which we trust may continue.

Bro. C. Ed Miller has resigned his post as business manager of the *Ensign* Office, to accept a position with a printing company in Pittsburg, Pennsylvania. He will be succeeded at the *Ensign* Office by Bro. W. H. Deam, of Chicago. We wish both brethren success in their new positions.

On November 2 Bro. U. W. Greene wrote from Vales Mills, Ohio, that he baptized seven in Middletown "last Friday."

The tract "Plural Marriage in America" has been translated into the Norwegian and Swedish languages, and will soon be on sale at the HERALD Office. The tract has done much good, and will do more, if rightly distributed.

Bishop Kelley was called to Macedonia, Iowa, last week, to the bedside of his brother James, who had been quite sick. Bro. Kelley returned Sunday and reported his brother better.

Bro. A. N. Hoxie has our thanks for sending us regularly the *New York American*, that we might learn of the work and failure of Dowie on his New York mission.

On Tuesday, October 27, a fire in the Lamoni Telephone Exchange destroyed the switchboard, and for a week Lamoni was without telephone service, while a temporary board was being secured from Chicago and installed. Our citizens did not realize what a prominent part the telephone was playing in our community until they were deprived of them.

Reports from Rome, dated November 1, state that on that date fire raged in the Vatican for three hours, doing extensive damages in and around the library. It is feared many valuable manuscripts and papers have been damaged. The pope was compelled to call upon the city firemen to assist the Vatican service to extinguish the flames. The combined damages by fire and water will probably be great.

Original Articles.

DIVORCE AND REMARRIAGE.

"Like a flash two jurors descended from the jury box in Judge Johnson's court yesterday afternoon, after having stated positively that they would refuse to consider a divorce proceeding, even if it were based upon statutory grounds. H. Byrd Northrup, a real estate man, and James Waddington, a well-known grocer, have taken the lead in maintaining a stand against the free and easy divorce grind."—*Denver Times*, October 2, 1903.

To a *Times* reporter Mr. Northrup said: "I am opposed to divorces, I am against them under all circumstances, unless possibly infidelity, and even in that case the charge must be proven beyond the least shadow of doubt."

Mr. Waddington said: "There are too many divorce cases, they are granted upon too easy grounds. A man and woman decide to separate; they fix up a deal; one goes into court, the other stays away, and while you are thinking about it the woman marches out free from a tie that God says should bind. If there were less divorces people would be more careful when they marry. New York State does not tolerate divorce unless adultery is proven beyond the peradventure of a doubt. Its policy meets with my approval and I shall not be a party to a divorce proceeding even in the capacity of a petit juror."

I feel like taking these men by the hand, and saying, Amen. Had we more like them it would be a great blessing to humanity.

The laws of the different States are entirely too lax along the line of divorce. In this State the law says persons shall not marry for one year after a divorce is granted. But how little attention is paid to it! Persons who have been divorced by the courts of Colorado have been known to take the first train to Cheyenne, and be remarried almost before the ink was dry on the divorce papers.

There is only one cause recognized in scripture where divorced persons are at liberty to marry again, and I believe the Church should adhere strictly to the rule therein laid down. Maybe some of the elders have been careless in this matter in the past.

Maybe they have not been particular enough in their inquiry as to the causes of divorce when parties have asked them to perform the marriage ceremony. Brethren, this should not be. "Mine elders are to see that my law is kept." This applies to marriage and divorce as well as to other infractions of the law. Observation teaches us that any disobedience to known law brings punishment and the displeasure of God upon the individual who thus willfully breaks the law.

I have the first case to note where happiness has resulted from marriages contracted by persons divorced for other causes than that prescribed in

the New Testament. The Lord undoubtedly knew what was best in the premises or he would not have given such instruction. The law of divorce is now, as in Moses' time, because of the hardness of the hearts of the people. Shall we as elders and Saints be parties to such hardness of heart? No, emphatically no!

So far as I am concerned, I shall refuse to perform the marriage ceremony for divorced persons, where the divorce has been granted on other grounds than those prescribed by Christ and the Church.

E. F. SHUPE.

DENVER, Colorado.



THE PRESIDENT OR CHIEF OFFICER IN THE CHURCH IN THE TIME OF THE APOSTLES. JAMES OR PETER, WHICH?

BY W. H. KELLEY.

Since the publication of "Presidency and Priesthood," in which the claim is made that James, the Lord's brother, was the chief or presiding officer in the church in the time of the apostles, various opinions have been passed and criticisms made in opposition to the position, and a theory has been advanced that Peter was the president and visible head of the church in his time. Chief among the publications attacking the position taken in "Presidency and Priesthood" is the Appendix to the "Exegesis of the Priesthood," by Elder G. T. Griffiths, published in Cleveland, Ohio, 1902.

As truth,—and to ascertain the proper station or place in the organization of the church in the first century of these distinguished gospel workers,—is the object doubtless, of all the several critics and writers engaged in this research, and each seems quite willing to have his position tried in an open and fair manner, the final result must be good to the student and general reader, and the attainment by all of a more correct, scriptural view touching the question, than that which has heretofore been arrived at through the accumulated traditions of the past.

At the outset of this examination, note is taken of the alarm expressed by a few, of the doubt that must be cast upon the work of the body by the attitude of two prominent officers in the apostolic quorum engaging in a controversy over church matters, or church history. What an error! The church of Christ is founded in the principles of free and full discussion; open and fair examination and research, the successful foes of error and superstition whenever and wherever wielded, and it may well be said that the old ship of Zion is being guided safely when men and women are left free to think and canvass all questions pertaining to its cargo or voyage. It was from such a sure and divine basis as this that the Apostle Paul could oppose in controversy the acts of the Apostle Peter, because, in his estimation of the case, "He [Peter] was to be blamed."—Galatians 2: 11.

It is true that the author of the "Exegesis of the Priesthood" sets forth his views with a hint at secure intrenchment, and that serene complacency that challenges criticism, but since these are not the most certain marks of correctness of position, it is eminently proper that "Presidency and Priesthood" should be heard in reply. It is unpleasant, however, to be forced into controversy with so good a friend as Elder Griffiths; but as he has announced that he is "conscientious" in the matter, and as there may be others following conscientiously the same view held by him, the more important it becomes to continue the examination.

There being no Bible text that makes a clear statement in favor of either position, the truth can only be determined by a comparison of what is presented on either side in support of the respective claims, in regard to which every one is entitled to his or her opinion. Unfortunately the article of Elder Griffiths is lengthy, and written in such a manner as to require a lengthy reply; but those interested can afford to read, if we can afford to write.

There is nothing new in the claim that Peter was at the head. This simply follows in a general sense Rome and Utah; the former puts the church on Peter; and the latter puts Peter on the church. Hoary sentiment is to be met in regard to Peter in either case. The Bible puts Peter in the church. (1 Corinthians 12:28.)

To begin with, the writer of the Appendix fortifies himself with a statement, said to have been made by Joseph Smith the Seer, found in the *Millennial Star* for 1855, pp. 310, 311, which makes him to say that "the Savior, Moses, and Elias, gave the keys to Peter, James, and John on the Mount when they were transfigured before him." So in the mind of the writer of the Appendix, these three were constituted a first presidency, upon the Mount. Which, if true, Jesus should have abdicated, or declined serving in that capacity longer, for it would appear unseemly or confusing to have two sets of first presidents occupying at the same time and in so small a territory.

In the first place, Joseph could not have said anything of the kind as claimed in the light here presented, for it was not true; there is no fact to support such a presumption anywhere, and we prefer to say that he has been misstated. People will have to learn that even prophets must talk in harmony with facts as known, or they are not believed. Peter, James, and John were not "transfigured before him," as claimed. It was Jesus that was "transfigured." If Joseph ever said anything at all about this transaction, he certainly could not have been properly reported, and this is not singular, as there were no shorthand reporters to take it down, and only scraps and partial statements could have been secured at best.

This was published by the Utah people long after Joseph Smith's death. It is in harmony with their philosophy that the president of the Quorum of Twelve by right succeeds as the permanent president of the Church, so there is nothing strange that it is made to appear in the light it does, as it would be easy to read into it what was not said. The following shows that that could have occurred: "Since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him." (History of the Church, by Utah Historian, page 5.) This will be sufficient as to the authority for our statement.

Second. There is no word upon record by either party who was upon the mount of transfiguration, that even hints that Peter, James, and John were either selected, received "keys," or were appointed or ordained to preside over the church. Peter, James, and John were present as witnesses on that occasion, and nothing more. Moses and Elias conversed with Jesus. It was Jesus that was both "transfigured" and administered unto upon the occasion. Moses and Elias "spoke of his decease which he should accomplish at Jerusalem." The apostles were asleep on the ground much of the time, and what Peter did say he uttered not knowing what he said. The apostles were afraid. Jesus had promised that they should see the "kingdom of God come in power." This they evidently did see, and were also shown how they were to put off this mortal tabernacle, by and by, and they heard the voice, "This is my beloved Son; . . . hear ye him." It was Jesus that received honor and glory, not Peter, James, and John. The apostles bore witness to what they did see, as on other occasions. They were witnesses, not presidents. (See 2 Peter 1:17, 18; Matthew 17:1-9; Mark 9:27; Luke 9:28-34; Acts 1:8, 21, 22; 22:32; 3:15; 4:20-23; 5:33; 1 Peter 5:1; 2 Peter 1:16.)

Third. There was no call for Moses and Elias to appear in order to confer keys and authority on Peter, James, and John. Jesus was on earth and outranked them in every way. "When he bringeth his first begotten into the world, he saith, And let all the angels of God worship him."—Hebrews 1:6; 1 Peter 3:22. Christ could have constituted Peter, James, and John a presidency, had he been so minded, without the aid of either Moses or Elias, or even the transfiguration scene. That scene was for a very different purpose. Jesus had said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matthew 16:28. "And after six days, Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold there appeared unto them

Moses and Elias, talking with him.”—Matthew 17: 1-3. The power and coming of Jesus Christ was shown forth, his decease at Jerusalem foretold—how this mortal tabernacle is to be put off in death, the testimony of the Father to the fact that Jesus was the Son of God was renewed unto them, but not one word is said about the appointment of a presidency, ordination, or the bestowal of keys; all of this is assumed and worked in by those claiming Peter was at the head, without a single fact to support it.

Fourth. Just a few days after the transfiguration scene was the time alluded to when the dispute arose between the twelve as to which should be the greatest. Had Peter, James, and John been selected, appointed, ordained, or received keys upon the Mount, as chief leaders and presidents, this gave them a fine opportunity to make known their rights. But no, they were silent about anything of the kind having taken place. When Jesus questioned them concerning the dispute had on the way, he, too, had forgotten all about the advancement of the three, the receiving of keys, or ordination on the Mount. Why did he not tell the disciples that this favored three had been selected, received keys, ordination, and appointment as a presidency, and thus for ever have settled the controversy? But no, he, too, was as silent about any such thing having occurred as the other three, for the evident reason that no such thing ever occurred upon the Mount or elsewhere. Moses and Elias did not appear on the Mount to create a presidency, by giving keys, ordaining or appointing a head over Jesus. It was Christ that received “honor and glory,” and the testimony that Jesus was the Christ was renewed unto the apostles by the voice heard, “This is my beloved Son; . . . hear ye him.” The apostles were witnesses, so Peter testified, “We were eye witnesses of his majesty.”

Again, Moses and Elias, had they been so disposed, could not have set apart or ordained a presidency upon the Mount, by any known rule, and certainly they would not have done so by any unknown rule, or right of law or precedent. “Every president of the high priesthood . . . is to be ordained by the direction of a high council or general conference.”—Doctrine and Covenants 17:17. Was there a general conference or high council called upon the Mount? The transfiguration scene will not support the contention or theory that Peter, James, and John were constituted a first presidency over the church at Jerusalem at the time of the Savior’s transfiguration, for there were neither keys bestowed, appointment made, nor ordination received. Hence when the claim for the transfiguration scene is examined it fails to support the contention made for it.

It is true that Jesus said to Peter, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth,

shall be loosed in heaven.”—Matthew 16:19. But Jesus evidently intended that the others of the twelve should share in this authority as well as Peter, although Peter was the one named in the address. Jesus addressed them all when he put his question, Peter answering as was common for him to do, and no doubt his answer was theirs also. The full meaning of what the Savior said may be seen in his statement to the twelve after his resurrection: “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”—John 20:21-23. This referred to the power conferred on the apostles to qualify them to carry out the commission to be given them, set forth in Mark 16:15: “Go ye into all the world, and preach the gospel to every creature.”

The same view is presented when the Twelve in this last dispensation were authorized; the instruction is as follows: “Verily, thus saith the Lord unto you my servant, Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy *brethern* who were chosen to bear testimony of my name, and to *send it abroad among all nations, kindreds, tongues, and people*; and ordained through the instrumentality of my servants. . . . Let thy heart be of good cheer before my face, and thou shall bear record of my name, not only unto the Gentiles, but also unto the Jews; and *thou shalt send forth my words unto the ends of the earth*. . . . Now, I say unto you,—and *what I say unto you I say unto all the Twelve*,—Arise and gird up your loins, *take up your cross, follow me and feed my sheep*.”—Doctrine and Covenants 105:1-6. This disposes of the idea that no one was to feed the “sheep” but Peter. But we read further: “and again I say unto you, that whosoever ye shall send in my name, *by the voice of your brethren, the Twelve, duly recommended and authorized by you* shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them,” etc.—Ibid., paragraph 8. It really looks as though the Twelve hold some “keys of the kingdom” and can represent that kingdom abroad, as well as at home, and all within the meaning of the phrase (“as pertaining to the Twelve”) that is set out as having such restricted meaning in the Appendix.

The Lord, speaking of this authority, says, “But purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature who has not received it, and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned. For unto you (the twelve), and those (the first presidency), who are appointed *with you* to be your counselors and your leaders, is the *power of this priesthood given*,

for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers; and last of all being sent down from heaven unto you. Verily I say unto you, Behold how great is your calling!"—Ibid., paragraphs 11, 12, and 13. (The italics are mine to call special attention of reader.) There are "keys," a "calling," and authority enough here bestowed for Peter and associates ("as pertaining to the Twelve"), or any one else to bear the keys of the kingdom of heaven, in the full sense set out in the Scriptures, and, too, without being first presidents of the church or their being changed from the apostolic quorum. That there may be no mistake about the authority, power, and keys conferred upon the church in both ancient and modern times, and those who hold these keys, we cite the following: "The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things."—Ibid., 104: 3.

Who holds this authority in chief? Answer: "For unto you (the twelve), and those (the first presidency), who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time," etc.—Ibid., 105: 12. Again, "the twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned."—Ibid., 104: 11. Also, "The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews."—Ibid., paragraph 12. The Lord counseled the Twelve, "Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come."—Ibid., 105: 6. In the distribution of "keys" thus conferred, Thomas B. Marsh is set forth as favored as was Peter: "Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve) abroad among all nations, that thou mayest be my servant to unlock the door of my kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, can not come; for on them I have laid the burden of all the churches for a little season; where-

fore, whithersoever they shall send you, go ye, and I will be with you," etc.—Ibid., paragraph 7. No one need fail to see the similarity of keys, authority, and commission here conferred upon Thomas B. Marsh and associates, and that which was given to Peter and companions at Jerusalem (Matthew 16: 19; John 20: 23). Alike keys, authority, and commission—not as a presidency, but to travel in all the world.

Section 80, paragraph 1, Doctrine and Covenants is cited by the opposition: "Unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." Certainly; but who constitutes the "presidency of the high priesthood"? Answer: "For unto you (the twelve) and those (the first presidency) who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of creation; for verily I say unto you, The keys of the dispensation which you have received (the twelve and first presidency), have come down from the fathers; and last of all, being sent down from heaven unto you."—Ibid., 105: 12. Again, "The quorums in respect to authority are designed to take precedence in office as follows: . . . the parallels are: in the presidency, the president and his counselors; in the second presidency, the twelve; in the missionary work, first the twelve."—Ibid., 122: 9. The keys were conveyed to this second presidency, as follows: "And the keys which I have given unto him, and also to youward, shall not be taken from him till I come." So there is a distribution of keys and authority; the first presidency hold the keys "pertaining" to it; and the second presidency hold the keys "pertaining" to it; and all keys held by either presidency are "keys of the kingdom." These two presidencies constitute the "presidency of the high priesthood;" not to mention the seventies and others who hold keys. It will be readily seen that there are "keys of the kingdom" involved here that "pertain" to the second presidency of the "high priesthood," that answers to every point of power and "keys" that was conferred on Peter, without an implication or hint that he was to be appointed a member of the quorum of the first presidency. Hence section 80 of Doctrine and Covenants does not prove nor sustain "emphatically," that Peter, James, and John were constituted a first presidency over the church at Jerusalem. Their calling and commission forbid it. Their constant labors abroad forbid it. Peter and associates constituted the second presidency. Christ was the first president, and after his ascension another was chosen. So we read: "Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those

who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, *chosen by the body*, appointed and ordained to that office," etc.—*Ibid.*, 104:11. Clement represents it thus: "Peter, James, and John, after the ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as bishop of Jerusalem."—Eusebius' History, p. 37. Hegesippus, who lived nearest the time of the apostles, in the fifth book of his commentaries, says: "But James, the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the church with the apostles."—*Ibid.*, p. 64.

It is also claimed: "That this was designed as a peculiar honor to Saint James, in regard that he was the brother of Christ."—*Antiquities of Christianity*, p. 58; *Christian Antiquities*, by Bingham, vol. 1, p. 16. "For nothing is plainer," says Reverend J. W. Harding, D. D., "than that Saint James, the apostle (whom Saint Paul calls 'our Lord's brother' and reckoned with Peter and John one of the pillars of the church), was the same who presided among the apostles by his episcopal office, and determined the cause in the synod of Jerusalem. *He was preferred before all the rest for his near relationship to Christ.*"—*Sacred Biography and History*, p. 522. "That this James was the James who was named with Joses, Simon, and Judas, as one of our Lord's brethren, must be *received as certain*. But whether he was identical with James, the son of Alphæus, who was one of the twelve, is a question much discussed, and on which eminent biblical scholars are found arrayed on opposite sides."—*Pictorial Bible*, by David C. Cook & Co., Chicago Illinois. The children of Joseph and Mary were Jesus, James, Joses, Jude (Judas), Simon, and three daughters whose names were not given. (Matthew 13:55, 56; Galatians 1:19; 2:9, 12.) His brethren did not believe in Jesus as the Christ at first (John 7:5), and some of them not until a few days before the Day of Pentecost (1 Corinthians 15:7). James occupied a prominent position among the apostles, and was surnamed "the Just." James and Peter seem to have been in authority on equal terms when Paul was admitted to the fellowship of the apostles on the word of Barnabas (Acts 9:17; Galatians 1:18), and after that time he acts as the president of the council in Jerusalem (Acts 12:17; 15:13), whose decrees he delivered formally, a position recognized and recorded by Paul (Galatians 2:9), and honored by a formal visit of ceremony in the presence of all the presbyteries (Acts 21:18). "He is believed to have been appointed bishop of Jerusalem by Jesus in a vision, . . . Eusebius says the appointment was by the apostles." (Smith's Dictionary of the Bible, p. 143, published at 1222 Arch Street, Philadelphia, Pennsylvania, 1883.)

These eminent writers are quoted in evidence that it was not Peter, James, and John that presided over the church at Jerusalem, but James the Lord's brother. This is the main point presented in these references. As to whether this James was the son of Alphæus or the Lord's brother, the son of Joseph and Mary, or was an "apostle," will be discussed further on. These writers view it as certain that this James was the president at Jerusalem. It is clear, too, that this James could not be the son of Alphæus, because the son of Alphæus was chosen as one of the original apostles (Matthew 10), and this James did not believe in Jesus at that time (Matthew 13:55; John 7:3), and it would be ridiculous to assume that Jesus placed a man who did not believe in him in the apostolic quorum. We shall produce further evidence from the writings of eminent authors that it was James that was constituted the president at Jerusalem, and that he was not the son of Alphæus, nor did he belong to the college of apostles. It should be borne in mind that this theory that obtained, that James the Lord's brother was the son of Alphæus, was an "invention" of Jerome, three hundred and fifty years after the time of Christ, presumably to cater to the Romish sentiment that Mary was "ever virgin;" a theory which has been the fruitful source of darkening counsel by all writers holding Romish views and superstitions in regard to the office and work of Peter. Later and better informed writers, who are further removed from Romish superstitions and traditions, present the matter in a better light, and more nearly in harmony with the scriptural view, as may be seen by a careful reading. George T. Pures, D. D., LL. D., recently Professor of New Testament Literature and Exegesis, in Princeton Theological Seminary, author of "Christianity in the Apostles' Age," writes (page 16): "Christianity originated in the appearance among the Jews of Jesus Christ, and especially from the belief in his Messiahship created by the events of his career, his teaching, and unique personality. The Gospels show that the immediate object of Jesus during his life was twofold. On the one hand, he offered himself to the Jews as one who had come from God to establish the kingdom of heaven, inveighed against current Judaism as a false interpretation of God's commands, and summoned the people to accept him as the revealer of the true religious life. On the other hand, foreseeing from the start their rejection of him (see John 2:19; 3:11, 14, 19; Luke 4:24-27; Matthew 8:10, 12; 12:39, 41; Luke 11:49-51; Matthew 9:15; John 6:51-56; Matthew 16:21-23, etc.), he addressed himself to the task of attaching to himself and his teaching a nucleus of believers who should carry on, after his death, the establishment of the kingdom. But he did not organize them into a separate society, save by the appointment of twelve apostles. These he constituted his personal repre-

sentatives and the official heads of the new Israel (Matthew 10:40; Mark 3:14, 15; Matthew 17:19; 18:18; 19:28; Mark 10:37; Luke 22:29, 30); but he attempted no further organization.

Page 11: "The apostles were the official witnesses (Acts 1:22; 10:41; 1 Corinthians 9:1; 4:5-8; John 21:14), though their testimony was confirmed by that of many others. . . . Peter, the most conspicuous witness in Acts,—the appearance of Jesus to whom is specifically mentioned by Luke (24:34) and Paul (1 Corinthians 15:7),—never represents it as resting on his own testimony or that of any other individual, but on that of all the apostles." (See for example, Acts 2:32; 3:15; 10:41.)

Page 17: "The apostles returned from Jerusalem from their Lord's ascension, to wait for the promised Spirit, . . . the company, however, comprised more than the eleven apostles. Mention is made of certain women, who were perhaps wives of the disciples or others mentioned as witnesses of the resurrection, with perhaps still others who, like Mary and Martha of Bethany, had been followers of Jesus. . . . The mother of Jesus also belonged to the company, and with her were his brethren. The latter had not believed in his Messiahship even towards the close of his life (John 7:5). But to one of them, James, he had appeared after his resurrection (1 Corinthians 15:7), and doubtless this, with the other evidence, had secured their faith." It will be noted that this doubting James, according to the theory set forth in the Appendix to the Exegesis, was placed as one of the original apostles, as the son of Alphæus, which is absurd upon the face of it. His brethren did not believe in him, no matter whose children they were. After reciting the setting apart of Matthias to the apostleship, this writer continues, on page 23, "His [Peter's] conduct, therefore, shows that it was recognized by all that the new community had been organized by Christ under the direction of the body of apostles. Peter's prominence indicates neither that he occupied a position of primacy, nor that the authority of the apostolic body as a whole did not yet exist. His words imply quite the contrary. He was simply the most active leader of the governing body. The power of further organization had also been, it is clear, left by Christ with his disciples." Referring to further organization, page 41, he says, "The complaint of the Hellenists, however, suggested to the apostles the necessity of some arrangement to meet the difficulty; and this was accomplished in a way that satisfied all parties and harmonized with the supremacy of the apostles and the rights of the community. Seven men were chosen by the brethren and were set apart to the work by the imposition of hands of the apostles. Thus the apostles again appear as the authoritative founders of the church, whose special function, however, was teaching. The advance in organization, it should be noted, was

brought about by the pressure of practical needs and without reference to any previous program. The whole congregation was recognized as having the right to choose their officials." Page 96: "Thus must be explained the origin of the Christian office of elder. No specific account of its institution is given. We simply find it existing; but there can be no question that it was copied from the office of the same name among the Jews. In each Jewish community the elders were the governing body." Speaking of the apostles, page 95, "But they now appear more and more to have directed their efforts to the superintendence and advancement of the cause at large. So Peter's activity, quite early in this period, is expressly described. (Acts 9:32.) So, too, had Paul, as we have seen, been sent forth to Selicia. From this time forth we hear no more of most of the original apostles. We can not doubt that they *went abroad* as tradition affirms (Eusebius' Ecclesiastical History, book 3, chapter 1) as missionaries and founders of new churches." Page 96: "Jerusalem indeed continued for many years to be headquarters of the faith, and to it they may have returned like Paul himself from time to time. But the progress and organization of the Judean churches appears to have delocalized the apostles and made it a traveling and scattered body, delivering in wider circles the gospel of the risen Lord."

It will be observed that Peter was no exception to this scattering: "And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda." It was thus while Peter was passing "throughout all quarters" that he was directed to the house of Cornelius. (Acts 9 and 10.) Peter is not president of the church here; he is simply out on a mission, and in the community where he was chief laborer as an apostle, he is sent to Cornelius. The apostles all scattered abroad now, Peter included, we ought to soon find some leading character in charge of the church at home, the headquarters. So this writer goes on, page 130, "After the Herodian persecution (A. D. 44) the most conspicuous individual among the Palistinian Christians was James 'the Lord's brother'" (Galatians 1:19; compare Galatians 2:9; Acts 12:17; 15:13; 21:18; Matthew 13:55; Mark 6:3; Josephus' Antiquities 29, 1; Eusebius' Ecclesiastical History, book 2, chapter 23). He is not to be identified with the apostle James, the son of Alphæus, for the brethren of the Lord are distinguished by the evangelists from the apostles. (Matthew 12:46; John 7:3, 5; Acts 1:14.) Paul's language (Galatians 1:19; 1 Corinthians 15:7) has indeed been thought to imply that James was an apostle, and the hypothesis has been advanced, that after the death of James, the son of Zebedee (Acts 12:2), the brother of the Lord was chosen to fill his place. Others think that in these passages Paul, contrary to the usual custom, uses the term "apostle"

in a loose sense. But his language does not impel either of these interpretations. That in Galatians 1:19 James is not necessarily to be included among the apostles is shown by the example of other sentences similarly constructed (see Romans 14; Luke 4:26); while in 1 Corinthians 15:7 the order of words in the original would seem to imply that James is rather distinguished from those included among them. As already observed, also, it is questionable whether he was meant to be included among the apostles by Luke in Acts 2:27. Certainly apart from these very doubtful witnesses, he is not called an apostle; and what is most significant, he does not so call himself in his epistle. It is more likely that after the apostolate had become delocalized by the progress of the organization of the Judean churches, James, who remained in Jerusalem, became the practical head of the Jewish Christians, and this leadership, on account of his personal character and high spiritual gifts, rather than because of any office held by him, became so marked that he exerted an influence equal to that of the apostles themselves (Galatians 2:9), and was remembered in after times as the head of the mother church. (Eusebius' Ecclesiastical History, book 2, chapter 1.)

At any rate the prominence and influence of James are beyond dispute. Peter, when fleeing from imprisonment, sent word of his escape to "James and brethren." (Acts 12:17). At the council at Jerusalem James' opinion had decisive weight. (Acts 15:12,21). It was "certain from James" whose presence at Antioch led Peter to withdraw from fellowship with the Gentiles. (Galatians 2:12.) On Paul's final return to Jerusalem it was James and the elders who received him. (Acts 21:18.) The epistle witnesses to the authority and wide influence of its writer; and the author of Jude introduced himself to his readers as the brother of James. (Jude 1.) To this may be added the testimony of secular history and tradition. Josephus (Antiquities 20, 9, 1) relates that after the recall of Festus A. D. 62, the high priest Annus secured the stoning of James, the brother of Jesus, and some others, on the ground that they had broken the law, but that the better citizens complained of the act, so that in consequence Annus was removed from office by Agrippa II. The respect in which James was held by the whole city is attested by traditions. Hegesippus relates (Eusebius' Ecclesiastical History, book 2, chapter 23) that he was known as the "Just" and as the bulwark of the people; that he lived the life of a Nazarite; that he had a high reputation for piety of a rather ascetic type. But the evidence wherever we find it, discloses a man of large influence, impressive character, and intense piety according to the finest Hebrew ideals; one, therefore, most likely to attain to leadership among the Jewish disciples. (Page 132.)

(Continued next week.)

Selected Articles.

A GERMAN REVISION OF CHRIST'S PRECEPTS

A reconstruction of the practical teachings of Christ, in accordance with the "modern spirit" and the approved methods of "advanced theological thought" has been attempted by a prominent German religious paper, the *Christliche Welt* (Marburg). According to this journal, Christ's sayings, translated into the terminology of our age, would read somewhat as follows:

"Blessed are they who have great longings in their hearts, for God rules in their souls.

"Blessed are they who have endured sufferings, for they shall gain peace to their hearts.

"Blessed are they who are helpful to the needy, for everybody will gladly help them.

"Blessed are they whose purpose is pure, for they can see God in the world.

"Blessed are they who maintain peace, for they shall be called the friends of God.

"Blessed are they who are hated and rejected and upbraided by men for my sake. In like manner have their fathers treated those who sought their best good.

"But woe to those who seek only pleasure in this life, for they have had their joy before their time.

"Woe to those who indulge in the luxuries of pleasure. The time of weeping and lamentation will surely come.

"Woe to those who are beloved by all men. Such persons can only be false heroes.

"Ye have been taught in the schools: Thou shalt not commit adultery. I say unto you: Thou shalt not permit the desires of thy senses to obtain the mastery over thee. If a book or a picture inflame thy imagination, cast it aside. It is better that thou lack one beautiful object than that thy will become weakened and thy whole character demoralized.

"Ye have been taught in schools: Thou shalt not lie. I say to thee that if thou show a submissive demeanor to a man and suggest to another, He is a rascal or a hypocrite, then thou hast lied. And if a person earnestly invite thee and thou hast accepted and at the same time hast inwardly determined not to go, then thou separatest thy soul silently from God. Ye must keep your word and be honest in speech. For behold, God's great nature is also honest, and He eternally maintains its laws.

"Ye have been taught: Thou shalt not kill, nor strike anybody in anger. I say to thee that if a man contend with thee in anger and seek to strike thee, and thou resist him not, then shalt thou have conquered him.

"Ye have been taught: Thou shalt not steal. I say unto you: Thou shalt not even try to labor half an hour with half a will and yet demand full wages, for this is theft. Thou shalt also not take with thee

any goods, out of the workshop of thy employer; thou shalt not destroy the shrubbery in the garden of the rich; thou shalt not destroy what the state has created for ornamental or useful purposes. For all of this will make thee a criminal.

"Ye have been taught: Thou shalt love thy neighbor. I say to you: Love thy enemies; respect those who stand in the ranks of your opponents. Those who are workingmen should honor those who wear good clothes. Those who wear good clothes must honor the workingmen. Then ye will be just and fair to everybody. Look at your God who permits his sun to shine over all creatures, and the rain to fall on the just and the unjust. If ye are good to your relatives and friends, what special good do ye do?"

"When thou givest a gift of charity, then do not have it reported in the newspaper, so that the community may read it and laud thee. Verily in this way thou lovest the blessing of the deed. If thou hast helped a poor man, then thou must not know on the morrow what thou hast done the evening before, and thy Father who seest what is hidden will bless thy life before all people."—Translation made for the *Literary Digest* of October 3, 1903.



KEEPING THE HEALTH OF A CITY.

The sanitary conditions of a great city concern all who dwell within its borders, and the comparative mortuary tables prepared by its health board are being recognized more generally as important commercial assets. Nature has generously environed some cities with conditions favorable to the good health of their citizens; but continued neglect to keep pace in a sanitary way with rapidly-growing population has converted many such a town into a hot-bed of fever and contagious diseases. Of the many municipal problems pressing for solution, few demand more accurate study and investigation than that pertaining to the health of our large cities, with their vast ignorant and foreign population, congested tenement districts, crowded business places, and numerous public halls for amusement, education, and recreation. London, Paris, Bombay, Berlin, and Rome have had their scourges in the past to testify to the fearful penalty of ignorance and neglect; but American cities are young and vigorous yet, and they have escaped many of the plagues and disease epidemics that have marked the pages of ancient history.

Modern sanitary conditions have improved in the past quarter of a century in all the principal cities of the world, and we stand less in danger of widespread epidemics than ever before; but the ambition of every well-ordered city is to decrease its mortality to the lowest possible minimum. Contagious and infectious diseases may always be with us; but the prompt work

of isolating and stamping them out is rapidly robbing them of much of their terror. There is a new era dawning in respect to the spread of all such diseases. Medical science has already robbed the bubonic plague of most of its dread. The appearance of a steamer in the port of New York with several cases of plague aboard barely causes a ripple of fear among its three million odd inhabitants, and yet a little more than half a century ago the terrible disease took such a strong hold of the city that grass could be found growing on lower Broadway in the busiest part of the town.

Yellow fever has succumbed to the inevitable. Havana has been relieved of its pall of death, and our own southern ports no longer fear the annual summer visitant. Small-pox has practically been controlled and brought under supervision, so that an epidemic of it in any well-regulated city is a disgrace to its governing powers and health board. We have become so well accustomed to the regulation and isolation of these violent diseases that few give much thought to them. But immunity from them is purchased by eternal vigilance and constant work on the part of those in charge of our public health. The workings of a modern, up-to-date city health board are peculiarly interesting. To the uninitiated, dealing with diseases is far more complicated than dealing with crime. Our individual danger is ten times greater from epidemics than from murders, robberies, accidents, and fires. Yet as a rule our police and fire departments excite our admiration, while the squad of health inspectors more often arouse our anger and opposition.

The Health Department of New York City deals with a total population of something like 3,500,000, extending over a vast area, and housed in almost every imaginable form of habitation. The population is the most heterogeneous in the world, representing every nationality, religion, and belief. The problem of dealing with so varied a population to enforce sanitary and ordinary health precautions is intricate and difficult. Instead of coöperation there has been more often bitter opposition. The crusade against small-pox conducted by the present Health Board in the past two years was opposed by the ignorant and superstitious, and by a considerable body of the more intelligent who were opposed to vaccination on principle. The inspectors were openly abused and resisted, and it was only through the coöperation of the police that an effective campaign was conducted. When the scare reached its height, the opposition from the tenements decreased, and the educational value of the campaign was worth all the efforts and expenditures made. It was rarely then that a case of small-pox was discovered in the tenements without being promptly reported, and, in most cases, followed by a wholesale exodus of the people to the Health Board's headquarters to be vaccinated.

The dread of small-pox epidemics in New York City is thus lessened for the next twenty years. Instead of opposing and fearing the inspectors, the people of the tenements in most cases to-day show a wholesome welcome to them when they come armed with the quill and virus to save them from small-pox infection.

Contagious eye disease among the children of the public schools reached alarming proportions in the city until the Board of Health attempted to stamp it out. There were some fifty thousand children suffering from the disease at one time, but effective measures were taken to check its spread. Children suffering from it were kept at home or sent to the hospitals, and a strict quarantine placed on all the schools. The disease now has been almost stamped out. But eternal vigilance is the price of immunity. Every public school is under the immediate supervision of the Health Board. Scarcely a day passes that the children of nearly every grade are not examined. Should one of them show feverish cheeks, high temperature, or furred tongue, he is quietly examined, and sent home as a precaution. When measles, chicken-pox, scarlet fever, or diphtheria break out in the home of some little scholar, his home is quarantined to some extent from the school. Each day a child coming from an apartment or house where any of these contagious diseases are known to exist must be examined by the Health Board physician before he is allowed to enter his class.

So strict is the quarantine now enforced against the schools that a scholar who has become a victim to any of the contagious diseases can not return to his studies until a permit has been issued to him by the Health Board. This requires a personal visit from the Health Board doctor. In the private schools similar enforcements of the rules of the Health Department are now being made. Likewise churches, concert halls, and all places of amusement of a public nature are being visited and their sanitary conditions examined. Wherever people congregate together, there the seeds of disease are apt to spread and flourish, and the Health Board puts competent men on the scene to investigate. Scarlet fever, chicken-pox, diphtheria, and measles are ever present somewhere in a city like New York. Several hundred new cases will develop every week in the city if left unquarantined.

In the matter of milk inspection the Health Department alone saves the city all the expense which it incurs. Hundreds of innocent babies are saved every summer by the recent rigid system of milk inspection. The doctors of the department go further. They give free instruction and directions to the poor and ignorant parents of the children. Inspectors not only test the milk as it reaches the city, but they go from store to store and make tests of milk purchased over the counter. The practice of sending inspectors

to the farms in milk districts to study conditions there has been inaugurated. Instructions are given to the farmers about sanitary conditions of their cow stables and creameries, and if these orders are not obeyed, a ban is placed upon the milk coming from the spotted farms, and it is not admitted.

Milk inspection has always been one of the most difficult questions for the department to handle, for dealers, shippers, and farmers appear to combine to elude the Health Officers. Light fines were usually the only punishments for adulterating the milk, or for putting chemicals in it to increase its thickness. Under the present administration so much terror has been inspired by heavy fines and imprisonments that few dare openly break the law. Moreover, the inspection is kept up continually, and no dealer knows just when an inspector may test his samples and hale him before a magistrate.

Clean food, free from all disease germs; pure water, milk, and beverages, untainted by foreign substances; honest drugs, unadulterated by inferior mixtures; healthy, sanitary living and working quarters, with oxygen sufficient to nourish and strengthen life; and streets and avenues, as free from filth and dirt as broom, water, and chemicals will make them—these are the things which the Health Department stands for to-day in New York. It is what every city demands. But to get them the price must be paid—the price of energy and eternal vigilance, the price of intelligence and expert experience, the price of men and money consecrated to the cause.—*Scientific American*, October 10, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

WE are much pleased at the generous response which our appeal in behalf of publishing books for the young is meeting. There is yet room for many other names, and we only wish that the Lord would put it into the heart of every mother to help us that we might see many volumes of healthful, faith-promoting literature issued from the Church publishing house, before our earthly labors are ended.

Reading for November Meetings of Daughters of Zion Locals.

DUTIES OF PARENTS FROM THE STANDPOINT OF A TEACHER.

Julia N. Dutton.

(Concluded from last week.)

I believe it is just as much the duty of parents to feed the minds of their children as to feed their bodies. So, tell the children stories, give them something good to think about. Children love stories, and there are none that they like better than Bible stories, and all true stories.

It is the duty of parents to be careful of their own language, and by this I mean more than to refrain from profanity. The careless remark, the vulgar expression, the low story which parents do not think is understood by the little tot, is comprehended in part, if not wholly, many a time. Parents may not believe this but I know it is true, and many would be surprised, mortified, dumbfounded, if they knew what children tell each other as well as their teacher. Primary teachers know much

concerning the private life of many a home little dreamed of by its inmates.

A child's playmates should be carefully considered, and do not believe that the children of your friends are always safe playmates. You may do your duty fully in other ways, but neglect this and your other work may be a failure. I had two bright, pretty children in school one year who poisoned the minds of forty-five other little ones, and no one mistrusted the condition until a little girl confidentially told her mother what was going on.

Another duty of the parents is to have an active interest in the school work of their children. Not an interest which ends in knowing that Mary will be promoted with Susie, a neighbor's child, or that she keeps ahead of Tommy. The child who wants to take his work home to show papa or mamma how well he can do, will not do careless work. Encourage his efforts and commend his good work. Wholesome praise in moderate quantities but administered generally in private, acts as a stimulant, but in excessive quantities, as a narcotic. In plain words, if your child is bright and does excellent work, do not in his presence laud him to the skies every chance you have. If you do, in nine cases out of ten he will get conceited and begin to do poorer work in school, and very likely some day in the midst of quiet he will raise his hand and tell his teacher that mamma said he could "learn faster than Jimmie or Joe."

Again, if your child is slow in getting started, can not keep up with his class, do not blame your child; no, nor his teacher either. Neither one is responsible for the quantity or quality of his brain matter. If you scold him and make constant comparisons with some of his classmates, you will discourage him, and very likely cause him to dislike school. Just be patient and kind.

In a first year class, there are many children who are slow, or whose minds seem to work peculiarly, but there often comes suddenly an awakening and the seemingly dull child becomes the leader of the class.

Be as considerate of your child's feelings as of a grown person's. Do not, before your child, tell all his misdemeanors to your friends or to the teacher, for it makes your child, as well as others, uncomfortable, if not angry at you.

Some morning you may get up with a headache, your bread does not rise well, or the grocer sends his bill and you are annoyed at its size; in short you are "all out of sorts." So when Nellie accidentally lets her kitty upset your work basket you are angry in an instant, Nellie is scolded if not slapped, kitty is sent with a "scat" out of the back door, and with a glum, if not an angry face, the box is righted. Now, would you like to have your first caller duly informed—by your husband, say—of the morning's episode? Would you feel comfortable, to say the least, and would you love your husband just the same and always be delighted to see that caller?

It is an old instruction to teachers to get acquainted with the parents, but I believe it is just as much the duty of parents to make the teacher's acquaintance. I know it is often hard for a mother to do this, but how about the teacher's time? When can she best visit you is often a perplexing question to her. Will many mothers be delighted to see the teacher before eight o'clock in the morning? Will she have plenty of time about the supper hour?—for a primary teacher must work quickly if she leaves the schoolroom before five o'clock in the afternoon. She may get time to visit Saturday—but is that a time when a call would please? Then when the teacher calls at the home all the little ones are there listening to every word spoken—and do not underrate the ability of the children to understand what is said. If parents only realized how much good might come from a *private* talk with the teacher I believe more would make the attempt to visit the teacher.

The child who is obedient and respectful at home finds it easy to be obedient and respectful at school and elsewhere, but there

are many children who lead double lives. I have known children who were terrors at home, and a dread to the neighborhood, to become the most orderly and obedient under schoolroom discipline, and to take pride in not even being "spoken to" by the teacher. Again I have had children who were a constant source of trouble in school and among other children, who, through fear perhaps, were exceedingly quiet at home, but these are exceptions, of course. Too many people lead double lives who began to do so in childhood's days. Teachers can not always end a two-fold life, even if they know one exists, neither do parents always know that their child leads two distinct lives; in fact, they rarely know it. But if parents and teacher are acquainted, and are working together, such a state could not be long unknown, and surely it is a parent's as well as a teacher's duty to end, if possible, a double existence. In school the child is one among many, but at home he is often the center of interest. Then whose is the greater responsibility, the parents' or the teacher's?

Too many parents fail to realize that their duties extend farther than to clothe, house, and feed their children; that their duties are innumerable through each twenty-four hours; that in training a child the occasion, the previous training, and disposition must always be considered. But it seems to me that the first duty, the most important duty because it is the farthest reaching, is the self-control of the parent in thought, word, and action, for no man can control others who can not control himself.

When parents realize the full meaning of Christ's words, "Of such is the kingdom of heaven," it seems to me they must seek more diligently to know their duty in *all* respects, for the early home-life and training is an influence which extends throughout this life and all eternity. I found this thought beautifully expressed in a little poem entitled "A Mother's Song:"

"A mother spoke to her child one day
In an angry voice, that made him start
As if an arrow had sped that way
And pierced his loving and tender heart.

"And when he had grown to man's estate
And was tempted and tried as all men are,
He fell, for that mother's angry words
Had left on his heart a lasting scar.

"A mother sang to her child one day
A song of the beautiful home above;
Sang it as only a woman sings
Whose heart is full of mother's love.

"And many times in the years that came
He heard the sound of that low, sweet song;
It took him back to his childhood days,
It kept his feet from the paths of wrong."

Letter Department.

COUNCIL, Idaho, October 20.

Editors Herald: This finds us near Council, preaching the gospel to the people, who seem to be deeply interested. We have now held meetings here one week, and presented the first principles of the gospel, with very good liberty. There are several who are nearly ready for baptism. We held four meetings at Indian Valley since last writing. We occupied the church building of the Utah Church. The bishop told us he had no objections to our occupying the house to preach the gospel, but he would not like us to say anything about polygamy and Brigham Young, as that had nothing to do with the gospel. Pretty good admission for a Utah bishop.

I trust our labors here will be crowned with sheaves.

J. E. VANDERWOOD.

BRIDGE, Oregon, October 24.

Editors Herald: Perhaps it is time readers of the HERALD were informed of the work in these parts. I am alone now, and I realize it, to. Bro. Anderson has gone to Portland to meet Bro. Griffiths, to consult regarding the work in this State; so I am left to get in and out of the mud-holes alone. If one gets rewarded for that kind of work the prospects are excellent.

I intended going into Eastern Oregon this winter, where the opportunities for preaching during the winter are much better than here, but submission to the powers that be is one of the things we have to learn in this work; so those in other parts of Oregon and Washington who have requested me to visit them will know the reason I can not, and will please accept of my thanks for their kind invitations and proffered assistance. I, too, think that it is not wise to scatter one's labors too much.

This is a good field during the summer for about four months. We have been quite successful during the past four months; have baptized eighteen, all adults, but two not altogether the result of our labors.

I have just closed a series of sixteen meetings at Bandon, and commenced another here last Sunday. The attendance is nearly double what it was at the beginning, so we are hopeful of doing some good; but the nights are dark and the roads are very bad.

We have a fine people in these parts, that are an honor to the cause, and will, to a very large degree, compensate one for being in the mud. I trust that God will hasten the day of sunshine.

HIRAM L. HOLT.

PENDENNIS, Kansas, October 26.

Editors Herald: I have now been here over three Sundays preaching. When I began prejudice was great; but by making friends of the postmaster and family our work began to have an effect for good. Every night but one during the series of meetings I have had an organist, then she was sick. The railway agent and wife became interested. His wife presided at the organ and with her voice; as soon as she began singing, new life was given to all. Even the little preacher was enthused. Yesterday afternoon the Sunday-school superintendent came to me and said, "We will not have to tie or bind you to-night if we take a collection, will we?" "Certainly not," was the reply. As I closed the series of meetings last night the Sunday-school superintendent, Methodist, arose and said, "We will take a collection for Bro. Gurwell." The result,—I was handed five dollars and twenty-five cents.

This is a new opening, and a good feeling seems to prevail. Friends have been made to the cause. I intended remaining in the community to hold a two-week meeting in Gove County, where Bro. E. H. Elbert and I opened the work two years ago, as the call is continually, "Come and preach for us;" but I received a letter calling me away.

The work is slowly finding its way to the different localities where the people have never heard of the gospel. I am stopping with Bro. Bert Coop and family. In hope of eternal life,

L. G. GURWELL.

CARDIFF, Wales, October 14.

Editors Herald: The Eastern Wales District conference, held October 10 and 11, was fairly well attended. The good Spirit was present and all seemed to be encouraged. The gifts of tongues and prophecy were enjoyed; and although the children had been quite noisy and restless, a phenomenal peace and stillness came over the meeting. The Spirit gave words of encouragement. "It is the will of God that the gospel should be preached to all nations, and that men of all nations should minister before him," and other words that gave promise to the perpetuity of the work in this country. Bro. Thomas Gould, as usual, was faithfully at his post, and was elected to preside for the next term.

E. B. MORGAN.

137 Severn Road.

SEILING, Oklahoma, October 25.

Editors Herald: Seiling seems to be gaining slowly but surely, although there is not the interest manifest by some of the Saints that should be. At present the Disciple or Christian people are occupying the Church (when not in use by the Saints), which gives us a good opportunity to get the gospel before a good many that we otherwise could not reach, as the most of them attend our meetings when we occupy. As we have no compromise to make, we do not fail to declare the whole counsel of God, believing that if there are any among them that are not satisfied, they may be able to see the true light as it is in Christ Jesus.

The work in and around Richmond is also progressing and there are quite a number inquiring. Some we think will obey in the near future.

The Saints have passed through quite a severe trial, owing to the arrest of one of our brethren, charged with a crime of which, thank God, he was proven innocent, the prosecuting witness was impeached, and our brother proved a clear alibi and a good reputation. He was sustained by some of the best and most influential men in the community, which we believe will result in good to the work in and around Seiling. I speak of this in my letter that the Saints who may have heard of the charge may know the result.

It has been very dry in this part of Oklahoma for some time, so much so that there has been but a small percentage of the wheat sown, and that which was sown is dying. Some are very much discouraged and are wanting to sell out. Now would be a good time for any one with a little nerve and money to come to this country and buy real estate.

Trusting that the time may soon come when envy, jealousy, and spite may cease, and peace, union, and love prevail among the Saints, I remain,

Yours in gospel bonds,

H. F. DURFEY.

FALLS CREEK, Pennsylvania, October 15.

Editors Herald: Since the district conference held at Glen-easton, West Virginia, after a period of four months absence from home in the Pittsburg District, traveling in Pennsylvania, Ohio, and West Virginia, on the 9th of September I made a trip home to Madison, Indiana, to see my family and attend to some necessary business. I held eight services at my home branch and had a good time. I was requested by the members of the Oriole Branch to make them a visit and they would pay all expenses. Not knowing the condition of the branch I went and found them in a disorganized condition, without Sabbath-school, and had not met together in social service for six weeks. My heart pained me to find them dead spiritually, as when I left them last spring they were all alive. I stayed with them from Tuesday till Sunday night, and on Monday left them with a feeling of determination to keep up their meeting. There was a cause for their getting in that condition, which is well known in that district. Most of the Saints of that place are splendid people. I had a long experience working there and became well acquainted with them. I hope Bro. H. C. Smith will be able to visit them.

When I returned home I found one of my boys down with fever, which detained me a week longer at home.

Last week I came to Steubenville, Ohio, and remained there over last Sunday; had a splendid time with them. On Sunday afternoon we held social service, which was grand; had tongues and prophecy. I left there Monday and came to this place. I am speaking on the street, but the nights are rather cool for outdoor work. We are trying to get the schoolhouse. We saw the teacher yesterday; she is willing and will see the trustees and let us know. Bro. Anthony has done much good here since I was here before, by scattering tracts and the HERALD and *Ensign*, and talking the doctrine to them. The Catholic sister I baptized at this place has moved about sixteen miles east and

has secured a schoolhouse for me to open up the work. I have Bro. Anthony's sister to baptize next Sunday and probably there will be others.

I baptized a noble sister at Oriole; her father and mother have been in the Church for twenty-five years.

I received a letter from Bellyvernon yesterday. There are some ready to obey the gospel at that place and at Charleroi, where I labored in August. The field is so large here we can not fill all the calls. I am expecting Bro. U. W. Greene or F. J. Ebeling to join me soon. The prospect seems very favorable here and in the surrounding community for a good work, although prejudice is great.

I received a letter from Sr. Beam, of Monongahela City, stating that she had got things in good shape for good to be done there, and asking me to come. So you can imagine that missionaries do not need to be idle in these parts, and that is what I like—I want to labor seven days a week. My desire is to get the gospel before as many people as possible, and all who are seeking the truth will obey it. My delight is to open new places and give people a chance, for Christ says it shall be preached as a witness, and all who do not hear it will not be witnesses. So brethren, let us as his servants do all we can and improve the golden moments; in example, in our walks, as well as in our teachings. I am as ever,

Your colaborer in the faith,

J. D. PORTER.

LAKE CREEK, Illinois, October 22.

Editors Herald: An Englishman by the name of William Tipling, living at this place, said he had a cousin belonging to this Church by the name of Thomas Subdun, from Hetton-le-Hole, Durham County, England. Mr. Tipling requested me to make inquiry for him through the Church paper.

Respectfully,

C. J. SPURLOCK.

MINATARE, Nebraska, October 20.

Editors Herald: We remained here after our reunion in the Platte Valley near the west line of the State. We were at Gering about ten days. As I was suffering from a bad cold I did but little preaching, but visited the Saints, encouraging them, and organized one Sunday-school. We found some good Saints there. While there, we were cared for by Bro. and Sr. Barkdoll, who made our stay with them very pleasant. They are old-time Saints whom we knew at Wilber, Nebraska.

From there we came back to the Olive Branch; held meeting during the week, but not many came out on week nights, as this is a busy time of year, for the people are baling and marketing their hay crop, which is the best paying crop in this part.

Sunday last was a busy day for us: Sunday-school at ten o'clock in the forenoon, preaching at eleven. After preaching a young man asked for baptism, which we attended to as soon as dinner was over. We held prayer-meeting in the afternoon, which was a spiritual feast to all present. There were quite a number in attendance for this thinly settled country. We preached on the temporal law, and about all present have made up their minds to comply with this part of the gospel law, and statements to the amount of over seven hundred dollars have been given in with promises to pay as soon as possible. I also got subscriptions for five HERALDS—two new subscribers, one Book of Mormon, one Instructor, two True Succession.

My life companion is with me and doing her share of the work, which makes it much more pleasant for your humble servant. We leave here for Oshkosh to-morrow, where some are interested, and one is waiting to be baptized. Bro. Payne, our colaborer, will join us there.

Yes, Bro. Stead, we are hunting up the Lord's sheep among the sand-hills, and have found a warm-hearted and generous people, who have kindly supplied all our temporal wants. We can not

report great numbers baptized, but have sown the seed to the best of our ability, for others to come after us and water.

We are now enjoying good health, for which we thank the Master. I ever pray for the welfare of Zion.

R. O. SELF.

DERBY, Indiana, October 22.

Editors Herald: I have often thought of writing to your valuable columns, but have always given way to better writers than myself. I look for the dear HERALD every week, for I scan its pages with eager eyes.

I am holding meetings below this little town in a Universalist church. Expect to continue over Sunday, then go to Oriole, then to Plainsville, where we hope to meet our missionary in charge, Heman C. Smith, also our worthy bishop, E. L. Kelley, and the rest of our missionary force.

Having been appointed to this Southern Indiana District last spring, I left home May 9 and arrived at my native home, old Hoosier, (being a lad of only five years of age when we took our journey to fair Zion in the West.) I have traveled over some of the territory that was well canvassed by C. Scott, B. V. Springer, W. W. Blair, T. W. Smith, I. P. and V. D. Baggerly; all of whom are held in remembrance by those who knew them.

I am made to rejoice in this latter-day work. The longer I live, the brighter becomes the hope that the gospel has begotten within me. My desire is to live faithful, do whatsoever God has for me to do, that when my life is finished, I may be permitted to wear a crown that fades not away.

My mind is carried back to dear old Lamoni and Saints whom I have known for the past twenty years, many, many times every day.

This being my first effort to intrude on your fair columns, and knowing of the large waste basket, I will close by saying, I am striving to do all that I can to spread this latter-day message.

Yours in the conflict,

CHARLES HARP.

PADUCAH, Kentucky, October 24.

Editors Herald: I feel firmer in the work than ever before and trust I may be found faithful. We are well and keep busy daily from house to house, with this blessed latter-day gospel, looking forward for God to give the increase.

I have ordained one priest by the name of Robert R. H. Dunlap, and blessed three of his children: R. H. Dunlap, Jr., H. F. Dunlap, and little Molley Dunlap. So the good work goes on. I expect to baptize Sr. Dunlap, her eleven year old son, Mrs. A. Davis, and a young lady—Miss E. Right. They will be baptized Sunday, November 2, 1903.

Pray for us.

Your brother,

727 South 6th Street.

G. H. GRAVES.

FANSHAWE, Indian Territory, October 18.

Editors Herald: I have just closed a few days meeting at this place. I held meetings here one month ago, baptized two, and then in company with Bro. Harder went to the Creek Nation and we had a fine meeting there. Some Indians attended and seemed very much interested. Bro. F. M. Mouzay lives in the vicinity where we held the meeting, and he is doing a good work. One lady was baptized while we were there, and many others are near the kingdom.

While I was there I received a letter to return to Fanshawe to attend to some baptisms, so I returned and while here baptized four: Charley Goss and wife, Doctor Lewis, and Thomas Herington. All are fine people who will be of use to the Church. Doctor Lewis belonged to the Christian Church, and preached some for them; but he had been dissatisfied for some time. He said he knew they did not have the gospel as it once was. I do not

blame the Christian Church for fighting the gospel, because we get many good people from their Church.

I have been made to feel this year, by God's Spirit, that the prospects for the [gospel in this Territory are very bright. Sometimes I start a meeting with twenty or thirty in attendance, and before we close probably there will be hundreds in attendance. Indeed, the field is white and laborers are few. Let us pray the Lord will send other laborers into the field, and while we pray for that let us honor the law of tithing. Saints, put forth all the effort you can to send your tithing in. We have calls from every direction for preaching, and only few to fill the calls, so, brother, let us wake up and do all we can to throw out the life-line. We are nearing the shore. The time is close for our Savior to come to earth, and Zion must be built up. So let us work and pray until the warfare is over and the victory ours.

Yours in the Christian warfare,

E. A. ERWIN.

WARRINGTON, England, October 12.

Dear Saints: It does me good to read the different letters in the *HERALD* and *Ensign*; they are welcome visitors to our home. I believe I love the gospel, and with all my weaknesses I desire to be found faithful unto my life's end.

We have a branch of fourteen members in this town and it is encouraging to hear them testify of God's goodness to them. Myself and husband were the only Saints here for five years. The Manchester District formed a mission, the Lord brought an honest young man to see the truth and obey it, and our members have increased as above stated to fourteen. To God be the praise.

I have passed through a very severe trial, but through the goodness of God I am made well. I have received comfort and a blessing through the ordinance set apart in the Church for the healing of the sick. I would say unto all that suffer, "Have faith in God and he will surely bless you." We had the honor of housing Bro. Joseph and his counselor, Bro. Evans, and their stay with us was altogether too short. May God bless them. We are expecting our esteemed Bro. Rushton with us sometime during this month.

Love to all Saints,

8 Gorsey Lane.

SR. JOHN SCHOFIELD.

COUNCIL BLUFFS, Iowa, October 27.

Editors Saints' Herald: Since last writing to your columns I have been doing what I could in the interests of the great work.

Through environments then surrounding me, I was ignorant of the time appointed for the holding of the conference of the Pottawattamie District, so failed to be present on September 27 and 28 last. Do not know whether the brethren were disappointed by my absence or not, but I was. But perhaps not nearly so sadly as many now expecting to be present at the glorious coming of our blessed Lord will be.

After being and laboring at Shenandoah over two Sundays, I left there September 29, and went to the town of Red Oak, where I called on the few Saints living there, doing what I could to encourage them in the faith but having no opportunity to do any public preaching. Found Bro. and Sr. Ware and their children in the faith, and Sr. Meerit holding on to the rod of iron that leads to the tree of life. Her husband, though of Universalist proclivities religiously, treated us as becometh a Christian. He is a minister of that persuasion, but is able to discern something of the signs of the times—events that to him dimly, at least, foreshadow the future coming of our Lord in glory; and he expressed a "hope" that it might be so. He is a gentleman, and I rather like him. He reads our works with interest.

I preached two sermons while there to Sr. Canworthy, on the evidences of the latter-day work. She is an excellent lady, late of the Disciple Church, baptized by Bro. Charles Fry; is pass-

ing through some trials through opposition of family, and friends, usually common in the early experiences of many Latter Day Saints. She said our labors did good. Hope she may be fully confirmed in the gospel by the Holy Ghost.

I visited Griswold, twenty miles north of Red Oak, and found Sr. Philips and children strong in the faith; Mr. Philips, affable, willing to learn of the work. Mr. Taylor and wife, of the "*Church of Christ*" (no other name allowed), called on us, and we labored with them till midnight. Church organization was the all-absorbing theme; but for some reasons such passages as 1 Corinthians 12:28, 29; Ephesians 4:8-13; Acts 13:1-5; 14:14; 15:19-21; Galatians 2:9, were unfortunate, in that to him there were "no points" in them, though we thought they had. I was next found at Bro. J. W. Crawford's, three miles from Emerson, and on Sunday, October 4, preached at the Garfield Schoolhouse to a small audience at three in the afternoon. People there too busy thrashing their grain to come and hear, though twice notified by personal visits by Bro. Crawford and his daughter; we think, however, there are some near Emerson who will yet embrace the truth. It was while we were at Emerson that Bro. Mark H. Forscutt's family was called to mourn the loss of Sr. Forscutt; also Bro. and Sr. Harrington of Tabor, lost their son. I should only have been too willing to have responded to their calls if I had heard in time. How often we find ourselves hard against, "It might have been." Human vicissitudes are so disappointing! October 6 I went to Council Bluffs and joined Bro. M. M. Turpen, who was in charge there and in adjacent vicinities, and was seeking diligently to advance the interests of the work. A visit to Hazel Dell and Underwood Branches occupied the week, and on Sunday following a large audience greeted us at Council Bluffs, both in the morning and evening, and we felt thankful for the rather unusual goodly degree of liberty bestowed on us while dispensing the word. An encouraging day for us. Bro. Turpen was not idle, but enjoyed laboring at Crescent.

October 13 to 15, we were at Hazel Dell. Preached three times, other work also claiming our attention. We hastened our work in order to be at convention and conference of the Fremont District, the 16th 17th and 18th. Found the Sunday-school convention in session when we arrived, with a goodly attendance, and Bro. and Sr. T. A. Hougas in charge; and all active, vital questions were discussed, and a lively interest manifest. Bro. Hougas manifests an increasing ability in the work, and Sr. Hougas plies the pertinent questions. Each one called on made an effort, and we think the convention a success. All seemed interested. The best of feeling prevailed. The conference? Well attended, by local as well as visiting Saints.

Business was light. Reports showed interest on the part of the ministry.

District officers continued. The preaching was by Bishop E. L. Kelley, M. M. Turpen, and the writer. Most of it was good and had the spiritual, refreshing ring to it. Saints at Glenwood have a very neat church edifice lately built. Pleasant to speak and hear in. A credit to the branch. A goodly number of outsiders have contributed to its building fund. But Saints at Glenwood are not very numerous. They are making a noble effort, but the church building is not all paid for yet. On Sunday afternoon, after the sermon, Bishop Kelley took the services in hand, and after some encouraging and pertinent remarks, started the subscription papers going, and in a very brief time, with what was paid in, one hundred and twelve dollars and fifty cents were subscribed. This was a good, long, and strong pull toward the brow of the hill they are ascending. Here another stake will soon have been driven, another light-station in the great work. Should any who read this feel to lighten the burden of the Saints at Glenwood, it will be thankfully accepted, and Bro. A. J. Davidson will record the same to your credit on earth, while your guarding angel will see that you are properly accredited in heaven. And when all heaven

reverberates with angelic joy over the repentant sinner at Glenwood, will not your name be then remembered on high? Who would not seek thus to help make the heavenly hosts glad and rejoice over the coming of the soul lost in sin and death out into justification and life!

Saints, children of light, let us not forget our duties, our heavenly calling.

But, we shall miss the voice, presence, and labors of Uncle Mark Forscutt at the conferences, reunions, and other gatherings of the Saints. His works follow. A man, a saint, a citizen, and a minister of Jesus Christ, ever true to conviction and faithful to duty! What more could be said?

Was at Hazel Dell and Boomer churches over Sunday, October 25. Saints there seem, mostly, to be alive to the interests of the cause; Bro. Lanson presides over the former congregation, and Bro. J. Parish over the latter. Both seem to be alive in the work. Meetings every evening here in the city this week.

Hopefully,

C. SCOTT.

CHEYENNE, Oklahoma, October 23.

Editors Herald: Our Nichol-Sparling debate is past and all is quiet again. As usual, both sides claim the victory. One of the Campbellite brethren told me he thought both men got whipped. I can see that much prejudice has been removed. Elder Nichol got angry once and wanted to fight, and asked Bro. Sparling to go round the hill with him. He spat on his hands and pulled up his sleeves. Bro. Sparling got the laugh on him the most, and Nichol was quite irritable to have his own jokes turned on him.

Bro. Aylor preached a few times near Redmoon, where the debate was held, and had good crowds. He and I are now here in Cheyenne, preaching this week to fair crowds of interested listeners.

Our reports the past quarter show about sixty baptisms in Oklahoma and Indian Territory. Our work is building solidly. We are getting some noble people in the Church. God speed the good work.

My debate with Collins, near Matthewson, will begin November 25.

Your coworker in the Master's cause,

HUBERT CASE.

CASTLEROCK, Washington, October 27.

Editors Herald: My last communication was written at Roslyn, Washington. I continued services two or three days after writing you. The interest there was only fair. Roslyn is a mining town and is composed principally of foreigners and is a very wicked city for its size, in my opinion, there being only eighteen saloons in the business center of town. You can form your own opinion with regard to the conditions that obtain there.

We have some noble Saints there. Bro. Hansen is president, and is a worthy brother and wields an excellent influence among the people. The branch is not complete in point of officers, lacking, I believe, a priest and a deacon. Brn. John, Frank, and Father Holmes and wife reside there; all of whom are alive to the interests of the work. Frank is our Bishop's agent in Washington, and we hope that the Saints will bear this fact in mind, and that they will not be backward in paying in their tithes and offerings, as there is a great demand for financial help at present to keep the work moving.

I next stopped at Seattle, the enterprising city of the great Northwest, situated on Puget Sound. Here are to be seen steamships from all parts of the country. This city is growing at a rapid stride, and her buildings are up to date. I found the branch here in a dilapidated state, the president having moved about eighty miles away, leaving the branch without any officer to care for it. We have here about forty members. About the

first thing I did was to reorganize the branch. Bro. D. W. R. Davis was elected president, Bro. Fred Holman, formerly of Conneautville, Pennsylvania, was called to the office of priest; Bro. Gorbitt, formerly teacher in one of the Chicago branches, was elected teacher, and Peter Jessen was ordained to the office of deacon. Thus we have four competent men in charge of the work there. The Saints hired the Armory Hall, in the heart of the city, which we occupied two Sundays, with excellent interest and good liberty. We feel very strongly impressed with the thought that if the officers and members of said branch will strive to live together in peace, and up to the privileges of the gospel, many souls will be added to their numbers in the due time of the Lord.

One of the great evils we have to contend against in this western country, that works to the detriment of the progress of the Church, is the marriage question. The law of the land is very lax, in that it is very easy for either husband or wife to secure a divorce. But they soon get married again. Hence, we see that they do not think marriage is a failure, for they are very ready to remarry. Now if the divorce were granted on the grounds provided by the Savior we would not enter any protest, but they divorce each other on the least provocation. And in many instances it is for the immediate purpose of winning some one else. I am more and more convinced that, as a Church, we are not strict enough on the marriage question. A man or woman should not be permitted to remarry and remain a member of our Church unless divorced for the cause assigned by the Savior, namely, adultery. The position taken by the Catholic and Episcopal Churches is not too rigid, in my opinion. The sooner we reach the same position the better it will be for us.

The branch in Tacoma is in a rather weak condition because of the lack of proper officers to carry on the meetings. This defect will soon be remedied, as we have some good material in view. It must not be understood that we have not good material in office there at present. Circumstances over which they have no control hinder them from magnifying their calling. We also have some Saints who have come there of late from Iowa and other points who will be a help to the work. I have come across a number of Saints from different sections of the East, some of whom, I am sorry to say, do not seem anxious to let their lights shine and in some instances seem to be ashamed to own the name. The way we find out is that some of their relatives give us their address and we find them really hidden from the Church. Too bad!

From Tacoma I went to Portland, and at that point I met Bro. D. A. Anderson and wife and Bro. Arthur Allen. Bro. Allen having preceded us had found a number of Saints, about eighteen. We held meeting and the brethren seemed anxious to do all in their power to get the work to moving and secured a place of meeting. In pursuance of their desire they have secured and fitted up a store building that will seat about seventy-five people in the central part of the city. Bro. D. A. Anderson and wife will make this an objective point for some time to come. We contemplate organizing a branch there in a short time, providing the interest continues, and present indications are that it will steadily increase. Bro. Anderson and myself held meetings for a week in a schoolhouse three miles from this place; interest was fair and we think that some will unite with us by and by. We have an aged brother living close to the schoolhouse by the name of Lobsien, whose hospitality we shared. He is advanced in years but firm in the faith of the Saints.

At present we are operating in the Saints' chapel here in the city. By the way, their Church house is a fine building and is a credit to the Church. The branch here is not in as flourishing a condition as it might be. Some of the Saints have moved away, and only a few families remain. Bro. Williams has served as president for some time, but expects to leave soon. He will be missed by the Saints here as he been a faithful and valiant worker in the interests of the cause. He intends to

go with one of our ministers and assist in missionary work during the winter, hence his service will not be lost to the Church. Bro. Appleman was elected president of the branch to fill the vacancy made by Bro. William's resignation. Bro. Appleman is a young man and only weighs two hundred and twenty-two pounds, so we will expect big things of him. We have reason to believe that if he is humble, prayerful, and will apply himself to constant study, he will become a useful instrument in the hands of God for good. Bro. Bebe, acting priest of the branch, is hindered by his present occupation from being as active as he would choose to be; but we look forward to the time when he will be of greater service to the Master's cause, as he has been in the past. This brother has made a good record among the people. Bro. S. Crum is as smiling as in days of yore, and he and his wife still furnish a home for the missionary and are striving to help the work along. He will make an effort to fill appointments in neighboring localities.

Present prospects are very encouraging for the the advancement of the work in this place. It is to be hoped that they will all seek to bring about much righteousness in their daily lives, by constant obedience to the commandments of the Lord.

My missionary force is reporting progress all along the line. There have been some baptisms since last report. Am sorry to hear of the sudden death of our old-time and intimate friends, Brn. Charles J. Kaighin, and "Uncle Mark." I have known the latter for thirty-five years. One by one they are passing away, and we often think, Who will be the next? Well, so long as we are ready it is immaterial how soon we go. God bless those who weep and mourn. May the sweet, consoling Spirit of the Lord be with them to comfort their hearts in their great trials.

We have had grand weather here for weeks. May it continue. With love to all.

Your brother in Christ,
G. T. GRIFFITHS.

NEWCASTLE, N. S. W. Australia, October 5.

Editors Herald: Perhaps the readers of the HERALD would be interested in a few items from this distant land. As a rule the Saints are much concerned about the work in foreign lands. To begin with: The work moves about as it does at home. The last year revealed exceptional progress. We trust it may continue to be so until this exception shall become the rule. To my mind the recent success is but an inkling to what the mission is susceptible of if properly worked. But "properly worked" means a great deal; more, perhaps, than is attained to anywhere. At the present time the Church here as well as elsewhere is hindered by lack of love and unity among the Saints, also by the absence of methods, spirituality, and energy in gospel work. This lack or absence is not absolute, of course; but in some places it is very noticeable. All, however, are not equally deficient in these respects. If a proper, united effort were continually made the record of last year could be easily maintained, or by hard work doubled, or more than that. Our chances to draw large audiences are not so great as they are in some places in America, but our opportunities to build up the work by general means are good.

Tract work does well here. Can not the Religio of the United States and Canada assist in furnishing us tracts and papers? Old HERALDS, *Autumn Leaves*, etc., of any year will be appreciated. Anything sent to the above address will be thankfully received.

ALMA C. BARMORE.

EXTRACTS FROM LETTERS.

Bro. G. J. Waller wrote from Honolulu, Hawaii Territory, September 28: "You will be pleased to hear that Bro. Ingham since undergoing an operation for appendicitis is very much improved in health. Last Tuesday, September 22, he left on a trip to see his parents in England. He expects to be absent about three months. I have no doubt the change will do him

good. Our Chinese Bro. Tao Shau Chinn has again manifested interest in the work and is attending services regularly, and seems anxious to help as far as he can. Four Chinese children joined our Sunday-school last Sunday morning, and I hope to be able soon to get up a Chinese school for Tao Shau Chinn to teach. A Hawaiian woman who has been interested in our work for some time stated Sunday that she wished to be baptized; her children attend our Sunday-school." Under later date, October 14, Bro. Waller wrote that on October 4, he baptized the Hawaiian woman. Concerning Bro. Ingham's trip to England, he wrote: "I have received word today that Bro. Ingham and his little girl were in the accident on the Southern Pacific in Nevada on the evening of October 2, in which one man was killed and thirty-five were injured. I am thankful to say that Bro. Ingham and his daughter were uninjured."

J. W. Peterson wrote from Adrian, Illinois, October 26: I have been holding meetings at the Rock Creek church every night since the conference the fourth of the present month. Attendance and interest good. Meetings will continue another week. I expect Bro. Munsell here to-day to help me."

U. W. Greene wrote from Dayton, Ohio, October 24: "Excellent prospects of establishing the work on a solid basis here. Everybody at work; splendid spirit prevailing. Our hearts are glad."

F. M. Gowell wrote from Topeka, Kansas, October 22: "Am holding street meetings here with great liberty and good interest. No shifting crowd; it remains till close. Street preaching is coming."

J. W. Gilbert, from San Francisco, California, October 19: "I have left the South Sea Islands, and for the present will be moving around a great deal. Arrived here October 18, safe and sound."

Miscellaneous Department.

Conference Minutes.

London.—Conference convened at 10:15 a. m., Saturday, October 10, at London, Ontario, President R. C. Evans presiding, assisted by Patriarch Lake, Elder R. C. Longhurst, president of district, Elder MacGregor, president of mission, and Elder John H. Taylor and N. Overholt, vice-presidents of district; H. Leeder and James Pycock, clerks. Branches reporting: Arthur 95, Cameron 66, Corinth 34, Cedar Valley 67, Colpoys Bay 45, Delhi 45, Ellice, 31, Egremont 77, Garafraxa 140, Humber Bay 52, Hamilton 23, Gooderham 37, Listowel 13, Low Banks 41, London 283, Masonville 130, McKillop 51, Niagra Falls 80, Oliphant 89, Proton 142, Port Elgin 34, Selkirk 21, Spy Hill 15, St. Mary's 52, St. Thomas 119, Stratford 25, Toronto 160, Stokes Bay 42, Osborne 28, Vanessa 61, Waterford 82, Walsingham Centre 34, New Westminster 12, Owen Sound 47, scattered list 129. London district report from June 14, 1902, to October 18, 1902: Last report 2,311, present 2,355, baptisms 53, certificate 5, letter 15, removed 18, died 10, expelled 1. Ministry in district: first president 1, high priests 2, seventy 5, elders 47, priests 41, teachers 33, deacons 33, ordinations 7, marriages 11. Branches in district 35. Treasurer's report: Balance on hand last report, \$12.59; receipts \$124.57; total \$137.16. Expenditures, \$128.24; balance in treasury \$8.92. Bishop's agent's report: Balance on hand last report, \$201.48; received, \$2,167.86; expended, \$1,185.05; balance on hand \$1,184.29. Ministry reporting: A. E. Mortimer, J. Shields, G. C. Tomlinson, J. L. Mortimer, S. W. Tomlinson, T. A. Phillips, J. H. Taylor, A. McMullen, G. Buschlen, A. Knisley, W. Fligg, W. Place, Davis, Grey, Ribble, Leeder, Virgin, Yerks, Northey, Belrose, Burley, Yerks, Smith, Martin, Grey. A petition from Oliphant Branch requesting disorganization was referred to the presidency of the mission and district. Officers for ensuing year: R. C. Longhurst, president, John H. Taylor first vice-president, N. Overholt second vice-president, H. Leeder, secretary, S. Pope treasurer, R. C. Evans Bishop's agent, W. Faulds book-agent. A resolution prevailed that branches should be taxed \$50 (on the per capita basis) for Kirtland Temple curtain, and no tax should be levied for delegate's expenses to General Conference. R. C. Evans was chosen delegate to General Conference with power to choose others who may be present to act with him. Sunday at 8 a. m. the Saints met for prayer and testimony; sacrament was

administered at 10 a. m. President Evans spoke in gifts of tongues and interpretation, calling three to the priesthood and counselling others. Preaching by Elders Evans, Gregory, MacGregor, and Buschlen. At the close of the evening service seven were baptized and confirmed. Report of *Canadian Messenger*: Receipts, \$318.20; expenditures \$189.90; Balance on hand, \$128.30. Reports from Zion's Religio Literary Society and London District Sunday-school association received, showing that progress is being made in both organizations. A prayer service closed the conference, during which Bro. Campbell was called to the office of teacher. Adjourned to meet with the Humber Bay Branch at the call of the presidency.

Gallands Grove.—Convened at Deloit, Iowa, October 10, 1903, at 9 a. m., for prayer service. Business session at 10; D. M. Rudd, J. T. Turner, and A. H. Rudd presiding; Nellie Rudd secretary. Branches reporting: Dow City 129, gain 10; Benan 50, loss 1; Deloit 170, loss 3; Salem 63, loss 2; Harlan 66; Coalville 59; Galands Grove 244, loss 1; Mallard 80; Pilotrock 30, gain 3. Ministry reporting: Elders F. E. Cohrt baptized 11, J. T. Turner, C. E. Butterworth blessed 47, C. J. Hunt, B. Salisbury, D. Brewster, D. M. Rudd, N. V. Sheldon baptized 1, J. S. Roth baptized 11, A. R. Crippen, W. D. Bullard, J. R. Rudd, J. C. Crabb, J. F. McDowell, J. Pett, O. E. Holcomb; Priests J. H. Greenwood, G. A. Hoisington, A. H. Rudd, J. Dobson; Teachers J. G. Myers, J. W. Bean, R. Peterson, D. A. Holcomb, A. G. Myers; Deacon O. Sulisbury. A. H. Rudd and J. L. Butterworth were appointed a committee to sell the district tent and organ if they think best. Jay Myers and Lora Duckett were appointed committee to audit the bishop's books for the year 1903 and report to the next conference. It was moved to grant Bro. R. Montgomery an elder's license and that all previous resolutions which seem to conflict be rescinded, the motion carried. Bishop's report: On hand and received since last report, \$4,445.07; expended, \$939; balance on hand, \$3,506.07. \$4,000 of the above was money and mining stock given as "surplus property." Received for Graceland College, \$18.75; paid Bishop Kelley, \$8.50; balance on hand, \$10.25. Preaching by C. E. Butterworth, J. C. Crabb, J. F. McDowell, D. M. Rudd. Adjourned to meet at Dow City, Iowa, the second Saturday in February, 1904, at 9 o'clock a. m.

Eastern Iowa.—Convened at Waterloo, Iowa, September 5, 1903, Warren E. Turner presiding; Florence Green secretary. Branches reporting: Muscatine 26, Oran Center 46, Fulton 48, Green Valley 46, Marion 19, Clinton 54, Arlington 35, Osterdock 27. Ministry reporting: Elders Oscar Case, M. H. Cook, W. E. Turner, J. McKiernan, J. F. Rulon, L. E. Hills, J. Heide; Priests D. L. Palsgrove, J. W. Wilson, E. W. Voelpel, C. G. Dykes; Teacher W. N. Potter. Report of Bishop's agent, John Heide: On hand last report, \$465.82; received since, \$177.71; total, \$643.53; expended, \$432.20; balance on hand August 31, \$210.33. District treasurer reported \$2.17 on hand. Warren E. Turner was sustained as president of district; John Heide as vice-president; Florence Green as secretary, and the Bishop's agent was sustained as financial agent of the district. Adjourned to meet with Fulton Branch the last Saturday and Sunday in February, 1904.

Fremont.—Convened at Glenwood, Iowa, October 17, at 10 a. m., President A. Badham presiding, assisted by C. Scott; Charles Fry and J. F. Redfield secretaries. Branch reports: Henderson, Hamburg, Riverton, Shenandoah, Tabor, Thurman, Glenwood, and Bartlett. Ministry reporting: Elders J. B. Cline, R. Warnock, E. S. Wilcox, G. Kemp, F. Goode, A. J. Davidson, T. A. Hougas, D. Hougas, D. R. Chambers, M. M. Turpen, C. Scott, F. Beckstead, N. L. Mortimore, J. C. Moore, S. Orton, C. M. Roberts, G. Walling; Priests F. B. Knight, J. Huston, J. C. Claiborn, L. C. Donaldson, J. Goode; Teachers M. H. Eittleman, G. F. Skank, R. Kuykendall; Deacons W. Eyer, S. S. Clark. Following appointments made: A. J. Davidson, Pacific City and vicinity; J. C. Moore, McPaul; N. L. Mortimore, Militia Hollow. Privilege was given Bro. G. F. Walling to open up the work outside of his branch jurisdiction. On recommendation of Henderson Branch G. Fred Skank was called to the office of deacon, and the ordination referred to his branch. Bishop Leeka reported as follows: January 1, 1903, balance due church, \$338.83; receipts to date, \$1,761.30; total, \$2,100.13; expenditures, \$1,729; balance on hand, \$371.13. Glenwood was selected as the place for holding the next conference, date to be fixed by district president. By motion the next conference will be held Sunday and Monday, instead of Saturday and Sunday as formerly. Sunday-school workers of the district will please take notice and work in harmony with these dates.

Convention Minutes.

Eastern Iowa.—Convened at Waterloo, Iowa, September 4, 1903, at 10 a. m. James McKiernan presiding. Schools reporting: Waterloo, Muscatine, Green Valley, Fulton, Clinton. These schools show an enrollment of 121. Offices elected: Oscar Case, superintendent; Warren Turner, assistant superintendent; Cora E. Weir, secretary; John Weir, treasurer; John Heide, librarian. Delegates to General Convention: J. McKiernan, W. E. Turner, O. Case, L. E. Hills, John Weir, Cora Weir. Adjourned to meet one day previous and at the same place as the next district conference.

Pastoral.

To the Saints of the Northeastern Kansas District: With a realization of my own insufficiency and imperfection, I write you in behalf of the great and good work we are privileged to be identified with. The difficulties of our warfare are not light; they are within ourselves as individuals, as branches, and as a district; they are also without.

But shall we stand dismayed before them, or move forward under the direction of our great commander in spite of them?

As said our martyred prophet, "Shall we not go on in so great a cause?" The conquest is not yet made. We have much to accomplish.

"Ye shall not have gone over the cities of Israel till the Son of Man be come," said the Master. What does this mean to us but that the time will not suffice to warn those of our own nation till the Savior appear? And do we not desire that all shall be warned? And are we not all to the extent of our abilities made responsible for the accomplishment of the work?

We are responsible as a Church for the enlightenment of the world, and therefore responsible as individuals constituting the Church. And as this Church or kingdom is nevermore to be thrown down, it is possible that it shall fulfill its mission and be crowned with glory and honor.

But how much progress as a district are we making in acquainting the people with our message? How much of our opportunity are we improving? Are those at our own doors, the doors of our branches, being warned?

Do difficulties or disorders within the household hinder the message? Let them first be removed. And the way to remove them is not by talking *about* them. The proper ones should attend to them, that every member may be ready for action, and those who are dead and can not be resurrected should be buried. Can we get our army in action?

As an officer I ask you, are you willing to act—first, you who are officers; second, you who are in the ranks? If so, are you willing to work in harmony, to recognize any leadership, to conform to law, to order; or is your opinion the law always? Are you willing that the majority should prevail on questions to be decided by vote, or must your individual vote swing all others. Are you willing to sustain, uphold, encourage, and strengthen the hands of all who are striving to work, to honor every man in his office, and instead of obstructing his work assist him to preform it? For the work's sake honor the office, and God will honor you. "He that heareth him who is sent, heareth the Lord who sent him, if he be called of God and sent by the voice of the church."—Doctrine and Covenants.

Further, with reference to individual sins as "difficulties within," remember, the strength of a chain is no greater than its weakest link. Do not say then, and console yourself by saying, "well, that is my weakness." But 'tis good you know it. Put it away then, brother, sister! "Let us lay aside every weight and the sins that do so easily beset us."—Hebrews 12: 1. It is written, "Thou shalt have no other Gods before me." We can not have, and love God with all our hearts.

The way to kill that bad habit is to cut its head off at one stroke. It will not die if you feed it. Give thy sins no nourishment: starve, absolutely starve them to death. Fix your thoughts and set your affections on heavenly things. Do you want those bad things, bad thoughts, bad habits, to be your consolation forever? Are they good enough for eternity? Then nourish them here. "They that sow to the flesh," have the promise that they shall reap corruption, or as they sow.

Let us sow abundantly to the Spirit. Let work be the watchword of the hour. There is no grander word. Jesus dignified it, saying "I work," and commanding, "Work while the day lasts." Do not despise the work that is offered you in the details of every day or church life. Is it in the Sunday-school? Be there. Take an interest. You can learn so long as you live. Be at the prayer-meeting and take part. There is work for all; work for young and old. It is hunting you, in the Religio, in the Daughters of Zion, in Aid societies, among your neighbors and friends, at home, in the shop, on the street. It will not let you rest "till the summons home be heard." "Let us work *together*

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with God." Let us if possible subordinate ourselves; keep Christ in the foreground, our ambitions in the background. Let us in submissiveness, be willing to say at all times, "Thy will, O God, not mine, be done."

By individual effort and faithfulness on the part of all, old and young, the right kind of a change will be brought about. Daily will be added to the Church such as shall be saved. Can we be satisfied when it is not so? Those who are doing all possible, are doing enough. Continue. Those who are doing less are going backward, and should arouse, putting on the whole armor of God. It is hard to "serve God and mammon." But Jesus says, "My yoke is easy and my burden is light." Do not try to deceive and make yourself think you are tolerably good and will sort of pass along somehow, and finally come out all right, and at the same time your own heart condemns you, "for God is greater than your heart and knoweth all things," said the apostle; you will not be able to stand when he shall appear unless you purify yourself and maintain a conscience void of offence toward God and all men. All that you can do to assist the work in any way will have its effect in the salvation of souls. What you do of duty in the Church will reach out as the pebble dropped in the water makes the waves circle round with the shock.

Desiring the faith, prayers, and coöperation of all for the success of the work, I have written in plainness, it is true, but with malice to none and desire of salvation for all.

With respect to openings or demands for gospel work, please address me at 711 North Ninth Street, Atchison, Kansas.

M. F. GOWELL.

TOPEKA, Kansas, October 22.

New Cemetery at Independence, Missouri.

Not one in ten thousand knows the place of his sepulchre, but we all know that we must die.

The Saints at Independence and vicinity have for many years felt the need of having a resting-place of their own for their dead. For the past ten or fifteen years the buying of a suitable piece of ground for this purpose has been a matter of consideration, and especially during the last two years the necessity has become greater and greater until we were in a measure compelled to do something. How to do so was a question. The right kind of land was high. By the advice of the general Bishopric of the Church we concluded to make the venture. Bro. G. H. Hilliard and the writer, by the advice of Bishop Kelley, went to select a place. We found a very suitable piece of land, but we did not have a dollar of money in hand. We prayed the Lord to open up the way for us, and he did. The writer was selected to see the owner of the land. The price asked was one hundred and fifty dollars per acre for nineteen acres, but finally we agreed on two thousand dollars for the field. A good brother came to our rescue and said, "I will consecrate one thousand dollars for this purpose. This money to be paid to the General Church Fund as the lots are sold." So we paid that much cash, and gave a mortgage and note for the balance of one thousand dollars payable in six months at six per cent interest.

The land lies almost directly north of the church and is on a good road. It is just outside of the city limits, about one and one half miles from the church on the river road. It is a beautiful location, high and overlooking the Missouri River and a vast country round about. One desirable feature of the land is that two thirds of it is on a high ridge, and one third hillside and valley which can be used to the very best advantage for

family vaults. The ground is now being cleared up, all the underbrush and weeds cut and it is being gotten ready for surveying and platting.

We expect that this cemetery will be under the care and management of the Church, but maintained and kept in order from the purchase price of the lots in such a way that although a person may be dead and his place in the world to a degree forgotten, yet his grave and the cemetery will be cared for forever.

We can not now give the prices of the lots, but will state that they will be very reasonable, ranging in price from \$10 to \$40 according to location. The size of the lots will be about 12 by 24. As we have no money on hand to prepare and embellish this ground, we will receive the purchase price of a lot or lots and those buying can make selection when the land is platted. The land must be redeemed from the one thousand dollar mortgage before any deeds are made or permission for interment granted. Surveying, making driveways and roads, suitable fencing, trees, public vault, and many other necessary improvements must be made. The work is going on now and we do not expect to stop until it is finished. This cemetery can be made one of the most beautiful in the country and ruled and governed as are all the first-class burying-grounds. Lots will be sold subject to rules and regulations to be adopted by the cemetery board of directors which will be elected. We extend the privilege of purchasing a lot or lots to any person in or out of the Church and from all parts of the world.

It will be to the special interest of the Saints of Independence and Kansas City not to lose sight of their long-looked-for privileges and opportunities and not allow themselves to be crowded out. First come, first served. Your choice will be according to your turn as the money is paid in. Money can be sent to me at Independence, Missouri, or to Bishop E. L. Kelley, Lamoni, Iowa.

Yours in bonds, R. MAY.

Bishop of Independence Stake.

INDEPENDENCE, Missouri, October 29, 1903.

Bishop's Agents' Notices.

To Saints of Little Sioux District: We wish to remind you that our report as Bishop's agent closes with December 31, 1903, for the year. The number of names on our books, and receipts to date, are below that of some years past. Some have striven to do their full duty in matters of tithes and offerings, but not one in ten of our district membership is thus far enrolled for 1903. Why? Let each reader answer. Neglect, lack of faith, what? 'Tis well to speak of and pray for "Zion's upbuilding," "inheritance of Saints," "gospel's spread," but "faith without works is dead," and we are largely responsible for the little progress made. We invite isolated members to send us their tithes and offerings, as well as those who live within the branch limits. Children who are members as well as their parents, — and the parents should instruct in these, as well as other matters of faith. We further request you to forward as early as possible, that we may not be burdened the last day of the year.

There are those who are worth thousands, who give us a small amount annually; others who were, and are, members in the district from our earliest recollection, whose names are not on the Bishop's books for so much (?) as five cents. Wherein have such "made a covenant by sacrifice"? If every good deed shall be rewarded (and giving for "gospel spread" none will question as good), will not those who give appear in spiritual advancements over those who do not? May not the text "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46) apply to "church members" in doing of duty, as well as to the world?

Bro. Charles J. Hunt, bishop of Gallands Grove District, is now visiting our district in the interest of finances (owing to our physical disability we can not travel), hence we bespeak for him your attention and coöperation. We also have a sub-agent in each branch. So none need be hindered in giving. We are anxious to advance this department, believing it means not only temporal blessings to comply therewith, but spiritual advancement as well.

Yours in bonds,

ALMA M. FYRANDO.

MAGNOLIA, Harrison County, Iowa.

Correction.

In the report of the proceedings of the British Isles Mission conference, in HERALD of October 14, at top of first column, page 971, the resolution in regard to the publication of a Church paper and appointment of committee to act in the matter, should have been reported *lost* instead of *carried*. The error was caused by a wrong preparation of copy for the printer.

In HERALD for October 28, last week's number, page 1004, in note concerning visitors to the Kirtland Temple, read twelve *hundred* and ninety-three, instead of twelve thousand and ninety-three.

Married.

BARTON—COOMBS.—At the home of the bride's father, Plainville, Massachusetts, October 21, 1903, by Elder John Gilbert, Mr. Richard Barton to Sr. Florence Coombs. The ceremony was performed with the bridal party standing beneath a bower of evergreens bedecked with flowers and was witnessed by the large company of invited guests. The happy couple were the recipients of many beautiful presents. May joy attend, and happiness be their portion.

Died.

ROBERTS.—Lucy A., beloved wife of C. M. Roberts, born December 11, 1873, near Thurman, Iowa. She was the daughter of Philip and Cinderella Benner. Was married to C. M. Roberts December 20, 1891; to this union four daughters were born, of whom three survive, one having passed away in infancy. She united with the Reorganized Church of Jesus Christ of Latter Day Saints sometime in March, 1895; was baptized by Henry Kemp. She was a faithful follower of the Lord Jesus Christ, and showed by her daily life that she was a Christian indeed. She was an active worker in the Sunday-school and did what she could for the good of others. She was a dutiful wife, a loving and indulgent mother. She departed this life October 23, 1903, at the age of 29 years, 10 months, and 12 days. She leaves a loving husband, three sweet little girls, an aged father, two brothers, and one sister. Funeral services at her home, October 24, in charge of T. M. Roberts. Sermon by D. R. Chambers. Her body was laid to rest in the Dawsonburg Cemetery, there to await the resurrection of the just.

FORSUTT—At his home in Nebraska City, Nebraska, in the early morning of October 18, 1903, Bro. Mark H. Forscutt passed on to his reward. He was born June 19, 1834, at Manchester, England; baptized into the Reorganized Church by Elder David Pudney, January 1, 1865. Ordained at Plano, Illinois, to the office of high priest, by Joseph Smith, William Marks, and Isaac Sheen. He held membership in the Plano Branch until 1872, when he was granted a letter. In 1874 he became a member of the branch at Canton, Illinois, retaining his membership there until 1876. From 1876 to 1879 his membership was with the Nebraska City Branch, and from 1879 to 1881 at Shenandoah, Iowa. From 1881 to 1884 at St. Joseph, Missouri. From 1884 to 1890 at Nebraska City; from 1890 to 1895 at St. Joseph, Missouri; and from 1895 till his death at Nebraska City. In 1860 he was married to Miss Elizabeth Unsworth, whose death preceded his by thirteen days. Bro. Forscutt was buried from his home and the hall of the local post of the Grand Army of the Republic, the members of which post assisted in the funeral ceremonies, taking charge of the services at the grave. Bro. Columbus Scott was in charge; the sermon was by President Joseph Smith, who also offered the closing prayer at the grave. "They are passing over, one by one."

HARRINGTON.—George Ival was born October 13, 1884, on the home farm near Tabor, Iowa. He was the fourth oldest child of A. C. and Anna Harrington. On Monday, October 5, he in company with his younger brother went out hunting and by accident the gun was discharged and the contents entered the left side and arm, which resulted in his death Tuesday evening,

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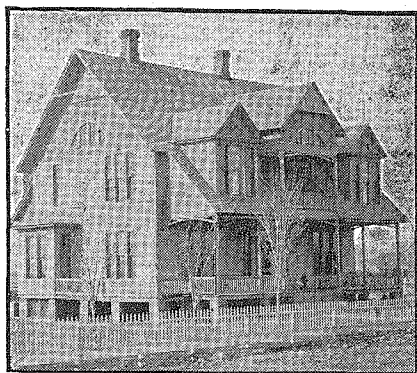
PRIEST'S ANNUAL REPORT.

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October 6, about 5:30. He was not a church member, but before he died he desired to be baptized and become a member of the Latter Day Saints' Church, but on account of his being so low this request could not be complied with. He leaves to mourn his departure a loving father and mother, five brothers, one sister, one aged grandfather, two grandmothers, uncles, aunts, and a host of friends. At the time of his death he was 18 years, 11 months, and 24 days old. Funeral services were held at the home of his parents in Tabor, Iowa, October 8, 1903, Charles Fry in charge. Sermon by D. R. Chambers.

It has been my experience that red squirrels are rather irritable animals. It is a common thing, when meeting a red squirrel in the woods, to have him drop whatever he may be doing, and just sit and scold, as though you intended to rob him of all he possessed. If you make a quick movement to startle him, he will often sit bolt upright, with quivering lower jaw, clasp his breast frantically with one or both front paws, and look at you with an injured expression which seems to say, "How cruel! When you knew I had heart trouble, too!" He is a playful little fellow, though, and would be a welcome tenant in the garden, if it were not for his fondness for bird's eggs and young birds. Some time ago a pair of scarlet tanagers built their flimsy nest of twigs and grasses in a pine-tree near our front door. One morning we heard the birds screaming piteously, and rushing out, I found a red squirrel sitting on the edge of the nest, deliberately eating one of the eggs, which he held in his front paws, while the contents dripped from his jaws to the ground. I did my best to drive him away, but to little purpose; so I borrowed a gun, and did what I had not done for more than fifteen years—I shot something.—Ernest Harold Baynes in October *Woman's Home Companion*.

DR. HANSEN'S SANITARIUM



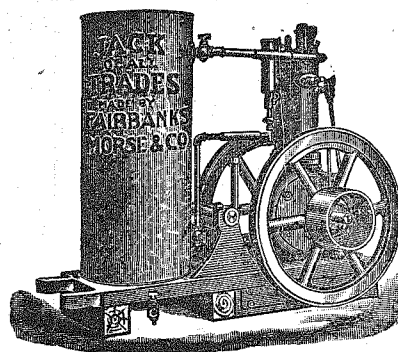
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The Saints' Herald

E. L. Scott

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

Volume 50

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 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

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THOMAS A. EDISON, the great American inventor, sometimes styled the "Wizard of Menlo Park," was once asked why he was a total abstainer. His reply was characteristic: "I think it was because I always felt that I had a better use for my head."



WE recently made a call for an early edition of the Voice of Warning, but have not heard the response we were expecting. We shall be glad to secure a copy.



ELDER J. C. CLAPP writes under date of November 3 that he has lately opened up the work in Naco, Arizona, speaking in the Baptist church building, which was secured for him through the influence of Sr. Fike.

Editorial.

EVERY MAN.

A cardinal feature of the gospel of Christ is that every man must stand, triumph, or fail for himself; all must pass under this rule; none can be exempted or excused.

No one objects to this inexorable rule when it is applied to the subject of the award or glory which has been offered in the gospel economy; all feel satisfied with the application of it from that point of view. None will attempt to justify any other conclusion than that the rule applied in either way will secure to every man his just meed of loss or punishment for unworthiness in conduct, either temporal or spiritual.

The rule is absolutely just, and equally imperative as to its observance by the Judge who may sit on the judgment-seat. No man will be permitted to take another's crown of reward; neither will any one be compelled to receive another's punishment, or suffer another's portion of loss.

This is a rule in the operation of which all are at an equality, no matter whether rich or poor, high or low, wise or foolish; the scales hang even, and neither bribe, fear of censure, the love of favor, or the force of threat will cause the balance to move a hair's breadth.

Any rule of conduct to be effective for the good of those affected thereby must be observed in the spirit of it as well as the letter of it. An axiom of law is that any instrument of writing must be construed according to its obvious import; if it is sufficiently plain that the intention of the parties to it may be gathered from its terms, then that is the meaning of it, and it must be so held by the courts.

Take the rule referred to, "every man must answer for what he has done in the flesh" is sufficiently plain to carry the intention of the Lawgiver. So that no one may take shelter under the plea, "I did not understand it." Neither is there any doubt as to what construction the Judge will put on the law.

Hardly a day passes in which there does not reach this office letters containing requests for answers to questions concerning matters of personal conduct; such answers to be given in the HERALD or by direct personal reply by letter. While we do not object to receiving such letters, or answering them when we can, or find any fault with the motives of the writers,

so far as we can judge of them from the form of the letters and the nature of the questions asked, we are led to think that, by implication at least, some of the writers forget the injunction so frequently quoted by them, or by others in their hearing and with their acquiescence, "Cursed be the man that trusteth in man, and maketh flesh his arm."

Our reasons for thinking this way we venture to give, as it may help some to a possible solution of some of their difficulties in deciding questions of personal conduct both in others and in themselves.

"Every man must answer for himself."

That is: when the fitful fires of human life shall have burned out, and the earthly tenement has finished the course appointed unto it, the record completed, then the responsible inmate must stand before the Judge who judgeth not according to the outward seeing with the eyes and hearing with the ears, but judgeth righteous judgment, alone, with no one to answer for his own conduct, to receive his reward, or take his punishment; all based on the record of the deeds done in the flesh.

The acts of which an account has been kept are those for which he is himself responsible; that is, those of his determining, those performed at his own suggestion, under the exercise of his own discretion, the result of his own decision as to the wrong or right involved in the doing of them.

It follows that the acts, deeds, that any man may do under the dictation or at the suggestion of another as to the rightfulness or wrongfulness of them, will neither be overlooked nor disregarded when the final verdict is made up, and allowance will be made for them in favor of the doer because of such dictation or suggestion.

The decision will be made upon the facts of the responsibility of the doer and the right and wrong of the acts. The questions at issue will be, Did the man do the acts recorded? Were the deeds done good or bad, right or wrong?

If it should be urged in palliation of the act performed that it was done at the dictation or suggestion of another, such plea will be met by the inquiry, Were you at liberty to decline or refuse to do the thing dictated or suggested? No one would think of confessing that he was not free to do, or not to do, as dictated or suggested, provided he assumes the premise that "every man must answer for himself." If by any possible conditions a man is forced to do a wrong deed, such fact of being compelled to do it will be held to exonerate the doer to a greater or lesser extent, subject of course to the facts of the particular case. But, in our Church work and in consideration of our relationship to that work and each other there is no such compulsion intended or provided for. It is for one's own acts, the results of his own volition and choice to do, that he must answer, not the acts or deeds of another.

Many of the questions regarding personal conduct, whether it is right to do this, or wrong to do that, are of such a nature that they ask for the opinion of the editors, or president, upon actions done either by the writers or others whom they may have in mind; and some even ask in the sentiment that the answer is a passing of judgment or decision upon the act referred to, either of approval, or condemnation. Sometimes the question is, Is there any rule of law for such and such an act, or, Is it in accordance with the law of God for a man to do such and such a thing, naming the act inquired of.

In answering these various questions, when we have replied at all we have tried to keep within the sweep of the ground principle, "Whatsoever ye would that man should do unto you, do ye also unto them."—Jesus. Taken together with the following: "Good Master, what good thing shall I do, that I may have eternal life?" . . . "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, Thou shalt love thy neighbor as thyself."—Jesus. These requirements were reënforced, or reinstated by revelation to the Church as organized by command of God in these last days, in 1831: "Thou shalt not kill;" "Thou shalt not steal;" "Thou shalt not lie;" "Thou shalt love thy wife with all thy heart;" "Thou shalt not commit adultery;" "Thou shalt not speak evil of thy neighbor, nor do him any harm."—Section 42, Doctrine and Covenants.

It seems that these commands, or precepts, should cover the whole duty of the disciple. To square one's conduct in life by them should make a man a suitable citizen for any condition and sphere of labor, a fit companion for any association, from the family fire-side to the cabinet council and the ruler's chair, from the rags of decent poverty to the broadcloth of affluent riches; for the use of every talent in every form of labor, from the tilling of the soil, man's primitive toil, to the proper uses of wealth.

It does not lie within the province of one man to know the right and the wrong of every phase of human conduct, other than the man Jesus the Christ, and he has seen fit to simplify the requirements within the gospel economy by a few general rules, chiefly, "Thou shalt love the Lord with all thy heart, all thy mind, all thy soul; and thy neighbor as thyself."

"Is it right for a Latter Day Saint to do thus and so? Please answer through the HERALD. We have a case in which this question is involved. Please answer in next HERALD, that we may know how to act."

If the editors answer, it is taken as an expression of judgment on the act of the member who is supposed to be accused of the deed referred to. How are the editors supposed to know the nature of the act complained of without a knowledge of the attend-

ant circumstances? By what rule of right is he required to pass upon the acts of personal conduct of those whom he does not know? Every man is the keeper of his own conscience, the guardian of his own will, the conservator of his own peace; he must stand or fall by his own deeds. If he is to be judged, excused, or condemned by the editors' opinion, or knowledge of things right and things wrong, then is he not being made to subject his own to another's will and conscience?

We preach to them that are without that the Holy Spirit is to be "given to every man to profit withal." We teach to them within that the Holy Spirit is to be the directing, guiding, comforting, controlling force in every true disciple's life. If true, is it not past the bounds of consistency to continue to increase the code of rules of personal conduct by an unceasingly extending line of questions and answers defining by opinion the rightfulness of this or that act, or the wrongfulness of that or the other saying or doing?

If men should fashion their deportment by the presence of the Spirit of the Master in its capacity of teacher and prompter is not a rule of a code prescribing this or that a burden to the memory and a hindrance to the free action of the would-be Saint?

We do not object to human helps, nor the careful submission of questions touching one's course, between neighbors, friends, and counselors, as aids to human weakness; but do object to the submission to an apparent censor of these questions concerning human conduct which are clearly within the discretion of the individual. Of this class are the various phases of financial dealing between brethren and those in and out of the Church. The common meanings of the words honesty and fair dealing with all must obtain in every transaction; whatever is honest and fair between man and man is right; whatever is not honest and fair is wrong and no Saint is justified or even excusable in doing what is wrong, or dishonest.

What is the extent and compass of obligation as to virtue and morality?

Whatever partakes of the nature of adultery is not only wrong but sinful. "Thou shalt not commit adultery, nor do anything like unto it."—Revelation of 1831, Doctrine and Covenants 59:2. Anything in our intercourse with the membership and the outside that trends toward the commission of the crimes of fornication and adultery is wrong. Men who would be safe from these crimes must shun the very appearance of the evil, and the things in human conduct that lead to them.

"Thou shalt not kill." Any conduct or acts by which human life is destroyed is sinful and men must not do them. The command covers the entire range of intercourse of man with his fellow man.

"Thou shalt not steal." Anything and everything, word or deed, by means of which a man may take the properties of another, member of the Church or

otherwise, without the owner's knowledge and consent and for a just consideration, is theft, stealing. There is no need to send a query to the HERALD to ascertain whether a given act is an act of theft; try it by the rule, that will give the answer needed.

"Thou shalt not speak evil of thy neighbor; nor do him any harm." There is nothing that may occur in neighborly intercourse that is not included in this command, so far as wrong-doing toward one's neighbor is concerned. "Do good to all men; especially to them who are of the household of faith."—Paul, Galatians 6:10. This is the opposite, or antithesis of the rule against wrong-doing and ought to be easy to understand.

"Thou shalt not lie." A lie is anything told or acted with the intention to deceive.

Lies are of infinite variety. They range from the faintest suppression of the truth which ought to be told, to the broad assertion of what is known by him who states it to be false, and is stated with the purpose to deceive. Who can be so dull as not to know enough to tell the truth? Who needs a list of clauses stating what is, and is not a lie?

But there are many things, acts of personal conduct, which must from their very nature be left to the personal decision of the individual member as he may be directed by wisdom, or controlled by conditions. Shall I insure my property from loss by fire or storm? Can I unite with benevolent societies, secret or open in regard to business methods, without violating the law of God? Am I at liberty to join popular secret orders of the day, for safeguarding my family in case of accident or death? Are various kinds of business ventures open for me to accept? May I go to this, or any other locality to make my home? These questions may be lengthened out to an alarming extent; but all of them and others like them must be left to be answered by those in whose lives the conditions arise making answers necessary. The editors may not in equity assume the position of the requisite knowledge and infallibility of wisdom to answer these queries and their correlatives of every possible shade. All we can do is to aid the doubting, halting, undecided and anxious to make a decision, so far as in us lies.

Believing, as we do, that the Spirit will and does aid those needing help, we advise the Saints to be careful in asking questions for others to solve and answer, and to see that they have made the proper effort to obtain and make suitable answers for themselves.

CORRECTION.

On page 1018 of HERALD for October 28, is an article on Pope Pius X, which should have been credited to the *Catholic World Magazine*, from which it was taken. We regret that the credit was overlooked.

NEWS FROM THE FIELD.

Bro. Peter Anderson reported from Porsgrund, Norway, October 22, for the Scandinavian Mission. He reported seven baptisms for the quarter, six in Norway and one in Sweden. Bro. Söjland has been laboring in and near Eysersund, and prospects are good for an ingathering soon. Bro. Söjland has been ordained an elder. Bro. Enge has labored about Christiansand, and Bro. Kronberg about Grinstad, where three of the baptisms occurred. Bro. Muceus has labored mostly at Porsgrund, being kept there by duties connected with publishing the *Banner*. Three have been baptized in Porsgrund, and others are interested. Bro. Anderson writes: "We have reached many people this summer in our open-air meetings, and many have become acquainted with the Church who knew of only the church in Utah. Several in Christiania, the capital, are interested, and I hope to continue our labors there again this coming winter. The Saints are growing spiritually, and we have had some excellent social meetings. We are hopeful of success all along the line. I have traveled some the past three or four months, assisting the missionaries, and have had a good hearing everywhere. Made a short trip into Denmark. We could use several men there to good advantage if we had them and the means needed to start the work there."

In his report for the quarter, dated at Plainville, Indiana, Heman C. Smith states two branches have been organized, both in Southern Michigan and Northern Indiana District. The missionary force in his field have reported one hundred and thirty-one baptisms, and those of the local ministry have baptized still others. While some places in the mission seem in stagnant condition spiritually, there is serious trouble only at one point, and that is being looked after. Bro. Smith writes: "I have been in the field since August 1, and have attended conferences in all the districts in my field except Northern Wisconsin District, and have labored otherwise as opportunity offered."

 EDITORIAL ITEMS.

We have received a lengthy letter from W. H. Kelley, written from Utah, which will be of interest to our readers. It will appear next week.

John Schreur wrote on October 31 that there was quite an interest at Bendon, Michigan. Seven had been baptized, and the Saints were happy in the work.

A fast mail train on the Burlington, No 15, on October 4 ran from Chicago to Burlington, two hundred and six miles, in two hundred minutes. For long runs the Burlington holds some fine records.

Sr. G. T. Griffiths writes that the Kirtland Saints are looking forward with great expectations to General Conference.

In a speech made by Heber J. Grant, an apostle of the Utah Church, on November 5, he said: "Yes, I have got two wives, and the only reason I have not got another is because the government won't let me." It is said that this statement has created quite a stir in Salt Lake City, as it is taken as equivalent to saying that the apostle was living in open violation of the law and boasting of it.

In another column will be seen a notice of missionary release affecting the British Isles Mission. We regret the necessity for decreasing the force in Bro. Rushton's field; but facts are stubborn things and wise men will meet them as they exist and govern themselves according to the conditions.

Bro. J. W. Luff, treasurer of the Independence Foundry Company, Missouri, sends us an order drawn on Edgar F. Smith, Battle Creek, Michigan, for eight barrels of apples, and accompanied by a check for sixteen dollars, the price of the apples agreed upon. The letter to Smith was returned to Bro. Luff by the post-office authorities with the official mark FRAUDULENT stamped on the envelope. We regret the occurrence and the occasion making it necessary.

Bro. Joseph Arber, whom we met at conference at Leeds, England, and after at Glasgow and Hamilton, Scotland, was to leave Glasgow, October 31, by the Columbia, of the Anchor Line of ocean steamers, for America. It is by the emigration of members of the Church from some of the branches in Europe, that the carrying on of the work over the water is made more difficult than it would otherwise be. But it is hardly possible to advise against such emigration, for the reason that the conditions over there are almost intolerable in many cases. There seems to be but one way to escape them, and that is to get away from them. It is said that the needs of men are few, but it is certain that though few, they are more or less urgent and importunate and must be heeded and provided for. We hope Bro. Arber will, like the dove, find a place to rest his feet.

The editor of the *Deseret News* in the issue for November 7 speaks of the attempts of the eastern press writers to draw comparisons between Dowie and Joseph Smith, and thinks the comparison not good. "There is nothing in common," says the *News*, "between the two very dissimilar characters, nor is there any identity in their respective doctrines, although there is little if any doubt that Dowie once made a study of 'Mormonism,' and endeavored to adopt some of its ideas and discipline in his own system, without really understanding either the principles or the organization of the church which he attempted to plagiarize."

By clippings sent us from some of the Philadelphia papers of recent dates, we note that Bro. La Rue has several times appeared in print in defense of our work.

Original Articles.

THE PRESIDENT OR CHIEF OFFICER IN THE CHURCH IN THE TIME OF THE APOSTLES. JAMES OR PETER, WHICH?

BY W. H. KELLEY.

(Continued from last week.)

In order to form a still clearer image of James, we must go back to the Nazarene home in which Jesus was reared. The "brethren of the Lord" were either the children of Joseph by a former marriage, or the children of Joseph and Mary born after Jesus. The latter view seems best to accord with the intimations of the gospels. The view advanced by Jerome and elaborated by others that they were the cousins of Jesus on his mother's side is beset with difficulties, of which it is sufficient to mention the fact that it identified James with the son of Alphæus and so makes him one of the original apostles.—Page 133.

There is still less foundation for the view that they were cousins of Jesus on Joseph's side. In any event James had been the daily associate of Jesus in the Nazarene home. We infer that from early life he had been an earnest, religious character, steeped in the teaching of the Old Testament and in later Hebrew literature. The tradition of his devoted piety can hardly have been without some foundation, yet with all of his piety James did not accept Jesus as the Messiah. This does not exclude, however, sympathy with much of Jesus' teaching, nor warm affection for his person. His unbelief may have been due to Jesus' rupture with many Jewish conventionalities; also to James' exalted view of the glory of the Messiah, and the impression of Jesus' loneliness produced on one who had himself shared it. The fact that Jesus, after his resurrection, appeared to James (1 Corinthians 4: 7) is a testimony to the latter's high character as well as his brother's love for him and foresight of his future usefulness.—Page 134.

We can not wonder, then, that when convinced of the Messiahship of his former brother and now risen Lord, James soon ranked high in the new community. It is not clear what office he occupied in the Jerusalem church. Later traditions made him its first bishop, chosen to that office by the apostles (Eusebius' Ecclesiastical History, 2, 23); and among extreme Jewish Christians of the second century, he was represented as the bishop of the entire church. (Church Homilies.) But these traditions read back later ideas into the apostolic age. He was doubtless one of the elders of the church; and if the eldership of Jerusalem had a president—of which there is no proof—James presumably held that office.

This is all that might be expected to be conceded by one who does not believe in the idea of a first president or first presidency. It is clear, however, that James was the *prominent* man in Jerusalem, which is enough to support our contention, and that this James *was not the son of Alphæus*. True, the name of the office he held is not recorded; but in after-years when the word *bishop* was used to dignify the highest church official, or designate his office, it was read back and the same title or office was accorded to James the Lord's brother, in speaking of him. The above citations are given from this eminent scholar and author, for the reason he discusses the questions at issue quite fully, and certainly fairly; and he is an up-to-date man. His treatise

from which these selections have been made is a rare work, of value to any student. It will be observed that after the ascension of Jesus, the completion of the organization of the church was left to the apostles as a body. That when the church was supplied with competent local officers and set in order, the twelve were "delocalized" and went into all the world. That the organization was kept up in Jerusalem and its authority was recognized everywhere. That Peter held no preëminence other than the president of the quorum over the other apostles; they acted together. That "James, the Lord's brother," by proper selection and choice became the recognized head or president of the church at Jerusalem. As to his prominence there is no dispute. That Peter's preëminence appears nowhere more than when Jesus was on earth with the disciples, and it could hardly be claimed that Peter outranked Jesus in official standing. That James "the Lord's brother" was the son of Joseph and Mary, is the most probable view, and that he could not have been the son of Alphæus. That the theory that James, Joses, etc., were cousins of Jesus, and not brothers, was an "invention" by Jerome over three hundred and fifty years after the time of Christ; that this was gotten up most likely to harmonize with the Roman Catholic sentiment and claims of the times, that the church was built on Peter and that Mary was "ever virgin," etc. So the contention made by the writer of the Appendix to the "Exegesis of the Priesthood" is shown to be without foundation in the main view presented.

But the evidences are extended.

I am led by close examination of evidence to the conviction that James, the son of Alphæus, and James, who is styled in Galatians 1: 19 the brother of the Lord, were different persons (see John 7: 3; Mathew 13: 55). The former was an apostle; the latter does not seem even to have been a believer in Christ at all till after the resurrection. Immediately on his joining the little Christian church, however, he took a prominent position, being president of the council at Jerusalem. It is my opinion, from the statements made in Scripture, that James was the son of Joseph and Mary; and consequently, as stated by Paul, the brother of our Lord. He was the author of the epistle.—From the Self Interpreting Bible, under the head of the General Epistle of James, page 480.

Again, page 512, the following occurs:

Had the author of this epistle (Epistle of Jude) been the same as Judas Lebbeus, one of the twelve, there is scarcely a doubt that he would have called himself an apostle. This would at once have given his epistle the stamp of authority. As he has not done so, it seems in the highest degree probable that he was not an apostle, and that James mentioned as his brother was the well-known president of the council at Jerusalem and author of the epistle that bears his name. Jude was then one of the brethren (or as I believe, a brother of the Lord).—From notes in the Self Interpreting Bible by Rev. James W. Lee, D. D., Josiah L. Porter, D. D., LL. D., Henry Cook, D. D., LL. D., John Brown, D. D., LL. D., published by R. S. Peale and J. A. Hill, New York.

These writers rank among the most eminent

scholars in Europe and America. In point of scholarship there is no better authority.

It will be noted that these writers take the same view in regard to the brother of the Lord, Jude and the son of Alphæus, that is presented in "Presidency and Priesthood." In Tell's Popular Encyclopedia, page 1363, under the head of James, the following occurs:

James the son of Alphæus, one of the twelve apostles (Matthew 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13). He is called James the less, either as being younger than James the son of Zebedee or on account of his low stature (Mark 16:1; Luke 24: 10). James the brother of the Lord (Galatians 1: 18). Whether this James is identical with the son of Alphæus is a question which Doctor Neander pronounces to be the most difficult in the apostolic history, and cannot be considered as settled. It is probable however that he was a different person.

It will be observed, however, that all of the eminent authors cited above, place the *probabilities* of this question upon the side that they were two distinct persons; and some take strong grounds, being convinced that the brother of the Lord was not the son of Alphæus, but none other than the son of Joseph and Mary and brother of Jesus as affirmed by Paul. But it may be important to examine this Appendix to the "Exegesis of the Priesthood" more minutely.

On the second page, the writer endeavors to convince his readers about a matter concerning which there is no dispute, viz., "that Peter, James (the son of Zebedee), and John were the messengers sent to Joseph Smith, the Seer, and Oliver Cowdery, and that John the Baptist acted under their direction," also the quotation from Doctrine and Covenants 110: 20 in regard to the "voice of Michael on the banks of the Susquehanna," etc. There is no difficulty about these texts,—it is only the conclusions arrived at by the writer that mystifies, and gets him into trouble. He says, page 145, "Now if there was a James, the Lord's brother, who held the keys of the presidency subsequent to Christ's departure, why did not he and his associates Jude and Silas, as stated by some, appear and confer the keys of the presidency upon Joseph Smith?" We answer, for the best of reasons. Neither James, Jude, and Silas, nor Peter, James, and John were directing the matter. Jesus Christ, the great Head of the church in heaven, was doing the sending. The Savior sent the men whom he selected for his special ambassadors at Jerusalem, and gave commission to "go ye into all the world, and preach the gospel to every creature;" and again, "and lo, I am with you always, even unto the end of the world." Jesus had said unto them in similar speech which was addressed to Thomas B. Marsh, "Unto you three I will give this power and the keys of this ministry until I come." (Doctrine and Covenants 7: 2.) The keys of this ministry related to the *preaching of the gospel* and bringing souls unto Christ, as the context shows, home and foreign missions, and has not the least

allusion to a presidency on earth. It referred to their work in the ministry in this world, and their standing and work in heaven when they should become angels, next to Christ, his prime ministers to be sent. These keys were to be held by them until Christ comes, then they are to appear on thrones (Matthew 19: 28), not as presidents, but as judges. So their authority and work are set out on earth, in heaven, and in the millennium, standing next to Christ as chief ministers, not church presidents. Again, it is nowhere written that one first presidency is to send another first presidency, and most especially this would be true if the work in view had been assigned to others to do. Jesus, the great First President, sent three of his apostles according to law and order, and not the presidency of the church at Jerusalem, or any other church; but men to whom this work belonged, under the direction of the First President in heaven. Jesus was always careful to keep the law on his side.

The writer of the Appendix, then, is not supported in his theory by this text. The trouble with the "Exegesis" is that it does not sufficiently set out the proper presidency that belongs to the "high priesthood," which consists of a presidency and a second presidency; and then the keys held by the second presidency are made to belong only to the first. But sections 104, 105, 80, Doctrine and Covenants, made clear the places of the two, arranging each presidency in its place with its proper "keys of the kingdom," or keys of the Melchisedec priesthood. The second presidency are the messengers sent. So Jesus, the great Head and President in heaven, sent those to whom he gave the keys of this ministry, under whose direction the Aaronic priesthood was conferred upon Joseph Smith, Jr., and Oliver Cowdery by the imposition of the hands of John the Baptist, and the Melchisedec by the command of God through the laying on of hands of Joseph Smith upon Oliver Cowdery, and Oliver Cowdery in turn laying his hands upon Joseph Smith; after which, Joseph says, "I should be called the first elder, and he (Oliver) the second." There was nothing conferred here but what is admitted that Peter, James, and John were invested with at Jerusalem, during Christ's ministry on earth, and also their associates; only now, these three are empowered with an increased authority, that is, a dispensation of the gospel for the last time and the fullness of times, showing that they had received new keys since becoming angels. Peter, James, and John, John the Baptist, and Joseph Smith and Oliver Cowdery, were all instruments through which these ordinations occurred and priesthoods were bestowed, but it was Jesus Christ who did the ordaining. Jesus says, "by whom I have ordained you and confirmed you to be apostles and special witnesses of my name, and bear the keys of your ministry." Nothing but the admitted

authority held by Peter, James, and John, as apostles, at Jerusalem, is here indicated as having been conferred; but had there been other, that authority and the keys could have been bestowed by the great Head who sent them, just as well as he could confer on them the authority and keys of the dispensation of the fullness of times, that perhaps none will claim they held at Jerusalem, whatever their place in the church.

When the church had been sufficiently organized, so as to require a permanent local president, it was provided for according to law, as shown in the revelations already quoted, viz:

Of necessity there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices of these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayers of the church."—*Doctrine and Covenants* 104: 11.

This is the course that was pursued by the apostles and church at Jerusalem after the ascension of the Savior. Peter, James, and John "did not contend for the honor as to who should occupy the highest seat, but chose James the Just as bishop of Jerusalem." As a second step, after the death of James, it is written:

Sometime after his death, as Eusebius relates from ancient traditions, the apostles and disciples of our Lord, as many as were yet in being, met together with our Savior's kinsmen (several of whom were alive) to consult about choosing a successor in Saint James' room, and they unanimously agreed upon Simeon, son of Cleopas, our Savior's cousin according to the flesh, thinking him the most fit and worthy person.—*Antiquities of Christianity*, p. 28.

This "choosing" of a president of the church at Jerusalem is in harmony with the rule as cited in the Book of Doctrine and Covenants, but who ever read anything about Peter, James, and John being "chosen" as presidents of the church? According to this law and precedent, Joseph Smith, Jr., was "chosen" president of the Church and, ordained at a conference held at Amherst, Ohio, and, too, ordained by those holding a like priesthood with himself, thus refuting the claim made by some, that in every case of ordination, the one receiving ordination must be set apart by one holding a higher office in the priesthood than the one being ordained. If there is a higher officer present or available, he is considered and recognized, otherwise a commandment from God to ordain is the end of controversy. This is what occurred in the chamber of old Father Whitmer, and what occurred at Amherst, Ohio; the stream never rises above the fountain, for the fountain is in heaven; men are "ordained by the power of the Holy Ghost which is in the one who ordains." So in referring to Joseph and Oliver, the Savior is made to say, "Whom I have ordained."

On page 3 of the Appendix, reference is made to Peter, James, and John going with the Savior upon

the Mount, of their being permitted to enter the sick room (Luke 8:13), and selected to be with Christ during his trial at Gethsemane (Matthew 26:37, 38), and all of this is made to bend to the notion that these experiences were for the purpose of fitting them for the presidency of the church. But the references do not warrant the conclusion. They were present as witnesses. Christ in answering his accusers, said, "Ask those who heard me," "In secret have I said nothing." The transfiguration scene claim has been already noticed and refuted, however.

Further on, the writer of the Appendix is disturbed over the number of Jameses mentioned in the New Testament, and states:

If the Lord had a brother James in the flesh, then there were three who held the apostleship, viz.: First, James the son of Zebedee and the brother of John; second, James the son of Alphæus (see Matthew 10:2, 3), third, James the Lord's brother and son of Joseph (see Galatians 1:19), and in paragraph 19 he says, "James, the son of Zebedee, was slain by Herod, about 44 A. D. (see Acts 12:2). When and where was James the son of Alphæus slain? This must be shown to get the matter as claimed, beyond question. If his death can not be accounted for, how can it be construed that every quotation containing the name of James, after the year 44 A. D., refers to James, the Lord's brother?"

In reply, we say we know of no such claim being made that every passage containing the name James after 44 A. D. refers to James the Lord's brother. It may be, however. As an explanation they could refer to James the Lord's brother just as well as James the son of Alphæus, if it be true there is but one referred to. "The son of Alphæus is only named in the four lists of apostles."—*Britanica*, p. 552, vol. 13. It is not necessary, however, that we show the death of the son of Alphæus in order to clear up the matter. The case is clearly made without this. First, we avoid the inconsistency of making James the son of Alphæus the president of the church at Jerusalem, as he was one of the twelve apostles. James the Lord's brother did not belong to the quorum of apostles at any time. Second, when the son of Alphæus was chosen one of the twelve, James the Lord's brother did not believe in Jesus as the Messiah, and it is impossible that Jesus would select an unbeliever for a place among the other believing apostles. When Jesus was born it was announced that he was Mary's "firstborn;" and it would be very inconsistent for the historian to speak of a "firstborn," had there not been a second. See also the discussion of this in the main evidence by others in this article.

No "figurehead" is made of the son of Alphæus either; he simply stands in his own place as do the other members of the twelve, and always will in this world and the one to come. He went abroad as his calling required of him, as did the others, and most likely was finally slain, as others were, for the testimony he bore, a reliable account of which we do

not have—nor do we have of but few, if any, of the other apostles.

In regard to the "Oxford Teacher's Bible" and "Wilson's Emphatic Diaglott," they likely teach just as claimed, but what of it? Oxford is so close to Rome in tradition and sentiment that she could not be expected to reflect but the current traditional sentiment, the "inventions" of Jerome of the fourth century, gotten up long after the actual occurrences and under the flavor of the Roman Catholic claims of power through Peter as the head, and are of a piece with the theory of the immaculate conception of Mary, that she was a goddess, and all who are saved, are saved only by means of this divine mother, etc. Their value is no more, so far as deciding the question is concerned, than the statement of Jerome, which, unsupported, is too shaky to base anything of fact upon.

On page 147 the writer says:

In Acts 12: 17 we read, "But he (Peter) beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison, and he said, Go show these things unto James (son of Alphæus) and to the brethren."

Here Peter recognizes James the son of Alphæus as prominent among the apostles in the year 44 A. D., and shortly after the death of James the son of Zebedee. This same James, in connection with Peter, presided at Jerusalem in the year 52. (See Acts 15: 13.) This could not have been James, the Lord's brother, because we find that six years later (Galatians 1: 19) James, the Lord's brother, was only called "an apostle," which shows conclusively that he was not yet "chief apostle" nor "president."

It is a little amusing to note how our author manages to inject into the passages cited, "son of Alphæus," as though he had settled the matter. It reminds one of the story of the smart boy at the corn-husking, who claimed he could squeeze cider out of cotton. When challenged, he just dipped the cotton into the cider, so it was no difficult task to squeeze it out. He first put it in. That is the way the writer of the Appendix gets the son of Alphæus into these texts; he just puts it in. But this is the point to be proven. How quick and easy our author fills up the vacancy caused by the death of James the son of Zebedee, with the appointment of the son of Alphæus. If this were true, what becomes of all his claim about Peter, James, and John being upon the mountain; in the sick room; at Gethsemane, etc., in order to make church presidents of them? The son of Alphæus was not one of these favored three; but if these experiences were essential to their election as the first presidents, they would be for him also. But he was not so favored. Acts 12: 17 does not read, then, as set out in the "Exegesis," and the insertion by the author of the words "the son of Alphæus" is a blunder of the worst kind. Again, whoever heard

anything about Peter and James presiding at Jerusalem? (Acts 4.) This is more cider in the cotton. Again, page 147, it is stated that

James the son of Zebedee was killed in 44 A. D. James the son of Alphæus must have presided at Jerusalem in connection with Peter, 52 A. D., as James, the Lord's brother, is still called "an apostle" when Paul went up to Jerusalem in the year 58 A. D.

But the theory here presented makes the son of Alphæus and the Lord's brother the same person, which is not correct as we have shown. It would be quite as easy of explanation by assuming that it was James the Lord's brother who presided at Jerusalem. So it is not "conclusive" that he was not president for twenty-five years after the ascension, etc. But as this is answered elsewhere it is not necessary to further consider it here.

On page 148, what is said of the Emphatic Diaglott and other matters is of a piece with what has already been answered in a general way. Why Jesus used the language he did while on the cross, to John, in connection with his mother, is not stated. If he intended to put her in John's care, he evidently had a good reason for it, whether she had children or not. We have read somewhere that John had means and a home; if so, this may account for it. Jesus loved John and his mother, and in a gospel sense, they were mother and son (Matthew 13: 48, 50). Jesus knew and likely his mother knew that she would be safest with John. The "opinion embraced by Augustine, and by the majority of the Romanists and Protestants," is of the same class that has been considered.

But the author of the Appendix goes on:

There is but one statement in the Bible where it is said, James, the Lord's brother, viz:—Galatians 1: 19, nor is there any reference whatever made to him in the revelations of the latter days.

Well, this is interesting. There *is one* place in the Bible where James is called the Lord's brother; but there is not even *one* place where it says he was not his brother. It appears, therefore, that the evidence is decidedly in favor of James being the brother of the Lord. But James' name does not occur in "the latter day revelations." Does that of the son of Alphæus? No. Then what? Lost the point again!

Again, page 148, the author states:

We now present historical proof that James, called the, "Lord's brother," was cousin to Jesus in the flesh. . . . Jerome appears to have been the first to suggest the more probable explanation. . .

Who is this Jerome who appears to have been the first to suggest the "more probable explanation"? Why, he was a writer of the fourth century of the Christian era. He was the "first to suggest the more probable explanation,"—in fact one writer says he "invented" it. He was three hundred and fifty years removed from the scenes enacted, with Roman Catholic theory, tradition, and sentiment out of which to "invent" the "more probable theory." No doubt this theory was suited to the demands of the times, a

strong point to keep Mary "ever virgin," and the church on Peter. This theory was copied into the manuscripts of other writers, until of late years, scholars further removed from Catholic traditions and sentiment, and of deeper research, discard this "invention" as may be seen by the weight of testimony furnished in this article. The theory never was heard of until Jerome presented it, who was not in possession of the facts relating to it. It is simply a theory.

On page 149, we are told that,

"We are at liberty, then to *assume* that the word *adelphos* among the Jews *may be* applied indifferently to the relation of brother, or to the relation of cousin. Hence, it *may be* so applied. (Matthew 13:55, and Mark 6:3.) That is, some of the persons there mentioned by name, *may be* strictly brethren, the rest *may be* merely cousins of the Lord."—Greswell's Works, vol. 2, p. 119.

Let us try this method of interpretation:

Mark 1:16: "he saw Simon, and Andrew his brother"—*adelphos*.

Mark 1:19: "he saw James . . . and John his brother."

Mark 3:17: "And James . . . and John the brother of James."

Mark 6:3: "the brother of James, and Joses, and of Judah and Simon."

Mark 6:17: "for Herodias' sake, his brother Philip's wife."

Mark 12:19: "If a man's brother die, and leave (his) wife."

Mark 12:19: "that his brother should take his wife."

John 1:40: "One . . . was Andrew, Simon Peter's brother."

John 11:23: "Jesus saith unto her, Thy brother shall rise again."

In all of these instances and many others which might be cited, *brother* is from this original word *adelphos*. Can it properly mean cousin in a single one of these citations?

It will be observed that when this text is relieved of its assumptions and maybes (which we have italicized), it is divested of pretty much all of its force. Again, "Some of the persons there mentioned by name, may be strictly the brethren," and as we take it, before it can interpret or reflect the view in Matthew 13:55, some of the persons should be "strictly the brethren," before "merely cousins" could be included.

But it is a paragraph further on that seems the worst. "The four brothers and their sisters were always found living and moving about with the Virgin Mary." Rather a natural place for a mother's children to be found, we think. But read on, "If they were the children of Cleopas the Virgin Mary was their aunt." Why, of course. "Her own husband would appear without doubt to have died

between A. D. 8 and A. D. 26. Nor have we any reason for believing Cleopas to have been living during our Lord's ministry." [And none that he was dead.] "What difficulty is there in *supposing* that the two sisters (in law) should have lived together?" Why, none at all, of course. No difficulty in "supposing" anything. *If* they were children of Cleopas, there might be something in the supposition, but as that is the point to be proved, there is nothing in it whatever. But here again, "It is noticeable that Saint Mary is nowhere called the mother of the four brothers." Just so. But there is another thing "noticeable"—it is nowhere stated that she was not the mother of the four brothers. It is affirmed, however, that she "brought forth her first born son." This implies a second born son, and Paul affirms that James was the Lord's brother; and in Mark it is said of Jesus, "Is not this the carpenter, the son of Mary, brother of James, and Joses, and of Jude, and Simeon? And are not his sisters here with us?" (Mark 6:3, and Matthew 13:55.) It is, indeed, quite "noticeable" that these children were the family of Joseph and Mary, and not cousins, as claimed.

On page 150, "the Hieronymian hypothesis" is presented, said to have been advocated by this same Jerome, already noticed, in A. D. 382, which assumes that the children referred to above were nephews and nieces of Saint Mary. This "hypothesis" was likely put in vogue to make people stare and wonder, so they would take down the theory, genealogical map and all, as a learned conclusion. But without facts sustaining it, it remains an assumption and is entitled to no credence whatever.

On the last line of this same page, we are relieved with a new line of thought. That is, it is claimed, "First, Christ did not come from the lineage of Joseph, but through the lineage of Mary." However, Matthew and Luke both count it through Joseph (Matthew 1, Luke 3). Besides, if the lineage of Jesus could be counted through his mother, that of the second son could also, and in either case they were brothers and heirs to the priesthood, and if only cousins of Jesus would be first entitled to considerations in priesthood lines.

On page 157, we have:

Second, the order is from father to son; and James is not the son of Jesus but of Joseph; therefore James' only right by lineage would be through his father, Joseph, and not through Christ. Hence, no right to the presidency by the above order of lineage, as it was not to be handed down from brother to brother, but from father to son. Except in case of transgression or disqualification.

It is true enough that lineage is counted from father to son, as a rule. But there are exceptions. Two are admitted, and this is not all. Another is where there is no heir to occupy under the rule. Then another rule obtains, it goes to the nearest of

kin, all other things being equal. This is shown in the Nephite history. The lineage as counted may be traced by the transfer of the sacred things. They went from Nephi to his brother Jacob. From Enos to Jarom (Jarom 1:1), from Jarom to Omni (Omni 1:1), in regular succession. From Amaron to his *brother* Chemish (Omni 1:3, 4); from Chemish to Abinadom (paragraph 5), Abinadom to Amaleki (paragraph 6). Amaleki, having no children, delivered the plates to King Benjamin. They went on down to Alma, then to his son Helaman (Alma 17:5-14); from Helaman to Helaman's *brother*, Shiblon (Alma 30:1;) finally to Amos, then to his *brother* Ammaron (Nephi 1:11), etc. It will be observed that the descent of the sacred records indicating the lineage or genealogical line, was from father to son, and brother to brother; and when there was no brother, to others, which shows the theory of the writer of the Appendix wrong on this point, also.

Again the writer goes on: "We will now proceed to offer further proof to show that Peter occupied the position of 'chief apostle' and president. 1. Because he was the *first* called to the apostleship by our Savior (Matthew 10:1), and according to all rules of choosing or appointing them the first named is president, *where not otherwise designated*."

Allowing this as a rule in business, for which the Bible makes no provision, in case of the appointment of a committee, what would the first member selected be president of? Of the committee, of course. A committee appointed by congress, then, would not make the chairman of that committee, according to this rule, president of the United States. So accepting that Peter was chairman of the council of apostles, there is a long distance between that position and his being made president of the church.

But we read on: "2. It is evident that he continued in this chief office and leadership from beginning to end, and was so recognized by Christ both before and after his ascension."

Some very bad logic here. Because a man is appointed the head of a committee or quorum, he is declared to be the head of the church, and what is equally as bad, he is continued in the leadership "both before and after his ascension." According to this Peter was president of the church both before and after the crucifixion and ascension. But what was Christ doing all of this time, that Peter was presiding over the church previous to the ascension? All of this because he was selected first among the apostles, as head of a "committee." But this is not all; he is continued "in this chief office and leadership from beginning to end." Why, yes. From the beginning and end of what? The beginning and end of the church, or what? Or is it the beginning and ending of Peter's call to the apostleship to his death? All there is of fact in any of this is that Peter may have been recog-

nized leader of the apostolic quorum both before and after Christ's ascension, but could not have been the president of the church in either case, more especially if he continued in the position "from beginning to end." Again, if Peter was made president because of being selected first, then Andrew should have been given the second place, on similar grounds of being selected second; but no, James is admitted to have been second. What becomes of this supposed to be evidence, then, adduced to prove that Peter was made president of the church because he was first called to the apostleship?

"3. In the transfiguration, Peter is the first named and is spokesman for the rest." This has been answered in another place. It will be difficult to show, however, that Peter spoke for anybody but himself on this occasion.

"4. He was chief speaker when the matter of choosing an apostle instead of Judas was under consideration.

"5. Peter was chief speaker on the day of Pentecost, when the important question was asked by the multitude, etc., and the question was directed first to him; second, 'and to the rest of the apostles.'" All there is in any of this is, that the reading shows the apostles to have been in charge as a body. "Peter stood up with the eleven." There is nothing indicating a president or presidency about it. Peter is shown to be the most active member or leader of the apostolic body, that is all. He stood with the eleven and was therefore one of them in order to make the twelve.

"6. Peter was first of the twelve to whom Christ appeared after the resurrection." If there is any point in this, then Mary Magdalene should have been the president, for Jesus "first" appeared to her. But our author should have cited more passages in Peter's favor. He could have said, Peter was the *first* and only one that cursed and swore and denied his Lord, therefore he was to be the president of the church. He was the first to try walking on the water by faith, but sank, therefore he was to be the president.

"7. Peter was chief in pronouncing the judgment upon Ananias and Sapphira." This only shows Peter in his accustomed place, speaking for the apostolic body. The goods were to be "laid at the apostles' feet," not at Peter's feet only, not the feet of the presidency. So there is no president of the church indicated here either.

"8. Peter denounced the sorcerer Simon." (Acts 8.) We reply that Paul "denounced" and rebuked Elymas the sorcerer (Acts 13), so that if rebuking a sorcerer was evidence that Peter was to be the president of the church, the same class of evidence will make Paul the president. Hence the writer of the Appendix gets more presidents on hand than he can dispose of. It only shows that there is nothing in his assumed positions and method of reasoning.

Again, page 151: "9. Peter received knowledge of the Father, and Christ here commits the keys of the kingdom to him. (Matthew 16: 16.) But the objector says that the keys, herein referred to, applied only to Peter's presidency over the quorum of the twelve."

Who this "objector" is, we are not informed. The writer of the "Presidency and Priesthood," however, holds that all of the Twelve hold "keys," and also other ministers, including those of the Aaronic priesthood, but the ones in chief, as in Peter's case, especially so; as is clearly presented in Doctrine and Covenants 105. Anyway, Thomas B. Marsh is especially mentioned as the one to hold the "keys."

But our author goes on, "We frankly confess that we never before knew that the terms 'quorum' and 'kingdom' were synonymous." But who has said they were "synonymous"? The writer of "Presidency and Priesthood" made no such statement. The Lord says to Thomas B. Marsh, "Thou art the man whom I have chosen to hold the keys of my kingdom." He then qualifies by saying ("as pertaining to the twelve"); but were they not "keys of the kingdom" all the same? Did it indicate that they were not "keys of the kingdom," because it is explained what "keys of the kingdom" they were and who was to hold them? It really looks as though our author finding himself in a strait has descended to a little sophistry in order to help his theory out. Taking the man of straw set up in this ninth citation a weak conclusion might be reached, but as it reflects nothing affirmed by us, or any other that we know of, it is meaningless as it only reflects its own absurdity.

(Continued next week.)



THE WAY OF SALVATION.

SERMON BY JOSEPH R. LAMBERT, PATRIARCH, AT LAMONI, IOWA,
SEPTEMBER, 24, 1903.

(Reported by L. A. Gould.)

I desire to read two paragraphs from section 95, Doctrine and Covenants, the third and fourth:

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal; therefore, be not afraid of your enemies; for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children. And again, the hearts of the Jews unto the prophets; and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are many mansions, and I have prepared a place for you, and where my Father and I am, there ye shall be also. Behold, I, the Lord, am not well pleased with many who are in the church

at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you that I, the Lord, will chasten them and do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again, I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

This was a revelation given in 1833, and how far the instruction contained in these paragraphs may be applicable to us at the present time is for you to judge.

This morning I shall content myself with making the effort, at least, to present a few thoughts on the subject that is always before us, that of salvation. It seems to me, more and more, as I grow older, and gain additional experience, that we are prone to overlook some of the important things connected with our work; that we are prone to lose sight, at least in a degree, of the extremely practical character of the work which God has enjoined upon us. And because of these failures upon our part, we suffer more or less loss.

You remember when Saul of Tarsus was journeying to Damascus to accomplish his own will, and do the work which he had determined to do, he was arrested in his wild career; and when he became satisfied that the one who spoke to him was none other than the Lord Jesus, he immediately began to repent of his course. And he propounded to the Lord this important question: "Lord, what wilt thou have me to do?"

In our effort to secure the great and promised salvation, two things, at least, are necessary. First, we must labor. We must work. Unless we labor and work we can have no hope of securing the promised reward. When we examine man in his physical and mental constitution we discover that he was made for work. Every stage of investigation will reveal to us, plainly, that God intended, in our creation, that we should exert ourselves, physically and mentally,—of course in a proper manner. I know it has been taught by many religious people in the past that there is nothing that we can do that will secure for us salvation, or the favor of God; that God, through Jesus Christ, has done it all, and we are simply to accept what is done; that there is no merit in the work that may be performed by us. But I notice, in reading the New Testament, that when the apostles, whom we concede were inspired of God, were asked by earnest inquirers what they should do to be saved, the question was never ignored. But these men who had been called of God, properly ordained, and sent out to preach, immediately proceeded to answer the question. This seems to be one evidence, among many others, that God intended that we should work.

There is another thought in connection with it,

another essential to securing the great salvation, namely, that we should work in the proper way; that we should do the right thing. It is not enough that we should be industrious, but that we must perform the right kind of work in order to secure what God has promised. A little reflection will convince you of this, I think. When we take into consideration the character of God, it ought not to require much argument to convince us that the work accomplished by us must be that which he has ordained; it must be that which is in harmony with his will, else it will not secure the best results, to say the least of it.

You know Jesus said, "Enter in at the straight gate." This shows that there is something particular, something definite in the character of the work required at our hands, and as recorded in Luke, he says, "There will be many who will strive to enter in, and shall not be able." The question arises, Why shall they not be able? Surely God will not stand in the way to keep the people from entering into his kingdom: never! The evident reason why they shall not be able to enter in, is because they seek to "climb up some other way." They seek to enter in by some other means, not by the straight gate. The straight gate here represents God's eternal truth. It represents that which we are required to do. And though we make ever such an effort, no matter how vigorous it may be, if we ignore his truth, refuse to become obedient to the demands which he justly has made upon us, we can not enter in. Or as the Apostle Paul expresses it in one place, a man is not "crowned except he strive lawfully." Our efforts, then, must be in harmony with the law of God in order to secure the salvation promised.

The teachings of Jesus, himself, as recorded in Matthew and elsewhere, show not only that we are required to labor, but to labor in harmony with the word. Jesus said upon one occasion, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Then he proceeds to say, "That in that day [I understand in the day of judgment], many will say unto me, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you, depart from me, ye cursed;" or, as the Inspired Translation has it, "Ye never knew me, depart from me, ye that work iniquity."

Now this shows the importance of being right. It shows the importance of complete obedience to God. We can not admit the thought for a moment that these individuals were insincere. It was a very poor time, there before the great judgment seat, to manifest any degree of insincerity. They either had cast out devils, prophesied in his name, and done many wonderful works in his name, or they had been deceived. One of these two conclusions must be

admitted. But I am prepared to admit the possibility of a partial obedience upon our part, and taking such a course as to secure power with God to perform many wonderful works, to prophesy in his name, and actually to cast out devils, and yet, failing to obey the truth as a whole, or continuing to abide in the truth, we lose the reward. What will help us to understand this is to consider very briefly the character of salvation. What does it mean? We are seeking to be saved—we desire to be saved. If there were nothing else that would prompt us to make some kind of effort in securing our salvation, our selfishness, of which we usually have a plentiful supply, would move us in that direction. But what is it to be saved? We are assured that God has many good things in store for those who shall be found worthy. How shall we secure them? Does it not follow logically, and is it not easy to understand, that we must, according to the judgment of the great God, be brought into a condition that will enable us to enjoy these good things which he has in store for those who shall prove to be his? If this be true, then there is no such thing as securing eternal salvation except by developing true character. The revelations of God, ancient and modern, teach us that by virtue of our creation we receive good; that the light of Christ lighteth every man that cometh into the world. They teach us that when the gospel is properly proclaimed to the people, that if they will follow this light of Christ, given to them of God in the creation, they will respond to the demands of the gospel in their lives. Light cleaveth unto light, truth unto truth. And when the truth is declared under the influence of God's Holy Spirit, and we perform our duty before God, there is a response, and an obedience rendered to the truth as declared by the messenger of the gospel. And hence, it is possible for all men to receive the truth, and be saved; and that is why God has commanded that it should be preached "to every creature; he that believeth and is baptized, shall be saved."

If, then, a true character is to be developed, the question comes squarely before us, What are we required to do? And while I may not be permitted to particularize this morning, I will say in a general way, First, we are required to do right. And no man can secure eternal salvation without doing right. When I make the effort to emphasize this, I am making the effort to meet the demands of the age in which we live. The general trend seems to be to accept anything and everything that promises immediate or temporary success; and people frequently say to us, The question with us is how to get there; it is not so much how we move, or what we do, as to get there. That is the question of all questions. But they overlook the very important consideration that we can not get there unless we move in a proper way. They overlook the fact that they never can get there except

they are obedient to the principles of truth and righteousness. That is the only way. I know that I will be met by some with the usual objection that it is very difficult for us to tell what is right. There are so many "lo heres" and "lo theres," that we become more or less confused; and what one individual thinks is right, another one thinks is wrong. The people are divided, and how can we tell what is right? Well, we must tell. It is not only possible, but it is highly essential. Upon no other condition has God promised us eternal salvation. Upon no other condition than obedience to the right can we succeed as ministers and members of the church of God. Now, if God has made our eternal salvation dependent upon doing right in this world, does it not follow that he has placed within our reach the means of determining what is right? Does it not follow that we may learn what is right—that we may accept it and obey it? One thing we notice, that when men and women give their attention to right and truth their ability to discern truth and right increases very rapidly. But when they begin to ignore the plain principles of truth and righteousness, then they lose their ability to discern the truth. They may be very intellectual; they may possess much brain power; but that is not sufficient. We must place ourselves in harmony with the Spirit of truth. We must cultivate a love for the truth, a constant desire to do right under all circumstances. There is nothing in the world that will so increase our ability to locate truth and determine truth, and to decide what is right—what God requires us to do, as to seek the right and do it. If God had not intended that his children should be able to discern the truth and obey it, he would not have made their salvation dependent upon it; certainly not. But the very fact that he has made our success in a spiritual sense entirely dependent upon doing right, is presumptive evidence that the means of determining right, and seeing clearly what we ought to do, have been placed within our reach.

Not only has God spoken to the people in the ages of the past, but he has spoken to us in these last days, and he has, so to speak, taken a great deal of pains to explain to us what we ought to do, and what we ought not to do. More than all this, in the gospel we find this grand provision: that through faith and obedience we receive the Holy Spirit, the Spirit which takes of the things of the Father and shows them unto us; that Spirit which guides into all truth; the Spirit of which Jesus said, "It shall bring to your minds whatsoever I have commanded you." Now, here is a wonderful provision. Here is something that challenges our admiration at once, made by the infinite One for our good, that we may move in the right direction, and not be deceived. Do you not know that the warning is all through the revelations of God, here, to his people, against being deceived? The importance of being right is manifested in all the

revelations of God, given to his people in former days and in latter days. And we read in one of these revelations contained in the Doctrine and Covenants, that when Jesus comes in glory to rule and reign in righteousness, those who have treasured up his truth in their minds, taken the Holy Spirit for their guide, *and who have not been deceived*, shall not be hewn down; but the Father shall fulfill the precious promises which he has made unto them. And it is necessary that we should treasure up the word, for it is given of God. It is necessary that we should take the Holy Spirit for our guide, for it is one of the leading provisions of the gospel for our good, our safety, our salvation. It is necessary that we should guard against being deceived; that we should use all the means God has placed within our power to avoid it, and then we will be found in the condition to receive from him, when he shall come to make up his jewels.

It seems to me that we ought to be suspicious of some of these objections that are urged against doing right. I can hardly help being a little suspicious when I hear them repeated so frequently, for it naturally comes to my mind that the individuals who are constantly urging objections, making statements of difficulties that stand in the way of our ability to determine what is right, have lost confidence in God, and consequently, confidence in the right, in the truth. It is not an evidence of faith. It is not an evidence of trust in the great God. But it is an evidence of weakness. And while it is conceded that we may all make mistakes, while it is frankly conceded that there are frequently difficulties about us, and that we have to be very careful in order to move in the right direction, yet shall we surrender everything, shall we lose our faith and confidence in God, and say that the right can not be reached? I believe it is within the power of every individual to find out just what he ought to do, and then he ought to see to it that he does it.

If I understand it correctly the Apostle Paul had this kind of faith. No man knew better than he did that he was inspired; and yet when writing to one of the churches he said, "I write as unto wise men, judge ye what I say." He allowed that they had the right to judge. They had the right to pass upon it. He was anxious that they should. Upon another occasion he said, "Prove all things; hold fast that which is good." This is doctrine that can not be improved upon. Here is a text that was used by early Latter Day Saints; one that is used by the Latter Day Saints to-day; one that can always be used. It is comprehensive and sound from beginning to end. "Prove all things; hold fast that which is good." There is nothing narrow about this, unless you call that narrow which excludes evil, rejects error and wrong. That is the only sense in which it is narrow. It is just as broad as the truth. Hence,

it is as broad as God. And it not only permits us, but it requires us to investigate, to think, to find out, and then fall in line with the principles of truth and right. But he puts it in a very emphatic way at another time. It seems that the saints at Galatia had failed to make that progress in the gospel that they should have done. They had failed to comprehend the character of the truth which they had received. Becoming careless, they had suffered themselves to be imposed upon by a perverted gospel. And Paul, writing to them, as contained in the first chapter of his letter to the Galatians, says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." So you see how far the apostle uses this test. It did not make any difference who came with the message, whether he came from earth or heaven. The great question is, What is the character of the message? If the message be true, receive it. If the message be not right, reject it, even though it be brought by an angel from heaven. But some have thought that when the Apostle used language like this, he gave evidence of being narrow, intolerant; could not bear a rival claim. I think that is a mistake. I think this conclusion is the result of superficial examination. The Apostle Paul had gone far enough to understand that when God originated and revealed the gospel for the redemption and salvation of the human family, he did the very best that an infinite God could do. No other effort made by the infinite One could surpass it. If that be true, how can we neglect this plan in part, or altogether, without incurring loss? And just in proportion to our neglect of this divine plan, we bring loss to ourselves. The Apostle desired that we should secure the greatest degree of good. He was laboring, like the Master, for the salvation of people. And hence he was loyal to the truth in its entirety. "Though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Then he proceeds to inform us that the gospel that he preached was not after man, that it was not according to man, not according to man's wisdom, but he received it by the revelation of Jesus Christ. It is according to God. It is according to God's wisdom. It is divine. And that is the reason why no other gospel will do. No other gospel will do, because this is God's plan. That is what the Apostle virtually says.

Now, we should take this plan which we have accepted, by virtue of the restoration, into all

the walks of life. In order to secure the full benefit and be sure that we secure celestial reward in eternity, we must make our profession practical in its character. It is not enough to prophesy, though that is all right, when done by the Spirit of God. It is not enough to cast out devils. It is not enough to perform other wonderful works; but we must be righteous in our lives, we must be obedient to those principles of righteousness contained in the gospel records, in order that true character may be developed, without which there can be no salvation.

I have heard many hint that this kind of teaching is wrong; but I do not know how these things are going to be corrected unless we speak of them, more or less. I have often wished in my soul that our branch officers would rise up a little higher, and, running the risk of what the effect may be upon them, that they would teach in harmony with what is enjoined in the Doctrine and Covenants, and declare all those duties that belong to the members, in their houses and in their homes. The gospel enjoins and comprehends all that is good; it excludes only that which is evil. I have grave responsibilities resting upon me as a member of the church of God. I am not only required to treat my fellow men right, to be honest, upright, and to deal according to the principles of righteousness and truth, contained in the gospel, but I am required also to treat the beasts, and the fowls, and everything that is in my care, in a proper manner. I am not prepared to appreciate very highly the effort of the man that will leave his horse, or his cows, or his chickens starving for water and proper food, and run up to the church in order that he may bear his testimony and pray. I believe that these are practical duties that devolve upon us, and the sooner we learn them the better. I believe if we neglect them we will come short of the glory of God promised in the gospel. To observe them develops true humanity, with its benevolence and kindness; and if this be not developed, there can be no true character. And if there be no true character, there is no salvation. But we might speak of this principle in various ways.

Suppose that a man sits around home; his wife can hardly get him to feed his stock, and she can hardly get him to attend to the affairs that should be done. He seems to be indisposed, mentally at least, all the time. But he goes into the house, brings all the mud in that his shoes will hold, lets it drop along through the house, for the good housewife to pick up or clean out at her leisure. But he keeps on day after day, and when he comes to the prayer-meeting, he is the first one to testify, the first one, perhaps, to pray. How can we appreciate these efforts? It may be that sometimes he feels well, and feels like praying and doing his duty, and he is so weak that he forgets, or has failed to comprehend what his duty is, when he gets outside of the church. But it is a mistake to come to the church expecting to find some

treasure in there and pick it up and enjoy it for a little while, and leave it there, and then go home and follow our own carnal desires all the rest of the time. That is no way to secure salvation in the kingdom of God. But this treasure should be sought by the individuals and members of the church of God in their homes; and when they go to the church they should take something there to contribute to the general good, that they may be found in a condition that when they go home, and meet the influences there, God will send forth his Spirit at once to cause a profound operation of practical righteousness in their lives, treating each other as they should, and treating everything else that God has given into their care as it should be treated.

I do not believe, either, that we are just required to be good Saints in the spiritual work that we speak of, and then when we go into our business, or our profession, as the case may be; or when it is necessary for us to dabble in politics a little, that we can lay our religion on the shelf. I believe if we have to lay our religion on the shelf, we had better let the business go, better let the politics go. We have no business to go into politics or into business that comes in direct opposition to the demands of the gospel of the Son of God. If it demands of us, and necessitates such a course upon our part, we had better let it alone altogether.

If we would observe these practical principles in our lives, it would improve our condition; it would increase our faith; it would brighten our hopes; it will qualify us to stand in the hour of trial which is surely coming. And there is nothing else that will take its place. No substitute will do. Individual righteousness before God is necessary; and the great question of every individual member of the church of God to-day should be, What does the Lord require me to do? He requires us to observe his laws. "Yes, but if things were right, I would try to observe these laws; but there are so many things that are wrong." The greater need of *you* being right; and you are right when you are in harmony with the law. By his own works will every man stand or fall. It will never excuse me in the day of judgment, because I see things that are wrong, for an effort to ignore upon my part. Never! I should not only strive to get others to observe the commandments and precepts of the law of God, but I should exemplify them in my own life, observe them myself, and then my teachings will have force connected with them.

May God bless us and help us to be faithful in the important work that has been committed to our trust.

The treasures of science, art, and industry in the broad classification of Liberal Arts of the Universal Exposition of 1904, will be assembled in the Palace of Liberal Arts, which with its sculpture-crowned corner pavilions and arched entrances is the most easterly situated of the palaces on the Exposition grounds.

Mothers' Home Column.

EDITED BY FRANCES.

"He Maketh Me to Lie Down."

Dear Sisters: In the following poem I found great comfort and consolation. I found the clipping lying on the floor of my bedroom at a time when it seemed to be written expressly for me. I did not find out for a long time that its getting there was as accidental as the finding of it was. At the time it seemed as if an angel had laid it in my path. I hope it will help some one else who is tried as I was.

I. C. F.

"'He maketh;' yes, He sees us on the mountains,
Toil-worn and weary, sadly needing rest;
And yet determined to be pressing onward
To gain the summit of some distant crest.

"Too much intent to listen to His teaching,
Too eager to be gladdened by His smile,—
Too worried, often, to hold close communion,—
And then He bids us rest a little while.

"And we rebel: we do not wish to tarry;
It is so hard to feel we must lie down
Just at the moment when our hopes were highest
And glory waiting our success to crown!

"And so He takes us from the hum of voices
And will most tenderly our souls restore;
Until we are refreshed, and duly strengthened
To walk more watchfully than heretofore."

—Charlotte Murray.

A Plea for the Children.

Driving past a humble home one beautiful evening in September, I was attracted by the inmates—a family of six small children with poverty to fight; but each one was busy and all seemed happy and content. One was carrying wood, one water, another caring for a baby sister and the eldest helping the mother with the evening meal. On the mother's face was the look of contentment. I knew she must have many cares with a family of this size and not much of this world's goods, but she has taught her children to help and they do it willingly and she has learned the lesson (that too many times it takes some of us a lifetime to learn), "don't worry." Each one has his work to do, mother planning and encouraging. They are not always clean, the home is not always tidy; but love reigns there. Oh, mothers, let me say, do spend more time with the children, even if the house is not always tidy and their clothes not extra clean. I think I hear some one say "Do you practice what you preach?" and I plead guilty; but I want the dear mothers to profit by my past experience and avoid some heartaches.

Now, in some of my lonely hours as I sit and ponder on the past, I regret that instead of working, when unfit for it, to keep the house so tidy and the children (to their discomfort) spotlessly clean, I had taken them and gone to the beautiful woods to enjoy with them the benefit of this or some other recreation that would have been mutual pleasure to all. Let the work go for once, or better still have them help you and when finished go out with them for a romp. They will enjoy it so much better if mamma shares it with them. But poor, weary, over-worked mother, whose life is like a machine, can hardly enjoy such. But it is better to economize in work—less pastry, less lace-trimmed clothes, than to scrimp on one's love and company for our children; let them feel that every interest of theirs is yours. As I sit in my lonely home (made so by the death of a loved son and the daughter gone to a home of her own), my sweetest memories are of the twilight hours when they would sit at my knee for their favorite song which was never refused them, and which as they grew older was sacred to their memory. I recall

many times when mamma played "hide-and-go-seek" with them and so many times when they would say, "Mamma, let us help you with the work and then you play with us."

I live those days over and over again and wish there had been more treats and fewer disappointments in their young lives.

Dear mothers, let me beg of you to spend more time with your children. You will never regret it when they have gone out from the home-nest or gone on before you to the Father's house of many mansions.

A MOTHER.

ASHTON, Illinois.

DES MOINES, Iowa, October 19.

Dear Sister Walker: This morning I was reading in the HERALD your appeal to the mothers to help in the matter of the birth offerings, and "your arrow went straight home," and I resolved to write to you at once and send in our offerings. We have neglected doing so for the dear little ones whom the Lord has sent to us since our first little darling, "Opalita," was taken away from us. My husband did "extra duty," earned the one dollar and gave it to me. I had thought to use it for other purposes, but shall deny myself and send it as an offering for our little ones, who are our comfort and joy, the very sunshine and gladness of our home. We are indeed grateful to our heavenly Father, that he in his mercy has spared them to us and we are very much interested in having good literature for our children. The two older ones love the *Hope* dearly and are eager to go to Sunday-school to get their paper. Dear Sister Walker, I can remember when I was a child and my parents came into the Church; how I loved the *Hope*, and you were faithfully working for the children then; and now I have children of my own, and I have neglected to do my share of the work. I keenly felt the appeal for help in your editorial and I will say that "I am *only one*, but I *am* one. I can not do *everything*, but I can do *something* and what I *can* do, I *ought* to do, and what I *ought* to do, by the grace of God I *will* do"—you shall hear from me ere long. I am grateful to God for the children he has given us; they are all welcome children and we are striving to bring them up as becometh Saints.

Last Christmastime I told them the sweet story of the Christ-child and of Mary and Joseph, and among the pictures I showed them one of the "Flight into Egypt," my little Gomer (three years old then), after looking earnestly at it, said, "Mamma, wasn't Joseph a good man to walk, and let Mary and the dear little Jesus ride?"

When baby came to us, in May, the children of their own accord wanted him named Joseph—and so it is, and we call him Joseph William. On Sunday as we were coming home from church we passed a number of mules on the roadside. Gomer never had seen one before, but he quickly touched my hand and said "Mamma, mamma, them is what Mary rode on when she had the little baby Jesus." I had no idea the child would connect the picture with the live object after so long a time. He was four years old in August. What a responsible position is that of the mother! Sometimes I feel so weak and unworthy of the blessings that are mine.

Ever praying for your success and Zion's weal, I am,

Your sister in gospel bonds,

CARRIE E. MAITLAND.

MADISON, Wisconsin.

Sister Walker: As our little boy wishes to send his Christmas Offering and a letter telling how he earned it, I will add a few lines telling the Saints that the Saints in Madison are trying to keep God's commandment under many trials. Only seven Saints live in this city. Trusting in the hope of being gathered to Zion, I remain,

Your sister in the gospel,

MRS. H. D. STEVENS.

Prayer Union.

The prayers of the Union are requested by Sr. (Mrs.) S. L. Iverson, of Radcliffe, Iowa, for her father, Oden Jacobs, who is near eighty-three years old, that he in his declining days may have grace to bear up under the bodily suffering he is under and may not have to suffer to extremes. He is affected with kidney trouble; is willing to go and ready for the Master's call.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-School Banner.

Dear Saints and dear friends, with gladness we greet,
And deem it a joy and pleasure to meet
Each bright smiling face here to-night.
We hope, trust and pray that good you'll receive
And that every one from his heart will believe
This work for the Master is right.

The Sunday-school work! Should not our hearts thrill
When we think of the thousands of little ones, still
Outside of the fold of our God?
How can we be idle and see day by day
Young men and young women whose feet now astray,
Have never the paths of peace trod?

Shall we sit content with these little ones here,
While Satan is ready and willing, I fear,
To lead them the way they have gone?
Or shall we arise in the strength of the Lord,
March under His banner, and teaching his word
The Sunday-school work roll along?

Parents, and teachers, and officers too,
March forward, the work is all ready for you,
The field for the harvest is white.
Go! search out the children and gather them in
From highways, and byways, and pathways of sin,
And teach them the ways that are right.

Bring in all the children, pass none, for be sure
The Lord loves the child of the needy and poor.
For these, too, the gospel he gave;
And oft does a small, ragged jacket enfold
A little rough diamond, a heart of pure gold,—
A soul that is worthy to save.

And how do we know in the years yet to be
When some of God's servants, whose white hairs we see
Pass over the river beyond,
These little bare feet, quite often not clean,
Will stand where the feet of these servants have been
Proclaiming the glad gospel sound.

Perhaps that wee girl in the patched, faded dress,
Denoting at home there is want and distress,
Some teacher's place, vacant, may fill.
Then bring them all in to the fold of our God,
And teach them the way that our Savior has trod,
Our Savior who walks with us still.

Enroll every one 'neath the banner of truth,
Not merely the children, the aged, and the youth,
As soldiers to fight for the King.
As reapers, to work in the field of the Lord,
As teachers dividing His most holy word,
As worshipers praises to sing.

Oh! let not the Sunday-school banner be furled,
But raise it aloft to a sin stricken world.
Stand by it whatever betide;
Teachers and officers, stand by your trust
The cause is a true one and noble and just—
Remember that God is our guide.

Then fling out the folds and let every one see,
"Suffer the children to come unto me,"
Let each little heart now be given;
Nay, do not forbid, for has not Christ said,
As He laid his dear hands upon each little head,
"Of such is the kingdom of heaven"?

MINA PERKINS KEARNEY.

Work of the Officers.

Some may perhaps think that the duty or work of the officers has been discussed until the subject is worn threadbare; but in teaching children I find repetition is necessary before they have a perfect understanding of that which I desire to teach. So if we repeat what may have been said on the subject, let us remember the words of the poet where he says "Men are but boys grown tall."

THE SUPERINTENDENT. HIS PREPARATION.

One must prepare himself for any office in the Lord's work if he would be successful. He must pray and study, study the books and also the best methods for carrying on the work he is to do. Especially is this so of a superintendent of the Sunday-school. He should seek to make the work attractive so that it may not become a dull routine to the children. Children like something new in the Sunday-school as well as their amusements, or dress, etc., and if we can hold the interest of the children it may be the means of interesting their parents who do not attend.

IN THE SCHOOLROOM.

The superintendent should enter the schoolroom with a cheerful face and a pleasant word for all, regardless of how he may feel. If the leader is "alive" the children will be. He should be one with the children, make them feel that they have an important part in the school, and that they are missed if absent.

A word of praise from the superintendent to the children is worth a great deal. This is true of the older ones also.

EXAMPLE.

Above all things, the superintendent should be on time. The Lord's work is one of order and promptness, and the children will soon learn this if the superintendent and other officers set the example. We little know how much we are imitated by the little ones. How careful, then, we should be to use the influence of example in the right way. How true the words of the elder who said, "The impression you make with a child is carried with that child throughout its entire life."

SOME THINGS HE CAN AND CAN NOT DO.

The superintendent can take charge of the school, have his lesson, select teachers, and perform the various duties of his office; but he can not make the Sunday-school a success unless all the others are willing to do something.

He can teach a class, but he ought not to. He can not visit each scholar in his home but he can encourage the teachers to do so.

He can see that the stranger has a place in a class and make him feel at home by making him acquainted with others.

He can also act as chorister, and in fact may, at different times, be called upon to do the work of all the other officers; but if each one is in place, so much will not be required of him and he will feel encouraged.

HIS ATTITUDE TOWARD OTHER OFFICERS AND MEMBERS.

He should recognize each officer's right and counsel with them, meet with them as often as possible in a teacher's meeting.

TEST OF EFFICIENCY.

The best test to be found is the amount of work he gets others to do.

He is to be a leader—not a commander. The superintendent is an "engineer" of the Sunday-school, so to speak, but he should not be expected to shovel his own coal.

THE SECRETARY

Must keep all necessary minutes and records. You perhaps have heard it said of some person, He is a walking dictionary. I sometimes think the secretary should be a "walking history" of the Sunday-school. To keep all records, etc., he should always be present, for to depend on some different person from Sabbath to Sabbath soon makes an incomplete record, and when time for his quarterly report he knows nothing of the work. His record should read like a history, so that any one looking over the same could tell the interesting events that have transpired, the date of same, who the different officers have been and are, how many are in regular attendance, etc.

Ordering the supplies is an important feature in his work, to have them on time and enough of them.

He should know every duty and do it without having to be reminded by the superintendent.

LIBRARIAN.

He must know the books, and to do this he must be a student and have a love for the work.

Too many times we find those who know nothing of or care nothing for the work, taking charge of this department. Such can not make good librarians.

He must know the patrons. The children are usually the patrons of the library, and the only means by which you can really know them is by personal visits with them. This may mean a great deal for most of our librarians, but the time at Sunday-school is too short for anything but work.

He should not depend on his own knowledge alone for selecting books, but counsel with the general librarian and other lovers of books.

He should seek to establish a circulating library where practicable, and have, charge of same.

When each officer performs the work of his office he has all he can do; but many times we are called upon to do much more than this. The field is broad, we need more efficient workers.

I pray for the general advancement of the work.

ANNIE STUART.

For the Dow City Reunion, Iowa.

Letter Department.

SAN ANTONIO, Texas, October 26.

Editors Herald: Bro. John Harp and I came here on business and a visit. We arrived on the 17th inst., found the Saints in fair health and getting along very well spiritually.

We commenced meetings on Sunday, the 19th, and have continued up to this date every night except two, and each Sunday. Interest is good. Bro. Harp has baptized one since we came. We have blessed two children. Meetings continue at nights.

We are quarantined on account of yellow fever. Not many cases, but enough to keep the quarantine on for some time. The State physician says he hopes to raise the quarantine in ten days from now.

Bro. Harp and Smith went up in the mountains of Mellena County to remain and preach until some time next week.

The work seems to be in some better condition here than it has been; but still room for improvement, I see. I feel safe in saying that the work in Central and Southwestern Texas is in better condition than it has been.

We are hopeful, and expect the victory after a while. I am in the conflict until the battle is over, and the victory is won.

E. W. NUNLEY.

STANBERRY, Missouri, November 2.

Editors Herald: I am located temporarily at Blanchard, Page County, Iowa, where I will have charge of a Blanchard newspaper after the first of the year. If there are any Saints living near there, I would be glad to hear from them, as I am going among strangers to engage in the newspaper business. It is claimed that the Covenanters have the largest congregation there of any place in the United States. They sing nothing but Psalms, etc., and have some ideas and ways that look very peculiar to a believer in the gospel of Jesus Christ. The more I come in contact with creeds formulated by man, with nothing higher to depend on than human wisdom, it convinces me more and more of the genuineness and solidity of our doctrine.

May the Lord help us all to keep our covenant we have made with him, and live worthy of the honored and beloved name, "Latter Day Saint," is my prayer.

JAMES D. SCHOFIELD.

October 31.

Editors Herald: After the reunion at Rhodes we started out with renewed energy to open up work in the territory to which we were assigned. Our first effort was near East Peru, where we labored about a week, preaching and visiting among those not of our faith. We had a very good hearing while there, although the elements and Satan were against us. We made several friends for the work there, selling two copies of the Book of Mormon, and were kindly cared for by liberal-minded people.

From there we wended our way two miles north of St. Charles where Bro. Joseph Carlson and I opened up the work nearly three years ago, which terminated in the baptism of Bro. and Sr. Joseph Herr, this fall. Here we held forth for a week, with a fair attendance, but with little interest manifest.

Thence we wended our way six miles east of our home to Broad Horn Schoolhouse, where the sound of the restored gospel had never been heard. Here we continued for three weeks, with the best interest and the most opposition we have ever had since we have been engaged in this work. I do not know of a person who opposed us who had been out to hear; but those who opposed stayed at home and told their old, worn-out tales over the telephone.

Once we were called to the telephone by these enemies of the truth and spent most of the afternoon answering their questions. They called me to the 'phone again at half past seven in the evening, and we "hung up" again at half past eleven. Dozens of people were listening, and all manner of questions were asked regarding the Church, and our past study of our position and its defense came into good play here.

This opposition, a refusal to come out and hear, and an effort to close the schoolhouse against us, created a greater interest in those who were coming and caused others to come. One of the directors, a Presbyterian, who would not come out, said, "Let us close the house against him." But the other two, who were out to hear right along, said "No, sir; he can have the house just as long as he wants to preach. Come and hear. He is setting up good argument for his position." He said my argument would not amount to much if they had one of their educated preachers there, so I requested them to get all the educated preachers they could, as there were eight or ten within five miles of us, to come and hear what I had to say, and then refute it; but none came, although they were doing nothing except on Sunday. They said no one would come unless paid for it.

So by carefully presenting the truth, attacking no man's faith or Church, but showing them that we had a better structure than they, we left them to tear down their own tottering house, and get into one not made with hands. We made many friends for the truth, and caused many as in days of yore, to read their Bibles daily to see if these things be true.

Though among strangers, yet we never went hungry nor

lacked a place to lay our head, but had many invitations to go home with the people. We were invited to return to preach and visit the people in their homes.

Last but not least, the story was started that Joseph the Seer had numerous wives. We found an old, respected gentleman right in the neighborhood who said that in the days of Joseph Smith he had lived near Nauvoo, Illinois, and he knew that Joseph Smith never had more than one wife. Thank God for preserving such men to bear testimony to the truth. We thank God for the liberty and quickening power of the Spirit that we were endowed with in presenting and defending the truth, without which we could do nothing.

We are now preaching eight miles west of Winterset in a new territory, near the homes of Bro. and Sr. Norve Weens, and Sr. Jessie Sawyers, with whom we are domiciled. Have good interest in our meeting, with increasing numbers. We have sold five copies of "Stick of Ephraim" lately to those out of the faith.

We expect to be organized into a branch at St. Charles about December 25, by Brn. H. A. McCoy and F. A. Smith, as we have now eighteen names to enroll.

I ever pray for the advancement of the truth.

C. J. PETERS.

SAN JOSE, California, October 29.

Editors Herald: I came here the eleventh of this month. Spoke twice on Sunday, the twelfth, and on Monday went to San Francisco, and enjoyed the company of Bro. W. H. Kelley for a few days, he leaving for Utah on Thursday.

On Saturday Bishop C. A. Parkin said to me, "You will speak to us to-morrow at eleven, and continue your subject in the evening." I said to myself, "That will not be, for I never continue a subject the same day;" but on Sunday at eleven I chose for my discourse "Angelic Administrations," and, not getting half through with the subject, I was forced to continue it in the evening. The evening part I had never spoken on before. The Lord moves in a mysterious way, to minister food for thought, and to educate his children.

On Sunday evening, Bro. and Sr. Gilbert, our two noble missionaries from the islands of the sea, were present. All were pleased to learn of their safe return to Joseph's land.

On the evening of the twenty-third I addressed the few that came to hear, at the newly organized branch in West Berkeley, where I met with old-time friends. Bro. Chester, from Minnesota, E. R. Williams and family of Independence, Missouri; called on Bro. and Sr. Terry, at Oakland. They are among the faithful workers of the Golden State.

Last Sunday I spoke twice to the few Saints at Irvington, the home of our noble Bro. Ephraim Chase, with whom I became acquainted at East Machias, Maine, when but a small boy. I felt proud of him as he opened my meetings. I could not but look back thirty years ago when I led his noble sister, now Eliza Walker, at Jonesport, Maine, into the water. Ephraim says: "I did not like my name until I found the latter-day work, now I like it."

At Irvington, I met Sr. Hannah M. Davis, a daughter of James and Hannah Beavan, who is now seventy-six years old. She was eleven years old when she came to America, from England. She lived in Nauvoo, Illinois, from 1841 until 1846, when they were driven out. I asked her if she knew Joseph Smith, the prophet. She said she did, and that she knew the present Joseph, Alexander, and David when boys, and was well acquainted with their mother. "Did you hear Joseph Smith preach polygamy?" She answered no. I asked her if she knew whether the temple at Nauvoo was ever finished. She answered, "I know it was not finished. In the upper story was only the studding put up, and canvas tacked on them. The temple was destroyed without being finished."

While in San Francisco, I visited the mint, and saw them make money very much faster than we make converts. Only

think of Joseph's land, how rich! If you had the gold on a cube that has been taken from the precious hills, in American mines, it would be sixteen feet, weighing two thousand three hundred and fifty-three tons, and requiring one hundred and forty-seven freight cars to move it. To-day our country surpasses every other nation. There are but three mints in the United States. One in Philadelphia, where all the cents are made, one in New Orleans, and one in San Francisco. But here let me say, it is not all gold that glitters, for in coining the gold and silver ten per cent is alloy (copper).

All of the shiny metal is being prepared for the good Master's use by and by.
J. C. FOSS.

LOUISE, Texas, October 26.

Editors Herald: We have no news of church progress here, but still our interest and hope remain bright. There are no members here that we can learn of.

We live fifty miles west of Houston, and would like to see or hear from any of our people that may be near us.

We have bought a rice farm here, and from the experience of others it looks as if there was money to be made here. I have known some to make from forty to sixty dollars per acre on their rice. There are lots of our people who could easily invest in such a business, and support a number of men in the mission field.

We are from Illinois. There are a good many from the North buying here.

Have heard but one sermon by one of our elders since General Conference.
F. M. ARNOLD.

ST. CLAIR, Michigan, October 27.

Dear Herald: St. Clair has modestly remained in the background so long that you can possibly find room for a few items. A few of the St. Clair Saints crossed the boundary line to attend the conference at Wallaceburg, Ontario, of the Chatham District. There was a good attendance. The weather was fine, although a little cold.

R. B. Howlett occupied a short time on Sunday morning, giving his reasons for becoming a Latter Day Saint. In the afternoon A. Leverton gave a grand discourse on the gospel, and was listened to by a crowded house with good interest. R. C. Evans was the speaker of the evening, and one could feel the solemn hush that pervaded the large assembly, as he drew a word painting of the unregenerate soul, standing before its God in judgment.

The Saints' church at Wallaceburg was dedicated, a brother whose name was withheld having paid off the balance of debt. Bro. Evans offered the dedicatory prayer. The following Sunday the Chatham, Ontario, Saints dedicated their new church, and the Kimball, Ontario, branch will have their church dedication in November, when they expect Bro. Evans to be with them. And so, in spite of scoffing and prejudice, God's work is moving on. Thank God for his "marvelous work and a wonder" (see Isaiah 29) to come forth in the latter days, and also for the restored gospel brought back by an angel, as told in Revelation 14: 6, 7.

I rejoiced in my heart to see so many people together, formerly representing such varied forms of belief, having thrown their creeds and old traditions behind them and all uniting in one grand testimony, "This is the work of God and we know it is true." As for myself, I was fed on the "shorter catechism," and all the other husks of error connected with the old Scotch Presbyterian "kirk," who binds her devoted followers in chains of tradition stronger than bands of iron. I heard one mother teach her little child that Jesus Christ was a Presbyterian.

But creeds and catechisms did not satisfy or convince me. I looked for something tangible. I remember how I used to rage and rebel in my heart at a God who complacently sat on a great, white throne, and listened unmoved to the wails of innocent

babes in a burning hell, and had foreordained a few particular pets for salvation and another certain number for everlasting destruction. No matter how pious they lived, they must be "damned," "all for his glory." The Scotch poet, Burns, puts it this way:

"O thou wha in the heavens dost dwell,
Wha as it pleases best thyself
Sends aye to heaven, and ten to hell,
A' for thy glory,
And no for ony guid or ill
They've done afore thee."

I can now look back and see how God's hand was leading me unconsciously, as it were. I could see, by comparing the signs of the times with the prophecies of the Old and New Testament, that we must be nearing the second coming of our Savior. Of course you may be sure I got no sympathy or encouragement in this line of reasoning. Eventually we (my husband and myself) came to St. Clair, and thus came in contact with the Saints.

I knew comparatively little of Latter Day Saints, and still less of what they believed, but Bro. Skinner and others were careful in giving me plenty of good reading. And as I read the old traditions began to tumble, till at last the whole man-made structure fell about my ears, and I shocked my relatives and astonished my circle of friends by renouncing and denouncing the creeds and traditions of my fathers. I thank God who enlightened my mind, and gave me strength and courage to come out in the face of old associations and obey the true gospel of Jesus Christ. The superintendent of the Sabbath-school where I was once a teacher, told me I was a fit subject for a lunatic asylum for referring him to James 5: 14, 15 as proof of God's willingness to heal.

Yours in the gospel,

MRS. A. MCKENZIE.

GLASGOW, Scotland, October 22.

Dear Herald: My heart and soul are still in this marvelous work of God. In it I live and move and have a being, and am grateful to my Father in heaven. I was requested by the missionary in charge, J. W. Rushton, to remain in the mission field a little longer, and have done so until the present; and I leave it now not because I am not as interested as ever in the Scotch Mission, but because of an empty treasury in the bishopric here. I have striven to the best of my ability to discharge every duty imposed upon me. I am sorry to leave the association of the dear Saints in Scotland, whom I have learned to love, and especially my colaborers Brn. Rushton and Thorburn. The Saints have treated me kindly during my sojourn of nearly two years amongst them. The gospel ties that bind true hearts together are stronger than death. May the good Lord bless them.

We have continued to impress upon the minds of the people the necessity of serving their Maker; and how happy they may become by being obedient to the angel's message. But alas, how woefully true the statement is that men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God. Did the apostle mistake the situation when he said that there would be all these? Verily, no; we meet them, I am sorry to say, every day.

On September 19 we took advantage of a cheap excursion down to Sheffield, to bid our relatives and friends good-bye, before we crossed to America. We also visited Clay Cross, where we arrived late at night; finding a welcome at the hospitable home of Bro. and Sr. William Holmes.

We had the pleasure of preaching twice for the Saints in their neat little chapel, which is indeed a credit to the people of

that place. There we met their genial missionary, W. H. Greenwood, also Brn. Austin and Sharpe, from Sheffield, our native town. It is indeed hard to part from such kind-hearted people; but duty demands it. We visited Sheffield, staying only two days; we did not see all we would liked to have seen, but our time was limited. We were reluctant in taking the parting hand of our loved ones. Perhaps we may never meet again with some of them, especially my aged father. If not, we trust we shall meet them all again, where we meet to part no more.

I have just returned home from Kelty, where resides our estimable Bro. and Sr. Pratt, late of Boone, Iowa. I cycled there and back, with roads not the best, because of continued rains. I was made to feel at home with Bro. Pratt and his good wife who are the only Saints in Kelty.

That being Saturday, we soon had announcements out for meetings on the Sabbath, morning and evening, in the Coöperative Hall. Bro. Pratt spoke in the morning, to the edification of but a small congregation. At night the writer occupied with fair liberty, there being between thirty or forty attentive listeners, which was considered a good audience such a stormy night. I believe good was done. One lady expressed herself pleased with what she had heard.

I reached home again on Monday night, tired and wet to the skin, having been caught in a heavy rain in the open country, where there was no shelter. The next day will not soon be forgotten by us. Our little Alex was sick and finally went into convulsions. We really thought we should lose him. But thanks be to our heavenly Father, after the boy was administered to by Bro. Thorburn and myself he appeared to be much better and has continued so up to the present. The doctor pronounced the affliction to be bronchial catarrh. We trust the lad will soon be well again, as we have our tickets out to sail on the 31st of this month, from Glasgow, on the Columbia, of the Anchor Line.

I am ever hopeful of the ultimate outcome of the conflict in the triumph of God's work and the success of all his dear children, intellectually and spiritually.

J. ARBER.

COUNCIL BLUFFS, Iowa, October 3.

Dear Herald: We have just ended a conference of the Southern Nebraska District, long to be remembered because of the unity and love that prevailed. The Sunday-school session evinced God's approval. When will the Saints awaken to the fact that the Sunday-school does as much in the harvesting of souls, as the general missionary work? I notice that among the candidates for baptism, the little boys and girls of the Sunday-school are in the majority. If Latter Day Saint parents would take a greater interest in their children, spiritually, where would we not be as families, as a Church, in the ascendancy towards the "mark of our high calling in Christ Jesus"?

I am thoroughly satisfied that parents should be very diligent, in influencing their children to enter relationship with God as soon after eight years of age as possible. It is very consistent, to my mind, if children belong to the kingdom of God before eight years of age, which is true without a doubt, from a gospel standpoint, the sooner they are reinstated after eight years of age the better. Eight years is the approximate age of accountability. Children then become aliens to the kingdom of God. The Holy Spirit is given as a comforter, to guide into all truth, and, as they can not receive this as an abiding comforter till relationship is formed by the law, the sooner they come in possession of that precious jewel, the better. There will not be as many wild oats sown, to be harvested in after-years. While the warfare against sin is always great, the conflict will be more against hereditary than self-indulged evils brought on because of improper influence.

My heart is pained because of the increase of sin in the world. When I see the rapid inroads of vice everywhere, and that chil-

dren must become contaminated, unless properly guarded, I long for the power of an angel, to awaken fathers and mothers to their sense of duty, that the sooner they get their children under the direct protection of our heavenly Father, and in the sheep-fold, the better.

When I see the indifference of Latter Day Saint parents, and especially when they show by words and actions their disapproval of the Sunday-school work, I brand them immediately as not sound in the Latter Day Saint faith; and, like Peter of old, unconverted.

I rejoice in the unity and love made manifest among the ministry, and among the Saints throughout the district, which to me is a great mark of progress in spirituality. According to my understanding of conditions in the district, the present and future outlook is encouraging. If the Saints will sustain us by their prayers, and otherwise encourage, there is no reason why the good work of the Master will not roll on.

My beloved Bro. W. M. Self and I will work in the eastern part of the district this fall and winter, and we solicit the aid of the Saints in using their influence to announce meetings, and help in getting congregations, when missionaries come.

Love to all.

ADOLPH E. MADISON.

ROSETTA, Idaho, October 26.

Editors Herald: This finds us laboring here among a good people who have not heard much regarding our work. Seven have united with the Church since our coming, viz.: Bro. and Sr. Cleveland, Bro. and Sr. Melvin Butler, Bro. Clarence and Sr. Bessie Butler, and Sr. Minnie Little. Others are interested, and we hope will be numbered with us soon.

After our Hagerman conference in September, I started for this place, but tarried a little time in Indian Valley and, with the aid of Bro. Henry Shaw and others of his family, aroused a little interest there, but left against their protest, before fairly getting started. We reached here about the eighth inst., and but for the transferring this, with other counties, into the Washington Mission, I should not feel at liberty to leave for a time, but we trust Bro. Chatburn can continue the good work.

Excellent material here now for a branch, but unfortunately, seven out of the fourteen expect to go into Eastern Oregon soon, where they have bought homes.

I hope to coöperate with Brn. John Condit and J. E. Vanderwood between the Weiser and Boise Valleys, and visit some of the branches and scattered Saints elsewhere before the close of the year, if practicable; but we can not accomplish the half we would like. Will try to keep busy, at least.

Address me at Logan, Utah, for matters pertaining to district work in Idaho. We will endeavor to meet all demands, so far as practicable.

S. D. CONDIT.

AKRON, Iowa, November 2,

Dear Herald: We much enjoy reading the HERALD. It is one of our many blessings. We are among the isolated ones, but do not feel discouraged. We are trying to be faithful children, and hold meeting every Sunday at eleven o'clock at our home; we feel that though only two or three are met together we are blessed. We are in need of more preaching here, and trust that the way may be opened up soon.

I have only been in the work a short time but I would not exchange the glorious hope we have for any other.

A little over a year ago I left the Catholic faith, in which faith I was reared; but ever since I embraced this work I have had cause to rejoice that the Lord gave me strength and courage to leave all my dear ones and follow him. Of course I have had some trials, but, thank God, the blessings outweigh the trials. I feel as though I am one of the weakest of God's children; but pray that I may overcome my weaknesses and be found worthy when Jesus comes.

Your sister,

KATIE ANWAY.

GALIEN, Michigan, October 30.

Editors Herald: The district conference of the Southern Michigan and Northern Indiana Districts, which closed its sessions here Monday morning last, was one of the best attended and the most spiritual conferences ever held in this district. There were about eighty of the Saints present, from the various branches in the district. The following places were represented: Coldwater, Hartford, Mattawan, Buchanan, New Troy, Baroda, Michigan City, and Clear Lake. Many of the scattered Saints from other places were present also. Of the missionary force there were present, Heman C. Smith, I. M. Smith, S. W. L. Scott, G. A. Smith, Asa S. Cochran, Samuel Stroh, F. D. Omans, F. Granger, and many of the local elders.

The business sessions passed off nicely, with perfect harmony. The preaching and prayer services were especially remembered by our blessed Lord, with the gift of his Holy Spirit. The hearts of the Saints were filled with peace and comfort, and their souls strengthened for the work before them.

The preaching was by Elders F. D. Omans, I. M. Smith, S. W. L. Scott, and Heman C. Smith. Bro. Heman continued the services until Wednesday evening, then left next morning, for Southern Indiana, to meet the Saints of that district in conference.

The Saints here have their new church about completed, and are striving with every effort to get it paid for, so that the beautiful little structure may be properly dedicated to the service of the Lord.

I desire to indorse the article in the HERALD sometime ago from the pen of Bishop E. L. Kelley, relative to the raising of funds to restore the "House of the Lord" (the Temple at Kirtland) to its original condition. I am fully convinced that it is the will of the Lord, and feel that the Saints should come cheerfully forward with their holdings, however small, that this "noble sentinel" of the Master may be fully restored before the convening of the General Conference in April next.

In bonds of truth,

E. A. BLAKESLEE.

Extracts from Letters.

Gomer R. Wells wrote from Australia, October 5: "Bro. Wight is now on a flying trip taking farewell of the branches, and he intends to sail on the Ventura for 'Frisco on November 9. The Balmain Sunday-school intends to entertain him on that day with a picnic (their annual) and a trip in the harbor in a steamboat, hired for the occasion. They are all looking forward to a good time. Everybody, without exception, regrets to see him go back. It seems too bad we could not retain him for about five or six years. He is such a valuable man, and commands the respect and confidence of so many different classes in and out of the Church."

Peter Adamson wrote from Lehigh, Indian Territory, November 2: I am here with the gospel tent holding meetings. One man at the close of the meeting last night said he was nearly persuaded. I sold two copies of the Book of Mormon after my lecture. So the good work goes on."

Matthew Brearley wrote from Gulliver, Michigan, October 26: "I do not see how any Saint can get along without taking some of the Church papers. Since coming into the Church we have tried to live up to the command to warn our neighbors, and with the usual results of stirring up the people, and now we have some for and some against, but still we have them investigating. So I think now is a good time for an elder to come and preach here again, and I think there are some ready for the water, and others willing to hear. So please let it be known that an elder can find a home with us, just as long as he thinks it profitable for the work. By inquiry for me at the store they can find me, as I live about one mile south of the town. I hope soon to see an elder."

On October 21 A. N. Hoxie wrote from New York, sending us

some clippings concerning Dowie. He wrote: "You will find inclosed a clipping from the *Evening Press* that will show you that all that has been said and done against Dowie, persecution brings to him just what he has sought for. I have heard from many sources that if Dowie had been mild mannered and had not gone into railing accusations on every hand he would have received the admiration, respect, and money. He has already found scores of people who believe the scoring he has given fits the times and methods of Church and business, and if he continues to keep up that method he is sure to get from that class converts and money.

"I tried to get into Madison Square Garden, but at half past seven the hall was packed and thousands outside which compassed the entire block; streets and sidewalks filled, and people actually waited knowing that they could not get in. There was never such a time over the claims Dowie makes; but the people are in gross darkness and are inclined to believe that there is some grounds for the position he takes."

Sr. M. A. Simmons writing from Spillertown, Illinois, October 13, says: "I could not do without the HERALD. It is a welcome visitor in our home, and I enjoy reading the letters from the dear Saints and the good lessons the elders write. We have had a visit from Bro. Bozarth, and he preached three excellent sermons. I thank the heavenly Father for his goodness, for he has answered my prayer. My oldest daughter has come into the Church. I have another daughter that I pray will soon see where she stands and come into the fold. There is another family of Saints living near, and we meet at our houses each Friday night and have a very enjoyable time, with the help of the Holy Spirit. We are doing all we can to let our light shine, that others may see our works. I was made to feel sad when reading in the HERALD of October 9 of the brother losing his children in the sea storm."

J. M. Baker wrote from Sioux, Iowa, November 5: "We have just had a series of meetings here for four days. The interest has been good all the time. Bishop Hunt preached four sermons, which were well received by Saints and others. Then Bro. F. A. Smith gave us a good sermon last night. Our little room was well filled, notwithstanding the fact that in the next room on the same floor there was a returned missionary from Africa lecturing and using a stereopticon. I am thankful we can see a growing interest here."

Bro. George H. Graves, our colored missionary in the South, writes from Paducah, Kentucky, October 29: "I write something about my missionary work in this part of God's world, away down in old Kentucky and Tennessee. I arrived at Fulton, Kentucky, June 13, and spent seven weeks there, and at Water-valley and Happy Hollow, Tennessee, three weeks, making ten weeks in all. I left that part August 28 and arrived in Paducah same day. I have been very busy ever since, preaching the word from house to house, and distributing tracts from door to door, and am now holding meetings in their private houses. I did very well among the preachers until they found out how I stood in the faith of our Lord and Savior, Jesus Christ, and then they closed the doors against me. They wondered how long I expected to stay in this town. I told the people that I expected to stay until God told me to leave and go elsewhere. So, I have been here for eight weeks, and may stay one year, if life last. My work here is onward and I am making a desperate effort to get started the first branch in the world known as a colored branch of Latter Day Saints. A number say that just as soon as I get a place to hold meetings in they will be baptized. So I have taken the burden upon myself, with the aid of Bro. Dunlap, whom I ordained a priest a few weeks ago. He is a splendid man and his heart is in the work. His wife is a splendid lady. She is a Protestant Episcopal Methodist, but I have about gained her over to our faith; she is to be baptized November 1, if the day is suitable. One of her sons will go with her, so I expect to break the ice of prejudice in those parts. May God

speed on the time when hundreds of the colored people may come into the faith. The sick are also healed through my hands with God's blessings to his humble servant. Now, Bro. Kelley and Bro. Joseph Smith, this is the first appeal since I have been in the Church. I ask the Editor to write an article that the Saints may take notice and help the colored people in this part of the world, for surely they are oppressed in wages and labor so that they can scarcely live. Please, Bro. Editor, for God's sake do not fail to write an article so that Saints who choose to help in a financial, temporal way, may do so."

Bro. Graves has asked us to do what it has been decided it was not proper to do, to recommend the taking of a collection at stated periods for money to be sent him for his use in the mission to his race. We could not do this for others, and so can not for him. If any should feel prompted to devote a portion of means to the special support of Bro. Graves' mission among the colored people of the South, they can forward it to Bishop Kelley, who will see that it is so applied.—ED.

Bro. Joseph C. Clapp, writing from Naco, Arizona, October 31: "I am away here in this desert land, right on the line of Old Mexico, trying to tell the angel's message. I have the use of the Baptist church building and am holding forth nightly. I am in very feeble health, and being alone it is hard on me; but I intend keeping the flag up as long as I can. Will likely continue this week. I would like to get down on to the Giles River, among the Utah people; but I am too feeble. It is very humiliating to see so much to do and not be able to do it. There are only two places I know of that I can get shelter in this territory; one is here, and the other in Bisbee, fifteen miles from here. The weather is delightful of days; the nights are getting quite cool. I have to ride about six miles every night to meeting; it will be a little severe on me, but the cause we represent is worth all of that, and much more."

We regret to learn of Bro. Clapp's feeble condition, but when we reflect that the "three score and ten" limit marks the duration of strength to the average man, we do not wonder, and can not complain—who is there that is not growing old; let him rise and declare himself.—ED.

Miscellaneous Department.

Conference Minutes.

Nodaway.—Convened at 10.40 a. m. with the Sweet Home Branch October 3 and 4, E. S. Fannon in the chair. Ministry reporting: W. E. Haden, J. C. Vaughn baptized 4, R. K. Ross, J. Hawley, J. T. Ford, E. S. Fannon baptized 5, C. C. Nelson, T. A. Ivie, R. Lorensen, R. F. Hill, W. B. Torrance, W. T. Ross, A. Jensen (no report), Joseph W. Powell. Statistical report: Bedison 59, Ross Grove 48, Guilford 97, Sweet Home 49. Guilford Branch presented a recommendation to conference asking that Bro. R. P. Anderson be ordained to the office of teacher; accepted and ordination provided. Committee to solicit means for tent and missionary expenses was continued. J. C. Vaughn's report of tent work showed a balance due him of \$2.30. Gospel Literature Bureau superintendent reported 465 HERALDS, 172 Ensigns, 75 Autumn Leaves, 471 tracts, 54 Hopes, 3 Quarterlies, 6 Glad Tidings, other literature 11, distributed. Bureau expense \$6.31. E. S. Fannon reported a balance of \$10 in reunion fund. Moved that we pay our indebtedness from the balance on hand of reunion fund. Carried. Moved and carried that the balance of reunion fund after debts are paid be turned over to tent and missionary fund. E. S. Fannon was elected district president and W. B. Torrance secretary. Preaching by W. E. Haden and J. C. Vaughn. Adjourned to meet Saturday and Sunday before the full moon in March with Guilford Branch.

Eastern Michigan.—Convened at Riley Center, Michigan, October 3 and 4, 1903, Heman C. Smith presiding; William Davis and O. J. Hawn assisted; J. W. Davis secretary. Branch reports: East Fremont 65, gain 9; Port Huron 40, gain 4; St. Clair 44; Maplevalley 80, gain 7; Belleriver 31, gain 1; Juniatta 61; Pigeonriver 56, gain 1; Cassriver 93, gain 21; Blackriver 36,

gain 2; Buel Center 53; Applegate 33; Bazport 85, loss 2; Flint 32; Evergreen 179, gain 2; St. Gideon 55, gain 5. Ministry reporting: W. O. Harrison baptized 1, J. J. Bailey baptized 7, W. Davis baptized 22, C. E. Grant, G. M. Shipley baptized 3, W. Grice baptized 1, J. L. Sweet, A. Barr baptized 1, C. C. Whitford baptized 4, G. H. Skinner baptized 1, T. Rawson baptized 1, F. N. Liddy, I. Goheen, E. J. Goodenough baptized 1, O. J. Hawn baptized 9, T. Young baptized 5, W. Collins, S. A. Barr baptized 1, H. Diem, W. F. Smith baptized 2, T. Miller, W. L. Smith, L. N. Janeraux, G. R. McCoucha, J. A. Henry baptized 1, M. A. Carr, J. Cairns baptized 2, H. Anderson, E. Wyman, J. W. Davis baptized 4, P. W. Surbrook, W. Campbell, B. F. Parker, G. Smith, W. Cargill. Twelve teachers reported, also seven deacons. Bishop's agent's report: Receipts, including amount on hand, \$1,066.84; expenditures, \$875.17; balance on hand, \$191.67. Officers elected: William Davis district president, O. J. Hawn vice-president, J. W. Davis secretary, P. G. Hager treasurer. Bishop's agent sustained. Next conference will be held at Flint, Michigan, the last Saturday and Sunday in June 1904. Fifty-two delegates were elected to represent the district at the next General Conference. Preaching by Heman C. Smith, J. M. Baggerly, and O. J. Hawn.

Southern Missouri.—Convened with the Grove Springs Branch, October 3, 1902. A. M. Baker in the chair. Ministry reporting: A. M. Baker, J. T. Davis, J. C. Chrestensen, J. W. Crumley, G. W. Anderson, W. Taylor, W. H. Hutchinson, H. J. Bootman, W. P. Bootman, G. W. Bootman. Branches reporting: Grove Springs 27, Springfield 129, Beaver 52, Ava 103, Pomona 75, West Plaines 56, Woodside 59. Committee on Wedlock case reported that they had not been able to locate him, and were continued. The Reunion committees reported and were discharged. The resolution passed last conference to the effect that each member of the district over sixteen years of age be requested to pay ten cents quarterly to defray the district president and secretary's expenses was amended by striking out the words, "to defray district president and secretary's expenses," and inserting in place, "toward buying and paying for a new district tent." A motion was passed, that when the deed has been made to the Grove Springs Branch church lot, and turned over to the Bishop of the church, the authorities shall take up collections in the branches to help finish the church now being erected on said lot. Financial secretary and treasurer's report: On hand last report, \$4.38; received since, \$6.20; total, \$10.58; expenditures, \$2.86; balance on hand, \$7.72. Preaching by A. M. Baker, J. C. Chrestensen, and W. H. Hutchinson. Adjourned to meet with the Ava Branch, January 2, 1904, 10 a. m.

Call for Payment of Subscriptions Graceland College.

THAT \$25,000 LIST COMPLETE.

Subscribers to the College Debt Fund will please take notice that the amount of the original debt, twenty-five thousand dollars, has been subscribed and about three fifths already paid in.

Agreeably to conditions of the subscriptions taken no call for payment of the lists has been made heretofore; but now that the amount of the original debt has been subscribed, we hereby make due call for payment of all subscriptions. Payment may be made to any Bishop's agent or forwarded by post-office order, draft, or check to this office.

Where parties who took the subscriptions wish their lists sent to them to make collections, if they will notify the undersigned of this, the lists will be forwarded to them at once.

It is hoped that all subscriptions will be paid before the first of the New Year, so that the accumulating interest on debt may be stopped. Any inquiries touching the matter may be made by addressing the undersigned, Post-office box 18, Lamoni, Iowa.

E. L. KELLEY,
Presiding Bishop.

November 9, 1903.

Preaching Appointments.

Counselor George H. Hilliard of the Bishopric, will attend and hold meetings at the times and places hereinafter named in Michigan and Indiana, providing the announcements do not interfere with any prearranged work of the branches at the places named. If for any cause meetings can not be held at the dates set out, presidents or others in charge will please communicate the fact at once to Counselor G. H. Hilliard, Galien, Michigan, care of E. A. Blakeslee. It is impracticable to first confer with the several officers before giving notice: November 11, 12, and 13, Galien, Michigan; 14, 15, and 16, Grand

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

Rapids; 18 and 19, Coleman; 20, 21, and 22, Bay City; 23 to 27, inclusive, at points to be arranged with president and Bishop's agent of Eastern Michigan District. November 28, 29, and 30, Detroit; December 4, 5, and 6, Coldwater; 7, 8, and 9, Knox, Indiana; 11, 12, and 13, Clear Lake, Indiana. A few appointments at other points may be made on the intervening days not named in the list. E. L. KELLEY, Bishop.

LAMONI, Iowa, November 5, 1903.

Release of Missionaries.

Owing to the heavy financial strain in the British Isles Mission, upon consultation with Brn. Joseph Smith and R. C. Evans of the Presidency, and the local bishopric, it was thought advisable and necessary to reduce our staff. Therefore, very regretfully we have had to release Bro. J. Arber, Scotland, Bro. T. Jones, and J. G. Jenkins, Wales. We are very sorry that circumstances necessitated the severance of ties in the ministerial capacity. The brethren have labored very earnestly to build up the work and their labors have been appreciated and valued. Trusting that the present strain with its attendant embarrassments will soon be relieved.

J. W. RUSHTON, Missionary in charge.

HAMILTON, Scotland.

Bishop's Agents' Notices.

To the Saints of the Southern Idaho District, Greeting: Having been appointed Bishop's agent for this part of the district, I desire to call your attention to the financial condition of the same. We have nothing at present to provide for the financial part of the Lord's work. Dear Saints, we should see that our missionaries' families are cared for. Let us see to it that our tithes and offerings are not neglected, for we can in no wise expect blessings of the Lord if we do not the things he has commanded.

ELIAS E. RICHARDS.

MALAD CITY, Idaho, October 2.

Fourth Quorum of Priests.

Will the Fourth Quorum of Priests take notice that I will be at Blanchard, Page County, Iowa, after November first. Have written to all members of the quorum and sent list of quorum names. If any one has failed to receive a list, notify me and same will be sent immediately. James D. Schofield, Blanchard, Iowa.

Convention Notices.

The Sunday-school convention of the Northwestern Kansas District convenes near Osborne, Osborne County, Kansas December 5, 1903. All reports should be sent in by December 1. John A. Teeter, superintendent, Myrtle Coop secretary.

Addresses.

Mission address of Columbus Scott will be 1312 Avenue A, Council Bluffs, Iowa, for a time.

Frank J. Pierce, 68 Wallace Street, New Wortley, Leeds, England; former address Llanelly, South Wales.

The popularity of fine illustrations handsomely reproduced on good paper is becoming more and more evident, as the make-up of the leading magazines is studied. The November *Cosmopolitan*, for instance, contains 119 reproductions of portraits and drawings illustrating a wide range of interesting subjects.

F. H. B.

A guest visiting a family containing a number of children was frequently puzzled at meal-time by hearing one or another member of the household murmur, in a warning tone, "F. H. B." Finally his curiosity became so astute that he asked his host what the saying meant.

"It means," replied the head of the household, smilingly, "that it isn't safe to ask for a second helping, or to accept if one be offered—that there isn't any more of that particular dish in the kitchen."

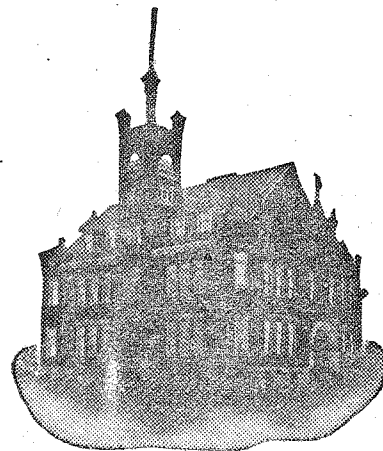
"I see," returned the partially enlightened guest. "But what is the exact significance of those three letters?"

"They stand," said the host, "for 'Family, Hold Back.'"—November *Woman's Home Companion*.

Radium, the new element, the remarkable facts connected with its discovery and its wondrous possibilities in the sciences and arts,—forms the subject of a comprehensive article in the November *Review of Reviews*, by Dr. George F. Kunz, the well-known authority on mineralogy. This article combines the highest scientific value with a popular method of treatment.

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Lamoni, Iowa



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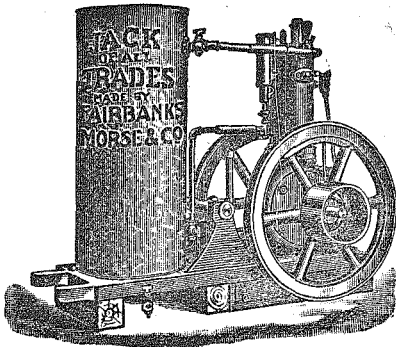
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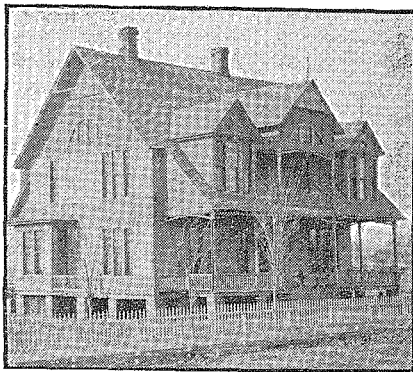


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 Vernon, Texas.

SABBATARIAN THEORIES A DELUSION.

204. Each 15 cents; two for 25

**IOWA'S GREATEST DAILY
 NEWSPAPER FOR ONLY
 \$2.00 FOR A YEAR.**

The Des Moines Daily Capital again makes its Bargain Day Offer—December 28, 1903, the Day.

On Monday, December 28, the fifty-seventh anniversary of the admission of Iowa into the union, the *Des Moines Daily Capital* can be secured for \$2.00 for the entire year of 1904, by mail only. The regular price is \$3.00. This is the *Capital's* sixth annual "BARGAIN DAY." Present subscribers can get the paper at this price by paying their present account and remitting \$2.00 for the new year. Write your letter and mail your check, postal or money order for \$2.00 on December 28 and send the same to Lafe Young, Des Moines, Iowa. If you are already a subscriber, send the *Capital* to your friends for a Christmas present. The *Capital* is a superb metropolitan evening newspaper, publishing the full leased wire report of the Associated Press, furnishing all the news of Iowa and the world. Its market reports are unexcelled. The *Capital* being an evening paper reaches nearly all the post-offices in the State in time for distribution on the Rural Routes the following morning. In 1904 the *Daily Capital* will continue to be the greatest newspaper in the State. Remember the date—December 28, three days after Christmas, three days before New Years. 45-26

FIVE PER CENT

From this date until further notice the **STATE SAVINGS BANK** of Lamoni will pay

5 per cent

per annum interest on one year time deposits either for new money or renewals of matured certificates. The Capital Stock of this Bank has recently been increased to **\$30,000**, and at the liberal rate of interest now offered for time deposits, many can afford to send their surplus funds to this Bank.

Kindly direct all letters to
W. A. HOPKINS, Cashier,
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WRITE US AT ONCE

If you have any money deposited on which you are not receiving interest.

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 Trains daily except Sunday; connect with C., B. & Q. at Leon.

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Laundry in connection. The same old stand. **F. A. BLACK.** 15

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TO buy seven acres good land on west border of Lamoni. No buildings. The foundation of a nice home. \$25 only for first payment. Easy terms. Write the owner to-day. **LOCK BOX 7, Lamoni, Iowa.**

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Also Homesteads for \$16 in North Arkansas zinc field. Good mining properties. Liberal terms. Write for our new land list.

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PROPERTY NOTICE.

For sale for cash or exchange for property in Lamoni, Iowa, or Independence, Missouri: One six-room house and three lots with fruit, situated in Wayne, Nebraska. New place and desirable location. Any one wishing to buy or exchange for such property please address 34

E. L. HELLEY, Lamoni, Iowa.

The Saints' Herald

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

Volume 50

Lamoni, Iowa, November 18, 1903

Number 46

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

Editorial.

DEDICATION AT NORWOOD, LUCAS COUNTY, IOWA.

For several years labor of the eldership has been bestowed at points some nine or ten miles north of Lucas, Lucas County, Iowa, in the Lamoni Stake, where there has been quite a large branch of the Church, by different elders in the field and those of the local force as well. An interest was aroused and numbers were baptized, until there was quite a hearing in the neighborhood of a resident of the name of R. C. Crooks. Two years ago, November 15, an effort to build a church culminated in the selection of a committee of five, of whom Bro. David E. Daniels, of Lucas, was the chairman, and William Stem, James Keen, R. C. Crooks, and Jacob Cackler were the other members.

An acre of ground for the church building and one and one half acres for a cemetery were donated by James Nyswonger in the northeast corner of his farm, but a few rods away from the residence of Bro. R. C. Crooks. Ground was broken on the 15th of November two years ago, and a church building erected and finished for occupation and dedication on the 15th of November, 1903, and by invitation and arrangement President John Smith, of the Lamoni Stake, Bishop William Anderson, and President Joseph Smith were present to take part in such dedication.

There was a morning service held at eleven o'clock, at which President John Smith preached a gospel sermon; at half past two in the afternoon the dedication services were held. At this service Bro. John Smith presided; prayer was offered by Bro. W. H. Kephart, who had come from his field of labor, some twelve miles, to be present at the dedication, returning in the evening to fill his appointment. The song service was in charge of Bro. Thomas Hopkins, of Lucas, who was assisted by a Bro. Jones, lately from Wales, at the organ, and a number of singers from Lucas and Cleveland choirs.

After an opening hymn and prayer Bro. D. E. Daniels made a statement, briefly giving the time of beginning labor, the names of the donors, and the amounts donated of money and of labor, and stating the exact cost of the building. The sermon was by President Joseph Smith, and the dedictory prayer by President John Smith. The ground was donated by Bro. James Nyswonger. The actual cost of the

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"ATHENIAN ARENA" PRAISED.

The *Decatur County Republican*, a paper published at Leon, Iowa, has the following to say of the *Athenian Arena*, published by the Athenian Literary Society of Graceland and issued from this office:

AN EXCELLENT COLLEGE PAPER.

We were gratified this week upon receiving the October number of the *Athenian Arena*, the monthly publication of Graceland College of Lamoni. The opening article is a synopsis of the inaugural address of Ernest Ritson Dewsnup, delivered upon the occasion of his assuming his duties as president of that institution on September 24. The address is replete with suggestions in regard to the advantages of education in relation to all the affairs of life, and not only marks its author as a man fitted for the duties and responsibilities of the station to which he has been called, but should prove an inspiration to all who have the education of youth in charge and an incentive to high aims and steadfast effort on the part of the student himself. Typographically the *Athenian Arena* is a gem. Set as it is in a clear, bright-faced primer and worked in a skillful manner upon heavy enameled stock, it is indeed a revelation to the admirer of the artistic in printing. A splendid short story, entitled, "It's an Ill Wind That Blows Nobody Good," and matter of news pertaining to the College and a few advertisements of business firms in the College town make up the balance of the publication, which taken altogether is the neatest, most appropriate and attractive in every detail of any College paper of small pretensions we remember ever having seen.

building, including the organ, was eleven hundred and twenty-two dollars and ninety-six cents, the amount for the organ being a little more than thirty-eight dollars, leaving a small sum to be collected when the organ shall be received. This amount includes the money furnished and the labor donated.

The building is an excellent one in design; it has a recess at the back of the pulpit, is nicely lighted by colored glass to avoid too strong rays of the western sun; with a small vestibule in the front, and is capable of seating some two hundred or more of an audience. The seats were donated by the Lucas Branch, and the Bible for the desk by the Band of Hope Sunday-school, of Lucas.

At the close of the sermon the deed of the property having been placed in the hands of the Bishop, the preacher presented the key of the building to Bishop William Anderson, and it was by him turned over with the care of the building to the following as trustees: Jacob Cackler, William Stem, and R. C. Crooks, the first named of whom will have the local charge of the building as its janitor. The cemetery trustees are John Ewbanks, R. C. Crooks, and William Stem. We understand the cemetery has been platted and the plat properly recorded in the county recorder's office at the county-seat.

The Saints who have taken an interest in the work of erecting this building, together with the citizens near by who have become interested in the work, are deserving of great credit for the completion of their task. Bro. D. E. Daniels has been unsparing in his effort, both in time and money, and so also has been Bro. Crooks; and indeed it may be said of all of them that they have spared no effort to secure the erection of the building and its dedication at an early date. Bro. Nyswonger, who dedicated the land, showed his public spirit and his interest in the work by his donation.

EARLY MORMONISM.

The following appeared in the *Philadelphia Public Ledger* recently:

EARLY MORMONISM.

To the Editor of Public Ledger: As I am glad to witness all proper efforts to expose and oppose Mormonism, especially its polygamy, I read with interest a letter in the paper of to-day by W. E. La Rue. But there is one point in the history of these people on which he appears to have been misinformed. As my memory reaches back to the juvenile days of "Joe" Smith, and I was a little time in the neighborhood of Nauvoo (their home in Illinois) in 1839, there seems no doubt on this point: That at that time Joe Smith had put in practice a something called "Spiritual Wifery." Also that the unbelieving world was very incredulous as to its spirituality.

I presume the case stands thus: At the date specified, the community being then established in Utah, Brigham Young simply threw off the mask. He and his people then openly avowed what had been for fifteen years in practice. L. B.

COLORA, Maryland, October 26, 1903.

In the *Ledger* for November 4, Bro. La Rue made the following reply to the foregoing:

EARLY MORMONISM.

To the Editor of Public Ledger: I note a communication from L. B., of Colora, Maryland, under the above caption, referring to a previous article written by me. He thinks I am misinformed with reference to the first public proclamation of polygamy as a tenet of the Mormon faith, which I said was in Utah, August, 1852. This is an absolute fact. It is a fact that one John C. Bennett instituted an institution which was called "secret wife system." It is also a fact that he was expelled from the Church. Rumor circulated by enemies of the Saints is perhaps what our friend heard of during the "little time" he was in that neighborhood. Joseph Smith, at that time editor of the *Times and Seasons*, the Church organ, wrote as follows:

"We have given the above rule of marriage (monogamic) as the only one practiced in the Church to show that Doctor J. C. Bennett's secret wife system is a matter of his own manufacture; and, further, to disabuse the public ear, and to show that the said Bennett and his misanthropic friend, Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised."

Doubtless our friend, L. B., heard of these "slanders," but they did not represent the teaching of the Church of Latter Day Saints. Brigham Young later withdrew in fact from the Church and taught polygamy, and he is the party to be blamed for the evil deed, not those who were innocent of such things. Thus Bennett and B. Young were apostates from the faith, and the faith itself is not to be judged by what they did. Neither Christ nor his followers are justly to be blamed because Nicholas taught evil things in the primitive church.

Joseph Smith was not a polygamist, either in theory or practice. Every public utterance by him is in relation to the subject monogamic. He had but one wife. No children were ever born to him by the polygamous wives which rumor says he had. His wife affirmed until her death that she was his only wife. In our opposition to Mormonism let us destroy error with truth. It is most effectual to prove to the people of Utah that they are the victims of a false leader, and that the heresies taught by him, Brigham Young, are out of harmony with the true Church of Latter Day Saints.

W. E. LA RUE.

PHILADELPHIA, October 31, 1903.

CARTHAGE JAIL SOLD.

The following from the *Burlington Hawk Eye* for November 6 would indicate that the Carthage jail, in which Joseph Smith was killed in 1844, has been purchased by the Utah Church:

KEOKUK, Iowa, November 5.—The Mormon Church has purchased for four thousand dollars the old jail at Carthage, Illinois, in which Joseph Smith, the Mormon prophet, and his brother Hyrum were killed by a mob in the early history of the State.

SALT LAKE, Utah, November 5.—Officials of the Mormon Church say that the announcement of the purchase of the old jail at Carthage, Illinois, where Joseph Smith was put to death, is premature, although negotiations for its purchase are pending. The intention of the leaders of the Church is to preserve the old prison as a memorial building and probably to keep their mementoes and relics of the prophet and of the struggles of the Church in the early days.

Supplemental to the above dispatch is the following unquestioned information gleaned from the *Carthage Republican*:

"Mrs. J. M. Browning has sold her residence property here to the Latter Day Saints for the consideration of four thousand dollars. This house is the old Carthage jail in which Joseph Smith, the Mormon prophet, and his brother Hyrum, were killed

by a mob. The property consists of one acre of ground with good improvements, besides the stone house. Mr. A. H. Woodruff, of Chicago, is in the city completing the deal with Mrs. Browning for the Mormon Church."

The building is of redish brown sandstone, excellently built and still in perfect state of preservation. It is a two-story building, and still contains the heavy oak doors with the bullet holes from the shots of the mob which killed Joseph Smith, the Mormon prophet. It is said the Mormons will make the place a sort of Mecca to which pilgrimages will be made by faithful members of the Church of the Latter Day Saints.

"JOHN WESLEY."

The following quotation taken from an editorial in the *Outlook* for June 27, 1903, was sent us by Bro. S. F. Cushman:

The theological reformation which he imitated was twofold: he denied the doctrine of Calvin, that man had lost his freedom by the fall, and taught that all men were free to accept the salvation which was proffered to them, and all were able to do so.

This doctrine of human freedom necessarily carried with it a doctrine of philosophical universalism, which, heresy though it then was—heresy social as well as theological—he frankly accepted and logically developed. He taught that the Christian life was in good faith offered freely to all men—elect and non-elect, rich and poor, cultivated and ignorant. Holding these two doctrines—perhaps we should say, this one doctrine, since philosophical universalism is a necessary result from freedom of the will—he laid upon the church the responsibility of carrying the gift of life to all men, and he practiced what he preached by going forth as a herald to offer this gift to the uncultivated and nonelect, as he could gather them in the streets of the towns and in the fields of the country.

"SENATOR BURROWS AND HIS FIGHT ON THE MORMONS."

Under the above caption there appeared an editorial in the *Evening News*, of Benton Harbor, Michigan, November 6, 1903, which will be read with interest by our readers. We are glad indeed to hear Bro. Blakeslee so well spoken of by this Michigan paper:

SENATOR BURROWS AND HIS FIGHT ON THE MORMONS.

It is reported that Senator Burrows will lead the fight against the seating of Reed Smoot as senator from Utah on the ground that he is a Mormon and a polygamist. As far as the *Evening News* is concerned it sincerely hopes that Smoot will be kicked out of the Senate and that that body will at the same time expel its other unworthy members.

But what should interest Senator Burrows and the other fighters of the Mormons is the methods that are being used to arouse sentiment against the Mormons. Mrs. Weed of Chicago, who recently spoke here, has been going about the State and in several places it is reported that she openly attacked former State Senator Blakeslee, of Galien, as a Mormon who had got into the legislature of Michigan, and the picture she drew of the Mormons getting control of Michigan was very horrifying.

Senator Blakeslee is a leader in the sect known as the Latter Day Saints, and he is in every way a model citizen and one whose religious influence is not dwarfed by his daily life. If he is a sample Mormon then all that Michigan could ask, or the United States Senate could ask, is that all its citizens and members become Mormons.

If Mrs. Weed is no more correct in other things than in

regard to Senator Blakeslee she should make haste and get off the platform.

Senator Burrows should pay little attention to the petitions of Mrs. Weed.

CORRECTION.

In our notes of affairs over the water we made some mistakes to which our attention has been called by J. W. Rushton. The Hamilton Branch, Scotland, is presided over by Bro. R. W. Munro, instead of Bro. Walter Browning, as stated by us; Bro. Browning is the teacher, Bro. Porteous is the priest. We ask Bro. Munro and Browning to pardon our mistake.

Bro. Rushton states the Duke of Hamilton, whom we classed as an English lord, is a Scottish nobleman, who by virtue of being the premier peer of Scotland has the right of residence in the Holyrood Palace, the seat of royalty. From what we saw in Scotland and England and know of the history, we obtained the impression that there are no lords in either country, except upon the sufferance of the English crown and Parliament, and that the Duke of Hamilton, though he may have been a Scottish noble, was and is an English lord. However, we are pleased to be corrected by one to the manor born.

We were also of the impression that James, the son of Mary, Queen of Scots, was James I of the United Kingdoms of England and Scotland. Bro. Rushton corrects us, James I of England, VI of Scotland.

We thank Bro. Rushton for kindly setting us right.

EDITORIAL ITEMS.

Late advices inform us that Bro. Rushton is doing good service at Manchester, England, and was to be in London for work there November 7 and 8, and later.

On October 30 Sr. T. B. Cooper wrote from Seminole, Alabama, that on October 10, 11, and 12 they held some interesting meetings under the direction of the presiding elder, Bro. Jesse Reeder.

Pope Pius X in his first consistory, held at Rome on November 9, made public the fact that he would hold to the policy of his predecessor in regard to the temporal dominion. He has declared it as his conviction that the papacy must be independent of every earthly power; hence there is no likelihood of the present pope bringing about any reconciliation between the Vatican and the Italian Government. The settlement of the great Roman question is moved farther into the future.

The young men, Myron McConley and George Harris, from Colorado to Graceland, mentioned elsewhere, while attending the College were not only willing, but did what they could find to do, including "sawing wood." Men of this kind of "grit" are the ones who "get there," and succeed.

Original Articles.

CHARITY TOWARDS THE SECTS.

Under the above caption, I read an article by Heman C. Smith in HERALD for October 21. It seems to me that Bro. Heman has not selected the worst that Alexander Campbell said in his estimation of the sects. I have the "Christian System," edition 1890, before me, and on page 106 he says: "Every sectary is, then, Paul being in the chair of judgment, a fleshly man, and without the precincts of the kingdom of God. A severe judgment truly. How shall we understand it?" What he means by sectaries is plainly stated on page 108, where he says:

But a great mass of sectaries are following, as they imagine, Jesus Christ and his apostles, under the name and tenets of Luther, Calvin, Wesley, etc. They are, without knowing it, the mere followers of men; for they examine nothing for themselves by a constant and habitual reference to the Bible. . . . Now, what may be the amount of carnality and fleshly or worldly influence that keeps them there, and what may be the amount of long-suffering and forgiveness exercised toward them from heaven, I presume not to dogmatize; but that the factionist,—the person who makes a party,—and he who labors to keep it up, are certainly earthly, sensual, and demoniacal; and as such not of the kingdom of God, we can not but assert as a conviction deep and rational, derived from the most impartial examination of the sacred Scriptures.

He here asserts that what he means by sectaries are those churches organized by "Luther, Calvin, Wesley, etc." His estimation of those who began these sects he gives on page 109. After quoting Peter and Paul (2 Peter 2:1; Acts 20:29) rendering "damnable heresies" "destructive sects," he says:

From these intimations we learn the Apostles Paul and Peter foresaw the rise of sectaries and sects; and both of them, it is worthy of remark, distinctly connected the sects with sectarian teachers: for all sects have been originated by false teachers, or by corrupt men. Sectaries, it would appear, occupy the same place under Christ that false prophets did under Moses.

On page 131 he inveighs against them as follows:

To present such a creed as the Westminster, as adopted either by Baptists or Pedobaptists, such a creed as the Episcopalian, or, in fact, any sectarian creed, composed, as they all are, of propositions deduced by logical inferences and couched in philosophical language, to all those who are fit subjects of the salvation of heaven—I say, to present such a creed to such for their examination or adoption, shocks all common sense. This pernicious course is what has paganized Christianity. Our sects and parties, our disputes and speculations, our orders and casts, so much resemble anything but Christianity, that when we enter a modern synagogue, or an ecclesiastical council, we seem rather to have entered a Jewish sanhedrin, a Mohammedan mosque, a Pagan temple, or an Egyptian cloister, than a Christian congregation.

This is surely worse than Joseph Smith ever said.

In the *Christian Baptist*, the first paper published by Alexander Campbell, page 23, I find the following from the pen of "Philip," who was Walter Scott:

Thirdly, the worshiping establishments throughout christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are

not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome.

His illustrious compeer, Alexander Campbell, expresses similar sentiments on page 34 as follows: "For assuredly every sect that holds a human creed and an ecclesiastical court, is a legitimate daughter of the holy mother; and it is no more than common honesty to own the relationship."

On page 626 I read again:

They of the present order, they of the sects, of the different streets of the great city, deepened my convictions that all sects have drunk of the wine of the cup of the mother of abominations. They are not yet sobered. They have taken, upon implicit faith, the cup out of her hands.

Following the lead of Campbell and Scott the modern disciple of these men, a man Hodge by name, expresses himself in a book published by J. W. Chism, once of Thorp Springs, Texas, now of Norman, Oklahoma, as follows:

As the apostacy, the Catholic Church, is the "beast" of Revelation, so denominationalism is the image of the beast; and as the creed or covenant of the Catholic Church is "the mother of harlots," so the creeds of denominationalism embrace the daughters. Each creed of a denomination is a harlot, and the members are the children of the harlot, and such children are called "bastards;" and as bastards can not inherit with sons, it seems that the members of the denominations must cease to be such or lose their inheritance.—*Campbellism—What is it?* by J. W. Chism, pp. 226, 227.

Surely consistency should compel the disciples of Campbell and Scott to keep silence on the matter of the statement of the Lord to Joseph Smith that the sects were wrong. The only crime of the young man in declaring the creeds faulty, seems to have been the fact that he said the Lord told him so.

HYRUM O. SMITH.



THE PRESIDENT OR CHIEF OFFICER IN THE CHURCH IN THE TIME OF THE APOSTLES. JAMES OR PETER, WHICH?

BY W. H. KELLEY.

(Continued from last week.)

The position held by the writer of "Presidency and Priesthood" on the text in Matthew 16 is that the question propounded by Jesus as to whom he was, was addressed to the twelve. Peter answered for himself and his associates, and when Jesus said in answer, calling Peter by name, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shalt be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven," the other members of the twelve were included in the authority to be received, as seen in John 20:23, when Jesus breathed on the twelve, he said, and to all of them, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." In harmony with this, Doctor William Smith says:

The early church regarded Saint Peter generally . . . as the representative of the apostolic body; a very distinct theory from that which makes him their head, or governor in Christ's stead.

Peter held no distinct office, and certainly never claimed any distinct powers which did not belong equally to all his fellow apostles.—Bible Dictionary, p. 427.

This view is the Bible view, and the one expressed in Doctrine and Covenants 105: 12:

For unto you (the twelve) and those (the first presidency) who are appointed with you . . . is the power of this priesthood given, . . . the keys of the dispensation which ye have received come down from the fathers, and last of all being sent down from heaven unto you.

The power of this priesthood was given to these two quorums: "The keys of the dispensation which ye have received have come down from the fathers, and last of all being sent down from heaven unto you." "And again I say unto you [Thomas B. Marsh] that whosoever ye shall send in my name, by the voice of your brethren, the twelve."—Paragraph 8. This shows that the twelve acted together, held the authority and keys along with the presidency, and they were "keys of the kingdom." So much for that ninth criticism.

Again it is urged: "10. Christ, the third time having appeared to his disciples after his ascension, still recognizes Peter as chief apostle and president unto whom he had previously given the keys of the kingdom and not quorum." When did Jesus give Peter the "keys of the kingdom and not quorum"? He promised to give them the keys of the kingdom, but when did Peter receive them? Oh, I see; it was upon the Mount, for which there is not an item of proof. Does the author of the Appendix still hold that the keys given to the twelve are not keys of the kingdom? But to the conversation held by the Savior with the apostles by the seaside: Jesus said to Peter, "Feed my sheep."—John 21: 15, 16. Though this conversation was addressed to Peter, the responsibility to look after and "feed my sheep" rested upon all of the twelve. So it is written, "Now, I say unto you,—and what I say unto you I say unto all the twelve,—Arise and gird up your loins, take up your cross, follow me, and feed my sheep."—Doctrine and Covenants 105: 6. It is far from "plain to be seen," then, that Peter's "charge was not only over the quorum of the twelve, but to the whole church, either congregated together or scattered abroad." It seems "plain to be seen" that no such thing was intended, if revelation can be depended upon.

Again:

In purview of this charge (to feed my sheep), Peter writes to the "scattered saints," called "strangers" and endeavors to "feed" them as the Savior had commanded him. (See 1 Peter 1.) Again, in his second letter he addresses "all those who have obtained like precious faith with us," thus obeying the injunction "feed my sheep." (2 Peter 1: 1.)

There is nothing in this to indicate that Peter held any position in the church but that of an apostle. Light on this point is seen in the following statement by Paul:

Then fourteen years after, I went up to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation,

and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation. —Galatians 2: 1, 2.

No doubt some were of greater repute among their fellows than others. Of the conference, Paul speaks, in verse 7, "When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." Verse 9: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Thus Peter is made the leading apostle among the Jews and Paul among the Gentiles. Both went abroad to their fields of labor, Peter to preach among the circumcision, and Paul among the uncircumcision. In after-years, both of these apostles addressed letters to those among whom they had labored and built up churches, and so far as an ecumenical character in their address, Peter's shows no preëminence over that of Paul's. The Galatian letter was addressed by Paul to the Galatians. His first Corinthian letter, "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—1 Corinthians 1: 2. Nothing that Peter wrote partook so much of the ecumenical character as this letter written by Paul. Peter's first epistle was addressed, "To the strangers abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." His second letter was addressed to the same people (see 2 Peter 3: 1) and he writes, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior."—Ibid., 3: 2. Here Peter puts himself with the other apostles. Peter addressed his letters to those among whom he had labored, as is admitted by all scholars. Hence there is nothing in the claim made that Peter was a whit ahead of Paul. If there is evidence for Peter's being president, there is more for Paul; and as indicated before, this brings to the surface too many presidents, so defeats the assumption of the writer.

The facts in regard to the saying, "Feed my sheep," etc., are these: The apostles, it appears, had become discouraged, and Peter said, "I go a-fishing. They say unto him, We also go with thee." This was their old employment, and Peter was their former captain and leader in the business, before they started to follow the Nazarene. At least Peter and Andrew were in company with James and John and their father Zebedee, and they had hired servants as helpers. Peter was the leader. This will account for the fact that the other apostles looked to Peter so readily as a leader. He was a man of affairs, prominent and relied upon in a busi-

ness sense before Jesus appeared among them. On the occasion here referred to Jesus perceived that they had a longing and desire to return to their former avocations, and thereby seek a livelihood, rather than go to the harder task, that of the ministry; so Jesus put the question, and to the leader, "Lovest thou me more than these?" These what? Why, these fishes and nets that were the means of their living and wealth. Jesus wished to impress upon their minds, that if they loved him, they would have to make the sacrifice and give up the fishing business and attend to the ministry,—*"Feed my sheep."* He knew they loved him, and he used this strongest tie and motive force to win them from their nets, and encourage them not to labor for the things that perish, but to carry out the commission to preach the gospel and catch men. Peter was the most culpable of any for this seeming desertion, as he was the leader in and out of the church. Only a few days had passed since he was cursing and swearing and denying the Lord. Hence Jesus plied him thoroughly, and what he said to Peter was meant for the rest as well, as expressed in Doctrine and Covenants 105:6: "What I say unto you I say unto all the twelve,—Arise and gird up your loins, take up your cross, follow me, and *feed my sheep.*" So the claim to Peter's primacy fails here also.

But we will take up and consider the point presented by the writer of the Appendix to "Exegesis" on Acts 15, in regard to the conference held at Jerusalem by the apostles and elders. There had been a growing feeling and contention between the Gentiles at Antioch, whose rights under the gospel were defended by Paul and Barnabas, and the Jewish converts in regard to keeping the law of Moses. The Jewish converts insisted that certain Jewish customs that were mentioned in the law should be observed by the Gentiles. The contention went on until it came to be so serious that it was necessary to carry it before the church authorities at Jerusalem. Paul was strongly in sympathy with the Gentile claims, and defended them, being the apostle to the Gentiles. Peter, on the other hand, was the apostle and leader among the circumcision, sometimes standing firm for the rights of the Gentiles, at other times vacillating and catering to the demands of the Jews. So it was necessary for Paul, in defending the rights of the Gentiles, to oppose Peter. He says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."—Galatians 2:11. The dissension began at Antioch, by the Jews insisting, "Except ye be circumcised, after the manner of Moses, ye can not be saved." Paul and Barnabas took the matter up to Jerusalem, where the contention was going on also. "And the apostles and elders came together for to consider of this matter."—Acts 15:6. The assembly was organized and had a chairman. The writer of the Appendix assumes that Peter

was the president of that council. But in this he stands alone. No other writer whom we have read after so holds, whether he follows the theory of Jerome or not. In the council Paul and Barnabas were the chiefs on one side, and Peter on the other. These great, experienced leaders sat in silence while the conflict went on among the more contentious ones; the hotheads were to the front. So, "after there had been much disputing, Peter arose" (not from the chair, but down on the floor) and simply reiterated his experience he had years before, down at Joppa and the house of Cornelius, and concluded by objecting to the view being held by some, to put a yoke upon the necks of the disciples. "Then all the multitude kept silence and gave audience to Barnabas and Paul." They made their speeches. The chief ministers to Jew and Gentile had now been heard, together with those who had stirred up the dissension. Then what? "And after they had held their peace, James answered saying, Men and brethren, hearken unto me."—Verse 13. "My sentence is that we trouble not them, which from among the Gentiles are turned to God."—Verse 19. This decision closed the matter. As is well expressed in the Diaglott, "Therefore I judge." Correct enough,—he had to judge in order to cast "sentence." But in his ambition to do something for Peter, the writer of the Appendix makes Peter the president and has him decide the matter, and then James decides it, and finally the Holy Ghost decides it. But what is worse, he has it, "Peter was the first to rise and render his decision as presiding officer." Still the discussion goes on just the same. Nothing is said about Peter deciding anything, or presiding, yet it is clear to this writer that he did. However, the discussion went on until the chief leaders had spoken, and then James said, "My sentence is," etc., after which there was no more discussion, but a general agreement or assent to the decision of James, and letters of instruction and congratulations ordered sent abroad. So our critic has lost his point on this.

We are told that this "was a special conference of the apostles and elders at Jerusalem, and not of the church in general." But the Book says, "Then pleased it the apostles and elders, with the whole church, to send chosen men," etc.

Page 153, Appendix, states:

We wish to call attention to another important point that supports the position that Peter was the president of the church. The fact that God who sent his angel to Cornelius (Acts 10) and directed him to send for Peter to present unto them the "words of life and salvation," and also the vision which God gave Peter, proves emphatically that God recognized Peter as the head of the church on earth.

But there is nothing required here but what is provided for in Peter's calling as an apostle. It was in line with the sending of Ananias to seek out the unconverted and blind Saul of Tarsus; Philip joining himself to the chariot (Acts 8); and Paul being

beckoned to go into Macedonia. This work belonged to the ministry abroad and not to a localized president. At this time, however, as in the case of filling the place of Judas, the Day of Pentecost, the rebuking of Ananias and Sapphira, the selecting of the seven, etc., there may have been no permanent president selected at Jerusalem.

We are not told just when James was made president; neither are we told when and how elders and bishops were introduced. We find them in existence, and in due time James was made the president of the church.

With the apostles, James, the brother of the Lord, succeeds to the charge of the church,—that James who has been called "Just" from the time of the Lord to our day, for there were many of the name of James, etc.—Hegessippus.

Again:

For the church of Jerusalem, James, the Lord's brother, was the first bishop thereof, as all ancient writers agree, though when and by whom he was ordained they are not so unanimous; for some say by the apostles, after the Lord's crucifixion; others, by Christ himself; and others again, both by Christ and the apostles.—Bingham.

But there is no history that places Peter as president either by Christ or the apostles or anybody else.

Again, the position assumed by the writer of the Appendix is absurd, in the light of the commission and authority given to the apostles, to require that the president of the church should perform all the work in person outlined by the writer. There is neither law nor precedent for it. The Lord works through whom he will. The apostles were his chief ministers abroad, and he directed them in the work to be done in the ministry abroad. He said, "Lo I am with you always." Peter, with the other apostles selected at Jerusalem, lived and died apostles (those of them who did die) and are apostles yet in heaven, under the direction of Jesus Christ the great head of the church, and can be sent by him to minister to men on earth; hence Peter, James, and John were sent by their Master to Joseph Smith, Jr., the Seer, and Oliver Cowdery to direct in the bestowing of the priesthood upon them and their ordination. It was not required to send a former president of the church on earth, whoever he may have been, to do this work, neither to come himself. He trusted the three strong ones, those best known, of the old guard, Peter, James, and John, and sent them. So everything is orderly and right, if only the right view is had. So the criticisms and evidences adduced by the writer of the Appendix to the "Exegesis of the Priesthood" fails to maintain his "contention," and much of it is not strong, to say the least, and is only noticed because of the importance of the subject in hand, and for the benefit of the inexperienced who are likely to read it.

Further evidence on the disputed points raised, is continued as follows, to which the reader's attention is called:

James, Epistle of, one of the books of the New Testament canon, which has been ascribed to James the son of Zebedee, to a pseudo James who assumed the name to get authority, to James the son of Alphæus, and to James the brother of the Lord. . . . The entire recent literature on the epistle is reviewed in the *Studien und Kritiken*, January, 1874, by Professor Berschlag, who believes that it was written by James, the brother of the Lord, whom he distinguishes from both the apostles of that name.—The American Encyclopedia, vol 9, p. 519.

James the son of Alphæus. He also was one of the apostles, and is mentioned in all the four lists (Matthew 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13) by this name, but in no other place. It is, however, thought by some that he is the same with

James the Lord's brother. In Matthew 13: 55, and Mark 6: 3, the brethren of the Lord are named James, Josés, Judas, and Simon. It is also to be remarked that they are in both places spoken of as the children of the carpenter, that is, of Joseph the husband of the Virgin Mary. But it has been urged that they were called sons of Joseph and Mary because the children of two families,—of Mary the Virgin and Mary the wife of Clopas, her half sister,—were brought up together. Those who in this way make James, the Lord's brother, to be a son of Alphæus require to establish (a) that Clopas is the same name as Alphæus; (b) that Mary the wife of Clopas (John 19: 25) was the sister of the Virgin Mary, and (c) that this Mary, wife of Clopas, is the same who is called (Matthew 31: 56; Mark 15: 40) Mary the mother of James and Josés, and (Mark 16: 1; Luke 24: 10) simply the mother of James, in which four passages the same person is evidently intended.

But the identity of the names Alphæus and Clopas is by no means certain. Those who maintain it take Clopas as the Aramaic *Chalpai*, and Alphæus to be a Græicized form thereof. But when we turn to what might be supposed the best source of evidence on this point, viz., the Peshito version of the New Testament, instead of finding the two names treated as the same word, we find in all cases *Chalpai* where the Greek has Alphæus, and where Clopas or Cleopas occurs, it is simply transliterated *Kleopha*. The same is the case with the Jerusalem Syriac. The identity of these names is, thus, far from being established. Then in John 19: 25, the versions and best authorities are in favor of making four persons of those there mentioned: "his mother, and his mother's sister, and Mary the wife of Clopas, and Mary Magdalene." This is the Peshito rendering, and, even if the conjunction were not there, it is not uncommon in scriptural enumeration to find names given in pairs without any conjunction, while to make Mary the wife of Clopas the Virgin's sister would be to assume two Marys in the same family of sisters, which is not very probable. Whether Mary wife of Clopas was the mother of a "James" (called in one place "the little") and of Josés can neither be asserted nor denied from the evidence in the Gospels; but, when the other two assumptions have so little foundation to rest on, it seems impossible to consider the son of Alphæus the same person with the "brother of the Lord."

Further, James the Lord's brother was bishop of Jerusalem (compare Galatians 1: 19 with Galatians 2: 9-12), and was president of the church in its earliest days. (Acts 12: 17; 20: 13; 21: 18.) Such a position required him to be a resident in Jerusalem, while had he been an apostle (as the son of Alphæus was) we should have expected him to take his share of the missionary labor of publishing the gospel in distant lands. But this bishop of Jerusalem was the author of the epistle of Saint James. He simply styles himself in the introduction thereto "a servant of God and of the lord Jesus Christ." He who could thus write with the certainty of being identified must have been the most famous person of his name in the church, must have been what Saint Paul in a passage (Galatians 2: 9), where he places James before both Peter and John, calls him "a pillar" of the Chris-

tian society. And again Jude, when commencing his epistle, calls himself the brother of James, with no other mark of distinction. Here too the same James must be intended, and when we read Saint Jude's epistle (17, 18) we find him distinguishing himself from the apostles, and as it were disclaiming the apostolic dignity. This is as it would be if James and Jude were both brethren of the Lord and were not apostles, but we should certainly expect one or other would have left some indication in their letters had they been of the number of the twelve, and most surely neither of them would have been likely to give us reason for believing that he was not an apostle.

The two passages (1 Corinthians 15: 7; Galatians 1: 19) from which it might be argued that James the brother of the Lord was an apostle can not be relied on, for we find the same title given to Barnabas, and it is certain that the name "apostle" began to be more widely applied after the ascension than it is in the Gospels.

Once more, the brethren of the Lord are expressly said (John 7: 5) not to have believed on Jesus at a period much later in his ministry than the appointment of the twelve; while in mention of them in Acts 1: 14 there is given first a list of the eleven, who are said all to have continued in prayer with the women and Mary the mother of Jesus and with his brethren. Such a studied severance of the brethren of the Lord from the number of the apostles is very significant, while the position which they hold in the list may well be due to the fact that it was only at a late period that they had become disciples of Jesus. The change in their opinions has been thought by many to be sufficiently accounted for by the statement of Saint Paul (1 Corinthians 15: 7) that after his resurrection Jesus "was seen of James." Such a demonstration of the truth of what others had long believed and Jesus himself had taught could not fail to work conviction on a mind which, if we may accept the tradition of the "Gospel according to the Hebrews" (which also testifies to this appearance of Christ to James), was somewhat inclined to believe, even before the crucifixion.

It seems right, therefore, to conclude that James the son of Alphæus, one of the apostles, was a different person from James the Lord's brother and bishop of Jerusalem. Of the history of the former we are told nothing except that he was an apostle. The latter is spoken of by Saint Peter (Acts 12: 17) as if he were at that time the recognized head of the Christian community in Jerusalem. Again (Acts 15: 13), after the debate at Jerusalem about the circumcision of the Gentiles, it is he who sums up the arguments and declares the sentence of the council, as if he were the chief person among them. In Acts 21: 18, on Saint Paul's last visit to Jerusalem, he holds the same position, and receives the visit of Saint Paul in the presence of all the presbyters. In Galatians 1: 19; 2: 9, he is placed foremost among "the pillars" of the church at Jerusalem.—Encyclopedia Britannica, vol. 13, pp. 532, 533.

The interested critic will peruse with satisfaction the learned disquisition of Reverend T. K. Cheyne, M. A., D. D., Oriel Professor of Holy Scripture, Oxford, in this connection as being among the best thoughts upon the subject from the other side of the water, and which is herewith submitted:

James (Jacobus), the name of three persons preëminently mentioned in the New Testament—James the son of Zebedee, James the son of Alphæus, and James the brother of Jesus. The first two of these are included in the lists of the apostles given in the Synoptic gospels and Acts (Matthew 10: 2 F, Mark 3: 17 F, Luke 6: 14 F, Acts 1: 13). The former of this pair was a brother of John; their father a Galilean fisherman, probably a resident of Capernaum.

Of James the son of Alphæus, called in Mark 15: 40 James the less (minor, younger) little is recorded in the New Testament. According to the same passage, his mother was a certain Mary

who is there mentioned as a witness of the crucifixion. . . . The question whether James the son of Alphæus was identical with James the brother of Jesus must be discussed before the consideration of the latter. Doubtless in early times, and perhaps latterly, a prepossession in favor of the perpetual virginity of Mary the mother of Jesus has had an influence in determining some scholars to maintain the affirmative of this question. It is argued that from Matthew 27: 56, Mark 15: 40, and John 19: 25 the inference may be drawn that Mary the mother of Jesus had a sister Mary who was the wife of Cleopas, and that she was the mother of two sons, James the little and Joses. Moreover, since James, Joses (or Joseph), Judas, and Simon are mentioned in Matthew 13: 55 and Mark 6: 3 as brothers of Jesus, and since in Luke 6: 16 and Acts 1: 13 a James and a Jude are included among the apostles, it has been argued that these latter were identical with the James and Judas mentioned among the brothers of Jesus, yet they were not his brothers, but cousins. In support of this hypothesis it is maintained that James called the brother of Jesus, mentioned explicitly by Paul in Galatians 1: 19 as such, and frequently elsewhere as simply "James," and always indicated as holding a prominent place in the church at Jerusalem, was no other but James the son of Alphæus, who is identified by the hypothesis with Clopas of John 19: 25. Thus he would be shown to have been a cousin of Jesus, being a son of a sister of Mary, Jesus' mother, and one of the original apostles.

This argumentation is, however, beset with insuperable difficulties. If the apostle Lebbeus (Matthew 10: 3; but R. V. and W. H. Thaddeus) who is called Thaddeus in Mark 3: 18, and who by the hypothesis was identical with "Judas of James" of Luke and Acts was by the first evangelists known to have been a brother of James the son of Alphæus, it is improbable that this writer would not have indicated the fact after the analogy of Simon and Andrew his brother, and James and John his brother. It is no less improbable that if Judas and Simon were sons of Alphæus and the Mary in question, they would not have been mentioned along with Joses in Matthew 27: 56 and Mark 15: 40.

It is also evident from the attitude of Jesus' brothers toward him, according to Mark 3: 21, 31, that they could not have belonged to the friendly apostolic group. For they are here represented as "standing without," and were probably of the "his friends" who went out to lay hold on him, because he was, they thought, beside himself. (Compare John 7: 5.) In this connection the fact is important that wherever they are mentioned in the New Testament they are distinguished from the apostles (Matthew 12: 46, Luke 8: 19, John 7: 3, Acts 1: 14, 1 Corinthians 9: 5; "the other apostles" [besides Paul] and the brother of the Lord). Besides there is nowhere an intimation that any one of the apostles was either a brother or cousin of Jesus. The attempt to show from John 19: 25 that Mary, the so-called wife of Clopas (identified by the hypothesis with Alphæus), was the sister of the mother of Jesus and that hence James the son of Alphæus was his cousin, is hazardous. For it is doubtful whether Clopas and Alphæus are Aramæic and Greek forms of the same name, since the Syriac version uniformly transliterates them differently (Cleopha and Halpai). . . . The opinion that four women instead of three are mentioned here has the support of the Syriac version and many of the highest authorities (see Meyer on the passage, and Mesler in St. Kr. 40, p. 650.) Besides, the position is quite tenable that according to the prevailing *usus loquendi*, "Mary of Clopas" means Mary the daughter of Clopas, in which case Clopas would be known only as the father of the Mary mentioned in John 19: 25; see Clopas. Thus in any case the improbable supposition that in the same family there were two sisters of the same name is obviated.

Still, even if it could be shown that James the son of Alphæus was a cousin of Jesus, it would not follow that another James was not his brother, since better reasons than those given by Lange and Meyrick are required to justify the abandonment of the

natural meaning of *adelphos*. Nor is it necessary to resort to the supposition of step-brothers; for according to the obvious sense of "firstborn" (*protokos*, Luke 2:7; Matthew 1:25 Sin. Syr) Mary was the mother of other sons than Jesus.

James the brother of Jesus, surnamed the Just, although sharing with the brothers, of whom he was probably the oldest, in their opposition to Jesus during his public ministry, appears to have been converted to his cause soon after the resurrection. According to Galatians 1:18, 2:9, Paul finds James holding a prominent place in the Christian community in Jerusalem along with Peter and John, and with these three, "reputed pillars of the church" he came to an arrangement respecting his mission to the Gentiles. So great was the influence or authority of James that Peter was controlled by him at Antioch in the matter of eating with the Gentiles. For when "certain" from James came, he drew back and separated himself, fearing them which were of the circumcision (Galatians 2:12). From this fact and from Paul's statement that, yielding from the emissaries, the rest of the Jews dissembled, "and even Barnabas was carried away with their dissimulation," the inference is obvious *that this brother of Jesus was the acknowledged head of the Jewish Christian party* in the church of Jerusalem, and a zealot for the strict observance of the Jewish law.—*Encyclopedia Biblica*, edited by the Reverend T. K. Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture at Oxford and formerly Fellow of Balliol College, Canon of Rochester, and J. Southerland Black, M. A., LL. D., formerly assistant editor of the *Encyclopedia Britannica*, volume 2, pages 2317, 2320.

James the Lord's brother; author of the "Epistle of James." He is described as holding office in the church at Jerusalem, and appears to have been president of the council that met there in A. D. 50 or 51.—*The Century Cyclopaedia*, p. 539.

(Concluded next week.)



ENTER IN AT THE STRAIGHT GATE.

SERMON BY PRESIDENT JOSEPH SMITH, AT LAMONI, IOWA,
NOVEMBER 1, 1903.

(Reported by L. A. Gould.)

I have chosen a world-wide text this morning; and whether I shall be able to present any thoughts that will be beneficial, or lead any more rapidly to a conclusion in the minds of those who are hearing the series of sermons now being preached, can better be told at the end of the service.

I take for granted that the Bible contains the words of God; that in the Old and New Testaments is to be found a record of God's dealings with men, and a proper account of his ministry, both in the olden time and in the new. I take it for granted, further, that whatsoever may have come to us in later days, that reinstates, or attempts to reinstate that which was declared by the Master, foreseen by the prophets, testified of, is always from God, is to us his word, and ought to be to all who make a profession of belief in God, in Christ, and in the Bible. You remember (possibly it has been said to you during the week that has passed), that John was sent to deliver a message, and was charged to make the way of the Lord straight, to make his paths straight. I once had a little controversy with a gentleman who was under the impression that we had made a mistake. He contended that the word *straight* as found

in the text meant difficult, or narrow, or hard to walk in. But if the word found in the declaration of the voice which said, "Make his paths straight," thereby agreeing with what has been said heretofore,—that God does not walk in crooked paths,—it does not mean that the way is winding or hard to follow. And it also comports with the statement made by the Master, "My yoke is easy and my burden is light," evidently meaning that whatever burden may be imposed, whosoever has put on the yoke of Christ can easily bear the burden, however weak he may be naturally. He will receive from God a sufficient amount of strength to bear the burden. And we are also admonished, rather adversely, I admit, "Bear ye one another's burdens," and in another place, "Every man should bear his own burden." I do not attempt to reconcile this apparent difference; but I have long since solved the mystery so far as my own action is concerned; that by bearing my own burden uncomplainingly, I am helping to bear the burdens of others. And if by any possibility I am continually complaining about my burdens, and finding my difficulties heavier than anybody else's burdens, I am simply adding to others' burdens, and not relieving myself, bearing my own. And that is how I understand this apparent difference.

Now, the text that I have chosen will be found in the seventh chapter of Matthew's gospel, verses 22 and 23 (Inspired Translation), although I shall read what precedes these verses in order that we may find out, if we can, the reason why he should have made use of the expression at that time:

What man among you, having a son, and he shall be standing out, and shall say, Father open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine? Or what man is there among you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him? Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.

Now here comes the text:

Repent, therefore, and enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat. Because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

It seems from our natural organization, that it is much easier for us to walk in the broad way than it is to walk in the narrow way. Some of us require a wider path, even, in walking the streets than others, because of the unsteady manner in which we walk. But there is a way known to sailors, and to men who are accustomed to working in high places, by which they may feel secure; and that is, look up. Pay not too much heed to the possibility of falling. Exercise what care is practicable for you to do, and look up. Any one walking the streets will easily find that they

will stumble less if they will look straight forward rather than looking down upon the ground, either to the right or to the left. If you think I am mistaken in this, the next time you walk one of those planks laid down at the crossings, try it, and you will be convinced that I have told you one truth, at least, this Sunday morning.

It is fortunate for us that the Master in the major part of his teachings, whenever he gave them with the appearance of a commandment or a requirement, gave us the reason for them. And as intelligent beings, we ought to be satisfied with that, and give him the credit that is due for dealing with us as intelligent beings.

While thinking of this text this morning, I had transposed them in my memory, and I thought the injunction to walk in the straight path came first. But I discover to my comfort, that the warning precedes the command. "Repent therefore, and enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat."

You may be admonished, if you have not already been during the services of the week, that upon one occasion a prophet wrote concerning a portion of Israel, a commandment that they should seek after the old paths, that they might walk therein and find rest to their souls.

I am glad if what President Blair has stated is true; that persons who have been members of the Church, whom he has never yet become acquainted with as members, have been attending these meetings, and he says he is glad of it, and so am I. It is evident that the faith is latent in them, and that an occasion brings it to light. And for that reason I present a few thoughts this morning; not that they are new, but that they are like those whom he has become acquainted with,—they have been in the background in the minds of some.

By what rule of reasoning, from the ordinary human standpoint, does it occur, that in the teaching of the doctrines of the New Testament scripture, we more nearly conform to that which the Savior has given as instruction and commandment than our neighbors who believe in God, as they say, and find fault with us because we believe too much? If all these various religious organizations are but human products, where is the limit? And who is not authorized to build up a theory and present a doctrine, and induct members into the organization which he may represent? If there are none divine, all are standing on a similar level; that of every one having the same right as each and every other has, and enjoying equal authority to minister in the name of Jesus Christ. Now, I am aware that the minds of nineteen twentieths, if not the entire body to which I am speaking this morning, immediately conclude that no man has a right to misrepresent Christ, no matter

how wise he may be, no matter how old he may be, no matter how young he may be, nor no matter how foolish he may be. No man has a right to misrepresent Christ, if indeed he is the Savior of the world, to which we all agree; if he is the Messiah, the one upon whose shoulders the government was laid, whose name was Counselor, Wonderful, the one by whose stripes we are to be healed; then no man has the right to stand before his fellow men and represent Christ, as having been sent by him, unless he has the warrant from the Master himself. And we are permitted to judge of such an one, for it is distinctly declared in the word, that he that Christ hath sent speaks forth the words of God; or he whom God hath sent, speaketh the words of God. And if men only represent themselves, they surely are not representing Christ.

Bro. Blair has said that before the meetings closed, an opportunity would be given for those who were yet without the pale of the Church which we represent to enter in and begin a service with God, with others who had espoused his cause. If it be not true that the body which he represents, which will be represented by the preacher during the week that is coming, now, is authorized to speak in behalf of Christ, and actually represents him here, of what particular value will it be to any one to make covenant with those who are already in the same work, and are, as we believe, in the church of Christ? We can not avoid this statement. There must be some reason why men should enter into relation with Jesus Christ. There must be some reason why they should seek first the kingdom of God, and to establish his righteousness. There must be some reason why there is such a constant presentation of Christ as the life of men, that spiritual life of men, the one sole representative of God that has the right to speak by authority, the only one infallible source, from whence comes all that men can rely upon in a spiritual way. There must be some reason why men should unite with the body calling itself the church of Christ, representing the things of Christ. For if there be no such reason, then all this effort, this preaching, is, according to the statement made by the apostle, foolishness unto men. And yet the same writer said, that when man by the wisdom of man could not find out God, he chose by the foolishness of preaching to save them that believe.

What is this straight way? If God does not walk in crooked paths, he does not want his own to walk in crooked paths; and neither will he commend those who do walk in crooked paths.

I have heard men say, in prayer-meeting, that they had made many crooked paths. And when I have heard it I have said in my consciousness, if I became certain that I was walking in crooked paths, it was my duty to quit walking in crooked paths, if I ever expected God to commend me, and Christ to be my

friend, who came to walk in straight paths; and sent a messenger, or had a messenger sent before him who was commissioned to make straight the way of the Lord; to make his paths straight.

I ask you again, for I want to emphasize this point if I can, How did it happen, that a people that began this religious crusade three quarters of a century ago, nearly, have been persistently forging to the front in teaching what they understand to be the gospel of Christ; they never have been concluded as misrepresenting Christ in their preaching the gospel found in the New Testament scriptures? How does it happen? That is a problem for some of you thinkers to solve. Do not evade the proposition by saying that Joseph Smith and his compeers were ignorant; for if you do it gives them more credit for having reached safer conclusions than their wiser neighbors did. Do not say that they happened to hit upon it; for if that were true, then such ignorant men would have been apt to fail in some other way. But hundreds and thousands who have come after them, who have listened to their teachings, who have taken what they said to be a proper statement of the message of Christ who came as the Savior of men, have borne witness by precept and by example, and by life, that this message was true, and they found life and satisfaction in walking therein.

The proposition must have force, that these men spake truly when they said that the message came from God that told them they were to preach the gospel as they found it in the New Testament scriptures; and, without multiplying words, without specifying step by step the processes of their future proceedings, just simply sent them out with the Bible in their hands, open, and told them to preach what they found in it. And they did so. From the north, from the south, from the east, from the west went up the record of their preaching, and hundreds and thousands obeyed, and found that they had spoken the truth. Now, my friends, no other body that I know anything about, who has written a history, so far as I have been able to discover, has ever come before the public with the Bible in their hands in such a way as that, and told the people that the Bible should be the criterion by which they should be judged; and if they be condemned by that they would stand condemned. And then the conclusion forces itself upon us, if they spoke according to that which is written, they must have been sent of God.

There is not a religious denomination that I know anything about (and I am not speaking disparagingly of them), but there is not a religious body now extant that I know anything about that has done more to put themselves in the hands of their fellow men for judgment, either for condemnation, or commendation, so fairly and so squarely and so completely as those who are being represented during this series of meetings. The preacher may have erred,—I have not

heard all his statements; I do not know that I shall hear all that he shall make in the week that is coming, but the main principles will remain true, and he will preach those just as they are found in the Bible. And you men who have your Bibles, bring them with you, and see whether or not he fairly presents the statements of religious men, putting themselves before their compeers for the purpose of examination, to stand upon the judgment that may be given either for or against them.

You may ask me, Now, Bro. Smith, what has that to do with the preaching of the gospel of the Son of God? I will tell you. There are two principles of the gospel of the Son of God that have been preached ever since Jesus preached at Jerusalem. And they are, repentance and remission of sins. Mrs. Booth-Tucker, who was killed only a day or two ago in an accident on the Santa Fe Railroad while on her way to Chicago, preached them. Our Catholic friends have preached them for hundreds of years; and the Protestant denominations, every one of them, have preached those two principles: repentance and remission of sins. But they have not preached the balance of them. Christ said it should be done, and it should be done as a witness.

While I am here to agitate the principles of the doctrine of Christ, as mentioned by the Apostle Paul, and as taught by Jesus Christ, one by one, I am not here to say that men are saved by doctrine alone. I am not here to say that simply a faith in words will save men; but I am here to say that they are taught by Christ as the underlying principles upon which man shall build to receive life and salvation. They may have a head full of knowledge, and their efforts, their impulses may be wrong. In fact some of the most skillful rogues the world has ever seen, are among the most learned men. And yet the more dangerous element in the world is the ignorant element.

“Repent therefore.” That is the opening way. These are the first words, almost, that fell from the Master, as represented by Mark in his first chapter, “Repent, and believe the gospel.” He says here, “Repent, therefore, and enter ye in at the straight gate.” That is, to repent and believe the gospel.

Now any man who says that any may receive life and salvation by entering in some other way than the straight way, he is not representing Christ. Can you see that? He is simply entering into the broad way.

Recently I was passing over some of the roads in England. They have a wonderful network of rails laid; they call them metals over there. There were dozens upon dozens of different lines leading in the same direction, and I noticed that whenever a train started out from the station it seemed to cut directly through the mazy leadings of these different lines. And I took special pains to notice, and a man stand-

ing on one of these tracks and looking right down these metals could see the path was straight so that the off-shoots did not catch the train unless somebody had put in a switch and derailed the train. Christ never intended that his gospel train should be derailed. For that reason he sent a messenger to prepare the way and make his paths straight, and he never authorized a man, from that time until now, to ever put in a switch that should lead that train off on a side-track. He never has authorized it, and I believe he never will.

I remember hearing a man, once, in a little discussion I had with him, say, "Bro. Smith, here is a railway out here, and there are two lines of rails out there, and you see they run in the same direction. There may be many lines leading to the same destination." Well, I said, dear sir, that is an unfortunate representation, for this reason: Those two parallel lines of rails never run together, but always are just so far apart. And if I wanted to take that train, and take that line of rails to go to Chicago, I must not stop at Mendota; but I must keep on the rails that go to Chicago. If I start from there to go to Quincy, I must not switch off at Galesburg and go to Burlington; but I must always keep on the line that is established for the end to which I am going. Well, he thought it did not make any difference. Well, I said, I would like to have you try it; let you start to California, and see where you would go, if you started east. "Oh, well," he says, "Bro. Smith, you are too hard." Thank you for that, it was not me that was hard, it was the word that was hard. It is the word coming to us by prophecy, "To the law and the testimony, if they speak not according to this word, there is no light in them." Law is that which is commended as the rule of conduct, spiritually or temporally. The municipal law is that rule of conduct prescribed by the highest authority in the land, that is, by the legislatures, and by congress. Now, when we come to the realm of spiritual things, that which is law is that rule of spiritual conduct that is prescribed by the highest authority in earth or in heaven. There we have it. A man who kneels down and prays, "Thy will be done in earth as it is in heaven," commends himself in that operation to that law enacted in heaven which is everlasting, and eternal, and operates in its spiritual force upon every man who puts himself within the lines of its precincts. Makes no difference who he is or where he is; he is entitled to the operation of that law. It is hard; it is inexorable; I am willing to admit that, but I am not responsible for it. But it is as hard in its operation as the law by which a man must keep himself in strict conformity to the rule of physical life, if he does not get hurt. The man who deliberately puts his hand in the fire, or stands by the side of one of those wonderful trip-hammers, as I have heard of them doing, and simply puts his hand under

it, his hand will be smashed. The man that puts his hand in the fire will be burned. It is an eternal, inexorable law, enacted by the same power by which the spiritual laws have been enacted.

"Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

We want to be among the few who shall find it. And comparatively speaking we are but few. I had abundant reason to realize that when I saw the swarming multitudes over yonder in the old country, such immense crowds as I have seen in those big cities there, and in New York. We are but few. What God will do with the many, I do not know. But I trust it shall be better with them, in the administration of that with which we are acquainted, than it was in Boston some years ago, when I was talking with a young man who had served for four years on a vessel there in Charles River, called the Sailors' Bethel. He was going down to Yarmouth to build up a congregation, and hire a hall. Told me just what he was going to do. He would establish himself with a congregation of twelve or fourteen hundred that would make him a living for a life time. He says to me, "Brother Smith, what proportion of the congregation to which you preach, do you really think is worthy to be saved?" That set me to thinking. There were about two hundred people in the branch, and an average of these that attended regularly was about eighty. I rapidly went over it in mind; and I knew every member; and I scanned the life of each, the public and private life, so far as known to me. I turned to him and said, Sir, I could not number as many as I can count upon the fingers of my hand, whom I believe are not worthily striving to live according to the teachings of the Master in the New Testament scriptures. And so if I had reason to say something of that kind to the people to-day, that is my earnest conviction. I might have picked up an unruly one here and there; but I am not going to do it. I do not believe in scolding. Dowie does. Let him scold. Let me plead.

Well, he straightened himself up, and said, "Brother Joseph, I wish I could say that of my congregation that I have preached to." Well, I says, what proportion do you think of your congregation that you have been preaching to for the last four years, are worthy? "Well," he says, "not one quarter of them." Well, what about the other three fourths? I asked. He says, "To tell the truth, Brother Smith, they are not fit for anything in God's world, but to be damned." I was shocked. I said to him, Sir, if I could be satisfied that only one fourth of the congregation to which I was preaching had been so far inducted into the doctrine of Jesus Christ as to endeavor to comport their lives to it; that only one fourth should strive to be worthy, or being worthy of salvation, and the other three fourths only fit to be damned, I would shut my Bible, go home, and never

preach another gospel sermon while I lived. He says, "I can not help it." That is just my earnest conviction. He had been preaching four years, acquired a name and reputation, and on that reputation he was going to Yarmouth, hire a hall, establish a congregation with a membership that would give him a living the rest of his life, enable him to get married, raise up a family, and live among men as a man.

Now, do you believe he was preaching the gospel of the Son of God? I do not. He was preaching a popular theology. He was preaching what would tickle the ears of the people, that he might have a good congregation where he was going. I was preaching an unpopular philosophy; and at the same time those to whom I was preaching were receiving the ministration of the Spirit of God by which they were striving to walk uprightly among their fellow men, and tread the narrow way that leadeth unto life.

Now let me adjure you, let me plead with you, let me ask you, by every influence that you hold to be good in this life, and the hope of the life to come, Pause, take cognizance of what the Master says, bring yourself into subjection to that call, take the step that may be necessary, and conform to his word that you may be saved; enter in at the straight gate, and have everlasting life.

Original Poetry.

Understood.

Would the Christians love their gold
And their hearts be hard as stone;
Would their looks be proud and cold
And their swords pierce to the bone,
If they understood?

If God's plan they understood,
Would they slay each other so;
Would they seek more than the good,
From their lips would poison flow,
If they understood?

O, the cross now hid in gloom,
May it shine like glist'ning snow;
May the One who left the tomb
Come with those who truly know
And have understood.

JOSEPH FERRIS.

November 2, 1903.

Restoration.

Our God has wrought in latter days
Such marvels, long foretold
By holy men inspired of him
His wisdom to unfold.

CHORUS.

Then Saints arise and praise the Lord,
Let joyful anthems ring,
Such wondrous works our God has done,
How can we fail to sing.

The glorious gospel is restored
In every point complete,
With gifts and blessings that no power
Of darkness can defeat.

Out of the earth the truth has sprung,
And righteousness looks down,
The former and the latter rains
Make Canaan's fruit abound.

The Jews are now being gathered
To their own loved Palestine;
Soon the Savior on Mount Olivet,
In splendor will be seen.

And the cry, "Go forth and meet him,"
By all nations will be heard;
Lo, the Bridegroom comes, prepare ye
For the great day of the Lord.

JAMES L. EDWARDS.

September 29, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

Dear Home Column: George Fox said that one live Christian could shake the country for ten miles around. This being the test, I feel I should come far short. But I wish that every move I make was something to advance the cause. It is God's work, and nothing can equal it. It calls for all our energies, talents, and time, if we work with our might. Our lives are too short to waste our time and means on the frivolous things of life. We are not to live butterfly lives. Let the world do as they may. We are told to come out from the world and be separate, the Spirit of Christ is not there. Let us all work together for the cause.

RUTH A. BURLINGAME.

Dear Home Column: I have been reading to-day the many nice pieces the HERALD contains from brothers and sisters, and I think what a comfort it is to us to be able to exchange our ideas. In this way we form acquaintance, learn to love one another, feel interested in each other's welfare, and remember them in our prayers. We all have our trials and need each other's prayers, and it helps us to realize we are all one family, brings us to a better understanding of the work, and prompts us to try to live right. No home is complete without the HERALD. There is no better way to improve our spare moments than in reading or writing for the advancement of God's work; just a few lines to some distant friend may some time bear fruit, although it may not be looked upon with favor at first. It requires patience on our part. We may sometimes feel we have not been able to do any good in the world, when the very things we most desire have been withheld, but God's ways are not our ways, and he knows best. We often say, Lord, increase our faith, for it is said if we have faith like a grain of mustard seed we can remove mountains. And surely it does sometimes seem we must have even as much as that to be able to call upon him at all. But the mysteries of godliness are past finding out, except it pleases God to unfold them to us.

Oh, how insignificant we are! How we realize it when we witness a display of his power in a heavy thunder-storm, the rising and swelling of the tide, the grand and lofty mountains, and the many things the seasons bring; we are led to exclaim, How grand, how wonderful are the works of God, all for the benefit and comfort of mankind! These things ought to bring a spirit of worship; but, alas for poor, fallen humanity, created just a little lower than the angels, and yet so rebellious! The only creature that sins against him! Sad, sad case!

I often wonder what there is in life to live for outside of this plan of salvation! and yet how unworthy I am, and of how little

use! Oh, how can we help calling upon the name of the Lord when we realize it.

RUTH A. BURLINGAME.

GLASGOW, Scotland, October 12.

Dear Home Column: I have thought for a long time that I would like to write a few of my thoughts, though it seems a difficult matter; but while reading the letters in the dear HERALD to-night I thought we can all add our mite, so now I will try. It may help to cheer some one as the letters from the sisters have helped me. I often think, although we do not know each other personally we have all the same love and interest at heart, and the same story to tell of God's great mercy and goodness toward us. While I write this I feel that our heavenly Father has been especially good to me, one of the weakest of his handmaidens.

A little over a week ago I was taken very ill, and grew much worse towards midnight. I said to my husband, I would like to be administered to, and oh how thankful we as Saints should be that God has set such an ordinance in his Church; that when there are sick ones among us, we can call for the elders of the Church and let them pray over us, anointing with oil in the name of the Lord, and the promise is, that the prayer of faith shall save the sick, and the Lord shall raise them up. So he administered to me, and I felt from then that God would answer our prayers, and I am grateful to say that before morning I was relieved of the intense pain. To God be all the praise.

I often wish I could do more to help the great work along, but I am so backward. I feel many times, if I could do something that would lead one dear soul to see the precious truths, I should have accomplished a little. We have been made glad and encouraged in this latter-day work, by the recent visit of Presidents Joseph Smith and R. C. Evans, and only regret that their stay was so short; but we believe much lasting good was done while they were in Scotland.

We were extremely sorry to hear of the illness of Sr. Plunket, of Philadelphia, late of Glasgow. We have often wondered about her, for we knew she was sick when we saw her set sail in July for America; but I can assure her that the Glasgow Saints have remembered her in their prayers and trust that our heavenly Father will abundantly bless her and restore her to health and strength, that she may be able to perform the duties that devolve upon her as wife and mother. We as mothers know how hard it is, when we are not able to do for our little ones that which is necessary; and when we are sick, they seem to need a mother's attention more, or I always think so. Although I have only one little boy I often look at him and feel very thankful that God has so blessed me that I have been able to be with him in his young years, for I believe that if we will only bring them up in the fear of the Lord they will not easily forget their early training in later years. I therefore pray that God will give me wisdom and strength that I may be able to bring up my child in such a way that he will be a shining light in God's dear kingdom.

Dear sisters, let us with determined hearts and unwavering minds grasp every opportunity for our improvement that we can also say,

"I want a true regard,
A single, steady aim,
Unmoved by threat'ning or reward,
To thee and thy great name."

May God continue his gracious care and guidance, to all his dear children for their several duties is, the prayer of your sister,

ETHEL ARBER.

Dear Mamma, please tell me why people deceive
Their own little children and make them believe
That a real "Santa Claus" comes with a bag full of toys
To fill all the stockings for girls and for boys.

I am sure I don't want him to ever come here
If he smokes an old pipe and drinks lager-beer;
And 'tis sinful and foolish to tell them such lies,
That he comes down a chimney one quarter his size.

And I would far rather that papa and you
Should give me my presents, be they many or few;
For it gladdens my heart and fills me with joy
To know you are thinking of your dear little boy.

Little Florence and Mamie were showing their things,—
They had dolls, games, and ribbons, and two pretty rings,—
I asked them who gave them, and they exclaimed with delight,
"Why Santa Taus put them in our stottins last night."

I told them that "Santa" and his reindeers so fleet,
And his beautiful sleigh were all a great cheat,
Then Mamie in anger said, "Do you suppose
We'll believe your naughty stories, I dess our Mama knows."

Last Sunday our teacher had a talk with us boys
About Ananias and Saphira and their wicked lies.
She said it was sinful and there was no defense
For telling a falsehood under any pretence.

So parents remember that your words and your deeds
To the "Tots" are like laws of the Persians and Medes;
When they're old they'll look back to the days of their youth
And bless you for teaching sweet lessons of truth.

JAMES L. EDWARDS.

October 26, 1903.

What Shall Our Harvest Be.

I believe it to be the duty of every woman in domestic life to cultivate a greater intelligence in the government of home in order that she may become a prudent guide, an economical manager, and have a knowledge of the laws of nature, without which she can not preserve the health and happiness of her family. Besides, how can she give to the world intelligent men and women, if she is not herself possessed of a well-filled mind? For as the character of her mind, so will it be brought forth again in her children, and the influence we exercise with them will show. If good the reflection will be good. We can form good habits only through regular work. We can develop our faculties only through exercising them honestly and systematically. A good way to improve the world is to improve ourselves, to remember that our characters are what win. We should not be afraid to study or work if we want to progress and develop a good character. What we think effects our character, as well as what we do, so we should entertain noble thoughts as well as practice noble deeds, and always try to remember the counsel of our kind and loving Savior. We find a good promise in Proverbs 21: 21: "He that followeth after righteousness and mercy, findeth life, righteousness, and honor." All good is eternally reproductive; the more good we have in us the more good we can do. That which we are, we shall teach not only voluntarily, but involuntarily, for from the abundance of the heart the mouth speaketh. So it is profitable to us as well as others that we keep our hearts full of good thoughts; and that will help us to build a good character. What we sow we reap, so we ought to throw out our influence for good, that our harvest may be good. We as a people desire to purify and ennoble human life. Every period of life has its peculiar temptations and dangers, but youth is the time when we are most likely to be ensnared. It is the spring season of disposition and habit. It is during this season, more than any other, that the character assumes its permanent shape and color. We must consider temperance as one of the great virtues to help us in forming a good character. Prayer is also a key to help us largely in this building. A good character is in all cases the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is no appendage of birth, wealth, talents, or station;

but it is the result of one's own endeavors or victory. May we so exert ourselves for truth and righteousness that we may become strong in the Lord and have a perfect character, for the getting of a good character is worth more than riches and will assure to us a good harvest.

MINNIE L. BOOTH.

CHICAGO, Illinois.

Letter Department.

SALT LAKE CITY, Utah, October 30.

Editors Herald: At last writing we were in the midst of the reunion at Provo, which was interesting and inspiring all the way through. Another was provided for 1904, to be held at Salt Lake City. The visitors from Lamoni, Srs. J. H. Stanley, Alice France, Margaret and Ruby Baguley added interest to the meeting. We knew young Sr. Ruby was a product of the Lamoni high school, Religio, and Sunday-school training, so we had confidence to put her to the front with a favorite, Sr. Lizzie Smith. Lamoni was nicely represented. Go on with the training business and send out some more representatives.

The district conference was held immediately after the close of the reunion; an excellent feeling prevailed, and the business was transacted in a satisfactory manner. T. Thorsen was chosen president of the district and Sr. Maggie McLane continued secretary. The preaching was good, and the devotional exercises and spiritual experiences the most encouraging that I have observed in Utah.

After the reunion, in company with Sr. Proctor, of Ogden, and her two young daughters, Hazel and Vera, I returned to Salt Lake City for a few days, and with Bro. S. Swenson aided the meetings at the chapel the Sunday following. Swen is very companionable and has many friends.

September 11 I started to attend the district conference to be held at Hagerman, Idaho, beginning the 12th instant, and arrived at Bliss next morning at two o'clock, the train five hours behind scheduled time; sat in the depot until daylight. Mr. Pickering, the agent, gave me breakfast, as there was no hotel or restaurant in the place. Bliss is a small station away out on an elevated desert table-land, overgrown with sagebrush. The soil is rich and very productive when water can be gotten to it. After breakfast Mr. Pickering, the older, and hackman conveyed me to Hagerman, distance fourteen miles, arriving in time for the conference. Here were congregated of the ministry, Brn. John and S. D. Condit, A. J. Layland, J. E. Vanderwood, and Will S. Pender, not to mention Srs. Pender and Condit, who are about as effective in their line of work as the eldership. These, together with a number of the local brethren, were assembled for the conference.

Hagerman is a small inland town situated also in the arid lands of Idaho, but there being a plentiful supply of water for irrigating purposes, farming is carried on extensively. Wheat, oats, barley, and most every variety of vegetables common to a northern climate, apples, peaches, pears, plums, apricots, and varieties of berries and melons grow in abundance. Those who have been living there for some time seem to be doing well.

The business of the conference was transacted satisfactorily to all. The meetings were well attended and appeared to have excellent effect with the audience. Everything went well. Three were baptized. My home while here was mainly at Bro. E. E. Sherman's, from Western Iowa, but shared also the hospitality of the Saints and friends of the neighborhood, who possess typical Western generosity. There is good about Hagerman.

In company with Bro. and Sr. Pender, Sr. Addie Condit, and Bro. Layland the writer made two trips out to the fruit farm of Bro. George Conyers, four miles distant. The apple, peach, and plum-trees were literally loaded with fruit, and vegetables to match. After much toil and waiting Bro. George has a fine

prospect for a cozy and valuable little home. We enjoyed the visit with the family. In the river near by, I caught a mountain trout, my first luck.

Thursday, the 17th, Bro. Sherman carried me to Bliss by private conveyance, stopping on the way at his son's for dinner, where we had a pleasant visit with his son and daughter-in-law. Bro. S. D. Condit met me at the station and we took the evening train, he for Weiser and I for Sagle via Spokane, Washington. At Weiser Bro. Condit left the train, and I was left alone for a long ride. Arrived in Spokane on Saturday. Called on Mrs. Hubble, daughter of Sr. Proctor of Ogden, Utah, and learned the location of the Saints' chapel. Sunday morning I went to meeting not expecting to see any one whom I had ever seen before, but the first person seen was Bro. G. T. Griffiths, the Brn. David Powell and Frank J. Chatburn, and Bro. and Sr. Ferguson of Lamoni, Iowa, and not least Sr. Almeda Emly Kennedy, whom I assisted to confirm after baptism in Minnesota twenty-seven years ago. So I was at home again. How Saints do scatter about! It was a treat to meet these and others of the Saints at Spokane, especially Sr. Kennedy, as it was at her father's that I made my home at times in Minnesota, years ago, when she was a young girl. So unexpectedly my visit to Spokane proved to be a kind of reunion, a home provided at Sr. Kennedy's and open doors at others of the Saints. Bro. Kennedy is not a member of the Church, but is an excellent man, so we call him brother. He only needs to take another step, join the Saints and be happy. He is reading. Bro. Griffiths and associates have been holding a series of meetings. I joined them and aided the services as best I could during my stay; in the meantime visited the homes of Brn. Ferguson, Smith, Belle, Hooper, Srs. Jewell and Hubble, with others. Sr. Hooper was of special interest, as her father was killed at Howe's Mill, Missouri, during the persecution of the Saints. She is strong in the faith. I met also Bro. Barr, who appeared quite in earnest. By the counsel of Bro. Griffiths some troubles standing in the way of the progress there were settled, and it is hoped permanently.

The 23d Brn. Powell and Belle accompanied me to the depot and I took the morning train for Sagle, Idaho, distance about five miles, Bro. Belle using his influence with the officials to stop the train and let me off at the station, which they did. This train was scheduled to pass without stopping. In due time I was at Sagle, a little wood station, with a post-office located out in the wilderness of pines and red cedar timber. I started on the wagon road through the timber to go three miles to Bro. Turnbull's, but missed the direct way and made it four, arriving there in the afternoon. Sr. Turnbull received me very cordially, and I was pleased to find a friend. Sr. Turnbull is one of that kind of women the Bible speaks of who build their own house, and is entitled to a standing with the elect. Bro. Turnbull soon came home from Sagle, also, and brought my valises. Bro. Turnbull is not a member of the Church, but he believes so much of the faith, and possesses so much of real manhood that we call him brother. I soon learned that two of their sons are attending school at Graceland College, Iowa. Their home seems to be one for every one who comes along, and I was no exception. There is nothing small about folks hereabouts. It was arranged to commence meetings two miles away, the next evening. In due time we were at the place to find an interesting audience present. Bro. Turnbull brought a load with him in what he called his new buggy, but which was a new lumber wagon with high box. Six meetings were held, the friends present taking charge of the singing. Everything went well until the influenza, epizootic, or some other foreign foe struck me so hard that it almost disabled me. It was a relief to learn that all newcomers there have to pass a similar ordeal. For short they call it grip. I was just getting over something akin to it. I managed to pull through the services, which seemed to be enjoyed by those present.

Sunday, the 27th, I baptized Sr. Lillie Whorton Osborn, a promising young married woman of the neighborhood, who will, if faithful, be helpful to the cause there. Monday following, Bro. Turnbull brought me with team to Sagle and I took the afternoon freight train to return to Spokane. It was a slow ride, the train seemingly stopping at every woodpile on the way. At midnight the train pulled into Spokane. On the way some men got on the train who were engaged in the lumber business, bringing their black bottles with them, filled with the "stuff." They frequently took a drink and invited all present to join in with them. I jokingly remarked to them, "We will have to send for Carrie Nation to come up here and regulate you fellows." They answered, "All right, we have a hatchet here now," pointing to an ax without a handle. I began to talk along lines of man's agency, opportunities, and responsibilities in life, and they all listened with close attention. One of them stepped up and handed me a dollar, saying, "Take this. I was not always as you see me now. I had a wife back in Michigan, and I love her yet. We had trouble and I just came away and left her, took to drink to drown trouble. Another man would have done something else, but I done this. I believe in doing good and I help in many ways, and hope that the good things that I do will make it better for me when I have to account. I love my wife yet; she was about so high [measuring with his hand from the floor of the car]. Sometimes I think I will go back. She destroyed my happiness and here I am," etc. Another one, for whom nature had done much as shown in his appearance and general make-up, spoke up and said: "I was not brought up this way either. I belonged to the Methodist Church until I was fifteen years old, and if I was not drinking I would like to talk with you. There are a great many things in the world to lead people wrong. A great many bad places, but the worst place in the whole business to lead young people astray and cause their downfall is the public ballroom. That is the worst." And with an oath he added: "I know what I am talking about; I have been in all of them. There are more downfalls and ruin come to young people from that than all the rest." This harmonizes with the statement of a young lady in Salt Lake City, in regard to the dancing-hall out at Salt Air. She said: "It isn't a place fit for decent folks to go. My mother won't let me go there." Yet she is a "Mormon" girl, born in polygamy, but bright and sensible. Yet many are wild over the Salt Air playhouse.

The men alluded to above were good men at heart, but from various causes had gone wrong; so while listening to right lines of thought and life they woke up, though under the influence of intoxicants, and began to think of their mistakes.

Next day I visited at Spokane, met with Brn. Powell and Chatburn again, attended the evening prayer-meeting, and at eleven in the evening took train for Salt Lake City, via Portland and San Francisco.

Spokane in many respects is one of the nicest and most attractive cities I have seen, either East or West. I have heard and read much of the delightful climate and scenery of Oregon and California, so concluded to return that way, thinking that maybe the Sagle grip would let go by the time I arrived at point of destination. Saturday morning, October 3, I arrived in San Francisco, and went to the home of Bro. Charles J. Kaighin, to find him sick and under the doctor's care, though up and walking about the room at times. Sunday morning, I had a short visit with him and he directed me how to find the hall in which the Saints held their meetings. I went to the hall, and was soon recognized and by invitation of the president, Bro. Parkin, preached to an attentive audience, mostly Saints, though still contending with the grip. Assisted in the sacrament and prayer service in which an active interest was shown. This was my first appearance before a California audience, but Saints are Saints wherever found. Some prominent ones assisted in the services, whose names are not recalled. An unexpected friend appeared, however, in the person of Sr. Ella

Miller, of Coldwater, Michigan. Her name is now Lawton. It was a pleasure to meet her again after so many years, and I soon found another home. Her husband does not belong to the Church but is so sensible that one would not know the difference if not told. We three went to Oakland in the evening, Bro. Lawton paying expenses, and I preached in the church there, Bro. Cockerton in charge. Bro. Joseph and Sr. May Ferris were in charge of the Religio work, in which there appeared to be quite an interest. Here, also, along with other Saints, I met Bro. George Pope, one time resident of Coldwater, Michigan, at whose home I had received many kindnesses, many years ago. It was a pleasure to meet him again. Bro. Pope is nearing the seventieth mile-post and is well preserved.

After meeting we returned to the city. Monday morning Bro. Kaighin appeared worse, so I thought, as did Sr. Kaighin, but the doctor said he was better. Notwithstanding there was a feverish anxiety moving all present, which continued until Thursday in the afternoon, when Bro. Kaighin yielded to what seemed to be the inevitable from the first, for neither the skill of the physicians nor prayers of the Saints availed. Thus passed away a most excellent character—an ideal home invaded. Only words of commendation were heard of Bro. Kaighin from his neighbors. So the good has gone on before. The funeral services took place at the family residence the following Sunday, Brn. Parkin and Terry in charge. Bro. Parkin delivered a very appropriate address, with well chosen words. The casket was removed to the vault at Laurel Hill Cemetery.

Sunday morning I preached again at the hall in the city, and at Oakland in the evening, remaining over night at the latter place with Bro. Cockerton. Young Sr. Cockerton was very helpful to me by her suggestions and remedies applied to counteract the grip, as she is a registered and skillful nurse. Thanks. It was a pleasure to meet her mother, also, the wife of Bro. Jairus Putney, whom I knew when in the teens.

Monday morning, the 12th, I returned to the city, and at ten o'clock met Srs. Kaighin and Gladdys, with their near relatives and friends at the grave in Laurel Hill, and made a short prayer at the interment of the mortal remains of Bro. Kaighin to its final earthly resting-place. Both Sr. Kaighin and daughter Gladdys bore their trial bravely, but keenly felt their loss. Their many friends and sympathisers extend to them every sympathy.

In the afternoon Bro. J. C. Foss called on us, and on Tuesday, after breakfasting with Sr. Pearl Hellevig, we visited together the Presidio where the soldiers are quartered, viewed the forts, big guns, heard the bugle blow, and saw the soldiers go on guard mount again, listened to the music of what is said to be one of the finest bands in the army. This called to mind our youthful days when we were both soldiers in the army, and we felt glad that we still lived under the Stars and Stripes and had helped to keep it waving unrent in heaven, one and for ever. We spent the day together about the city, and stayed over night with Bro. J. A. Anthony where we received a welcome.

The 15th, I called on Sr. T. W. Smith, at Bro. E. R. Williams', 1240 Ashley Avenue, Berkeley, California, where she makes her home. Sr. Smith was in her usual health. Returned to the city at evening, took supper at Bro. Parkin's and attended the evening prayer service, which was good. Bro. Foss and I stayed over night at Sr. Kaighin's, and the next morning, the 16th, I started for Salt Lake City, Bro. Foss accompanying me to the ticket office. San Francisco is a great city. The rush of travel between, Berkeley, Oakland, and that city reminds one of the travel between New York City, Brooklyn, and Jersey City. The weather was beautiful during my stay, but there has been so much said and written of the attractions of California, that it need not occupy my pen, on so short an acquaintance. Will just say it is immense.

Saturday, the 17th, at half past nine in the evening I reached Salt Lake City, procured mail at the office, and went to Bro. E.

Barrows and stayed over night. Found Bro. and Sr. Barrows well, and received a welcome.

Sunday following I preached morning and evening in the chapel, aided by Bro. A. M. Chase, and listened to Elder Grant of the Utah Church deliver a cleverly worded discourse in the Tabernacle, at two o'clock in the afternoon. According to Elder Grant, there is nothing but sweetness about the Mormons of Utah. All talk and criticism to the contrary is naught but rank prejudice and persecution for righteousness' sake. But while he was going on with his fine talk and eulogies we could not help thinking of their past record, polygamy, Adam-god belief, blood atonment, intolerance, Mountain Meadow, Danites, etc.

At half past four in the afternoon I assisted Bro. Chase in his street-meeting, quite a number being present, and a good many tracts were distributed. Bro. Chase is a success on the street. Is doing well here and a good report comes from Brn. Swenson and Hansen at the south; also, through Bro. Gomer Reese from Brn. Allen and Stead in Montana.

W. H. KELLEY.

Box 181.

COLUMBUS, Nebraska, November 3.

Editors Herald: On October 5 I left home in Omaha for Stromsburg, Nebraska, and stayed two weeks and preached nine sermons in a new opening where none of our elders had ever been; and while there were no additions to the Church, yet I left some interested in the work and I think good can be done there in the future. I then went to Grand Island, Nebraska, and held six services in the church at the Soldiers' Home, and baptized one of the comrades of the Home, Bro. James Murie, and then received a telegram asking me to go forthwith to Columbus, Nebraska, on account of sickness of Mr. Morgan Watkins, who was desirous of being healed to an extent that he might be baptized before he died. I administered to him twice, and he seemed much better.

On October 27 I was called to Norfolk, Nebraska, to preach the funeral sermon of Mrs. Mary A. Worley, daughter of Bro. and Sr. Hyrum Strong. She was buried on October 28. On October 29 I was permitted to baptize five at Norfolk, and on the 30th returned to Columbus to be with Mr. Watkins; but the Lord saw fit to call him from this life on the 31st, and on November 22 we laid him to rest in the Columbus Cemetery. I preached the funeral sermon at the house to a large audience of the friends of the deceased. He leaves a widow and three daughters to mourn his loss, all of whom are members of the kingdom.

JAMES HUFF.

HARRIS STATION, Ohio, November 7.

Editors Herald: I came to this place the 27th ult. on my way to Scioto County to join Bro. Beatty. Not knowing just where he was at the time, I dropped off here to see a cousin whom I had not seen for about five years, and felt impressed to preach. I secured the use of an old schoolhouse owned by private parties, and went to work. I went to the "Christian Union" chapel two miles distant on Sunday evening and announced my meeting for Monday evening. One preacher (there being three present), asked me what I was going to preach. I told him the gospel. Then he wanted to know what I was, and I told him a Latter Day Saint, when he wanted to know what that meant, and I told him, "Christianity in the highest sense." He gave me a sneering laugh and told his brethren that I was an "old Latter Day Saint," and was only there to "tear down." But curiosity got the better of them, and the next evening they turned out *en masse*. I spoke on the "Law of life," with fine liberty, and they were so surprised that their "class leader" invited me to preach for them on Thursday evening. But I learned that he was sorry he had done so, as gospel baptism didn't settle well on their theological stomach.

Well, I preached for them on "Mission of Christ," and it was

denounced as "false doctrine," "damnable doctrine," and I a "false teacher". They prayed that I might get the kingdom of God set up in "heart" and be saved from such darkness. For a time, I felt about like Jeremiah's "speckled bird" (12:9). After they were through "praying" they came up and shook hands with me and said, "God bless you, brother." Then I felt better.

Yesterday morning I secured the use of the Baptist church building, now owned by a Mr. Ray, and will begin meeting Monday evening. This is right close to the other chapel, and some have set up the cry of "delusion," "Mormons," etc. But in spite of all this, there are a number of good people believing, and one lady who is very much interested said it was "cutting them right and left."

I never had better order and closer attention than I have here, and have been wonderfully blessed of God. The enemy is aroused and we are expecting a struggle. I have been warned, and will be on my guard.

I pray for the success of the truth everywhere.

ELMER E. LONG.

MONMOUTH, Iowa, November 6.

Editors Herald: I am to-day rejoicing in the great work and trying to do what I can to advance it. I have labored with Warren E. Turner in the Eastern Iowa District this year, and our association has been very pleasant. We just closed a series of five weeks of tent-meetings at Fulton, assisted by Marcus H. Cook, of Clinton. Fifteen were baptized, and many more near the kingdom. I moved the tent to Emaline and am continuing a few days; but it is getting a little cool for tent-meetings. This is a new place for our work, and I am staying with outsiders, but hope to convince them of the angel's message before I leave. Some of the people imagine vain things, and Satan tries to hedge up our way; but we will not stop because of such small obstruction.

I expect to assist Bro. Cook, in Clinton, in the near future, with a series of meetings.

Altogether we feel to press on and finally sing with the redeemed, "Jehovah has triumphed and Israel is free." We have more work here than ten men can do, so we feel to pray the Lord to send us more laborers. Who will be the first to volunteer and say, Here, Lord, am I; send me? Would to God the young would all prepare themselves to enter the field and assist in the final scene in the triumph of Zion's cause!

I ever pray for the success of gospel work.

OSCAR CASE.

LAMONI, Iowa, November 6.

Editors Herald: In justice to those with whom I am associated to labor, and to the Saints in the district where I was appointed to labor, I desire to make known my whereabouts and intentions. In the latter part of September it became necessary for me to go home, accompanied by my wife, who had been absent from home for six months, for the reason that she was yet unable to be alone after a prolonged siege of sickness for the space of nearly a year and a half. During the six summer months she was kindly cared for at the home of Bro. and Sr. C. R. Johnson, of Des Moines, and everything that could be done for her was done to make her stay a pleasant one. Thanks to Bro. and Sr. Johnson and all the kind Saints in Des Moines and elsewhere who so kindly ministered to her in her affliction, and to the dear Saints and friends of Lamoni, who so abundantly cared for her while yet almost helpless. Now she is sufficiently well again to attend to household duties, and after a prolonged stay at home in straightening things up a little and making some improvements necessary to be made. I am now again ready to enter the field, ready for the conflict.

Just a word or two in behalf of our little Danish paper, *Sandhedens Banner*; and this would be most applicable to the Scan-

dinavian Saints and friends. It is a paper worthy of your support. If you do not wish to subscribe for it yourself, assist it with your means while it is yet in its infancy, that it may be sent to others, and in years to come when it can assume a more independent position than it does now, many a soul will bless you and bless it for the good news it brings. If the *HERALD* or *Ensign* were to drop out of existence now, what a cry there would be from thousands who now enjoy their weekly visits. Would it not be likewise with the *Banner*, when in years yet unborn the Saints in Scandinavia will look for the weekly visit of the *Banner* as much as we now look for the *HERALD* or *Ensign*? But it is yet a child and needs support. Please do not forget that.

Possibly some of its contents would be of interest for your readers to know. Since its reestablishment one year ago, it has had a continued sketch of "Important and interesting incidents in the history of the church." Very interesting indeed. Another continued article entitled, "Jesus our Savior," very instructive and necessary for all to understand. With now and then encouraging letters both from this side and that side of the great waters, showing the progress of the work amid existing opposition and foes from without. To show that the editor-in-chief is not asleep nor careless nor forgetful as to conditions in the West, for years his mission field, I have made a translation from the *Banner* of October 15, which reads translated as follows:

"HAS POLYGAMY CEASED?"

"In reference thereto one of the Mormon papers, the *Kanab Clipper*, says as quoted from the *Utah Correspondent*, another Mormon paper, as follows:

"There are found those since the interdiction was made [to stop polygamy.—Ed.] who have taken to themselves polygamous wives. Some would try to keep secret every argument by denying it; but a denial has not much weight as a counterpart to knowledge. That those marriages can not be proven by the courts, has nothing to do so far as their existence is concerned.

"While the Church as a body can not be held responsible for those marriages, so far as they are not performed in the house of God, yet the Church has no right to say to its members that such things do not concern them. If the Church can not make an end to such marriages, then the public will have a right to condemn them as absurd liars, for God and the Church. The people of God have a right to know how far the Church sanctions such marriages. If it does not, then it has no right to demand of the people to sanction such marriages by keeping silent. If that is "to steady the ark" so let it be! Many of the members of the Church suppose that the Manifesto [concerning the abolishment of Polygamy.—Ed.] ought to be closely adhered to or abolished.

"Missionaries sent out by the Church tell the people that polygamy is no more practiced by the Mormons, but that it is a thing of the past; but when they return home, they find that they have been mistaken in what they have told and wonder how it is. The most faithful members of the Church wonder how it is, but they are satisfied to silently await the answer on this important question. Perhaps it is best to keep silent.

"Does the Church uphold the Manifesto or not? Some of the members of the Church have said that the Manifesto was only a bait thrown out to the nations in order to secure to Utah the right of statehood. Would to God that they were mistaken. . . . Perhaps the Church will explain that it can not keep its promise given in 1890, because the doctrine of polygamy makes it impossible to punish those who violate their promise. Anything would do rather than to be obliged to say that the Manifesto was only a deception.

"Would that the Church would solve these questions in one, to all reasonable minded men, satisfactory way, for it is evident that it will not do for the Church to set forth the Manifesto as its

shield at the same time its members are obeying the revelation on polygamy."

The above is clear and pointed and needs no interpretation as to its meaning. An institution established on a lie must be fostered and perpetuated on lies and it makes one think of a class of people of whom the old Prophet Isaiah wrote, saying: "We have made lies our refuge, and under falsehood have we hid ourselves." If the condition as above described by one of their own members be true, then what conclusion can we reasonably arrive at, but that they had hid their polygamous propensities behind the Manifesto while they secured statehood? It is to be hoped that the honest in heart will some day shake off the shackles which now bind them to an institution unworthy their affiliation and zeal, and be made to see the inconsistencies in a bolstered-up revelation that is in entire opposition to all that God has ever previously said or caused to be written by holy men on the marriage question, and in direct opposition to the laws of the most civilized countries. Instead of placing themselves in a harmonious position with the light set before us in ancient as well as modern revelation and with the great lights of the world in the law-making assemblies, they have chosen to retrograde rather than to advance, and have placed themselves out of harmony with God's precious commandments, out of harmony with the laws of civilized nations and in harmony with ancient customs and the customs of semibarbarous nations of the present day.

The Book of Mormon comes to us now in this generation as a revelation from God, in that we are told that he (God) led out Lehi and his family from under those conditions represented as abominable as mentioned in reference to David and Solomon, for the purpose of raising up a righteous people, by the taking of one wife only, and this the Lord says he would command his people to do for the purpose of raising up a righteous seed, otherwise they should pay heed to things written concerning David and Solomon. And now this people to whom this came as a revelation adopts the method of raising up seed in the way that the Lord called an abomination regardless of the revelation which says that "God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; *neither doth he vary from that which he hath said*; therefore his paths are straight and his course one eternal round."—Doctrine and Covenants 3: 1, given July, 1828. Oh, consistency! Hoping and long-ingly and patiently waiting for the time when Zion shall be redeemed and her converts learn righteousness,

S. K. SORENSEN.

FULTON, Kentucky, October 13.

Editors Herald: This has been a trying year in some respects, especially in the way of finances, both with the missionary and his family. I would be glad, indeed, to see all the Saints learn their duty and then do it. I believe most of the Saints understand that it is their duty to pay tithing, but they have not learned that it is their duty to pay that *first*. Yet we are told that we should give the first fruits unto the Lord. But instead of most of us doing that, we use the first, and then if there is any left we spare a small portion to the storehouse of the Lord. I presume that is better than none at all; but would it not be much better to comply strictly with the law and give the first of our substance, that we can claim the promise of the Lord and also not retard his work? And as to free-will offerings which are handed to the missionary, I find by looking over the elders' reports of the past they are not what they should be. Look at the number of times the elder has to call on the Bishop or his agent for money to purchase clothing or for traveling expenses when it is the duty of the Saints where he labors to see that his expenses are met and that he goes as well fixed as they would want to themselves when traveling in a strange place. It is humiliating to an elder to go too roughly dressed, especially among strangers; and also to have to call on the Bishop for

means. He knows that this is taking the means which should go to the families of the missionaries and to the poor of the Church. Yet he has to make the demand, and sometimes quite often, too, or fail to go where he is most needed. We all want to see this great work of God roll on; so let us be up and doing. Do not wait for the elder to parade his wants before us, or ask us for money, for if we do we are liable to just keep waiting, for there are not many of the elders who care to make a display of their wants before the people; neither do they want to take the money that is for the support of their families and buy clothing and pay traveling expenses; yet they have it to do at times. I find that free-will offerings have been hindered to some extent by some of the elders teaching the Saints to not give to the missionary, but to hand it to the Bishop or his agent. It is all right to hand to the Bishop or the agent the tithing and offerings for certain purposes, but not necessarily so for the missionary's expenses; for in so doing you force him to call on the Bishop or agent for means.

Well, lest some one should think I was in need of a little free silver to satisfy the man who recounts his worthies on Nahum's chariots, I will forbear on that line, hoping that the Saints will learn their duty and do it so there will be plenty in the storehouse of the Lord, and to spare.

I notice in the HERALD sometimes where one elder will give another one a back-handed lick because he did not do just what he thought he ought to do or preach just as he thought he ought to have preached. I call to mind a statement made recently by a brother in the HERALD who asked the question, "What is your mission, to preach the gospel, or to tell the difference between you and the Utah people?" He then goes on to say, "If it is to tell the differences between you and the Utah Church, tell me in your next letter where that commission is recorded." Now, after giving a few comments on those people returning if not hindered by the ministers of Christ, and how they could be hindered, he calls to mind a member of the Utah Church who was almost ready to come into the Reorganized Church, but a brother gave him a little raking and called him bad names and he became disheartened and would not investigate our claims any more, etc. I am not the man who was referred to, that hindered the Utah brother, therefore I can write what I have to say without any spirit of retaliation. To my mind that Utah man is just as near the Reorganization as he was before. While we preach on the first principles and the restoration, it is "katy did, and katy didn't" with them. But just so soon as you touch on that polygamus spirit, the devil is up in arms, and the ones who will get mad because the differences are shown, are not ready for the gospel; nor almost ready, either. Paul in writing to Timothy, said: "All scripture is given by inspiration of God, and is profitable for doctrine," etc.—2 Timothy 3: 16. Now, is not the scripture given concerning the Latter Day apostasy just as profitable for doctrine as that concerning the former day apostasy? I think it is, and that we should present it unto the people so they can comprehend it, and in so doing we are preaching the gospel, "the glad tidings of great joy which is to be to all people." Therefore it must go to the Utah people, and the only way is to show them the departure and the reorganization. Do it in a gentlemanly manner, and with a brotherly spirit. Show them that you are friends and not enemies, and the honest in heart will not get angry, but will hear it gladly and accept it. Hence it will be glad tidings of great joy unto them, and the commission will be preached. As I understand the preaching of the gospel, the elder is to be directed by the Holy Spirit and not by the brother who is sitting by. My desire is that the honest ones of the Utah people may turn and be saved as well as the honest ones elsewhere; but I am no hand to compromise truth with error.

Your colaborer,

W. R. SMITH.

PHILADELPHIA, Pennsylvania, November 2.

Dear Herald: I take pleasure in saying that since I wrote to you requesting the prayers of the Church on behalf of my companion, she has been blessed to a great extent and is able to go about her duty in the house. The doctor said that he did not expect her to be alive in the morning, but you see that man may say what he likes but God always fulfills his promise to them that faithfully seek him. Sometimes I think how ungrateful I am for all the blessings that God has bestowed upon me. I thank God that I have been brought to a knowledge of the truth, and my desire is to run the race with patience.

I was a member of the Campbellite Church; but when I heard the gospel preached on the streets of Glasgow by J. W. Rushton it did not take me long to understand it, and I went right to the man that taught me in the Campbellites, and after we had a long talk on the question he told me that he too was beginning to think that the Campbellite Church was all wrong. So I made up my mind and obeyed the gospel in its purity; and I have never regretted it, and hope to be faithful to the end.

Your brother,

3312 Market Street.

WILLIAM PLUNKETT.

HARTLY, Iowa, November 6.

Editors Herald: The fine weather we have been enjoying for the last few weeks is quite a contrast to the excessive wet spring and summer, and seems to be appreciated by most people. Farmers are very busy preparing for winter, the shortage in crops troubling them more than anything else, apparently. However, there are some exceptions to this as well as all other general rules, and we find some who are interested in the old story of Jesus and his love.

Since leaving home I have enjoyed a pleasant visit with Sr. Elizabeth Wallace and friends of near Rockwell City, Mr. and Sr. Donkin of Jolley, Manley and Frederick Hartshorn and families, where I preached two discourses in a schoolhouse near Manley's old home to a few Saints and friends, which was enjoyed by the writer. Leaving Marathon we called on Mr. and Sr. Charles Lincoln and family at Pickerel Lake and Sr. Henry Smith, the two last mentioned being daughters of Bro. Harris Cook and his most excellent wife, the latter having gone to her eternal reward some eight or nine years ago. The writer will remember the kindness of Sr. Cook and family as long as life shall last. Indeed nearly all the Saints are specially kind to the traveling minister; but when one visits the old home of those who have departed and misses their presence, it awakens thoughts that have lain dormant for a time owing to the change of fields and changing surroundings though all may be alike kind. May the departed enjoy the good things she and her family so often enjoyed singing about.

The writer was next welcomed at the home of Bro. and Sr. James O. Sheldon, near Melvin, Osceola County, where we secured the use of the Reformed church, and the first night had a few of the upper-crust out as hearers; but whether the preacher put too much do into the discourse, or whether it was from some other cause, the second night he had the pleasure of entertaining himself as preacher and audience, and he naturally reached the conclusion, whether correct or not, that a Lutheran town or neighborhood is not a very encouraging community in which to preach the restored gospel.

By the kindness of Bro. James we were brought on our way as far as this place, and are at this writing staying with his brother, Joseph O. Sheldon, near Hartly, where for two weeks the writer has been preaching the A B C's of our religion to attentive listeners while enjoying the hospitality of Bro. Sheldon and family, where we expect to remain over Sunday and perhaps longer to tell the good news of the gospel of God's dear Son.

How glad I am, in these days of heresy hunting, that I belong to a Church that puts the Bible into her ministers' hands and tells them to preach what they find therein, and let God be

responsible for the results. It is so very cheering to know that the Christian liberty enjoyed in the body of Christ is so full and free that one may even venture to leave, in teaching and method, the old and long-used rut which is worn hub deep without being classed as a heretic, so long as he preaches nothing but the truth.

O, I am so glad that salvation is free!
For Jesus loves you, and Jesus loves me.

There are two sides to our work; the human and the divine. The divine is wise, true, and good, but the human is weak and needs much encouragement and help; and so far as possible it is the duty of the true disciple of Christ to help and encourage each and all. More "charity, which is the pure love of God shed abroad in the heart," and which "thinketh no evil," would, I believe, help the very best of us who help to form the human part of our work.

We need much more knowledge and wisdom and are commanded to teach each other that the highest possible condition may finally be reached, that the most and greatest good may accrue to all. But to succeed along these lines we need very much the light and power of the Holy Spirit, without which we must succeed but poorly. To receive this help we need to live near to God, and I think all will agree with the writer when he states that the closer one walks to God the more of his truth will be understood and the more of the divine power received and enjoyed.

May prosperity, health, and love be enjoyed by all is the prayer of your brother,
CHARLES E. BUTTERWORTH.

BONESTEEL, South Dakota, November 8.

Editors Herald: Bro. Gamet and I have been traveling together recently over a portion of the Central Nebraska District, and find a lack of interest prevailing with some of the members. As I view it the needs of the work are pressing. We need fear no outside pressure, for the Lord has promised that no weapon formed should prosper; but it is the inside diversion that will prove disastrous, should disaster come. Let us all remember that the "work is entrusted to all."

ROMANAN WIGHT.

ADRIAN, Illinois, November 10.

Editors Herald: The Lord's work at this place is progressing with good prospect of harvest in due time. We are having a rather exceptional opportunity, inasmuch as the Spirit has so far softened the hearts of our Methodist friends in this place as to induce them to open their house to us. We are in the midst of our second week with them. Having been rescued from Methodism to the truth as it is found in the complete and only gospel ever authorized by God, I truly enjoy preaching to this people; whose feelings and beliefs I understand so well.

Bro. J. W. Peterson has the work in charge and testifies that in all his experience he never enjoyed a better hearing than had developed up to last Sunday evening. This being the beginning of my experience in the field as missionary, I wonder if I am not being unfitted for future discouragements.

We are endeavoring to present the restored gospel in plainness and without modification. Some seem to be offended when they find their Bible disagrees with them, but for this we are not responsible. We think possibly some have been attracted to our meetings by the practice of singing a solo each evening, and I find God has wonderfully strengthened my weak throat for this part of the work. However, we make no endeavor to cause sensation and depend upon the "preached word" for the sowing of seed; not even desiring that any one should ever say that converts were persuaded by song.

To all our friends and beloved brethren we extend best wishes.

Yours in bonds,
J. GUY MUNSELL.

PAWNEE CITY, Nebraska, October 30.

Editors Herald: I commenced a series of meetings here in Bro. Bond's neighborhood, one week ago last Tuesday evening, and the people have given me quite a fair hearing most of the time. There are quite a number of the old school Dunkards in the neighborhood, but they are not disposed to come and hear. They have a preacher or two living here, and from what I can learn these preachers would have the people believe that we are all polygamists, all of the same *stripe*. The Presbyterians seem more inclined toward the truth than any others here; but manifestly we have much prejudice to meet, and I do not feel that we will be able to accomplish much at present.

I have been much pleased to hear Bro. Bond so well spoken of by his neighbors. They like him as a man, but seem suspicious of his religion. I will go from here to Dawson, thence to Clay Center, Nebraska.

While meeting many discouragements, yet I feel strong in the Master's work.
J. R. SUTTON.

PRINCEVILLE, Illinois, October 20.

Editors Herald: The writer in connection with Bro. D. C. Smith has occasionally held services in the little church at Dahinda, Illinois, as opportunity offered and on the fourth of the present month three were baptized: Mrs. Carsica Hayes and Clarence Smith, children of Bro. D. C. Smith, and the youngest child of the writer. All are promising young Saints. Especial mention is made of Mrs. Hayes. She has a very bright and promising baby boy a year old who was taken seriously ill a few months ago, and was given up to die by the attending physician. Everything that loving care and tender nursing could do, was done for the little sufferer, but to no avail. Spasm after spasm followed in quick succession, and the little one was almost gone, when Bro. Smith, grandfather of the child, was called to administer in God's name to the little one. As soon as administration was over the little sufferer went quietly to sleep and did not have another spasm and continued to improve and has been well for several weeks. The next day after the little one was administered to the doctor came and expressed great surprise at finding the child alive, and expressed himself in this manner, saying he expected to find it dead or nearly so, and with astonishment declared the child so much improved that it was out of all danger and would get along all right, which proved to be true to the great joy of all.

Yours for truth,
J. H. HOPKINS.

On board the Columbia, November 9.

Saints' Herald: We left Glasgow at fifty-five minutes past nine o'clock in the morning on the 31st of October, taking the parting hand of Brn. Wilson, McPherson, and Hepburn, and Srs. Thorburn and Anderson, who had come to the station to bid us a long good-bye. Our genial colaborer, Elder G. W. Thorburn, accompanied us to Greenock by train, where we went aboard this steamer. I do not know how George felt, but he looked bad, and to be candid we felt worse. Since then, we have had quite a rough time of it. Sr. Arber, myself and our little Alec, have been more or less seasick, Alec proving the best sailor of the three.

This boat is considered a fine one, and is indeed in many respects, but she is not equal to the winter seas, as she has to be docked each fall, this being her last trip this year. It has been a very unfortunate voyage, as the westerly winds have been at their highest, thus tossing her about considerably, making nearly all aboard ungratefully pay tribute. We are now two days late, but expect to land at New York in the morning, being ten days in crossing. This is not a very good record for a fast steamer.

The first mishap we had was, one of the engines broke down the first day out. There has also been one death, an elderly lady who got a shock. We hear she will be buried at sea. There

was also a gentleman, a saloon passenger, who had his leg broken, and a few others slightly injured while walking the decks during the worst time of the storm. One man had to be put in close confinement because of excessive drinking. We shall be happy to once more place our feet upon terra firma.

I made the acquaintance of a few very nice people, among them a Doctor McAlvin, of Grundy Center, Iowa, who has met some of our people and who speaks highly of them. I loaned him my Book of Mormon and Voice of Warning, which he said he would be glad to read. He appears to be a fair-minded gentleman. May God direct him to see the truth of the everlasting gospel. We feel very grateful to our heavenly Father for all his blessings. May we live worthy of his favor from day to day is ever the prayer of your brother.

In gospel bonds,

J. ARBER.

COUNCIL BLUFFS, Iowa, November 12.

Editors Herald: We are greeted with large audiences here in the city to hear the word. The feeling in the regions round about is to hear more of the word. Bro. J. C. Crabb, passing through on his mission work, preached for us the evening of the 9th inst.—a word in due season. He seems bright and vigorous, cheerful in his labors, and is hopeful. Brn. M. M. Turpen and D. R. Chambers are moving the work at McPaul and adjacent points in Fremont County. Bro. Chambers had baptized some of late and others were favorable. He is not feeling so well. Will the Saints pray for him, as for all the ministry?

I am not so vigorous as for some months past but hope to be able to keep moving.

Was glad to grasp the hand of President Joseph Smith at Nebraska City not long since, and note his vigorous appearance after his mission of such activity to the isles of Great Britain.

I was out to Boomer Township, Pottawattamie County, on the 10th inst., and preached the funeral of Bro. Thomas Handlen; quite a concourse of people present, largely outsiders, or not of our faith.

Elder J. P. Carlile, president of the Pottawattamie District, attended the sacrament meeting, at the Bluffs, November 1, and gave encouragement to the Saints, emphasizing the doctrine of forgiveness more particularly, citing among other examples that of President Joseph Smith, who had a long time ago forgiven fully those who had deprived him of his father, when he was but a lad. To thus forgive is surely a manifestation of the divine in man begotten through the gospel. When it is thus possible to forgive one's enemies, who is that brother who will not forgive his brother, for offenses so much less in magnitude? Brother, speak up and tell us why. Those who took the life of the Seer never returned to acknowledge their heinous sin,—crime against Joseph,—your brother does and begs your pardon, also. Has the gospel of Christ wrought so in you? Even the most ultra opposer ought to confess that the gospel is with the Saints. It is the veriest of human weaknesses to offend; to confess and ask for the pardon craved is highly manly; but to forgive "all men," whether they confess their offenses and ask pardon or not, is humility to a great degree, indeed. But to forgive one's enemies impenitent is surely very close to the spirit that pervaded the garden of Gethsemane on the eve preceding the day of crucifixion. But, we must all be crucified with Christ, if we would reign with him (Romans, sixth chapter).

If only men would submit to the gospel's discipline in all its fullness, how soon would the life of Christ be manifest in them; his life once seen and felt here, would go far to remove the doubt of his verity from the minds of many, and what a mighty impetus would be given his work, in the salvation of souls,—how soon would Zion be redeemed! But alas! 'Tis not so; human nature dies hard, even if it be the Saint's most inveterate enemy. Man's lower nature is his worst enemy. When will we

learn, and learning, when will we unitedly arise and conquer? Man's lower nature gives advantage and occasion to all his lesser enemies.

1312 Avenue A.

C. SCOTT.

WELLSTON, Ohio, November 3.

Editors Herald: The dear old HERALD comes every week freighted with food which is good for the soul. I am never too tired or weary to read its precious pages, and never lay it down devoid of comfort. I do not see how the Saints can do without our Church papers. They miss a great deal when they do not take them. I have been trying to get subscribers for the HERALD, and have succeeded in getting three, one for HERALD, and two for *Ensign*. I promise the HERALD some more new names in the near future. The Saints are scattered in this locality, and it takes quite a while to canvass them all.

This is a noble cause and I love to see it spread because I know it is the truth. The truth is to make us free; and when we try to keep God's commandments, and do his holy will, we can indeed feel free. When I feel the most free is when I am trying to do something for the advancement of his cause and kingdom on earth.

I ever pray for Zion's victory.

JEANETTE WILLIAMS.

PIPESTONE, Minnesota, November 3.

Editors Herald: After leaving home the second week of October I have labored in Southwestern Minnesota, at Hills, Luvern, and Pipestone, and Winfred, South Dakota. I preached in Pipestone eleven sermons, and baptized a Mrs. Aldrich who had been investigating for some time. She had been somewhat injured in one of her limbs by stepping on a rusty nail, but the ailment was removed after baptism, and has felt nothing of it since that time. She stated to Sr. Henderson, of this place: "I never passed such a peaceful night in my life." She truly is one of God's earnest children. She also inquired of me what was her whole duty, tithing and all. I told her to the best of my understanding.

Several who never before have attended our meetings are attending now. Our attendance is not large, but a good interest seems to be manifest. Last week I was called to Winfred, South Dakota, where I found Bro. E. F. Robertson, my companion in missionary work, and on Sunday, the 1st, at four o'clock in the afternoon Mr. Edward Stone and Miss Maud Pulford. Also Mr. Charles W. Cronland and Miss Cora Stone were united in matrimony by the writer, at the house of Bro. and Sr. A. C. Stone. All these young people have attended our meetings, and seem to manifest an interest in the latter-day work. Trust it may increase until they may see the need of obeying the requirements of the law.

We look for Bro. F. A. Smith, minister in charge, in the near future. The Saints in these parts will be glad to see him and hear him speak. Weather is beautiful; Saints enjoying health and prosperity.

ELI HAYER.

INLAND, Michigan, November 7.

Editors Herald: Everything is not as we would like to see it; but as a whole the work is moving along and some additions to our branches. Nine have lately been baptized by John Schreur,—all heads of families but one. Several others are believing. One takes the HERALD and one lives to the law of tithing. There are some new openings around us, and I think some will come into the church in those places. Bro. J. J. Cornish was here a few days and set the ball rolling in one new place, and looking after the finance of the Church, as he says it is pretty low now. It being part of the law that saves us, why do we not observe it better and not rob God and have it come up against us at the judgment day? As one writer has it in the HERALD, the back door needs to be locked as well as the front one.

So I ask the Saints to remember me in their prayers that I may be able to come forth in the resurrection of the just.

G. W. ANNEYS.

CHRISTY, Missouri, November 5.

Dear Herald: I am on the frontier battling for gospel truth. What a grand mission! I feel the need of an entire consecration of self to the Master's cause. May God help us all to be more humble. At present I am preaching at the "Red Ranch." From here I go to Shiloh, then to Alton and Shannon Counties. From the latter place I will go to Jack Forks, a place noted for its wickedness. If a man is convicted of crime they give him the choice of taking ten years in the penitentiary or five years on Jack Forks. They usually take the penitentiary, so they say.

Some time ago my article on the Holy Ghost was criticised by a brother from Canada because I stated the Holy Ghost was not a person. Thanks for the criticism. My position was as follows: "The Holy Ghost is the influence emanating from the mind and will of God and Christ." Did not the Holy Ghost descend upon Christ in the form of a dove? Did it come in the form of a person on the day of Pentecost when it filled the whole house and appeared as fire upon their tongues and those present were all filled with the Holy Ghost?

The pronoun *itself* is also used in referring to the Holy Ghost (Romans 8: 16) as well as the personal pronoun *himself*.

Of course Nephi saw the Holy Spirit in the form of a man, but it can appear in different forms. Read Joel's prophecy in second chapter, twenty-eighth verse. The Spirit will be poured out upon all flesh. Why use the word *pour* if the Holy Ghost is a personality? Read also the seventeenth chapter of John and you can readily see this position is ably sustained. Many more proofs from Book of Mormon and Doctrine and Covenants might be presented.

May God help us to be faithful and magnify his holy name.

A. M. BAKER.

Extracts from Letters.

Bro. J. C. Clapp is at Bisbee, Arizona, on the line between Arizona and Mexico, preaching the word. He wrote of himself November 9: "Yes, Bro. Joseph, but few of our old class are left, excepting you and me; but my most solemn thought on this line is that there is so much to do and I shall be permitted to do so little, for I am now only waiting for the reaper. I am getting very feeble, and considering my many afflictions I have held on quite well, and am willing when the Master gives the summons. Yes, I can say, 'Speak, Lord, thy servant heareth.'"

Bro. P. Muceus, writing from Grimstad, Norway, to H. A. Stebbins under date of October 20, gives some interesting news of the work in that far-off field. He says: "I left home Friday morning for an extended tour along the west coast up toward Egersund, where our young Bro. Söjland has lately labored and where Bro. P. Anderson held some stirring meetings on the street this fall and thereby created a breakup among the [Utah] "Mormons," who had labored there and gathered a few converts. All their members except one have decided to leave them and I think they will accept the truth. Our summer work in Porsgrund has been good, I think, and will no doubt result in good. I have held meetings on the streets every Sunday and in houses during the week, and our outdoor meetings have been well attended and splendid interest manifested. Many have come full of prejudice and ill will, but have been compelled to change and to depart after meeting with a kindly feeling for us. The Lord has blessed me wonderfully in presenting his truth this summer and enabled me to make it so plain that enemies have been made to confess that our work is scriptural. My faith and confidence in the progress of the work in this land is stronger and firmer than ever before and I believe that, if we had the material to work with, as I hope we sometime shall have, this mission will be one of the best yet opened. But it will require time, labor, and money before great results can be expected. Money will be needed to print tracts, and we need good, wise, faithful workers, who will, in love and kindness, present the word, and who will labor onward faithfully and with patience, even if but little result is seen at first. I have baptized fourteen persons since my arrival in Norway, and others are about ready, besides many

who are interested and may unite in time. For this I am very grateful, and it gives me courage to labor on among those who will listen. My experience in this land has greatly increased my faith in the work of God and his power, for he has in so many different ways blessed me in his service and shown that he is leading his work on to victory and glory. My desire is to prove faithful and true in the work intrusted to me, that in all my service I may prove a man of God, diligent in all my labors among those whom I may serve. Our little paper is progressing; a year has gone and we are a little ahead, but we need continued help in order to keep it up."

Bro. George E. McConley, whose son Myron, with George Harris, from Colorado, attended Graceland College, wrote Bishop Kelley: "I notice with pleasure the statement in last HERALD that the twenty-five thousand dollar College debt has been subscribed, and to show my appreciation of the noble efforts put forth by the brethren and others who have brought about this happy condition, I inclose five dollars to show that I rejoice with those upon whose shoulders has rested the heavy burden of raising this debt. May Graceland always prosper. I sent one son to Graceland College, who obtained a commercial course and now is chief clerk in the union depot in this place at seventy dollars per month—better than husking corn or sawing wood."

Miss Bertha M. McCulloch wrote: "Inclosed please find money order for five dollars to apply on Graceland College account. I appreciate the fact that the Lord has spoken regarding this debt, saying his people should pay it. Of course they should! If for no other reason than to keep the injunction, 'Owe no man,' for even though in the building of this College man's wisdom may not have been God's wisdom, yet, as a Church, the debt has been contracted and we should stand by her and see that her obligations are met, for I believe we should have a great care for the integrity of the Church."

Miscellaneous Department.

Pastoral.

Dear Readers: By direction of the missionary in charge, Bro. G. T. Griffiths, I am to labor in this city and adjacent points for some weeks and to write as follows: We are making an earnest effort to permanently establish the work in this place. We ask that any one reading this who has relatives or friends—members or nonmembers—living in or near Portland, whom they think might be interested in our work, will write me immediately, giving name and address of such individuals, so that I can call on them and, if possible, interest them in our Church. Any information regarding their attitude to religious subjects, and to our work in particular, would enable me to do better service.

Your brother in Christ,

D. A. ANDERSON.

631 North Union Avenue, PORTLAND, Oregon, Nov. 10, 1903.

History Correction.

In the publication of the four volumes of Church History now before the public, errors have crept in unawares.

It is contemplated to publish as soon as practicable a list of these errors. This will be published on separate sheet, so it can be furnished to all having books, in form to be pasted in them.

Will all who have observed errors, especially in *fact or date*, please send them *at once* to the undersigned at Lamoni, Iowa, so that we may have the benefit of the research of others for consideration. We wish to make the correction as complete as possible, so as to avoid the necessity of future correction.

Respectfully,

HEMAN C. SMITH, Church Historian.

46-2t

Work of Graceland College Patronesses.

The full report of the Bazaar held by the Patronesses shows the net receipts to have been \$450. At a meeting of the Society on the 10th of November the following expenditures were ordered: \$250 for equipment of the College Laboratory under the supervision of President E. R. Dewsnup; the sum of \$100 to the Treasury of the College for running expenses; \$95 for lights, wall-maps, program-clock, and song-books, under the supervision of the Executive Board of Patronesses, the chairman of the Board of Trustees, and the president of the College. We again thank all who so kindly assisted toward the Bazaar.

MRS. E. L. KELLEY, President.

RUTH L. SMITH, Secretary.

LAMONI, Iowa, November 14, 1904.

Call for Special Conferences.

To the Officers and Saints in Eastern Washington and North-western Corner of Idaho, Greeting: I herewith give notice that there will be a special conference at Spokane, Washington, with a view of organizing a district, Saturday and Sunday, December 26 and 27, and it is desired that as many as can do so be in attendance. I also give notice to the officers and members in Western Washington and British Columbia that a special conference will be held in Seattle, Washington, for the purpose of organizing a district, Saturday and Sunday, January 30 and 31, 1904. Let all Saints put forth a special effort to be in attendance.

G. T. GRIFFITHS,

Missionary in charge Northwestern Mission.

Mission address, Castlerock, Washington, Box 23.

Notice of Change of District.

To the Officers and Members in Oregon: As missionary in charge I hereby declare the Oregon District to be disorganized with a view to the organization of two districts because of the scattered conditions of the branches and the impracticability of their meeting together under present conditions. This is done by and with the consent of the proper officers and in compliance with the wishes of the Saints of said district,—no dissenting voice, as far as we can find out. And I hereby give notice that a special conference will convene at Bandon, Oregon, for the purpose of organizing a district, Saturday and Sunday, November 28 and 29, 1903. Also a special conference will be held in Portland, Oregon, Saturday and Sunday, December 5 and 6, for the purpose of organizing a district. All the Saints of Eastern and Central Oregon who can do so are expected to attend the Portland conference, and those of Southwestern Oregon are asked to attend the Bandon conference if they can conveniently do so.

G. T. GRIFFITHS,

Missionary in charge Northwestern Mission.

Mission address, Castlerock, Washington, Box 23.

Appointment of Missionary.

Bro. J. W. Gilbert, having returned to the States from the Society Islands Mission, will labor in the Northern California District, under the direction of Bro. R. J. Parker, who is in charge of said district. This arrangement is made upon the statement of Bro. Gilbert announcing his return, and upon consultation with Bro. Joseph Luff, missionary in charge. We trust this will be approved by Bro. Parker, whom we have not had time to consult with since the receipt of Bro. Gilbert's letter. Bro. Gilbert is instructed to report to Bro. Parker for labor and direction.

JOSEPH SMITH, For Presidency.

November 13, 1903.

Conference Notices.

The ninety-first (91) quarterly conference of the Northwestern Kansas District will be held in the "Baker" Schoolhouse near Osborne, Osborne County, Kansas, December 5 and 6, 1903, beginning at 10 a. m. We especially request an accurate report from each of the ministry, and also statistical reports from all branches. These reports with list of delegates and any business desired to come before the conference should be in my hands not later than November 28; this will assist the secretary in his work and enable all the work to come before the conference in its proper order. I am also authorized to announce the convening of the Sunday-school convention, December 4, 1903, at 10 a. m., in the building where conference meets. Come one and all, bring a generous degree of the good Spirit with you, and help to make this conference one long to be remembered. F. E. Taylor, secretary, Rydal, Republic County, Kansas.

Muhammad Barakatullah, a learned Muslim, presents in the November number of the *North American Review* "A Mohammedan View of the Macedonian Problem." According to the writer, the seeds of rebellion against Turkey have been sedulously sown in Macedonia during the last ten years, by a revolutionary committee which has its headquarters in Sofia, the capital of Bulgaria. The movement represented by this committee has the thorough sympathy of the Bulgarians, and the object sought in prolonging the struggle is to force Bulgaria to wage war against Turkey, and thus compel Europe to allow Bulgaria to have control over Macedonia. The stories of Turkish atrocities which reach western Europe from time to time must be regarded with suspicion. The revolutionary bands march through the country, burning Turkish and Greek villages, murdering men, women, and children, in the hope that the Turks may be goaded to vengeance; and when the Turks do

inflict reprisal upon them, they send out harrowing accounts to the European press of Turkish barbarity to excite the sympathy of the Christian world. The European nations are banded against Turkey:

"There is no spot on the face of the earth where diplomacy, regardless of all ethical and religious obligations, plays such a fast and loose game as it does in Constantinople. Men of great knowledge and ability, who represent great Powers, do not hesitate to act without scruple, if they can achieve a diplomatic point. Each Embassy at Constantinople, with a heavy purse of secret-service money at its disposal, is a center of peculiar activities. These great diplomats of Europe, although each pulling the strings to his own country's advantage, are agreed on one thing, that whenever the Turkish government introduces a measure which is calculated to promote the welfare of the Empire, they must manage to stop it, whether by persuasion or by threat. In the old days of the Grand Turk, it was customary to ask for concessions as a favor from the Padishah; but now, when the Turk has become weak, those ancient stipulations have become as the laws of Medes and Persians that can never be altered. For example, the fiscal arrangements of Turkey require to be reorganized to help the trade and industries of the country; but Turkey can do nothing in that direction, because the European governments are opposed to any kind of alteration in her fiscal arrangements. The whole Continent of Europe has adopted protection, but Turkey is obliged to remain, practically, a free-trading country, and to keep an open door for the products of the whole world."

Some Recent Developments in Applied Science.

A new application of electricity, and one which is interesting from its very originality, is seen in a process for detecting and determining the dilution of wines with water. It is a well-known trick of the trade to add to certain wines as much water as they will stand; and the difficulty of proving the adulteration, with the cost of the necessary chemical analysis to determine the percentage of water which has been added, renders this trade deception a difficult matter for the authorities to handle. In a recent communication to the French Academy, M. Maneuvier describes a method of measuring the extent of adulteration by the electrical conductivity, or rather by the resistance. Experiments have shown that the resistance offered by a given wine in its natural state to the passage of an electric current is very nearly constant, while this resistance is very greatly increased by the addition of water. It is, therefore, only necessary to compare the electrical resistance of a suspected sample with one of known purity to determine the question at once. By comparing a number of specimens to which known percentages of water have been added, it is possible to construct a curve of resistances which will make possible an immediate quantitative determination of the amount of water which has been added.

From the testing of the purity of wines to the destruction of the germs of disease is somewhat of a leap in considering the work of the engineer; but it serves only to show the increasing scope of that work. The use of steam to sterilize infected clothing and materials has been tried repeatedly, and usually success has attended the attempts; but there are certain features about the use of steam for this purpose which until recently have been but imperfectly understood. Assuming, quite correctly, that the sterilizing effect of steam was due to the heat, it has been supposed that the greater heat carried by superheated steam would render it more effective for this purpose than saturated steam, such as is supplied by an ordinary steam boiler. Experience, however, has shown that the best results are attained when the steam is slightly moist, and that superheated steam, in spite of its higher temperature, is not so effective. The recent experiments made at the Government institute at Hamburg have shown that the saturated steam penetrates more thoroughly into the pores and interstices of the fabrics to be treated than is possible either with highly heated dry air or with superheated steam. It appears that the penetrating power of the steam is assisted by the partial condensation of the first portion which enters the interstices of the materials; this aiding in the removal of the entrapped air, and permitting the subsequent flow of steam to come into intimate contact with every portion of the infected articles. It has been fully demonstrated that such articles as bedding, blankets, heavy clothing, and the like, may be completely sterilized and disinfected by exposure in a closed chamber to a current of saturated steam for a period of about thirty minutes. Various convenient forms of sterilizing chambers have been designed for conducting the operations rapidly and effectively on a large scale; and the importance of the subject is leading governments and bodies having control of large numbers of men to consider this as an important detail in the work of the sanitary engineer.—Henry Harrison Supplee, in the October-December *Forum*.

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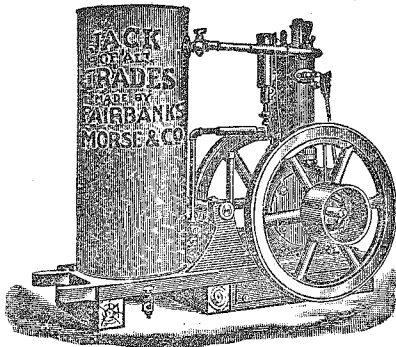
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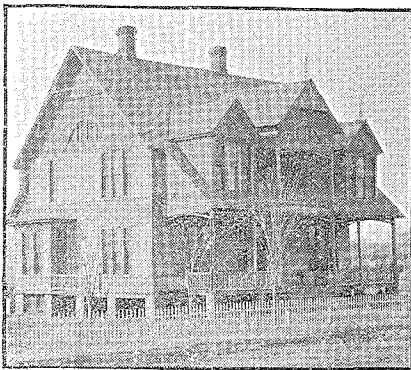


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The Des Moines Daily Capital again makes its Bargain Day Offer—December 28, 1903, the Day.

On Monday, December 28, the fifty-seventh anniversary of the admission of Iowa into the union, the *Des Moines Daily Capital* can be secured for \$2.00 for the entire year of 1904, by mail only. The regular price is \$3.00. This is the *Capital's* sixth annual "BARGAIN DAY." Present subscribers can get the paper at this price by paying their present account and remitting \$2.00 for the new year. Write your letter and mail your check, postal or money order for \$2.00 on December 28 and send the same to Lafe Young, Des Moines, Iowa. If you are already a subscriber, send the *Capital* to your friends for a Christmas present. The *Capital* is a superb metropolitan evening newspaper, publishing the full leased wire report of the Associated Press, furnishing all the news of Iowa and the world. Its market reports are unexcelled. The *Capital* being an evening paper reaches nearly all the post-offices in the State in time for distribution on the Rural Routes the following morning. In 1904 the *Daily Capital* will continue to be the greatest newspaper in the State. Remember the date—December 28, three days after Christmas, three days before New Years. 45-2t

FIVE PER CENT

From this date until further notice the **STATE SAVINGS BANK** of Lamoni will pay

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46-2t

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For sale for cash or exchange for property in Lamoni, Iowa, or Independence, Missouri: One six-room house and three lots with fruit, situated in Wayne, Nebraska. New place and desirable location. Any one wishing to buy or exchange for such property please address 34

E. L. KELLEY, Lamoni, Iowa.

The Saints' Herald

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

31, 32
 Number 47

Volume 50

Lamoni, Iowa, November 25, 1903

Number 47

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

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Editorial.

A MEMORY OF ENGLAND.

In parts of England the fashion of naming the houses or homes prevails. At Leicester, where Bro. William Ecclestone lives at 69 Oban Street, on Pool Road, we noted the following: "Top Hill View," "Holbeach House," "Rosevear Villa," "Fitzroy Villa," "Graham Villa," "Gordon Villa," "Vine Cottage," "Myrtle Cottage," "Winston House," "Carisbrooke House," "Uffington House," "Grassmere House," "Tinwell House," "Charnwood House," "Haslemere House," "Gladstone House," "Alma House," "Lochmoor House," "Dawsmere House," "Osborne House," "Dannett House," "Sibsey House," "Mansfield House," on Newport Street: "Roseberry," "Balfour," "Alma," "Trafalgar," "Pool View," "Colindale," "Elsidene," "Fosse Bank," "Lilydale," "Elm View," "Hassledene," "West Leigh," "South View," "Woodville," "Ashville," "Sunnyvale," "Glennville," "Roseville," "Oakdene," "Elmdene," "Southwood." You pay your money and take your choice.

These houses standing in long rows on the sides of the street, creations of stone, or brick, and mortar, fronting streets paved with stone, brick, or concrete, have not a thing about them or their location to suggest to the stranger the significance of their names, except it may be the caprice of the builder or owner.

Some of the names in the old country are both euphonious and significant; of these "Victoria Embankment," "London Bridge," "Tower Bridge," "Westminster Bridge," and "Trafalgar Square," are pleasant localities and are pleasantly remembered. "Princes Street," in Edinburg, is beautiful, so is the name, and suggestive. The "Bull Ring" and "Gravelly Hill" are suggestive, the one of its ancient origin, the other of the hardness of the hill to climb before it was graded and macadamized. One would hardly look for the fashions in "Boar Lane," but some of them may be seen on that thronged thoroughfare in Leeds.

Much of the nomenclature of localities, ways, and byways in the old country come from hundreds and thousands of years back, and have their meaning to those whose families have lived in and about them, or are acquainted with their history. Many of the names are full of meaning and give a sense of beauty in the sound of them. Of these "White Chapel,"

THE winter term of Graceland College opens January 5, 1904.

"St. Mary's White Chapel," "Monument," may be offered. What about "East Ham," "West Ham," "Bow Common," "Plaistow," "Hornsey," "Pica-dilly," and "Petticoat Lane"?

THE W. C. T. U. AND THE SMOOT QUESTION.

An attempt of the annual convention of the W. C. T. U., of Iowa, being held at Sioux City, Iowa, October 22, to pass a resolution condemning Reed Smoot, on the ground that he was a "Mormon," was successfully "held up" by Mrs. Marion H. Dunham, who was presiding. The following is from the *Burlington Hawk-Eye* of October 23, and shows how it was done:

Mrs. Marion H. Dunham, of Burlington, the president, precipitated all the trouble when she objected to the wording of a resolution denouncing Reed Smoot. Mrs. Dunham wanted the word "polygamy" substituted for "Mormon" in the denunciation. It seemed like a small matter, but it stirred things most decidedly.

She argued that the Church of the Latter Day Saints was known as a Mormon Church, and it was unfair to stigmatize such a religious organization along with the polygamous Mormons.

Members of the resolution committee and most of the other members jumped to their feet and protested against the change. They insisted that a Mormon was a Mormon, and that the resolution should stand. The debate was a warm one throughout, but Mrs. Dunham finally won her point.

This action on the part of Mrs. Marion H. Dunham has significance to us for the reason that she is the daughter-in-law of Bro. O. P. Dunham, deceased, who was for many years a resident of Burlington. Mrs. Dunham's plea was in our behalf, and she had the advantage of knowing whereof she affirmed.

IS THERE LACK OF SYMPATHY?

We noticed the other day in a late periodical received at the office a reference to an apparent indifference in some of the different parts of the Church towards the efforts being made in other portions, especially in regard to the building of places of worship. We extract the following:

There has been one very sore disappointment, and that is the absence of sympathy from our brethren and sisters in the other States. We have been seriously thinking of suggesting the revision of the hymn, "Blessed be the tie that binds." Do you really understand our position here? All alone; with as much Brighamite opposition as there is in all the other States. If they do understand, "May the Lord reward them."

We do not know just what States are referred to, or what particular acts of failure, or accomplishment may have been taken as evidence of sympathy; but suppose the reference has regard to a long, strong, and finally successful effort to erect a suitable house of worship where there were but few able to do much, and these few had much to sacrifice of time, labor, and means to reach the desired end; and that the

Saints in other places failed to extend a helping hand to the few, either from lack of understanding the situation, or from want of sympathy in the movement.

It is barely possible that the situation in some of the other States in which a lack of sympathy is supposed to have existed was not fully understood; and the lack of sympathy was not the result of indifference but of inability, or the pressure of demands apparently as urgent and nearer home, in which case there may be not so much reason for censure, though there may be loss of reward.

The Saints in nearly all places, if not quite all, are daily met with calls, requests, and demands for help in aid of the accomplishment of some local enterprise, either in or out of their own field of labor and vision, and it frequently happens that the greater number are not in condition as to temporal means to extend the help required, though the sums asked for may be but small in each separate case. "Many mickles make a muckle," is as true in this as in the country where it originated as a device for checking a waste of little things. A small donation from each one of many would give a very substantial help to a struggling few endeavoring to do a necessary work requiring money; but, multiply this small sum from each to a great many demands of a similar sort and it becomes out of the question for the many to respond. Inability to help where demands are so many finally results in an indifference to any. And it may be this is the general reason why neglect may be taken for want of sympathy, or failure to understand the situation. It is charitable to think so.

IOWA EDITORS AT ALBIA AND ST. LOUIS.

On November 12 the Southwestern Iowa Editorial Association held its semiannual meeting at Albia, Iowa, and the junior editor of the HERALD had the pleasure of attending. We reached there late at night of the 11th; in fact, early in the morning of the 12th. Soon thereafter the dread alarm of fire awoke the town, and by the time the fire was under control, Albia citizens had lost property to the amount of about two hundred thousand dollars. Despite the direful calamity which had befallen their little city, the citizens of Albia rose to the demands of the occasion and carried out their program for entertaining the visiting newspaper men and their companions in a way that won the admiration of every visitor. It was a striking illustration of the enterprise of Albia.

The editors held their sessions in King's Opera-house; and though the confusion following the morning's fight against the fire-fiend resulted in a failure to begin the first session on schedule time, the pre-arranged program was carried out satisfactorily.

At ten o'clock in the forenoon of the 12th temporary

adjournment was had to permit the association to become the guests of the Burlington Railway and the Smoky Hollow Coal Company on a trip to the Smoky Hollow mines, located south and east of Avery, Iowa. Mr. Nutt, superintendent of the Iowa lines of the Burlington, and Mr. Evans, proprietor of the Smoky Hollow mines, had joint charge of the excursion, part of the trip from Albia being made over the Burlington road and a part over the seven miles of railway owned by the coal company. On this trip the excursionists were given opportunity to examine the workings of some well-equipped mines, Mr. Evans having two mines in operation now and the slope of the third nearly driven to coal. One of his mines, known as No. 6, has a daily output of one thousand tons.

Mr. Evans remembered that editors must eat, and at noon at the little mining town of Hynes, named for Superintendent Hynes, of the mines, the entire party, over a hundred strong, was served a tasty and bounteous dinner. Neat souvenirs of the trip, in the shape of descriptive pamphlets, were distributed by Mr. Evans among the visitors.

About half past two in the afternoon the party returned to Albia, and the editors were in session till about six o'clock, spending the time listening to and discussing well-written papers on timely topics.

The evening's entertainment consisted of a banquet tendered the visiting editors by the Albia editors and the Business Men's League. It was a delightful occasion, both the "innerman" feast and the subsequent "intellectual" feast being greatly enjoyed by the two hundred guests seated at the tables.

About ten o'clock a large number of the editors, many accompanied by their wives, left the banquet room for the Wabash depot, to start on a prearranged trip to St. Louis. All the details of this trip had previously been arranged by the secretary of the association, Mr. O. E. Hull, and the president, Mr. L. S. Robinson. Two Pullman coaches took the party to St. Louis, and the coaches were put in the Wabash yards and used by the party at nights during their stay in St. Louis.

We reached St. Louis about nine o'clock Friday morning, and at eleven o'clock met at the Planter's Hotel, whence, under the guidance of some of the Fair representatives, we were taken in special electric cars to the Fair grounds and direct to the administration building, a fine structure of stone, which will be occupied by Washington University after the Fair is over. We were escorted to the room of President Francis, and in his absence were gracefully received by Secretary W. B. Stevens, who welcomed us in a few well-chosen words and introduced F. J. V. Skiff, director of exhibits, who addressed the visitors for a few minutes, telling of the work of the Exposition. President L. S. Robinson, of the association, responded pithily on the part of the visiting editors. We were then escorted to the north wing of the

building, known as Cupples Hall, and partook of a luncheon tendered by the Fair authorities. After the meal Mr. Stevens, at the head of the table, introduced Miss Florence Hayward, who modestly told of her trip to Europe to secure from King Edward permission to have displayed at the Exposition Queen Victoria's Jubilee presents. Her mission was successful. She spoke with just pride of the fact that her mission was unique in that it was the first time a woman had been sent abroad as a *commissioner* on equal footing with men who were acting as commissioners. She called attention to this indicating that at this Fair woman's work would compete on equal terms with man's, not consigned to a "woman's department."

The next was a drive through the immense grounds, twelve hundred and forty acres in all. Mr. Stevens informed us that ninety per cent of the work on the grounds was done, and that the other ten per cent would be finished in time; and the din of hundreds of busy hammers and the noise of hundreds of workmen bore evidence that the promise would be fulfilled.

On Saturday at noon the visiting editors were taken in charge at the Planter's Hotel, this time by the Iowa World's Fair Commission, and on special cars taken to the grounds and direct to the nearly-finished and beautiful Iowa Building, one of the first to be finished. There the party was received by President Francis and Secretary Stevens, and at one o'clock all sat down to a spread in the west room of the Iowa Building, the guests of the Iowa Commission. We had the pleasure of listening to several good after-dinner speeches. Among others were President Francis, F. W. Lehman, and W. J. McGee, the two later being former Iowa men who have won national reputation. Mr. Conaway, secretary of the Iowa Commission, was master of ceremonies, and Mr. W. W. Witmer, also of the Commission, presided as toast-master. Members of the association also responded to toasts. The three speakers representing the Fair all gave great credit to Iowa for the prominent part it had played and was playing in the great Fair. Their praise was unstinted.

After the entertainment at the Iowa Building the party was taken by special cars to view one of St. Louis' greatest industries, the great brewing plant, where over one million barrels of beer are produced every year.

On Sunday no special entertainment was provided, and each was left to follow his own pleasure. In company with Bro. John Scott, also of the party, the writer looked up the church on Glasgow Avenue, and was with the congregation at the morning service, occupying the pulpit. The rest of the day we spent at the pleasant home of Bro. and Sr. S. R. Burgess.

At half past seven Sunday evening our train left the union depot and we were homeward bound.

In the foregoing we have very briefly touched upon our recent trip to St. Louis. There are some features

of it to which we desire to give more space subsequently. There is too much to tell all at once.

NEWS FROM THE FIELD.

In his quarterly report of work done in the British Isles Mission, dated from Manchester, October 13, Bro. J. W. Rushton gives a not over-bright outlook for the future, owing to the financial condition, but has hopes of better things. He says in part: "All of our people, with but two or three exceptions, are poor; the depression of trade affects the earnings of our brethren, and so directly affects the tithing. Bishop Kelley, I believe, has been informed of the circumstances, and I see, in a letter to Bishop Taylor, he advises the missionaries to exercise faith and patience. The advice is wholesome and I believe has been adopted, but conditions are some different here to the conditions in America. We do not own our homes here—rent must be met every week, quarter, or six months with 'hard cash.' The landlord has no sympathy with 'faith and patience' on rent-day. None of us can raise corn, wheat, potatoes, or fruit, nor keep a cow, pigs, or poultry,—everything has to be purchased. The allowance every month is a bare existence, and consequently to have any irregularity means great distress; the supply of necessaries is stopped, and the landlord issues an order for distraint. These are cold, harsh facts.

"Touching the bright side of the question, I am glad to say the visit of Brn. Joseph Smith and R. C. Evans, commencing July 26 and ending September 19, has been very successful. The good effects will be lasting and prolific. Every branch in the mission has been visited, and in each one commendable effort was made in nearly every instance at sacrifice to the members to make the visit a success.

"I am glad to report that baptisms have taken place recently in Birmingham, I believe ten having been added to the Icknield Port Road Branch, which for many years has barely sustained itself. Bro. J. Davis' efforts are highly spoken of, his work being ably supplemented by the efforts of local brethren and sisters in tracting and open-air meetings. From Leeds come similar reports; six or seven have been baptized through open-air services and tracting by Brn. Taylor and Pierce, of whom we have very encouraging reports.

"In Scotland we maintain our own and very steadily are increasing. Hamilton Branch is proving very capable and is maintaining a progressive movement despite many discouragements. Glasgow has been unfortunate in losing some members by removal, and the struggle there seems to be very hard. Brn. Thorburn and Arber have done good work in tracting and open-air preaching. We have opened a mission at Newark Hill, five miles from Hamilton, where Bro.

and Sr. Murray reside, and have very good meetings; one baptized two weeks ago.

"In Manchester conditions are fair; there is a spirit of contention among some which militates against progress. Still we are hoping for better times.

"In Wales good work has been done by Brn. Lewis, Morgan, Davis, Jones, and Jenkins, but despite all the work seems to be barely able to maintain itself. The continued emigration of Saints to America leaves branches depleted and prostrate; baptisms do not occur there, or have not for a long time. Bro. Morgan is doing his best and we trust will produce good results."

EDITORIAL ITEMS.

By letter from Bro. Joseph Squires, of 227 McDougal Street, Brooklyn, New York, November 13, we learn that the Brooklyn Branch held its first service in their new building on Sunday, November 8. Bro. Joseph Arber, late of Glasgow, Scotland, had arrived at Brooklyn on the 10th.

W. S. Macrae, of Knobnoster, Missouri, writes that he has a copy of the Palmyra edition of the Book of Mormon for sale. Eighteen pages of it are missing; otherwise all right.

William N. Hanner wrote from 442 Chestnut Street, Cincinnati, Ohio, that he would gladly care for any of our elders who might come there to preach.

The Iowa State Farmers' Institute and Agricultural Convention will be held under the auspices of the Iowa Department of Agriculture at Des Moines, Iowa, December 7, 8, and 9, 1903. A strong program has been arranged. Reduced rates on the certificate plan have been secured.

Subscribers on that "\$25,000 college list" will greatly aid the force in the Bishop's office if, when sending in their payments, they will mention on whose list their subscriptions appear.

A protracted effort by Brn. Joseph S. Snively and D. C. White, at Pleasanton, Iowa, twelve miles east of Lamoni, closed Sunday, November 15, with fifteen baptisms, one of them the grandson of Elder David Morey, the first janitor of the Temple at Kirtland.

"All well here," wrote E. A. Smith from Burlington, November 18.

The Alumni Association of the State University has decided to publish an alumni magazine, to be known as the *Iowa Alumnus*. Its editor will be J. W. Rich, who has been connected with the school as student, as regent, and as librarian. It will be a bi-monthly and its first issue will appear December 15, 1903.

Brn. W. H. Kelley and F. A. Smith, of the Quorum of Twelve, are in Lamoni, having recently come in from their fields for short visits with home folks.

Original Articles.

ELIJAH THE RESTORER.

The "invasion" of New York City by some three thousand of Zionists of Zion City, Illinois, under the leadership of John Alexander Dowie, is an incident of considerable interest to the people of all religious classes. Perhaps nothing is more noteworthy in the claims of this remarkable man than the fact that he claims to be "Elijah the Restorer." He endeavors to substantiate his claim by asserting that he is that prophet of whom Moses spoke: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deuteronomy 18:15. Further, that he fulfills the prophecy of Malachi, where he says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Malachi 4:5. Also the statement of the Savior where he says: "And Jesus answered and said unto them, Elias truly shall first come, and restore all things."—Matthew 17:11.

Among opinions expressed it is very evident that people as a rule do not attach much faith to his claim to be that prophet of whom Moses spoke, as it is most universally understood that in so speaking Moses could have referred to no other prophet than the Lord Jesus Christ. Dowie's claim seems inconsistent, in that he is not an Israelite, while the prophet of whom Moses spoke was to be raised up "from the midst of thee, of thy brethren." Jesus in every way completely fulfilled this prophecy. There is some significance and importance attached to the other two predictions as cited above. Judging from various sentiments expressed from the pulpit, the press, and the commentators, we are inclined to think it is to them a mystery. Elijah was a wonderful man. We read the principal part his life in the first and second book of Kings. Among things notable which he did was that he "prayed that it might not rain," and it rained not for the "space of three years and six months." As he dwelt by the brook Cherith, the ravens brought him "bread and flesh." After the brook dried up he went to Jarephath, and dwelt in the house of a widow, where the "barrel of meal" she had "wasted not," "neither did the cruse of oil fail" while Elijah remained in the house. He spoke against and finally killed a great number of the priests of Baal, by the brook Kishon. He called down fire from heaven. He smote the waters of Jordan with his mantle and in company with Elisha went over "on dry ground." Elisha had been appointed as his successor, and the parting came, when Elijah "went up by a whirlwind into heaven." Elisha took up the mantle and smote the waters of Jordan, and they divided according to his word, and he went over, and as he met the "sons of the prophets" they cried out, "The spirit of Elijah doth rest on Elisha."—

2 Kings 2:15. Thus Elisha moved out in the spirit and power of Elijah.

When the angel Gabriel announced to Zacharias the coming birth of John the Baptist, among other things he said: "And he shall go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."—Luke 1:17. It will be observed that *Elias* is the Greek form of expression, while *Elijah* is Hebrew, both meaning the same. John moved out in the realm of the authority conferred upon him. To assert that he was Elijah the prophet reincarnated would at best be but an assertion. He evidently maintained his individuality, as also did Elijah. The "spirit and power" (authority) of Elijah simply was given him, as it was given to Elisha, as before noted. His first ministry was the beginning of the gospel of the Son of God. He did baptize in the wilderness and did preach the baptism of repentance for the remission of sins. He pointed the people to one mightier to follow after him, who should baptize them with the Holy Ghost. His work was only that of a preparer at this time. He ushered in the great Christian dispensation. After his work of preparing the way before the Lord was accomplished, he decreased, while Christ increased. Finally because he rebuked Herod for marrying the wife of his brother Philip, he was cast into prison. There he was beheaded by request of Herodias and by decree of Herod. Of John, Christ said: "There is not a greater prophet than John the Baptist."—Luke 7:28. And also: "If ye will receive it, this is Elias, which was for to come."—Matthew 11:14. Of the work he accomplished Christ further said: "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—Luke 7:27. If anything was done by John as a restorer at that time, little if any mention is made of it; while his work as a preparer was duly recognized. However, he was to do a great work as a restorer. At the transfiguration I believe that he was the Elias which appeared with Moses in the presence of Peter, James, and John. It was a most notable occasion. And it is not unreasonable to presume that John, who had entered the spirit world, here appeared with Moses as representative of the Aaronic priesthood, to confer with those who held the keys of the Melchisedec priesthood. Here was indeed the "spirits of just men made perfect." (Hebrews 12:23.)

The disciples Peter, James, and John had seemingly thought that John's work was entirely completed, and they inquired of him:

Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatso-

ever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matthew 17: 10-13.

Now, then, we have the point clearly made that John's work as a preparer is separate from his work as a restorer; that his work as a restorer is to be accomplished at some future time; that he is to do this work himself. To restore is to bring back, to replace, to return. No one is to move out in his spirit and power to do this particular work. He is to do it himself. He is indeed one of the "ministering spirits sent forth to minister for them who shall be heirs of salvation."—Hebrews 1: 14.

In the light of this fact, then, how absurd and ridiculous the claims of Mr. Dowie. Moreover, what has he restored that was not here? Divine healing, triune immersion, tithing, Zion., etc., all of which are his specialties, were being taught among various people almost before he was born. He openly avows himself as the ruler of his people. He has made a great financial success out of his enterprises in the name of religion. It is a fact that he has become immensely rich by reason of his religion. A great contrast is this new-styled, self-appointed "Elijah" to the ancient Elijah, John the Baptist, and Jesus. They could sleep in caves, be fed by ravens, eat dead locusts and wild honey, and have nowhere to lay the head. But this man lives sumptuously every day, in an elegant palace; the ravens do not feed him now, nor does he likely live on "oil and meal," or "locusts and wild honey." He has servants; he is here to be ministered unto. He rides across the country in a palatial car, and invades and restores New York while he sojourns in about as fine a set of rooms as may be found there. Surely somebody is being made merchandise of in order to support such extravagance. The Christ's warning is certainly in order: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24: 24.

But John is to come as a restorer. Let us not be confused by the very things which Christ said should be. The kingdom he established did, as he said, from the days of John the Baptist suffer violence, and the violent finally took it by force. The candle of truth soon began to burn low after the Savior ascended upon high. The foes without and false brethren within rained blows upon and did violence to the kingdom and finally did completely "wear out the Saints of the Most High." They killed and martyred nearly every disciple until their work was done. The authority of the priesthood was taken from the earth, and the church went into the wilderness. The Dark Ages ensued, Christ's religion lost from earth and wholly corrupted by evil men. Every Protestant church in existence is an undeniable evidence of that fact.

But before Christ comes we are told that "Elijah" is to come and restore "all things." This to be before the "great and dreadful day of the Lord." This certainly could not have had reference to Christ's first appearing. He is to "turn the hearts of the children to the fathers," or "plant in the hearts of the children the promises made to the fathers," and thus prepare a people by restoring to them the means of preparation—the gospel. "Lest I come and smite the earth with a curse." Thus it is probable that only a few out of the earth's inhabitants will be prepared. The gospel was to be brought back by the angel (Revelation 14: 6), and the priesthood is "all things" in the administration of the gospel. The gospel could not be effectual without a divinely appointed priesthood. We believe that angel has come with that old, everlasting gospel, and as we hear it preached our hearts turn to our fathers; their faith is our faith, their hope is our hope. We do contend most earnestly for the faith once delivered to the saints. We also contend for the angel's message of this the dispensation of the fullness of times. On May 15, 1829, the holy priesthood was conferred upon the first elders of the Church. Of this wondrous event, Joseph Smith wrote: "The messenger who visited us on this occasion and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Melchisedec priesthood."—Church History, vol. 1.

Oliver Cowdery also thus eloquently describes this heavenly visitation:

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, Have men authority to administer in the name of Christ, who deny revelation? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spoke peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld,—our ears heard, as in the "blaze of day." Yes, more—

above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory; 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled for ever!

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."—Letters of O. Cowdery to W. W. Phelps, published in *Messenger and Advocate*, vol. 1, pp. 15, 16.

This does not sound like a "cunningly devised fable." It is a narration of a fact, a testimony. It agrees with the words of the prophets. It is the fulfillment of what had been said would come to pass. The gospel as declared by these men divinely commissioned was not a new gospel, but the old Jerusalem gospel restored in its original simplicity, purity, and beauty. In every way it harmonizes with the gospel as taught in the New Testament. These men were teaching no specialties, such as "divine healing," "second coming of Christ," and other theories upon which churches have since been built. All truth was their creed then, is the unchangeable creed yet. What was gospel in Christ's time is gospel with us to-day. Not a part of it, but all of it. Thus the gospel in its fullness has been restored and the promised blessings which followed its administration in the primitive age have likewise followed its administration in this age. That gospel is being preached to various nations of the world. Men are yet acting under the authority of the priesthood restored by John the Baptist, the Elias which was to come. Honest-

hearted individuals who have accepted this angel's message have not been disappointed. It is the boon and joy of their lives. The Church has truly suffered from within, and from without, but yet she stands and is earnestly endeavoring to make ready a people "prepared for the Lord." John the Baptist, he who ushered in the great Christian dispensation, has also come and ushered in the dispensation of the fullness of times. Truly not a greater prophet ever lived than he.

W. E. LA RUE.

PHILADELPHIA, November, 1903.



THE PRESIDENT OR CHIEF OFFICER IN THE CHURCH IN THE TIME OF THE APOSTLES. JAMES OR PETER, WHICH?

BY W. H. KELLEY.

(Concluded.)

The article of the celebrated scholar and historian, Doctor Philip Schaff, is also submitted as furnishing the best attainable evidences from the standpoint of a faithful historian, as follows:

JAMES, *the name of three important characters of the New Testament.*

I. *James, the son of Zebedee.*—His mother, Salome, was a follower of Jesus (Matthew 27: 56; Mark 15: 41). He was a brother of John, and older than he, as is very probable from the fact that his name is almost always mentioned before John's (Matthew 10: 2; Mark 3: 17, etc.). It is likely, though not certain, that he became a follower of Christ immediately after the baptism in the Jordan (John 1: 32; sqq). He and his brother were surnamed Boanerges, i. e., "son of thunder," by Christ (Mark 3: 17). The reason for giving this designation is not recorded. He certainly did not intend an allusion to their eloquence, as the Fathers supposed. The more probable view is, that the surname had reference to their passionate and vehement nature, both in thought and emotion, which sometimes showed itself in ambitious aspirations (Mark 10: 35; sqq) for a place of honor in the Messianic Kingdom, but also in an ardent attachment to the person of Christ.

James belonged, with John and Peter, to the narrower circle of Christ's more intimate disciples, was admitted into the chamber of Jairus' daughter (Mark 5: 37), to the vision of the transfiguration (Mark 9: 2), and to the scene of the agony in Gethsemane (Matthew 26). Nothing further is recorded of him than his death by the sword, under Herod Agrippa I (Acts 12: 2). He was the first of the apostles to suffer martyrdom; and thus, in a more pronounced measure than in the case of John, the prediction of Christ was fulfilled in his experience, that the brothers should indeed drink of his cup, and be baptized with his baptism (Mark 10: 39); and at least in point of time, he received the second place of honor in the kingdom of heaven. Ecclesiastical tradition says that the accuser of James confessed Christ, and, after receiving the apostle's pardon, himself suffered martyrdom (Clement Alexander in Eusebius' Ecclesiastical History 2, 9). The Church of Spain boasts that he shared in its foundation, but its fables are in conflict with the statements of the New Testament.

II. *James, the son of Alphæus.*—One of the twelve disciples of Jesus. He is so designated in four places,—Matthew 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13. No other passage can with certainty be regarded as referring to him or his family, and nothing further is known definitely of his life. The alleged blood relationship of his family with the house of Jesus lacks all evidence. This hypothesis identifies his father Alphæus with Clopas, and makes "Mary the wife of Clopas" (John 19: 25) a

sister of Mary the mother of Jesus, or Clopas a brother of Joseph (Hegesippus). These suggestions are pure assumptions; for it is not at all certain that *Maria e tou Klopas* means the wife of Clopas. It may mean the mother, or daughter, of Clopas. Nor has the identification of the name Alphæus with Clopas anything in its favor. A further objection is that sisters would not be apt to have the same name, Mary. It is possible that he is the James whose mother is called Mary (Matthew 27:56; Mark 16:1; and who is styled "James the Less," and the brother of Josès (Mark 15:40). The title "the Less" contained an allusion to his stature, and was not given to distinguish him from James the son of Zebedee (Meyer). But it is possible that another James is here mentioned, as we would rather expect the expression, "James the son of Alphæus." Of his further experiences we know nothing, except that according to tradition, he labored in Egypt, where he suffered martyrdom by crucifixion, in the city of Ostrakine (Niceph. 2:40).

III. *James the Just, the brother of the Lord*, the head of the church at Jerusalem, is distinguished from the two apostles of the same name in Matthew 13:55; Mark 6:3; Acts 12:17; 15:13; 21:18; 1 Corinthians 15:7; Galatians 1:19; 2:9, 12; James 1:1; Jude 1; and is mentioned by Josephus (Antiquities 20, 9, 1), Hegesippus (Eusebius' Ecclesiastical History, 2, 33) and the church fathers.

In the early church the existence of our James as a distinct person was denied by some; he being identified with one of the two apostles of that name; and more generally with James the son of Alphæus. The fraternal relation reported to have existed between James and Jesus was explained as a relation between cousins. But Tertullian is a witness to the fact that the distinction between James and the apostles was still held in his day. He speaks of the consummation of Mary's marriage with Joseph after the birth of Jesus, and of the brothers of Jesus (*De carne Christi* 7, *adv. Marc.* 19), to prove the reality of the incarnation over against Gnostic objections. At a somewhat later date the Apostolic Constitutions (2. 55, 6. 12, 13) declare for the same view, when they mentioned as the representatives of Catholic doctrine the twelve apostles, Paul and James the brother of the Lord, who is also placed among the seventy disciples. That a fraternal relation is here meant is vouched for by another passage (7:46): "I James, a brother of the Lord according to the flesh." The testimony of Eusebius is also very important. He clearly distinguishes James, the brother of the Lord, from the twelve apostles, places him among the seventy disciples, and counts fourteen apostles in all, Paul being the thirteenth, and James the fourteenth (Com. Jes. 17:5; Ecclesiastical History 1, 12; 2, 1; 7, 19); and the passage (Ecclesiastical History, 2, 1) in which he speaks of him as the "so-called" brother of the Lord does not refer to a more distant relationship, for he prepares the way for his expression by stating that Jesus was born before the consummation of the marriage between Mary and Joseph. Gradually the presumption of the perpetual virginity of Mary gained currency, and the fraternal relation of James was resolved into the relation of a step-brother. It is a matter of doubt whether this was done by Hegesippus, and in the pseudo-Clementine writings; but it is certain that there is not a trace in either of an identification of the brother of the Lord with an apostle. Hegesippus clearly makes this distinction (Eusebius' Ecclesiastical History, 2, 23). In the Protevangelium Jacobi, which originated in Essenic Christian circles, Joseph is represented as having been an aged man, surrounded with grown-up sons, before his espousal with Mary. It was only with hesitation that some learned Fathers, under the influence of a growing devotion to Mary, adopted this fable. The first trace of it occurs in Clement of Alexandria,—whom Origen followed, leaning upon Josephus and some others (*tines* in the Greek) Gregory of Nyssa, Cyril of Alexandria, Eumenius, Hilary, and others.

From this hypothesis, which was entirely wanting in historical

confirmation, it was natural to proceed farther, and resolve the fraternal relation into that of cousin, and identify the so-called brothers of our Lord with the apostles of the same name. It is quite possible that Clement of Alexandria identifies James the brother of the Lord with James the son of Alphæus; for he speaks of only two men by this name—the one thrown from a tower, the other executed with the sword (Eusebius' Ecclesiastical History 2:1). But the first to declare himself distinctly for this identification was Jerome, who wrote a work against Helvidius, advocating the doctrine of Mary's perpetual virginity. He speaks of the theory that James was a son of Joseph by a former marriage as an ungrounded fancy taken from the Apocrypha, and tries to prove that our James was the same as James the son of Alphæus by identifying Mary of John 19:25 ("Mary the wife of Clopas"), the sister of Jesus' mother, with the wife of Alphæus. He seems after to have renounced this theory; for in his commentary on Isaiah (17:6) he mentions fourteen apostles,—the twelve, James the brother of the Lord, and Paul. Augustine spoke of James as the son of Joseph by a former marriage, or as a relation of Mary. To the latter view he gave the preference. These various views have had their advocates among modern divines. The theory that James the Just was a son of Mary and Joseph, and is to be distinguished from the apostles, has been held by Herder, Stier, Credner, De Wette, Wieseler, Neander, Schaff, Lechler, Reuss, Huther, B. Weiss, Bleck, Keim [Alford Farrar], and others; Stier, Wiesler, however, referring Acts 12:17, 15:13, 21:18, Galatians 2:9–12 to James the son of Alphæus. Semler, Hug, Schneckenburger, Hoffmann, Lange, and others identify our James with James the son of Alphæus. And Theirsch and [Lightfoot] hold that he was a son of Joseph by a former marriage. The statements of the New Testament emphatically favor the first view. The expressions in Matthew 1:25, and Luke 2:7 most naturally imply that the marriage between Joseph and Mary was consummated after Christ's birth; and the expression "first-born son," by the analogy of the other cases in the New Testament (Romans 8:29; Colossians 1:15, 18; Hebrews 11:28; Revelation 1:5) indicates that other children were born to Mary. The subsequent close relation in which the so-called brothers of our Lord stand to Mary (Matthew 12:47; sqq; 13:55; Mark 6:3; John 2:12; Acts 1:14) likewise strongly favors this view. The word "brother" (*adelphos*, in the Greek) is never used in the New Testament of any other than the fraternal relation; and the few cases adduced from the Old Testament are indefinite; and special terms are employed for kindred (*suggenes* in the Greek) and cousin (*anepsios*) Mark 6:4; Luke 1:36, 2:44; Colossians 4:10). To these arguments must be added the fact that James the brother of the Lord and the Lord's "brethren" are distinguished from the apostles (John 2:12; Acts 1:13; 1 Corinthians 9:5). In John 7:5 it is stated that in contrast to the disciples, the brethren of the Lord had not believed; and in Matthew 12:46 Christ institutes a comparison between his brethren by blood and by moral affinity.

Paul's expression in Galatians 1:19—"other of the apostles saw I none save James the Lord's brother"—refers back to Peter, and not forward to James. He afterwards (Galatians 2:9) calls James a "pillar" of the church, avoiding the expression "apostle," but in 1 Corinthians 15:7 he is as little distinguished from "all the apostles" as Peter is from the twelve (1 Corinthians 15:5). The expression "Servant of the Lord" (James 1:1) does not prove anything at all against the view; for the appellation "the brother of the Lord," which was given to him by others as a mark of distinction, would have been out of place in his own mouth. The objection that the names of the four brothers of the Lord correspond to the names of four of the apostles ought to be of little weight when we remember that Josephus mentions no less than twenty-one different persons by the name of Simon, and sixteen by the name of Judas. James was, therefore, the full brother of Jesus, and a different person from the two apos-

ties of that name. James was the representative of the conservative Jewish party at the council of Jerusalem (Acts 15) and stood at the head of the local church. The party of the Ebionites took him as a Nazarite, who from his childhood had drunk neither wine nor strong drink, had never been anointed with oil, never bathed, never worn any but linen garments, and whose hair had never been cut. He was surnamed the Just, and represented as having prayed constantly at the temple for the forgiveness of his people. According to Hegesippus, he suffered martyrdom in 69, by being thrown from a pinnacle of the temple by the Pharisees; but according to Josephus he was stoned to death by the Sadducees in 62 or 63.

The latter passage is of doubtful authenticity, and the former statement is to be preferred.

LIT.—*Schaff*: D. Verhältniss d. Jakobus, Bruders d. Herrn, zu, J. Alphæi; Berlin, 1842; NEANDER: The planting of the Christian Church; [LIGHTFOOT: Commentary on the Gallatians, Excursus (pp. 247—283) On the brethren of the Lord, 2d Ed., London, 1866; EADIE: Commentary on Galatians, Edinburgh, 1869, pp. 57 sqq., and the Commentaries on the Acts, and Epistle of James]. SIEFERT.—*Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 2, pp. 1139-1141. Published in 1891.

To conclude. The reader will have observed:

1. That James the son of Alphæus and James the Lord's brother were two distinct persons.
2. That James was a brother of Jesus and not a cousin, as claimed. That he was a son of Mary the mother of Jesus.
3. That the son of Alphæus belonged to the apostolic quorum. James the Lord's brother did not.
4. James the Lord's brother was made president of the Jerusalem church after the ascension of the Savior.
5. No facts either in sacred or secular history point to Peter, James, and John as a presidency of the church at Jerusalem.
6. That there is no foundation for the theory invented that the brethren of the Lord were not his brothers according to the flesh, but cousins. That this invention was put in vogue hundreds of years after Christ's ascension, to support Roman Catholic views, of Mary being "ever virgin," etc.
7. That the best authorities deny the contention of our opponents.
8. That nothing authoritative is had as statements made by Joseph Smith, on the disputed questions. If he said what is claimed for him, no reason is assigned for his opinion, hence it is worth what any other unsupported opinion would be and no more.
9. In the light of the facts herein presented the contention of our opponents is not supported, and James the Lord's brother, a son of Joseph and Mary "beyond question" was after the ascension of our Lord constituted the president of the Jerusalem church and acted as such, and not Peter, James, and John, as claimed.

LAMONI, Iowa, June 8, 1903.

In the *Review of Reviews* for November, Mr. Stanhope Sams gives an account of the great movement in Japan to substitute the Roman letter for the time-honored picture characters originally imported from China.

Selected Articles.

FRUIT AND NUTS AS FOOD.

The Department of Agriculture has for several years been conducting a series of experiments to determine the dietary value of different foods.

Nine dietary studies and thirty-one digestion experiments were carried on. In the majority of the dietary studies and all but one of the digestion experiments fruit and nuts constituted all or almost all of the diet. The results of the investigation emphasize the fact that both fruit and nuts should be considered as true foods rather than food accessories. The subjects were two women, three children, two elderly men, and two university students. The men all did hard manual labor during a part of the time, the students working to support themselves while pursuing their studies,

The fare given in these experiments was in every case one that would appeal to any normal appetite. It embraced honey, tomatoes, apples, bananas, cantaloupe, grapes, verdal, cornichon, tokay, muscat, scarlet haws, pears, pomegranates, persimmons, oranges, strawberries, watermelons, figs, almonds, and peanut butter. The only animal foods allowed were cottage cheese and eggs; and these in limited quantities. The cost of such a diet varied from fifteen to eighteen cents a day. Comparative experiments were carried along in which animal foods were employed under the usual conditions of living, and in these the daily cost ran from twenty-six to thirty cents. It was found that the food eaten supplied about sixty per cent of the protein usually secured by the average meat diet, while health and strength continued the same, if not improved, and in two or three there was a slight gain in flesh and weight.

One of the chief objects of the series of experiments was to furnish data as to the value of nuts as food. Fruits contain little protein, and nuts are relied on in the fruitarian plan of eating to balance the ration. Fruits are rich in carbo-hydrates and nuts in fat. A pound of peanuts, which costs seven cents, furnishes one thousand calories of energy at a cost of three and one half cents, and protein at a cost of thirty-six cents a pound. A porterhouse steak costs for the same result respectively twenty-two and one half cents and one dollar and thirty-one cents when the steak can be bought for twenty-five cents a pound.

The average price per pound of the protein of nuts ranges higher than the corresponding average of meats, but the cost per pound of peanut protein is lower than for meats, fish, eggs, milk, dairy products, and prepared cereals. The only foods which furnish protein at a less cost than peanuts are flour and dried beans. According to Professor Jaffa's experiments, nuts are the cheapest source of energy for the fruitarian, the peanut ranging far ahead of any other variety.

Although peanuts supply protein and energy for a smaller sum than bread, they are outranked by dried beans, which at five cents a pound, will supply for ten cents over two hundred grammes of protein and three thousand and forty calories of energy.—*Scientific American*, October 10, 1903.



HAWAIIAN VOLCANOES.

To go to the Hawaiian Islands and not see the volcanoes is to go to Egypt and not see the pyramids. On the last created island of the group, Hawaii, are the twin volcanoes, Mokuaweoweo and Kilauea, the former noted for its spectacular displays and the latter for its unfailing regularity of daily exhibits. On the sixth of this month, shortly after noon, three violent outbreaks of fire suddenly occurred on the Kona, or western, side of Mauna Loa, just below the crater of Mokuaweoweo. The red pillars of flame shot upward several hundred feet and the smoke ensuing from the same assumed an unbrageous cloud of several miles in circumference. The spectacle at night, viewed from Hilo and other parts of the Island, as well as from the decks of vessels off the Kona coast, was magnificent. After the fifth day the activity centered in the great crater itself, and as this magazine goes to press, October 15, a flow of lava is momentarily expected. Naturally this phenomenon created intense excitement on Hawaii and the neighboring island of Maui, and as the news of the eruption spread throughout the group there was a general desire to inspect it, as nothing of that character had been seen since the lively demonstration of Mokuaweoweo on the Fourth of July, 1899, when the glare of the fire was seen fifty miles at sea and the smoke was conveyed by southeast winds to the islands of Maui, Molokai, and Oahu. The very fact that the two Hawaiian volcanoes are in constant activity must dispel any fear of such a disaster as an outbreak of pent-up force entails. Geologists affirm that the craters of Mokuaweoweo and Kilauea are the newest, and the latter the liveliest on the globe.

The trip to Mokuaweoweo should be undertaken only by men who are accustomed to the saddle; who have a sound stomach, and who are inured to rough traveling. The excursion, which is no picnic, is made chiefly by scientific explorers, who, being the most fearless people in the world, will endure any hardship and risk any danger in the practice of their profession. After leaving the steamer at Punaluu the traveler takes the Pahala Plantation railroad to Pahala. Then comes a five-mile horseback journey to Kapapala, where arrangements may be made with Mr. Julian Monsarrat, the manager of the stock ranch there, for transportation to the crater, forty-five miles distant. Horses and rations for man and beast, as well as warm clothing, must be secured for traversing the roughest kind of up-hill, barren country. A

blacksmith with a kit of tools and sets of new shoes must accompany the party to shoe the animals after they have trodden the sharp stones of the narrow trail. Forty-five miles of a journey, only less dreary than the same length of trail through an Arctic region, must be accomplished before the rim of Mokuaweoweo is reached. At the end of the itinerary the atmosphere is so rarefied that the stomach will sustain only liquids, such as milk or spirits, and respiration is effected with an effort. Few islanders have scaled this grand eminence, which is usually far above the clouds, a desolate tract seemingly apart from earth, and wrapped in the sublime silence of the illimitable space. A calm inspiration of awe pervades the soul that stands there.

Mokuaweoweo, the summit crater of Mauna Loa, is 13,675 feet high, and twenty-five miles west of Kilauea. Its superficial dimensions are: Area 2,370 acres; circumference, 9.47 miles; length, 3.7 miles; width, 1.74 miles. It holds less interest for the average tourist than Kilauea, being out of the route of travel and showing volcanic energy only at long intervals. Notwithstanding its apparently quiescent state it has created greater spectacular shows than its twin relative, Kilauea. The first great eruption on record occurred on August 11, 1855, when a wide stream of molten lava started directly for Hilo and, after flowing fifteen months, stopped within eight miles of the town. Three and a half years later another outbreak happened, the lava taking a northwesterly course and emptying into the sea. This phenomenon lasted seven months. In March, 1868, there were violent earthquakes on Hawaii and on April 7, lava spouted up in fountains six hundred feet high and found its course to the sea. It was a five-day reign of terror to the nearby inhabitants. Houses and cattle were destroyed and much land rendered inarable. In 1880 Mokuaweoweo again threatened the town of Hilo with a lava flow, which took a course along the southern edge of the flow of 1855. The danger was easily averted. On January 18, 1886, an outbreak occurred at an elevation of six thousand five hundred feet, whence a stream ran to the sea, twenty-five miles away, continuing six days. On July 4, 1899, an exhibition of violence was given in lofty columns of fire, which by their reflection on the sky told sailors fifty miles at sea that old Mokuaweoweo was celebrating Independence Day. This eruption continued two weeks, during which time smoke hung over Maui, Molokai, Lanai, and Oahu as well as Hawaii.

KILAUEA.

The volcano of Kilauea, the greatest phenomenon on earth, is four thousand feet above sea level and is the chief attraction of tourists visiting the island of Hawaii. The crater has an area of two thousand six hundred and fifty acres, and is over seven miles in circumference, nearly three miles long and nearly

two miles wide. The fact that its fires never go out establishes its claim to being a world wonder. It is here one has a conception of the bottomless pit in its awful reality. Day and night the spectacle of boiling lava in a vast natural caldron, sunk to unknown depths, can be seen from a view-point of safety on the rim of the crater. To a naturalist, or a geologist, or to a visitor in search of novelties this manifestation of nature's majestic force is worth going around the world to see.

All Transpacific passenger steamers sailing from San Francisco call at Honolulu, from which point two steamship lines take passengers for this volcano. The steamer Mauna Loa goes to Nonuapo, on the island of Hawaii, whence the journey to the volcano is made by stage or horseback. The steamer Kinau, which has thirty-one large state-rooms, broad decks, saloon and smoking-room, electric lights and electric fans, leaves Honolulu every Tuesday noon and arrives at Hilo on Wednesday evening following. The train of the Hilo Railroad, a moderny equipped, standard guage system, leaves Hilo Thursday morning and connects with stage for the volcano, seventeen miles from Hilo, enabling passengers to arrive at the Volcano House, which is within sight of the volcano, at half past eleven o'clock in the forenoon. On the return trip the stage leaves the hotel early on Friday, connects with the railroad and brings the tourist back to Hilo at half past nine Friday morning, giving him ample time to board the Kinau which arrives in Honolulu Saturday afternoon. This excursion of four days, including steamer, railroad, and carriage fares, hotel bills at Hilo and the Volcano House, and the services of a guide to the volcano, costs forty dollars. If one chooses to visit places of minor interest on the island of Hawaii he may avail himself of other rates. A tourist is allowed two hundred pounds of baggage, but an excess of this weight is charged at the rate of one dollar a hundred pounds.

The journey from Hilo up through the tropical country is one of the delights of the volcano trip. After debarking from the train at Mountain View the tourist seats himself in a comfortable wagonette and is soon in the midst of a fern forest, many of whose trees reach a height of fifty feet. The soft air is laden with the perfume of the woods and the senses are exhilarated by the influence of nature's wild charms. Interspersed with stretches of wilderness there are coffee and sugar plantations for several miles along the roadway and then the dreary area of the higher altitude, where vegetation is scant, comes into view. The road continues evenly and regularly, however, and a good team of horses brings the carriage up to the door of the Volcano House on schedule time. Here is a veritable oasis in this strange mountain desert. The grounds about the house are tastefully set out in bordered flower plats and an air of invitation pervades the atmosphere. The hotel is, of course, built for the

reception of visitors who come from all parts of the world to see Kilauea, and consequently every party of travelers finds entertainment ready at hand. It is often a pleasant experience to come from the tropical heat of Hilo through the lowering degrees of temperature up into the cool atmosphere of this spot, where one may sit before the open grate and feel the cheerful warmth of a blazing wood fire. Besides affording the regular accommodations of a hotel this house provides sulphur-steam baths for rheumatic guests who desire to test the curative properties of Kilauea's elements. The treatment is invariably beneficial.

If one's time is limited to a round trip from Honolulu he sets out early to view the volcano, after luncheon at the hotel. Furnished with a stout cane, to help him over the rough places, he starts from the house under the escort of a native guide and walks a mile or so before he reaches the brink of the great furnace. The pathway bears little evidence of the fires beneath his feet till he comes to the limit of plant life, when indications of the proximity of the volcano begin to assert themselves in mammoth bodies of coagulated lava, yawning crevices, sulphur-hued caverns, columns of steam rising from the ground, and an uncanny warmth of terra firma. Arriving at the brink of the crater he views something that he has never had aptly described to him, and he will confess his own inability to tell the story of the scene. Tavernier with his brush has done more than any one else in presenting an idea of what Kilauea is like, but he failed to convey the grand impression that one receives from personal observation. Hitchcock and Strong have done well, and innumerable amateurs have used hundreds of yards of canvas in trying to portray the grandeur of the spectacle. The efforts of brush, pencil, and pen are ineffective in representing the sight. With all its Titanic power and ominous threatenings Kilauea is as harmless to the onlooker as its pictures, the lake of lava boiling in a deep pit, the fumes and gases ascending directly skywards and the occasional explosions venting their force in the air. The degree of heat in this furnace has never been reckoned, nor can it be, but it is high enough to turn granite into gas. One of Kilauea's peculiarities is that it offers a new play almost every day, shifting the scene and action with infinite variety. It is more sublime at night, when darkness lends a strong contrast to the vermilion hue of the seething lava and, should the silvery rays of the moon glance into the crater, an additional effect of splendor is given to the scene.

Only three times have the fires of Kilauea been known to break their bounds, but in each instance a warning was given. Once, in 1790, such a quantity of black sand and cinders was thrown from this crater as to destroy a part of Keoua's army, which was marching to Ka-u. As the Goddess Pele was supposed by the

Hawaiians to direct the fiery elements of Kilauea, Kamehameha the Great, the enemy of Keoua, believed she had conferred a personal favor on him. On May 30, 1840, a lava stream forced its way underground eastward, breaking out twelve miles from the coast and flowing for three weeks into the sea. No lives were lost, but the dwellings of some natives were destroyed. In 1868 another break occurred, when lava flowed to the southwest, and the center of the crater floor fell in, enlarging the pit.—*Paradise of the Pacific*, October 1903.

Mothers' Home Column.

EDITED BY FRANCES.

THE following letter is very encouraging to the *Hope* editors. Let us once win the hearts of our mothers and nothing can prevent this good work from moving on:

Mrs. M. Walker: I am glad to see some of the mothers responding to the call for Birth Offerings, for it adds an interest to our already interesting little paper, which I have taken and enjoyed reading ever since the first copy was issued. I have no little ones of my own, but I try to interest the children of others by sending the *Hope* to them, and I sometimes have sent Birth Offerings and will now send one dollar and seventy-five cents as Birth Offerings for seven little tots. Do not know the dates of their births, but the money will help to furnish good reading for them, sometime when they are older.

AUNT LAURA.

Something Each Day.

Something each day—a smile
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word,
We can not know its power;
It grows in fruitlessness
As grows the gentle flower.
What comfort it may bring,
Where all is dark and drear,
For a kind word each day
Makes pleasant all the year.

One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say: "Thou art come from the orchard;" if with hands full of wild flowers: "Thou art from the fields;" if one's garments smell of mingled odors, we say: "Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse of hope and love and hath walked in heaven, should he carry in his eyes, his words, and his perfumed raiment the sacred tokens of divine intercourse!—Henry Ward Beecher.

The Silent Little Prayer.

My little boy knelt at my knee last night
And said the prayer my mother taught me long ago;
Then for a while was silent, with his head still bowed,
And when at last he rose to give the kiss
For which I waited, and withdrew his arms,

I asked him why he had kept kneeling when
His "Now I lay me down to sleep" was done.
Grave-faced, he said, "In Sunday-school they asked
The children all, when they have said their prayers,
To whisper, asking God, up there, to bless
The little ones in China and to put
The love of Jesus in their hearts." If one
True, tender little prayer like that were said
For me each night, I'd ask no more and claim
The richest blessing God may send as mine.

—S. E. Kiser.

The Loom and Web of Life.

Life's moving web is woven fast
In sunshine and in tears;
The woof made up of incidents
Adorns the warp of years.
The flying shuttle plays the part
Of moments as they go;
The warp affixes all the scenes
Now moving to and fro.

And living nature is the loom
That throws with wondrous will
The flying shuttle day by day
With such unerring skill;
And in and out with canny knots
The varied meshes run,
As colors blend in magic tones
Inwoven one by one.

But far above all nature's realm,
Beyond her wide command,
Divine intelligence controls
The forces of that hand;
He shapes the mottled web of life,
Its sunshine and its shade,
And bears away the lengthened roll
Which his own hand has made.

But by and by, when nature throws
Her last long thread of tears,
The woven web complete and wound
For all the coming years,
Then, yonder, where the deeds are known,
Where faith is changed to sight,
The scenes of life on earth will be
All woven into light.

—Reverend John O. Foster.

The times want scholars—scholars who shall shape
The doubtful destinies of dubious years,
And land the ark that bears our country's good,
Safe on some peaceful Ararat at last.

The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster error by the throat
And lead a universal freedom in.—Sel.

It Doesn't Matter.

A delicate boy with a twisted leg
Was trudging along one day,
When I stopped to pity the little man
And some kindly words to say,
"I know lots of boys who are cripples," he said,
"So it doesn't matter much."

Oh, brave little soul, with your cross of pain,
I would that our hearts could say,
When the cares of life press heavily

And our erstwhile sky is gray,
 "There are many who bear a load of care,
 So it doesn't matter much."

—Ruth Sterry, in *Tribune*.

Help for the Sorrowing and Suffering.

There are suffering people everywhere. There are sorrowing people everywhere. There are burdened, breaking hearts everywhere. More than the fortunate and happy ever imagine are they who walk life's journey with sad and heavy hearts. There are sorrows that come from poverty and sorrows that come from sin. There are griefs that burden weary souls because of disease and weakness of body, and other griefs as great or greater that result from the loss of loved ones. To all the smitten, suffering and discouraged, the good pastor is indeed a son of consolation. Doubtless there are numberless records of sin and sorrow and suffering, but one is now lying before me that has greatly touched my heart. The pastor who is giving a report of his work says: "The past month has been taken up as follows: I have made eighty regular pastoral calls; held eight preaching services; attended four sessions of the Sunday-school and led a Bible class; held after-services following the preaching on Sunday evenings; officiated at several funerals and been constant in labors among the sick and poor." Here is a sample of one afternoon's work: "Called where the wife and mother of two children is in trouble. The younger child is only four weeks old. The father got drunk a few nights since, fell in the street and cut his head very badly, was brought home at two o'clock in the morning, routed the poor woman up, while three policeman dragged in the helpless sot. She has not slept for three nights, the husband in the meantime being only semiconscious. They are poor and have nothing with which to pay rent or purchase food." Another family not far from the one just mentioned: "Wife and four children, the youngest only a few weeks old. The husband drinking up all he earns, the mother sick and the family left without the necessities of life." Another family still: "Wife and five children and all the children sick, nothing in the house to eat, no means to buy anything; landlord threatening to turn the family outdoors; the husband full of licensed beer. . . . And so I might take you to a score of such families who attend our church if they attend anywhere."

And all this in this so-called Christian land. It is enough to cause the hot blood of righteous wrath to stir every heart that is loyal to the Lord Jesus Christ. What an unspeakable shame and disgrace that the Christian people of this day and generation will tolerate the traffic that curses so many homes! If the drink habit is a sin, then it is the duty of all good people to remove the temptation to sin. If the drink habit is a disease, then the deadly poison that induces the disease ought to be put quite out of the reach of the sick.

These facts in a pastor's experience show us the vast, difficult, and most discouraging obstructions which lie in the pathway of the faithful pastor. If we wait for outside organizations to remove them we shall wait in vain. If we wait for organizations within the church our waiting will not avail. There is only one sure way to do the work of God committed to the hands of God's ambassadors—they must do it themselves. According to the strength and wisdom given them, they must consecrate themselves to seeking out the wretched, the outcasts, the slaves of sin and, with tender sympathy, might, faith, and tireless love lift up and lead to Christ even the most hopeless. Such service calls for uttermost devotion, self-denial and self-sacrifice, but in such service the soul will find sweetest fellowship with the blessed Christ. The more wretched and hopeless the people, the more need of the pastor's presence, sympathy and love. The Master alone knows how many and peculiar are the duties of the pastor. There must be a constant and vivid sense of the presence of Jesus in order to their performance.—Bishop W. F. Mallalieu.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Questions and Answers.

1. *Question*.—In local schools is the librarian alone expected to select and purchase books for the library with money raised for the purpose? *Answer*.—No. He may be left to do such work but it is quite a common practice for schools to appoint a library committee of which the school librarian is usually chairman, and they to make selections and purchases. Also to judge of the fitness of any book that may be donated. This committee should be a standing committee for perhaps a year or as the school may elect.

2. *Question*.—Should the treasurer give money to the secretary or librarian whenever asked for, without order or advice from any one else? *Answer*.—No. Schools usually make provision for the expenditure of the funds of the school. The regular supplies must be decided upon by the superintendent and most schools have a standing order for the treasurer to pay such regular demands. But in case of purchasing books, the school should place it in the hands of a committee of one or more to make purchases up to the limit they may set. All schools, however, do not require written orders for moneys paid out, though it is a very safe plan and usually the best.

3. *Question*.—Is the treasurer to take charge of money raised for purchasing of books? *Answer*.—Yes. All moneys of the school should pass through the treasurer's hands, that an accurate account may be kept thereof.

4. *Question*.—May money be taken from the regular treasury for purchasing books? *Answer*.—Yes, if the school so elects. They may appropriate their money as they think best. Many schools set apart one collection in each month or quarter for library purposes. Others appropriate a certain per cent of all of their collections for such purpose. Each school has the right to say how it shall be done in their case.

Doing Better Than We Know How.

Doing as well as we know how is ordinarily considered a pretty creditable performance. One who can honestly say that he has done as well as he knows how is likely to take credit to himself for his doing; and, in passing judgment on another for his conduct, we are inclined to commend him if he, or if we, can say that he has done as well as he knows how. Yet just here is a common mistake of mankind. All of us ought to do better than we know how. Doing only as well as we know how may be a lack and a failure on our part.

An employer set a young man at a task. The task required carefulness, intelligence, patience, skill. When the young man had finished the task, and reported it, the employer saw that it was done bunglingly, imperfectly, and in every way unsatisfactorily. He told the young man so.

"But," said the young man, "I did the best I knew how."

"Did the best you knew how! Why, any fool could do that! I wanted *you* to do something better."

That was a blunt way of putting a truth, but it was the *truth* that was put thus bluntly. It would be well for every young man, or older one, to consider that truth. Doing better than one knows how is the possibility and imperative duty of every one who is above the level of a born fool or an idiot. An ordinary infant, who is not an idiot, takes his first toddling steps in life, and begins to walk, by doing better than he knows how; and he is encouraged to find that he is able to do so. In this way he gets on in life. All his progress, in every line and sphere, is similarly made by doing better than he knows how,—better than "any fool can do." In this way he can hope to keep

on improving and attaining through this life, and into the endless eons of eternity.

A schoolboy would be discouraged, or he ought to be, if he could not do better each day than he knew how when the day began. It is only in this way that he makes progress beyond himself and beyond his fellows. A farmer's boy would never learn to milk a cow, to plant seed, to gather potatoes, or to husk corn, if he only did as well as he knew how to begin with, and, if that were his limit, the farmer would want to get another boy in his stead. And thus it is with a lad on a sailing-vessel or a railroad, or with a young mechanic making shoes, or buildings, or watches. Thus with one setting type, or reading proof, or writing editorials. Doing only as well as one knows how is a fatal barrier to progress and improvement.

The higher one rises in spheres of effort and attainment, the more clearly evidenced by his experience is this important truth. Doing better than one's best is ever the duty and the characteristic of a superior person. When an admirer of the work of J. Q. A. Ward, the American sculptor, asked him which of his artistic works he counted the best, the instant reply of the sculptor was, "My next." That man was not satisfied with doing his best. He felt that he must do better than that. Thorwaldsen, the great Danish sculptor, went from triumph to triumph in the artistic world by thus continually doing better than his best. But there came a time, in his advancing years, when he was discouraged and depressed. As he scrutinized his latest finished work, he could see no flaw in it, nor how he could hope to improve on it if he were to try again. Because of this he felt that his mission was ended. He could no longer expect to do better than his best. His hope of improvement was ended for this life.

Doing better than one knows how, doing better than one's best, is the duty and the practical attainment of every person who wants to fill his place in the world and to help his fellows as he should. One who expects to be limited, in his work and in his endeavors, by the best that he has done, or by the best that others have done, or by what he can do, is practically without the noblest ambition, and certainly without the highest aspirations. To be stopped by the thought of the impossible is to be held within the bounds of the ordinary and the commonplace.

All substantial progress in this world is by doing better than one knows how. Every great explorer and discoverer and inventor and pioneer and master missionary, in all lands and on all seas and in all the ages, has secured to the world and to his fellow results and advantages of priceless value, and has proved himself a benefactor of his race, because he was not limited by precedents and possibilities, but was determined to do better than his best, better than he knew how. Thus it was with all the long roll of noble names, from Columbus and Gutenberg and Magellan and De Soto and Xavier, and Watt and Fulton and Sir John Herschel and Franklin and Faraday and Jenner and Carey and Livingstone and Eli Whitney and Joseph Henry and S. F. B. Morse and Cyrus W. Field and E. K. Kane and Doctor Horace Wells and Lord Lister and Goodyear, to Edison and Roentgen and Tesla and Marconi, and their peers, who have been worthy of the world's honor. Thus it will be with any who are now leaders of their fellows, or who are truly reckoned the world's benefactors.

It is said that Napoleon in a critical emergency gave an order to one of his marshals for a daring and unexpected movement. "Sire, it is impossible!" replied the marshal. "Impossible?" exclaimed Napoleon. "Then it shall be done!" Doing the impossible was a Napoleonic mode of generalship, and there ought to be something of that method of planning and acting in the course of every true man of God and soldier of Christ.

We may, indeed, in ourselves, lack the genius and the intellect and the courage and the commanding personality of Napoleon, but One greater than Napoleon is with us, and we may be in him and his power may be ours. To him and to those who are

in him nothing is impossible. Jesus himself says, as to the humblest of those who trust him, "All things are possible to him that believeth." And again, "Nothing shall be impossible unto you [that believe]." Is there any limitation of power there indicated to those who are in Christ? In Christ, and in his strength, we have the duty and the power to be always doing better than we know how.—*Sunday School Times*.

Letter Department.

SALT LAKE CITY, Utah, November 11.

Editors Herald: We are still alive and the Utah contingent says we are still kicking. In fact, we were told yesterday that we as a church, got all their kickers and they wondered how we got along with them. Our reply was that to "possess the ability and courage to deliver a hearty kick and in the right time and place was certainly commendable." We could not but think of Christ kicking at the Scribes and Pharisees who made the law of God of none effect by their traditions paid tithes of mint and rue and cummin and neglected the weightier things of the law, such as justice, judgment, mercy, and truth, and who made "My father's house a den of thieves," and because of that kicking he was cast out of the synagogues, i. e., cut off from the Jewish church. And not only was he cast out, but every *kicker*, who followed him, and the church of Christ became their haven of refuge. Our conclusion was, that the company of such kickers was and is good.

We have been busy with our street work here until of late, when the cold weather has stopped that part of the work. We now are commencing our campaign of halls and school houses, with now and then a meeting house opened to us. Our first attempt at this was on October 21, when through efforts of Bro. Pederson, the use of a school room at East Bountiful was secured. With Bro. Kelley and my wife as backers, we occupied with fairly good liberty and before a fairly good-sized and attentive audience. As it was our first time there we thought it only proper to tell them why we considered it necessary to stand among the "apostate Josephites" as they call us, and cry repentance to this people. Of course, among other reasons was that of polygamy. And although we did not make any especial strike at this doctrine, only putting it in contrast with the Book of Mormon teaching, when we had opened the door for questions, an Elder Woods who had but lately returned from a mission to England, arose and commenced to talk upon that principle, when we stopped him and suggested that if he had a question to ask, we would hear him and answer, but if it was a discussion that was wanted (and hitherto we had failed to be able to induce any of their elders to enter into a discussion of the matter), we would be glad to arrange with him and meet him upon that or any other disputed point. Of course he did not believe in discussion, but he would like to speak upon the subject of polygamy; and when we asked how much time he wanted he answered, "An hour and a half." Well, the result was an appointment for the 23d and we told him that he could have the first chance and all the time that he wished. When the evening came he was present and occupied three hours and ten minutes, simply opening up the subject of polygamy. We say "simply opening" the subject, for the next appointment (the 26th) was our turn, and we had a crowded house and an excellent blessing from the Spirit. And while there was an effort from some of the ringleaders to interrupt us and to stamper our audience, they signally failed to keep the people from hearing the truth. We are satisfied that good was done and friends gained for the cause.

It is all right to win these people with kindness. That we always endeavor to do; but still there are times when Adam-god, blood-atonement, polygamy, and kindred evils must be mentioned if we are to cry repentance to this people.

If they would only "confess their sins and forsake them" none would be more ready than we to say, and in fact in our public utterances to remember them no more. But as long as they hug them to their bosoms and cry, "Sacred truth revealed from heaven," and by precept, and, as far as possible, example, teach them to the young, just so long will we be under the necessity of raising the warning voice, even if it does "intensify the hatred already existing in the hearts of many" against not only the "Josephites," but also against all who oppose these errors and the gigantic system of "priestcraft" that fattens thereon. And apropos of this subject we inclose some clippings that will emphasize the point. Three of them in relation to Apostle (save the mark!) Grant and his plural wives, of which he openly boasts that "if the laws of the United States would permit" he would "make it three." And very pertinent is the inquiry of the editor of the *Salt Lake Herald*, "Will he be good enough to point out the statute under which he is working now?" And our comment upon that point would be, Certainly under no statute of the United States, neither under any command of God, for even with the Manifesto here, which they contend is a "revelation from God," we fail to see how he could make it three and be in harmony therewith. Not to mention God's law, indeed, as given in Book of Mormon, where the law is so plain, that a way-faring man, though an apostle in the Utah Church, need not err therein. Apostle Grant's statement only emphasizes the fact that only the strong arm of a law that is "made for . . . the lawless and disobedient, . . . for whormongers, . . . for liars, for perjured persons [note the pledges given to the United States of an abandonment of this same polygamy], and if there be any other thing that is contrary to sound doctrine" (1 Timothy 1:9-10) can hold such men to even a semblance of morality. Well did Peter say they were "chiefly them that walk after the flesh in the lust of uncleanness," and such teachings to our young people in the colleges can only result in one of two things, either to make them "despise" the law of God and this government which he declares was appointed and formed by his inspiration, or to despise the men who thus pose as apostles of Christ while they are really deceitful workers of iniquity.

The other quotation taken from the *Salt Lake Telegram* is in reference to a follower of such "apostles" who declares, "I am god over my family. I do not need to ask my wife's forgiveness for what I do. It's between me and my God." And well does this wife who has been wronged in this system of "concubinage" cry out, "I'd like to know what his God is!" And when this wife reminded him that he ought to keep the law, his answer was that when he was serving God he did not care for the law.

Bro. Editor, as long as we are surrounded by such examples, we shall be obliged to strike at the root of the tree, even if some who are clinging to its branches, and partaking of its sin-breeding fruits, do get angry.

Well, once in a while there are pleasant experiences in the ministry even here, and one came to us when we were granted the use of the meeting house at West Bountiful the evening of the 28th ult., and where by request we spoke upon the subject of "The Succession." Here the Bishop took charge of the meeting and the choir sang for us. And while we presented our faith many took notes; and while there was a quizzical smile with some at first, they looked quite grave and earnest as we massed our evidence and pressed home the only logical conclusion that could be drawn therefrom. A courteous reception here, and we earnestly pray that the Master may reward them by the help of the Spirit, that they may see light in this light.

From the 5th inst. to the 8th we visited with and preached to the Saints of Ogden and Plain City. It is needless to say that we enjoyed our visit with them; and last night we had the pleasure of speaking the words that made Mr. James F. Huscroft, of Creston, Canada, and Sr. Hannah Wardle (daughter of Bro. and Sr. James Wardle), of East Jordan, husband and wife. And we yet feel to echo the words, "May God add his blessing."

Since writing last we have baptized four, three at Provo and one here. Our family has lately undergone and to some extent still is undergoing, a siege of something that we call the "grip." However, at present are on the mend. As for the writer, personally, he is well, his appetite is good, and he is hopeful of better times in the future, when the gospel leaven shall more thoroughly work and the time of harvest come.

May the Master keep us faithful.

A. M. CHASE.

429 South Main Street.

RICHMANDALE, Ohio, November 16.

Dear Herald: I am in the faith and trying to let my light shine. Husband and myself are the only Saints in this place, but we are made glad by the weekly visit of the HERALD laden with good news and healthful food, and the *Ensign, Hope, and Autumn Leaves*, all full of cheer. We have Sunday-school each Sunday. We tell the good old gospel story to our neighbors. If God has a people here, my daily prayer is that he will draw them into the fold.

Your sister,

ANNIE E. SPAWN.

INDEPENDENCE, Missouri, November 17.

Editors Herald: My health is much improved, though incessant pulpit work, as in days of old, makes me very nervous, which disturbs my sleep greatly. But I am thankful to God for his unbounded mercy towards me. I am now taking a tour through the Spring River District, setting in order and regulating some things for the betterment of the work, I believe. Have been in the district twenty days and preached twenty sermons. On the 19th I go to Eldorado Springs for four days, and home to spend Thanksgiving with my family.

I. N. WHITE.

MOUNTAINVILLE, Maine, November 6.

Editors Herald: The quarterly conference of the Western Maine District convened at this place October 31 and November 1. Several of the ministry present; fine weather and a crowded house at every service. We trust that as a result of this conference much good will make itself manifest and God's kingdom on earth be advanced thereby.

The work here is not in quite so flourishing a condition as it has been in the past few months, due, I suppose, to a lack of interest in the work by some of the Saints. Yet there are some who are striving, I believe, to build up the Church and advance the work in every way possible.

Bro. J. N. Ames, who has been with us for a long time, in company with his wife, will leave soon for Massachusetts, where he will spend a few weeks with the Saints. We feel that he has been instrumental in building up the Church here in a great degree, and pray that the good Lord may be with him and his companion.

We expect to resume work on our chapel, now building, in a few days, and hope that we shall have the privilege of holding meetings there early next year.

Personally, I am still working as a common soldier in the Lord's ranks doing what I can under the circumstances for him who has done so much for me. I am trying to live a watchful, prayerful life, living according to the divine precepts that I may at last enjoy a celestial glory with Christ and the redeemed.

Saints, let us all try to live such pure lives, setting good examples before our fellow men, that we may not only receive the reward of the faithful ourselves, but help others to receive it, too. Let us be faithful to him who has died that we might in the fullest sense of the word so live that we may at last receive a crown of eternal life.

I ask the prayers of the Saints everywhere.

WALLACE A. SMALL.

MIDDLE VALLEY, Idaho, November 8.

Editors Herald: On the 6th inst. we closed a series of ten meetings here, and I am now about ready to depart for points south and east of here.

The "Campbellites" are in the majority in this valley, and, like all others of that persuasion, use all their influence against the latter-day work. However, we have had a good attendance at the meetings just closed, and have gained some friends to the cause.

We closed a series of ten meetings near Council on the 25th ult., and left some there who were ready for baptism; but on account of their guardians being positively opposed to it, we did not think it wisdom to baptize them under those conditions.

We have had considerable rain here the last few days, and the snow is quite low on the hills, causing them to have a chilly appearance.

I ever pray for the spread of the gospel news.

J. E. VANDERWOOD.

LEHIGH, Indian Territory, November 9.

Editors Herald: I came here thirteen days ago with the gospel tent, at the request of the district president, A. Z. Rudd. Lehigh is a coal-mining town. There are two families of Saints here. Elders C. M. Fultz and A. G. Meyers have given me assistance. The weather was quite cold, but we had fair crowds. Some nights every seat was taken. I believe we have made a great many friends. I have preached considerably on the Book of Mormon, and have sold seven copies of it in this town. The work is started here, and it will be a good place for some of our elders to come and gather in the sheaves, as I go now to other fields. I am thankful to my heavenly Father for strength. I have no other desire than to do the will of God while I remain here.

Indian Territory is becoming a good field for the preaching of the gospel.

May the Lord bless all his Saints.

PETER ADAMSON.

LEXINGTON, Tennessee, November 7.

Editors Herald: I thought I would drop a few lines from these parts to let you know that the work is not lagging here under the wise counsel of Ern. S. Reed and J. H. Scott. Both are elders whom the Lord has raised up to look after his work here in these parts. They have been born and raised in Henderson County, Tennessee, and it affords me pleasure to say they have lived so they have been an honor to the cause. No one is able to say aught against them truthfully. This is as it should be by all Latter Day Saints. I have met with different men here who oppose the work, but when they refer to the two brethren mentioned, they say they are good men, honorable in their dealings and Christians in every respect. S. Reed was baptized in California in 1882 by W. W. Blair. J. H. Scott was baptized in Henderson County, Tennessee, in 1886 by John Thomas. Since their baptism both men have stood firm to the work here in this county. This is where the Haley Creek Branch is located. They have a nice house and it is paid for. It was built when the Saints here numbered only seven, four men and three women. All poor men; renters, most of them.

Since the work was opened here there have been some seventy-five or eighty brought into the Church in this county, and some in the adjoining county. I am glad to say the Saints are improving here fast and are willing to perform their duties as fast as they learn them. I have been laboring among the Saints here of late trying to teach them their whole duty as true Saints. Quite a number have come forward and placed their names on the tithing book, besides making some free-will offerings to help out the missionaries. This help came in such a good time. I was thinking perhaps I would have to strike out to our district conference on foot, some seventy or eighty miles away. This would have been a little hard on C. L., but I had decided it

would not be as hard on me as it would be to hint around to the Saints that I needed help. But thanks to them, I did not have to do either. May the Lord bless their offerings and prosper them in all their works.

I will leave here this week to meet with the Saints in conference at Foundryhill, Henry County, Tennessee. I am traveling alone of late, as my companion, Elder J. R. McClain, thought best to leave me here and go to Cradlan, Kentucky, to look after the work there. He and I are the only ones in this district under appointment since Bro. W. R. Smith was called to Alabama by our missionary in charge. He writes me he is well pleased with his new field. Hope he may meet with success down in that country.

I am meeting with some good people here who are willing to hear our claims. They seem to be interested. Some say their preachers can not teach them anything. They want to go to hear men preach who can teach them some Bible. I baptized seven yesterday near Lexington, Tennessee. Left others almost ready for baptism. I will visit the eastern part of this State as soon as I can get the time to do so. The harvest is truly great but the laborers are few. Saints in Tennessee and Kentucky, pray the Lord that he will send more laborers into this field; also bring your tithings into the storehouse.

C. L. SNOW.

PLEASANTON, Iowa, November 10.

Editors Herald: On October 18 Bro. Joseph Bogue took me to the Hill Schoolhouse, about four miles southwest of Decatur City. I preached there for a week and had a full house every night, but chiefly composed of young people.

We visited Decatur City and got the promise to use the Christian church building to preach in as soon as there is some repairing done on the building.

While up in that section of country I found conditions that made me marvel; that is to find people who had lived for twenty years or more within nine miles of Lamoni and had never heard the gospel. How will it be with some who are holding the priesthood and "lying on their oars"? Does the Lord mean what he says in Doctrine and Covenants, section 116, "Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me"? There may be reasonable grounds for excuses but we want to be sure of that.

I call to mind the year of 1884 when Bro. I. N. White and I moved to Henry County, Missouri, each with a family to provide for, Bro. I. N. being crippled and I a poor, weak creature with no health to speak of.

Here lay a vast field before us where the gospel had never been preached. What were we to do? Sit still? Ah, no! Bro. I. N. took the mission field under general appointment. The Lord opened the way before him. I began to preach in schoolhouses and such other places as I could get, leaving oftentimes our business in the hands of young boys to manage; but the Lord did not forsake us, and we were blessed in "basket and store." Soon scores were baptized into the kingdom of God. Elders and priests were called from these faithful ones and the gospel was carried to others until a district was organized and not long until it numbered somewhere between eight and nine hundred. I know much is required at the hands of the local priests and elders of the branches. If they would but move out and occupy in schoolhouses and prepare the way before the missionary, what a wonderful gathering into the kingdom there would be! The Lord has said in Doctrine and Covenants, section 60: "But with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given

unto them because of the fear of man. Woe unto such, for mine anger is kindled against them." Also: "Thou shall not idle away thy time; neither shalt thou bury thy talent that it may not be known."

Now dear reader, does this apply to you? If so, what are you going to do about it? Decide now and act.

Bro. J. S. Snively and I commenced a protracted meeting here November 1 and have continued right along; good hearing and fair interest most of the time. Two were baptized last Sunday and we still look for more. Bro. William Anderson was with us last Sunday. It was a fine day, and all seemed to be pleased and rejoiced on account of the meetings.

May the good Lord bless this branch, officers, members, and all, is my prayer.
D. C. WHITE.

UNION FURNACE, Ohio, November 14.

Dear Herald: We are of the scattered ones—only five members here—and our nearest branch is fourteen miles away, so we do not get to attend very often; but we try and get together once in a while for prayers and sacrament services, which we all enjoy.

We are trying to live our religion in this place so as to show to the world that this gospel of the latter days is more than a dead form, such as so many of the Churches have. We enjoy reading all the Church papers—*HERALD*, *Ensign*, *Autumn Leaves*, and *Hope*—and always look forward to their coming with pleasure, and after we get them read give them to others to read, always praying that they may receive light and knowledge from them, and in this way we try to help spread the gospel.
S. B. KRUBEL.

BRIDGE, Oregon, November 10.

Editors Herald: We have been having a series of meetings here which closed a few days ago. Bro. Hiram L. Holt began preaching October 8 to an audience of about twenty-two. He preached on fifteen days, delivering twenty sermons; and before the meetings closed the number in attendance had increased to about seventy-five people. There were a few questions asked which were very satisfactorily answered. The meetings resulted in bringing two into the kingdom, and two others have requested baptism.

Our friend, Mr. Nosler, a member of the Christian or Disciple Church, furnished the hall and lights free of charge. For such kindness we feel very thankful.

May God speed the day when all honest souls will obey this gospel of the kingdom.
R. A. CRIBBINS.

TENANTS HARBOR, Maine, November 12.

Editors Herald: Surely there is no mistaking the fulfilling of the prophecies of scripture to an observing and sincere mind. Between six and seven o'clock in the evening of October 31 last I started out for a walk. The moon was about half full and shining brightly, with not a cloud to be seen in the whole heavens. I had not walked far on the sidewalk before my attention was attracted by a bright spot in the northeast. Then another spot appeared to the west of the first one. This one began to put out streamers. Both spots commenced spreading and forming into a most beautiful bow, each end hidden from sight behind the earth, one in the northwest, the other in the northeast. While looking at it one seemed to be carried away from earth, it was so beautiful. It remained some ten minutes, then scattered away and nothing was to be seen but the clear sky.

Bro. Hooper, from Iowa, was here to visit relatives this fall, and preached us some good sermons. Applied for the Baptist chapel to preach in and was refused, so preached in the school-houses and Odd-fellows Hall.

One F. W. Sanford is building up a city in the northern part of Maine, called Shiloh. He claims to be Elijah the restorer. They have a fine yacht, and some thirty of them, men and women, live on board, going from harbor to harbor, holding meetings wherever they can get a chance, claiming to preach the everlasting gospel and the gathering of Jews and Gentiles to Jerusalem. They preach some good doctrine; but they are like the rest of the professed Christians, they know nothing of the working of the Holy Ghost.
D. S. SEAVEY.

TACOMA, Washington, November 13.

Editors Herald: The few Saints in Tacoma are trying to build a church, so that when our elders come they will have a place to preach in. This is a city of about sixty thousand inhabitants, and it seems a shame that in all this place there are only one or two small private houses for our elders to preach in when they come. We all know that people will not turn out as they would if we had a church.

We have had some grand sermons here this fall, but very few to listen to them. I want to ask the Saints, are there any who are interested in the master's work for this part of the vineyard? If there are, will they make it manifest by helping us a little? We are not trying to build a large church,—one perhaps twenty-four by thirty-six;—but we do want it very much, and think there would be a good opening here, if we had one. Any favors will be gladly and thankfully received. All those wishing to help can send to Mrs. J. H. Van Eaton, Tacoma, Washington.

We have had Brn. Sheldon, Roberts, and Griffiths with us this fall. Brn. Griffiths and Roberts made a very short stay.

Your sister,

MRS. J. H. VAN EATON, Treasurer.

RHODES, Iowa, November 15.

Editors Herald: Lest some may have received a wrong impression from the reading of my letter in *HERALD* for October 14, I make an explanation. It might appear from the reading that the speakers at the reunion at this place attacked the faith of the Methodist Church and that Reverend Bracket only took up the cudgel (so to speak) against the Latter Day Saints in self-defense. Such was not the case. The Methodist Church was only incidentally mentioned. The preaching was all free from antagonism to a marked degree. The speakers presented the faith and doctrine of the Church in a clear, forceful manner, and let others alone; which we believe is as it should be. We are well aware, however, that the gospel can not be preached in its fullness without coming in contact with the faith of some. Even some of the outsiders who attended our meetings said the lecture was uncalled for and very much out of place; that they heard nothing out of the way at the "tent-meetings."

One lady whom Mr. Bracket visited with a view to getting her to join his Church, telling her that the Book of Mormon was not fit to read, is now reading it, and has asked for some of our church papers to read.

Surely the Lord can make the wrath of man to praise him.

I do not think the "lecture" has injured either the work or the Saints here in the estimation of the people.

We are earnestly praying that the heaven may continue to work, and that the honest in heart may speedily be gathered out.

Not having any public place to hold services in is a great hindrance to the work. There are not enough of us to pay the prices they ask for halls, even if there were a suitable one in town. But if we do the best we can that ends our responsibility, and God will bring to pass his purposes in his own way. I trust, however, that we may not come short of doing the very best we can, but that we may diligently improve the golden opportunities that come to us,
MATTIE HUGHES.

VOSHOLL, Missouri, November 10.

Editors Herald: I arrived in my field in May and Bro. W. J. Smith came in a few days later. Since that time we have been actively pushing the work. The St. Louis District is a large one, with only two active missionaries this year, and one of them confined principally to the city of St. Louis. This gives the others a large territory to cover.

There is work in this field for at least four good, active men. It has been sadly neglected on account of not having men to put into it; but by persistent work we are getting the district in good condition. Some trouble of long standing has been properly adjusted, to the satisfaction of all parties concerned. Our work has been confined among the branches principally, but we have found time to run the district tent in the city of St. Louis for nearly two months, and also make some new openings which we think will be productive of good. One of them is at Hillsborough, Illinois, the county-seat of Montgomery County, where lives our worthy brother, Alfred Ferry, and his family. I went there on August 7 and held meetings on the street every night and three times on Sunday until the 23d. I think seed was sown that will be productive of good results. I have been at this place since October 18. Will remain here a short time and then go to Nebo, Illinois, until district conference, which convenes at St. Louis December 19 and 20. There is a branch here of seventy-five members, scattered over a large territory. They have a neat little church of their own and most of them are doing what they can to advance the cause we all should love to honor.

Bro. W. J. Smith, our district president and submissionary in charge, paid this branch a visit of a few days, leaving on the 9th inst. for St. Louis. We were sorry to see him go, but the work in the city demands constant attention.

There are many noble-hearted Saints in this district who care for the missionary.

W. R. ODELL.

DES MOINES, Iowa, November 14.

Dear Herald: Our district Sunday-school superintendent, Ward Christy, has been out over the district the past two weeks looking after the Sunday-school work in connection with his insurance business. He also speaks in the interest of the Religio.

Bro. and Sr. George Elliott, of Baxter, met with a serious loss the past month by the burning of their barn and its contents. Bro. and Sr. C. J. Carlson, of Dexter, moved this week from their farm here to Independence, Missouri. We regret to lose them from our district. Our district president, H. A. McCoy, has been in the north part of the district for some time past, and good interest is reported. J. F. Mintun has been south of the city the past week, and spoke here in the city the 13th and 14th inst., and thence to the east part of the district. The new tract which he recently prepared entitled, "The Book of Mormon, not From Spalding's Manuscript, but a Biblical Necessity," is a collection of facts on a small leaflet that is handy and it is being circulated quite freely.

Arrangements are being completed for the organization of a branch in Madison County, and most of the members will go out from the Des Moines Branch.

The progress of church work in the city here is continuing. Some more to come into the Church soon. The interest in the Sunday-school is good, especially among the junior members. Those now in the intermediate and primary departments will soon grow to mature years, and if their interest continues they will occupy important places. In the preaching service, visiting elders are invited to occupy the stand when in the city, and at other times the local officers occupy, those of the lesser priesthood speaking frequently. The social meetings are well attended and are good, spiritual meetings.

The Religio is more and more coming into prominence, and we fully believe is filling its mission in being a "help" to the Church. Our branch president is an earnest, active Religi- an

and recognizes the worth of the society in asking it to assist in church work. This it is doing in many ways. The different committees which the society brings into existence each finds work to do. The program committee provides the literary work for each meeting. These have been in the form of debates, papers, etc. The debates have been interesting and helpful in bringing the young people into active work. Several very interesting papers have been prepared recently, and some of these are worthy to find their way into print at some time. The literature committee is handling a large amount of reading matter. It takes the church literature from the homes where it has been laid aside and places it where it is in many cases most thankfully received and read, being as food to hungry souls. The relief committee finds its work to do; and so on with all the committees. A frequent expression of our branch president is, "The Religio can do that."

If all branch presidents would stop and carefully consider the offer of the Religio to be a "help" to them in their work, if they would consider this kind offer for just one half hour, they would arrive at the conclusion that many of their brother presidents have reached, that the Religio is a "help," and it would not be long until every branch had an active Religio society, the members all studying God's sacred word as found in the Book of Mormon, those who wished developing their talents in a literary way, and the several committees doing a large amount of certain church work.

Sample copies of the HERALD have recently gone into many homes of Saints in the district, and we hope that your calling once or twice will be so kindly received that these homes will ask you to come weekly the coming year.

Thanksgiving Day is soon here, and we as the children of light can most heartily join with all the people of our nation in giving thanks to God.

A. A. REAMS.

Extracts from Letters.

C. U. Grant wrote from Bay Port, Michigan, November 16: "I drove fifteen miles yesterday (Sunday) morning to meet with the Pigeon River Saints in prayer-meeting. We met at eleven o'clock for prayer service. Truly it was a love feast to be long remembered. At three o'clock in the afternoon we met to listen to an address from O. J. Haun, which was delivered in power, the Spirit being present in power, which caused us to rejoice, knowing surely God is with his people. We reached home about half past seven in the evening feeling well repaid for the journey. I shall ever strive to come higher, and assist the cause of Christ in every way I can."

The following is an instance of "the strenuous life," an extract from a letter of Bro. R. C. Evans, November 11, the Sunday referred to being November 8: "While resting Sunday last, I presided over prayer-meeting at nine o'clock in the forenoon, and preached at eleven o'clock; jumped into a buggy, rode eighteen miles to St. Thomas, ate lunch on the way; preached funeralsermon of Elder Compton's father at three o'clock in the afternoon, then drove to London, arriving seven o'clock in the evening, preached to packed church. Several hundred people heard funeral sermon."

Bro. F. C. Keck, writing from Shaw, Kansas, November 12, says: "I am having large crowds, a fine interest, and the best of liberty telling the angel's message."

Sr. Margaret Johnson, Cucamonga, California, November 5, writes, expressing her appreciation of both HERALD and *Ensign*. Her companion is not a member. She writes: "If there are any of the Saints who have two copies of "With the Church in an Early Day" and care to dispose of one, I would gladly pay what it cost them, so that I might place the book in the hands of my six children, the oldest of whom is thirteen years of age. Our eldest belongs to the Church, and in vacation he works on the fruit farms and earns enough to buy winter clothes for all the children. He earned nearly twenty dollars this summer, and he pays his tithing."

Miscellaneous Department.

Conference Minutes.

Mobile.—Met with Three Rivers Branch, October 31, 1903, F. P. Scarcliff presiding. Ministry reporting: I. N. Roberts, F. P. Scarcliff, W. L. Booker, J. W. Mizelle, G. W. Sherman, R. C. Mizelle, Wiley Mizelle. I. N. Roberts has attended since last conference 20 meetings and preached 20 times, baptized 8, confirmed 7, blessed 11 children, administered to the sick 31 times. F. P. Scarcliff has labored a great deal in his travels and done all he could in the work; W. L. Booker has not labored a great deal, but has done all he could according to circumstances. G. W. Sherman has labored a great deal in the Three Rivers Branch, preached several times, administered to the sick a number of times with good effect; performed funeral services once; held a two-day meeting in the Three Rivers Branch, assisted by J. W. Mizelle and Wiley Mizelle; held a two-day meeting at Bluff Creek, preached 4 times, assisted by Bro. Cochran. J. W. Mizelle has only labored in the Three Rivers Branch in way of opening meeting; has administered to the sick several times and helped in blessing some children. Wiley Mizelle has attended prayer-meeting and Sunday-school regularly and done all he could for the work. Branch reports were read and approved. Bishop's agent's report, September 10 to October 31: On hand last report and collected, \$83.35; paid out, \$70.30; balance on hand, \$13.05. Resolved to buy a second-hand buggy; S. McDowell was appointed to go with F. P. Scarcliff to examine the buggy and buy if they saw proper. Two-day meetings were continued and left to be appointed by district president. Present officers of the district were sustained. Adjourned to meet at Bay Minette, Alabama, first Saturday and Sunday in February, 1904.

Southern California.—Convened at San Bernardino, California, November 7, 1903; T. W. Williams presiding, with W. E. Peak associate; Maggie Pankey, secretary; assisted by George Wixom. Branches reporting: Los Angeles, 204; San Bernardino, 272; Newport, 240. Ministry reporting: A. Carmichael, T. W. Williams, W. E. Peak, J. C. Clapp, William Gibson, and A. E. Jones. T. W. Williams was sustained district president, A. Carmichael vice president, Maggie Pankey secretary and treasurer. A. Carmichael was sustained Bishop's agent. Preaching by W. E. Peak, A. Carmichael, T. W. Williams, and C. W. Earl. Adjourned to meet at Los Angeles, California, February 27, 1904, at 10 a. m.

Southern Indiana.—Convened at Plainville, Indiana, October 31, 1903, H. C. Smith and W. C. Marshall presiding, Mildred A. Marshall clerk. Branch reports: New Trenton 22, Hope 47, Union 65, Millstone 20, Mt. Eden 24, Plainville 30. Ministry reporting: M. R. Scott, Sr.; George Jenkins; M. R. Scott, Jr., baptized 3; P. A. Flinn; W. C. Marshall; J. J. Boswell; Charles E. Harp, baptized 1; Richard Taylor. Treasurer reported a deficit of \$4.15 which was made up by collection. Bishop's agent's report audited and found correct: On hand last report, \$18.28; receipt, \$317.55; disbursements, \$283.39; on hand, \$34.16. Delegates to General Conference appointed as follows: H. C. Smith, George Jenkins, W. C. Marshall, M. R. Scott, Jr., Charles E. Harp, J. J. Boswell, David Baggerly, James McKinney, and E. C. Rudicil. The district secretary was instructed to issue license to those ordained in district. The officers of district were sustained. The time and place of next conference were left to presidency of district. The speakers were: H. C. Smith, M. R. Scott, Jr., and C. E. Harp. Mildred A. Marshall, secretary, Dupont, Indiana, R. F. D. No. 1.

Spring River.—Convened at Sherwin, Kansas, September 4 and 5, 1903, J. T. Davis and F. C. Keck presiding. The secretary of district being absent on account of serious illness, T. S. Hayton was chosen to act. Ministry reporting: J. T. Davis, E. Short, F. C. Keck, I. P. Baggerly, W. S. Taylor, F. L. English, Stephen Briggs, J. W. Thorpe, J. L. Lancaster, J. T. Riley, T. S. Hayton, J. A. Graves, W. H. Smart, M. A. Love, J. B. Warren, H. A. Herron, J. C. Powell, G. Rhonemus. Branches reporting: Angola, Galena, Fairland, Joplin, Pleasant View, Webb City, Miami, Columbus, Pittsburg. Treasurer's report: Receipts, \$15.41; paid out, 55 cents; on hand, \$14.88. J. T. Davis reelected district president; F. L. English assistant; T. S. Hayton district secretary and treasurer. It was decided to hold a reunion next year—the location to be decided at next conference. A petition from Joplin Branch, for Alfred C. Greer to be ordained an elder, was referred to the district president and missionary in charge. A telegram was received announcing

the death of our faithful Bro. M. S. Frick, secretary and treasurer and assistant church historian for the Spring River District. The preaching was by E. Short, I. P. Baggerly, and F. C. Keck. Conference adjourned to meet at Webb City, Jasper County, Missouri, on Friday on or before full moon February, 1904.

Southern Michigan and Northern Indiana.—Conference convened with the Galien Branch, October 24, 1903, at 10 a. m., in their new chapel, Heman C. Smith, I. M. Smith, and A. S. Cochran, presiding; W. F. Shaub and O. H. Story, secretaries. Statistical reports: Clear Lake 184, gain 2; Alto 17, gain 1; Coldwater 119, gain 1; Sparta 29, gain 2; Hartford 53, gain 4; Buchanan 35, loss 4; Knox 51, loss 3; Grand Rapids 101; Galien 130; Marcellus 15; Crystal, organized August 30, 14; Belding, organized September 21, 41; Hopkins, reorganized September 27, 20. A recommendation from the Belding Branch that Nathan Hill be ordained an elder left in the hands of missionary in charge and district president. District treasurer's report read and accepted showing district indebted to him to the amount of \$4.53; collection taken up amounting to \$5.39, leaving in treasurer's hands 86 cents. Bishop's agent's report: received, \$414.06; paid out, \$346.09; balance on hand, \$67.27. The next conference to convene with the Clear Lake Branch, June, 1904. Officers elected: A. S. Cochran, district president; G. A. Smith, assistant; W. F. Shaub, secretary; O. H. Story, assistant. Samuel Stroh was sustained as Bishop's agent. Sr. Royce sustained as district historian. Preaching by F. D. Omans, I. M. Smith, Heman C. Smith, and S. W. L. Scott.

Convention Minutes.

Alabama.—Met with Pleasant Hill Branch, near McKenzie, Alabama, October 2, 1903, at 10 a. m. The forenoon session was devoted to the discussion of the needs of the district. Officers reporting: E. N. McCall, Bertha D. Harper, and O. M. Sellers. Schools reporting: Pleasant Hill and Lone Star. Officers elected: E. N. McCall, superintendent; Bertha D. Harper, assistant superintendent; D. T. Parker, secretary; L. G. Sellers, treasurer; Bertha D. Harper, librarian. Delegate to General Convention, Elder I. N. Roberts—authorized to cast entire vote of school. Adjourned to meet Friday before next quarterly conference.

Northeastern Missouri.—Met at Greenleaf Chapel, October 2, 1903; William Chapman superintendent, Margaret L. Richards assistant superintendent, George A. Tryon secretary. Bevier, Higbee, and Greenleaf schools reported. Superintendents' reports read from Sr. Ellen Davies and George A. Tryon. The resignation of Bro. J. A. Tanner, district historian, was accepted and Sr. Margaret L. Richards was chosen to fill the place. It was ordered that hereafter we dispense with the regular evening program and devote time to institute work. Considerable time was devoted to institute work and the discussion of subjects of interest to the Sunday-school workers. Adjournment was taken subject to the call of district officers.

Chatham.—Convened at Wallaceburg on October 16, 1903; President R. C. Evans was chosen to preside; Sr. Jessie A. Hackett, Bro. J. W. Badder and Sr. C. E. Bristol as associates; Mary M. Green and Walter L. Bennett secretaries. The school reports were in tabular form and as far as had been sent in quarterly and correctly were read and accepted. Reports from district librarian and treasurer were read and approved; also written reports from various officers were read. It was moved and carried that a banner be purchased costing \$25 and the design be left to the presiding officers. Moved and carried that each school in the district send President R. C. Evans \$1 to assist in replacing the veil in Kirtland Temple, to be sent the first week in December 1903. Officers elected: Sr. Jessie A. Hackett, district superintendent; Bro. John W. Badder, first assistant superintendent; Sr. C. E. Bristol, second assistant superintendent; Sr. Mary M. Green, secretary; Bro. George A. McFadden, treasurer; Bro. Leslie Brown, librarian. Sr. Estella Kettlewell was chosen as Home Class Superintendent. Bro. J. W. Badder and Sr. Jessie A. Hackett were chosen as delegates to the General Convention at Kirtland, and empowered to choose others. The evening entertainment was in charge of President R. C. Evans and consisted of an address from the Religions and Saints to him, followed by a fitting reply. Other speeches were given, music, songs, recitations, and selections on the phonograph. A prayer and testimony meeting was held on Saturday morning in charge of R. C. Evans and Elder A. Leverton. Adjourned to meet the Friday prior to the convening of our next conference.

Clinton.—Convened at Nevada, Missouri, October 23, 1903, at 10.30 a. m. Sr. Mina Kearney, superintendent, in charge. Officers reporting: Sr. Mina Kearney, Bro. C. W. Keck, Iva Keck, Sr. B. Wright. Schools reporting: Vere, Walker, Richhill, Maple Grove, Wheatland, Coalhill, Roscoe, Eldorado, Nevada, Fort Scott. In the evening a lengthy program was rendered.

Bishop's Agents' Notices.

To the Saints of Minnesota District: My annual report closes December 31. The number of names on our books and receipts to date are below that of some years past. Some have striven to do their full financial duty; but there are many from whom I have not heard. It may be they send their tithing to the Bishop. If so, I would advise you not to do it, as it is impossible to supply the elders' families without sending to the Bishop for money, and that makes just double expense.

The law of tithing is a part of the gospel, and Latter Day Saints should comply with the full law. Let me hear from you, Saints, at an early date.

WM. C. GRIFFIN, Bishop's Agent.

FRAZEE, Minnesota, November 13, 1903.

Transferred Appointment.

By arrangement between Brn. H. O. Smith, of the Southwestern Mission, and I. N. White, of the Independence Stake, Bro. W. S. Macrae will labor for the remainder of the conference year in the Independence Stake.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, November 19, 1903.

By agreement Bro. H. R. Harder will labor in the Eastern Mission under the direction of Bro. U. W. Greene, who is in charge. Bro. Harder was appointed to this field, but owing to conditions labored in the Southwestern field for a time. He is now in the East, and by request will occupy there until the April Conference.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, November 20, 1903.

To whom it may concern: This will notify you that Bro. W. S. Macrae has been released from his Texas field and assigned to Bro. I. N. White's charge. All missionaries in Texas will report their labors to me, with all other matters that should be reported to the missionary in charge. Bro. Macrae has been released on account of sickness in his family. H. O. Smith, missionary in charge, Bald Knob, Arkansas, November 20, 1903.

Contributions to Graceland College Museum.

President Joseph Smith, ore taken from Roman Copper Mines, Matlock, Bath, England.

John Davis, Stewartsville, Missouri, coin, one half crown, of 1829.

George Potts, Brooklyn, New York, Danish American coin of 1767.

Elder Eben Miller, Cleveland, Ohio, handcuff found in Liberty, Missouri, jail, April, 1898. Also gold ore.

Elder L. R. Devore, piece of the original beechwood post of Kirtland Temple.

Charles E. Bartlett, Pittsburg, Pennsylvania, cartridges taken from dead Filipino soldier.

R. M. Elvin, pieces of arrowhead picked up near Kirtland, Temple.

E. J. Lang, 3411 Cottage Grove Avenue, Chicago, Illinois, a number of coins.

David Wilson, pieces of pottery found by him on his farm near Western, Nebraska.

History Correction.

In the publication of the four volumes of Church History now before the public, errors have crept in unawares.

It is contemplated to publish as soon as practicable a list of these errors. This will be published on separate sheet, so it can be furnished to all having books, in form to be pasted in them.

Will all who have observed errors, especially in fact or date, please send them at once to the undersigned at Lamoni, Iowa, so that we may have the benefit of the research of others for consideration. We wish to make the correction as complete as possible, so as to avoid the necessity of future correction.

Respectfully,

HEMAN C. SMITH, Church Historian.

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Correction.

In the minutes of Eastern Wales conference, as published in HERALD for October 23, 1903, the expenditures in Bishop's agent's report should read "ten shillings and ten pence," balance "nineteen shillings and two pence," not pounds, as printed.

Conference Notices.

Oklahoma District conference will meet at Redmoon, January 1, 1904, at ten a. m. Full reports from branches and ministry are expected by the undersigned at Redmoon, Oklahoma. Election of district officers, and other important business to be transacted. W. P. Pickering, district president.

Born.

WALLER.—CARROLL Duane, son of Mr. B. N. and Sr. Katie P. Waller. Born at Council Bluffs, Pottawattamie County, Iowa, December 21, 1902. Blessed by Elders C. Scott and Robert McKenzie, at Council Bluffs, Iowa, October 11, 1903, and the name Carroll Duane confirmed upon him.

Married.

BOWERMAN.—BAGGERLY.—At the residence of the parents of the bride, on Wednesday, November 11, 1903, Mr. Frank P. Bowerman, of Minneapolis, Minnesota, and Sr. Ella Florence, daughter of Bro. and Sr. I. P. Baggerly, of Lamoni, Iowa, were united in marriage, Elder R. S. Salyards officiating. A pleasant company of relatives and friends were in attendance, who gave evidence of their interest in the happy couple by their congratulations and substantial tokens of esteem. The groom and bride departed on the evening train for their new home, Minneapolis, Minnesota, attended by the good wishes of their many friends.

ROTHWELL.—BARRETT.—At the residence of the bride's parents, Mr. and Mrs. William H. Barrett, near Lamoni, Iowa, Mr. William H. Rothwell to Miss Eunice Eulala Barrett, at one o'clock p. m., November 15, E. L. Kelley officiating in the ceremony. After the wedding a large number of the friends who were present sat down to an excellent dinner prepared by parents of the bride. The occasion was quite an enjoyable one. The usual number of presents from friends showed the esteem in which the parties were held by their relatives and acquaintances. The young couple will begin housekeeping at once on a farm near the former residence of the bride. The good wishes of the HERALD are extended to the young couple with the hope that their future lives may be ever pleasant ones.

HANSEN—SCOTT, McCANT—SCOTT.—At the home of Bro. Thomas and Sr. Martha Scott, near Underwood, Pottawattamie County, Iowa, on Wednesday, November 18, at high noon, Elder C. Scott officiating, Sr. Jennie E. Scott to Bro. Frank H. Hansen, M. D., of Magnolia, Harrison County, Iowa; also at the same time and place, Sr. Elta A. Scott to Mr. Thomas E. McCant, of Council Bluffs, Iowa. A large audience of friends witnessed the ceremony; a beautiful sight as the bridal parties and attendants stood under a beautiful arch of evergreens, and amidst spreading palms. A rich repast was enjoyed by all present, and extended sympathy to Bro. and Sr. Scott as they sadly gave away the two amiable daughters on the one occasion. Many costly and practical presents were made to the newly wedded ones. May blessings and joy attend them as they glide away to the other shore.

Died.

SKINNER.—At the home of his daughter, in Rowley, Massachusetts, Bro. William Skinner. He was born at Addison, Maine, on January 2, 1838; was baptized September 5, 1900, by W. W. Blanchard, and died October 31, 1903. Although at the last he was a great sufferer, still he was much comforted by the promises of God's word. His remains were brought to his old home and funeral services were conducted by his friend and brother, Elder Uriah M. Kelley. A noble man has gone to rest to await his reward.

CLUM.—At Lamoni, Iowa, November 5, 1903, of dropsy of the chest, Sr. Bessie Gertrude, daughter of Bro. Mendall J. and Sr. Stella F. Clum, aged 9 years, 9 months, 4 days. Both when in health and during her long illness she was very patient and unselfish, never complaining or murmuring. She was faithful in Sunday-school study. She was anxious to be baptized and was just two months before death; after that was perfectly resigned. The day before her death she dreamed that she died and went to heaven and saw its beauty and glory. Funeral conducted by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran.

WALLWORK.—Ann Wallwork was born at Rateliff-near-Manchester, Lankashire, England, May 1, 1827; died at the home of her daughter, Sr. Sarah Haskins, at Savoy, Potter County, Pennsylvania, October 24, 1903. Funeral services conducted at St. Marys, Pennsylvania, by Myron E. Thomas. Sr. Wallwork came to this country in 1864; was baptized in 1892 by R. Etzenhouser. She died firm in the faith, her last words being, "It is well with me."

HANDLEN.—In Boomer Township, Pottawattamie County, Iowa, Bro. Thomas Handlen, aged 79 years, 11 months, 28 days. Born in Davis County, Indiana, November 11, 1823; married to Miss Leah Jones, who died in Indiana, July 13, 1872. He came to Boomer, Iowa, 1892; baptized by Charles Derry at Hazel Dell, Iowa, July 2, 1893. He leaves three daughters, one son, and other relatives to mourn him. Funeral Wednesday, November 11, at Cemetery church, Boomer, Iowa, conducted by C. Scott, assisted by Samuel Harding. Text, 1 Corinthians 15: 50-58. Another ripened sheaf gathered in to God's garner.

HARDER.—At Glover, Michigan, October 1, 1903, Bro. Charles E. Harder, aged 20 years, 10 months, 17 days. He was born at Bay Port, Michigan, November 13, 1882. He was baptized into the Reorganization by J. A. Grant, May 25, 1902. Funeral at Glover Schoolhouse, October 4, Elder Thomas McNamara in charge; sermon by Elder J. A. Grant.

PRETTYMAN.—At the home of his father, Elder J. B. Prettyman, Knox, Indiana, Bro. Delbert F. Prettyman, passed to the beyond, October 20, 1903, at 2 p. m. Bro. Dell was born May 28, 1878, at Knox, Indiana, and died at the age of 25 years, 5 months, and 22 days. Was married April 14, 1898, to Miss Clara Broadstreet. Was baptized into the Church May 17, 1903, by Elder S. W. L. Scott. He was highly esteemed. He leaves a loving companion, father, mother, three sisters, one brother, with a host of friends and relatives, sorrowing his early demise. The funeral occurred from the Christian church; sermon by Elder S. W. L. Scott, assisted by Reverend Foster.

PRUYN.—At Lamoni, Iowa, Saints' Home, October 29, 1903, Elder Matthew Pruyne, aged 90 years, 9 months, and 16 days. He was born in Prince Edwards County, Ontario, January 13, 1813. He was baptized June 30, 1869, in Winnebago County, Wisconsin, by Elder William Savage; was ordained elder in October, 1869, and preached for years. His wife died in 1888. He came to Iowa in 1889. Married Sr. Margaret Gibson in 1893. She died in 1897. Funeral service at the Home, prayer by Bro. G. H. Hilliard, sermon by Bro. H. A. Stebbins. He was a good man and passed peacefully over to rest.

SMITH.—At Hope Hospital, Fort Wayne, Indiana, Sr. Cora A. Smith, *nee* Brooks; was born August 8, 1868, at Clear Lake, Indiana, died October 27, 1903, of cranial hemorrhage. Was married to Peter Smith, Jr., March 29, 1884. She was baptized into the Church September 14, 1902, at Clear Lake, Indiana, by Elder S. W. L. Scott. Devoted to the work of the gospel, "she has done what she could" to introduce, and scatter the light in her immediate vicinity—Melbern, Ohio. She was a woman of true principles and lovely qualities. Funeral was conducted from Saints' chapel, Clear Lake, October 29, S. W. L. Scott preaching the sermon.

TRIPP.—Elder Danial Tripp, at Adrian, Illinois, October 24, 1903. Six days before death his foot was pierced with a rusty nail, causing lockjaw. Was born at Council Bluffs, Iowa, July 24, 1862; moved with family to Montrose, Iowa, in 1863; baptized by J. S. Roth in February 1886; married to Miss Lottie Gunn at Nauvoo, Illinois, February 10, 1883; to them were born seven children, six of whom, together with his wife, one brother, one sister, and his mother survive him. Was chosen vice-president of Nauvoo District nineteen days before death. Funeral from Rock Creek Latter Day Saint church and was largely attended. It is said he had not an enemy in the world. Interment in the Nauvoo cemetery.

PENROD.—At Malheur, Oregon, October 8, 1903, Stanley Lionel, infant son of Sr. Jessie and Bro. A. D. Penrod. Aged 7 months and 14 days.

JUDD.—Jessie E. (Holman) Judd passed peacefully away October 17, 1903, at her home near Conneautville, Pennsylvania, after a brief illness from heart trouble. She was born July 17, 1870; was baptized December 2, 1888, by Bro. G. T. Griffiths; was married to Bro. James B. Judd, January 3, 1894, by Bro. W. H. Garrett. Her life was fraught with those noble traits of Christian character by which she exemplified the Christ-life in the domestic, social, and religious circles. She leaves a devoted husband, two lovely children of six and eight years, and many near relatives, Saints, and friends, to deeply mourn her untimely death. Obsequies at the Saints' church by Reverend J. A. Dean of Conneautville. Bro. O. B. Thomas arrived (because of misinformation of the train service) only in time to conduct the service at the cemetery.

Addresses.

Asa S. Cochran, Station D, Grand Rapids, Michigan.

The Alaska Boundary Award.

Careful topographical surveys will be requisite to the location and marking of the exact boundary. Curiously enough, the great volume of maps presented to the tribunal as a part of the British case, and containing reproductions of a great number of earlier and later charts, might be regarded as in itself containing all the evidence necessary to the full establishment of the American claim without the necessity of any argument whatever. The Canadians have not done well to accuse Lord Alverstone of having given their case away at the instance of Messrs. Balfour and Chamberlain in pursuance of the British policy of friendly relations with the United States. Lord Alverstone is a great lawyer and a great jurist, and his position on this tribunal was such as to permit him to deal with the subject before him absolutely upon its merits. It remains to be said, however, that it would have been much wiser and better for the British Government,—if it were ever in any real doubt as to the justice of the position of the United States,—to have consulted Lord Alverstone and other eminent authorities for its own private guidance. It would thus have learned that the Canadian contention had no substantial grounds to rest upon, and it could have said so frankly. It did not do well to arouse false hopes in the minds of the Canadians, who had nagged it into undertaking this costly method of arriving at a foregone conclusion. The position of the United States in the whole matter forms a new precedent of courtesy beyond any experience in the history of the dealings of nations with one another. For our government has, in a word, allowed the lord chief justice of England to decide that it may and ought to keep what is its own.—*American Review of Reviews* for November.

Some Uses of Olive-Oil.

A tablespoonful of olive-oil a day, taken internally, will help liver trouble and indigestion. It is also healing for throat or stomach catarrh. Serve it frequently in salad-dressings, where it will be both appetizer and medicine. For severe internal disorders or emaciated and run-down condition of the body, rub the patient every morning for twenty minutes with the oil, then with a bath-towel; at night rub the spine for ten minutes, and in two months you will see great improvement. Mixed with quinine, then rubbed on the chest and back, it prevents cold; mixed with camphor, then applied to the throat, it cures soreness; mixed with kerosene and turpentine, then used on the throat and chest, it relieves the most obstinate cough. Heated and applied to the bowels, it helps constipation. Try it for chapped hands and roughened or burned skin. Before putting away the stove, rub the nickel parts with the oil, also the gasoline oven or other sheet-iron, and you will see no rust.—*November Woman's Home Companion*.

Modern Printing Statistics.

THE ECONOMIC SIDE OF THE INDUSTRY.

The development of the "art preservative of all arts" has been very rapid during the last decade, and many of the changes have been revolutionary, resulting in enormously increased product, manufactured in quicker time, and at a much lower cost. The quality of the work has also improved. The far more general dissemination of intelligence, the rapid and efficient means of intercommunication between all parts of the world, with the cheapening and broadening of educational facilities, constitute one of the most notable features in the progress of the world during the past fifty years; and the one most vitally contributing to all our great industries is the printing press. Some idea of the volume of business may be gained when it is stated that in 1900, the census year, the value of the finished product was \$347,055,050. This sum was almost equally divided between newspapers on the one hand and book and job printing on the other. In the United States there are 22,312 establishments, 15,305 of which publish or print newspapers. The total capital invested is \$292,517,072. A large clerical force is necessary to transact this amount of business; 37,799 salaried officials, clerks, etc., draw \$36,090,719 in salaries, while the actual work is done by 162,992 persons, drawing \$84,249,954 in wages. Miscellaneous expenses of these establishments were \$55,897,529, and the cost of materials used was \$86,856,990.

Of the total value of products, advertising forms 43 per cent, subscriptions and sales 35.8 per cent, and book and job printing, including miscellaneous products, 21.2 per cent. The total cir-

ulation of daily papers is enough to supply one for every five inhabitants, and the total circulation per issue of weeklies and monthlies is one to each two inhabitants. Ninety-four per cent of all the publications are printed in the English language. One and a quarter billion pounds of paper were used in the census year. Of this amount 77.6 per cent was consumed for newspapers and 16.4 per cent for books and periodicals, and only 6 per cent for job printing. On analyzing the total circulation of each State it is found that the ten leading States supply four-fifths of the circulation per issue of all publications, thus indicating the concentration of circulation in certain populous States. Weekly publications are more numerous in proportion to the inhabitants in the West and Northwest. New England ranks high in dailies but low in circulation, suggesting that in that densely settled region the daily has to some extent supplanted the weekly.

There were 18,226 publications reported to the census authorities, while 3,046 publications failed to report. This would give a remarkable total of 21,272 periodicals, and the aggregate circulation of those reporting was 114,229,334 per issue, while the aggregate number of copies issued during the census year 8,168,148,749.—From the *Scientific American's* Special Number on "Modern Aids to Printing."

The Forests of Hawaii.

The Territorial Government of the Hawaiian Islands will appoint as superintendent of forestry this winter a man furnished it by the Bureau of Forestry, who will take charge of important projects for the betterment of the islands' forests. The man appointed will have the responsibilities first of determining the location and the boundaries of a system of forest reserves, and later of superintending a great deal of forest planting both on public and private lands.

The forest conditions of the islands are unlike any that prevail in this country. Mr. William L. Hall, of the Bureau of Forestry, who has just returned from a two-months' examination of the islands, reports peculiar and interesting problems which forestry must solve there. The islands contain scarcely any forests capable of yielding timber of value for lumber. Nearly all the lumber used for building purposes comes from the Pacific Coast. But there are several hundred thousand acres of forest land of the greatest value for protective purposes. Indeed, so great is the importance of these forests that on their preservation depends the existence of the sugar industry, and that is equivalent to saying the continued prosperity of the islands. The sugar exports of the last fiscal year amounted to twenty-five million dollars, and sugar is practically the only export. The raising of sugar requires an enormous amount of water, nearly all of which must be supplied by irrigation, the water being carried in flumes and ditches from the wet, mountainous parts of the islands to the dry plains on which the sugar-cane is grown. The rainfall of the islands is nearly all confined to the northeast and east mountain slopes, where it is tremendously heavy, some years more than two hundred inches. On the other side of the divide, and in the plains beyond, where the sugar-cane grows, there may be no more than fifteen inches of rain a year.

The forests are largely confined to the rainy side of the mountains, and are necessary as a protective cover, to keep the ground from washing from the slopes and the rain from rushing back too rapidly into the sea. The presence of the forest cover, since it makes the stream flow regular, preventing both floods and periods of low stream flow, is indispensable to the success of irrigating projects. The value of this forest, strangely enough, consists not so much in the trees it contains—for they are frequently low, crooked, and sparsely scattered—as in the impenetrable mass of undergrowth beneath them. This undergrowth, composed of vines, ferns, and mosses, is of so dense a character that it shades the ground absolutely and holds water like a sponge. It is, however, exceedingly delicate and easily destroyed. Let cattle into such a forest and they will speedily eat or trample down the undergrowth till the bare ground is exposed. The soil then rapidly dries out and becomes hard, and the trees soon die. Grasses, insects, and wind usually hasten the destruction. Cattle and goats have ravaged the Hawaiian forests without hindrance for many years and have worked further each year into the heart of the dense tropical growth.

The Hawaiian public lands consist of one million seven hundred and seven-two thousand six hundred and forty acres. All of these lands, which are in forest, and many forest areas privately owned which the Government can gain possession of by exchange, will be put into forest reserves, cleared of cattle and goats, fenced, and preserved. Some compensation must also be made for the great areas of forest already destroyed. It will be part of the work of the forester to plant to valuable trees large areas of this denuded land upon which forests are of most vital

importance to the agricultural interests. Mr. Hall, who carefully examined the climatic conditions, believes that species of the Pacific Coast, such as redwood and red fir, will do well in most places at the higher elevations on the islands. An example of how a foreign species may succeed in Hawaii is furnished by the mesquite of our own southwest, which was introduced into the islands fifty years ago and now covers about one hundred thousand acres, furnishing quantities of valuable fuel. It is not called mesquite in Hawaii, however, but goes by the name of algaroba.

Political Status of the Southern Negro.

For eight years the governments of the southern states were in the hands of the Negroes. Two different policies were pursued by the whites. In Georgia they accepted the conditions and took part in the elections. In South Carolina and other states they refrained from voting. The results were correspondingly different. Georgia never suffered from Negro domination as did other states, and never went through the violent reaction of the Kukulux period. But in a state like South Carolina, with more than a majority of the voters belonging to the black race, the whites were overcome both by resentment toward the policy and by the hopelessness of the situation. The result of turning a state over to ignorant and untried voters was an enormous increase of debt without corresponding public improvements or public enterprises. Even the Negro governments themselves, after four or five years began to repudiate these debts, and they were almost wholly repudiated by the whites after returning to power.

Uplifting the Sunday-School Through the Study of the Child.

"A hundred children suffer and a hundred lives are marred through misunderstanding for each one wronged by intentional cruelty or conscious neglect." These are strong words, but it is the truth they express that has aroused the Sunday-school forces of the world to realize the importance of knowing the child as well as the Bible; we can not bring the two together by knowing only one. As Extension Lecturer of the Bible Normal College, and now as State Superintendent of the New York State Sunday-school Association, Mr. E. P. St. John, from whom the above words are quoted, is making Sunday-school workers his debtors by showing them the gain and the fascination of intelligent child study in Sunday-school work. Mr. St. John is more than an abstract student of child-life; he works and studies to make his investigations of living, practical value to every Sunday-school teacher and superintendent in the land. In a series for the *Sunday School Times* he will present some of the results of his years of study in this rich field.—*Sunday School Times*.

The Exposition which will open its doors in St. Louis next year will be an International Universal Exposition of the most extensive scope and complete organization ever planned or assembled. "It will constitute," as states Mr. Frederick J. V. Skiff, Director of Exhibits, who is one of the leading, if not the leading expert on Expositions in the world, "a complete encyclopedia of society, containing in highly specialized array a thorough collection of society's words and works. It will present a sequential synopsis of man's development, or, rather, of the developments that have marked man's progress."

Every nation of the world has been invited to participate in this Exposition, and already forty-five have officially accepted this invitation, including Great Britain, France, Germany, Austria, Russia, Italy, Spain, China, and Japan, which have made appropriations and appointed Commissioners-general to direct their representations. Favorable responses will shortly be received from the few countries not yet heard from, all now having the question under favorable consideration. The visit of the President of the Exposition to Europe, which created such enthusiasm in the leading countries there, has brought definite assurance of a complete and representative foreign participation.

The States and Territories of the Union have come forward with even greater alacrity. Forty-nine of our commonwealths have already responded to the invitation of the Exposition, with a total appropriation for their representation of considerably over eight million dollars, and most of these States are now erecting State buildings. The roster of participating States will be complete during the present fall.

The St. Louis Exposition is especially to be an Exposition of interest, of attraction in its exhibit features. The remarkable advancement made in every line of invention, and of scientific and industrial achievement and endeavor, since the Chicago Exposition, provides a field of marvels for exhibition at St.

The Saints' Herald.

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Louis which will make this Exposition undoubtedly the most remarkable and interesting array of social activity and achievement ever presented to the world.

The activity idea will be developed in the highest degree. there will be no such array of still life, as has been customary at expositions. More living pictures and running machinery will be presented—more life, color, motion. Every exhibitor who is awarded space will be expected to install upon it something novel, and show how it works. Operating exhibits will be the rule. This departure will add infinitely to the popular interest as well as to the educational value of the Exposition.

The organization of the Division of Exhibits embraces sixteen leading Departments, which are subdivided into one hundred and forty-four groups, covering every feature of the earth's resources and man's activity. These sixteen grand Departments are: Education, Art, Liberal Arts, Manufactures, Machinery, Electricity, Transportation, Agriculture, Horticulture, Live Stock, Forestry, Mines and Metallurgy, Fish and Game, Anthropology, Social Economy, and Physical Culture.

A staff of experts, designated Chiefs, has been assembled under the Director of Exhibits to superintend the collection and installation of the display embraced in these sixteen Departments of the Exposition. Under these Chiefs are additional experts in charge of special important groups of exhibits. Fourteen splendid palaces, the largest and most elaborate ever constructed, have been raised to present these exhibits of the Exposition. Each of the palaces has been designed with the special purpose of displaying the exhibits to be installed in them to the best advantage. The expert attaches and aids of the Division of Exhibits will spare no care or labor to arrange in perfect and attractive order, in each of these palaces, the rare and interesting exhibits, the selection and collection of which have, during the last two years, occupied their best skill and endeavor.

The *North American Review* for November both reflects and illumines the living interests of the time. The number opens with "An Indictment of the British Monarchy," drawn up by a well-known writer, who conceals his identity under the pseudonym "Anglo-American." John J. Waterbury, President of the Manhattan Trust Company, gives an interesting account of the proceedings at "The Preliminary Wireless Telegraphy Conference" held at Berlin in August last. R. P. Roblin, Premier of Manitoba, tells "How Western Canada Regards the Chamberlain Scheme." Vernon Lee contributes an essay of great interest, entitled "A Postscript on Ruskin." Charles A. Conant, one of the members of the United States Commission on International Exchange, explains the methods by which the powers hope to succeed in "Putting China on the Gold Basis." S. J. Barrows answers in the affirmative the question, "Is our National Congress Representative?" Mayo W. Hazeltine, in an article entitled "The United States and the Late Lord Salisbury," recalls a signal and unselfish but patriotic service rendered by Lord Salisbury to the United States, when he held back the European powers from supporting Spain at the beginning of the Cuban war. Royal Cortissoz writes in warm appreciation of "Augustus St. Gaudens" and his work. Muhammad Barakatullah presents "A Mohammedan View of the Macedonian Problem." Henry Michelsen discusses the "Purpose and Method of Forest Reservation." G. E. Merrill, President of Colgate University, asks the question, "Is Football Good Sport?" and points to certain elements in the game which, in his opinion, prevent its being regarded in that light. Frances W. Carruth describes "A Unique Municipal Crusade," which is being conducted in New York against eye diseases in the public schools. Thomas Hardy, the famous novelist, is the author of a poem of great dramatic interest, entitled "The Tramp-Woman's Tragedy," and the number closes with the eleventh part of Mr. Henry James's novel "The Ambassadors."

It is not necessary to dwell upon the methods by which the white voters regained and kept control of the states. Admittedly it was through intimidation, murder, ballot-box "stuffing," and false counting. The Negro vote has almost disappeared, and in more recent years that which was accomplished through violence is perpetuated through law. Mississippi, Louisiana, South Carolina, North Carolina, Alabama and Virginia have adopted so-called "educational" tests with such adroit exceptions that white illiterates may vote, but Negroes, whether literate or illiterate, may be excluded from voting. The fifteenth amendment, by decisions of the United States supreme court on cases arising in Alabama and Kentucky (April 26 and May 3, 1903), has been rendered inoperative, and with these decisions it may be taken for granted that the Negro will not again in the near future enjoy the privilege of a free ballot.—John R. Commons, in the *Chautauquan* for November.

It has been estimated that nine novels had a total sale of 1,600,000 copies. This means 2,000,000 pounds of paper. We are assured by a manufacturer of paper that the average spruce-tree yields a little less than half a cord of wood, which is equivalent to 500 pounds of paper. In other words, these nine novels swept away 4,000 trees. Is it any wonder that those interested in forestry look with anxiety upon the paper mill?—From the *Scientific American's* Special Number on "Modern Aids to Printing."

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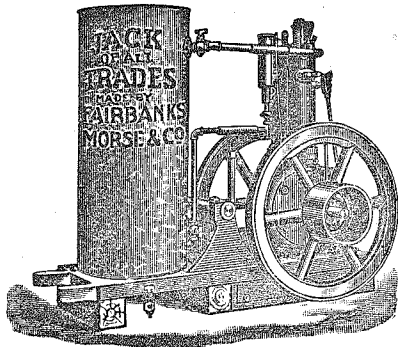
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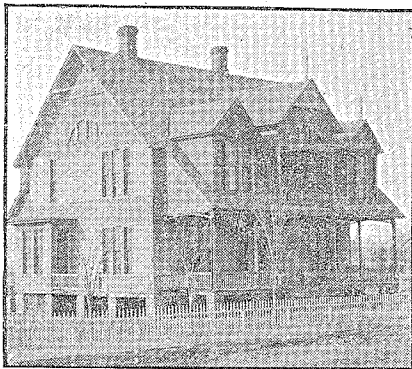


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The Des Moines Daily Capital again makes its Bargain Day Offer—December 28, 1903, the Day.

On Monday, December 28, the fifty-seventh anniversary of the admission of Iowa into the union, the *Des Moines Daily Capital* can be secured for \$2.00 for the entire year of 1904, by mail only. The regular price is \$3.00. This is the *Capital's* sixth annual "BARGAIN DAY." Present subscribers can get the paper at this price by paying their present account and remitting \$2.00 for the new year. Write your letter and mail your check, postal or money order for \$2.00 on December 28 and send the same to Lafe Young, Des Moines, Iowa. If you are already a subscriber, send the *Capital* to your friends for a Christmas present. The *Capital* is a superb metropolitan evening newspaper, publishing the full leased wire report of the Associated Press, furnishing all the news of Iowa and the world. Its market reports are unexcelled. The *Capital* being an evening paper reaches nearly all the post-offices in the State in time for distribution on the Rural Routes the following morning. In 1904 the *Daily Capital* will continue to be the greatest newspaper in the State. Remember the date—December 28, three days after Christmas, three days before New Years. 45-2t

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E. L. KELLEY, Lamoni, Iowa.

The Saints' Herald

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

Volume 50

Lamoni, Iowa, December 2, 1903

Number 48

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }

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WE have compiled an article on "Press Comments on 'Mormonism'" which we expect to publish soon. It is an amusing collection, and we think it will be of considerable interest to our readers.



A RECENT writer in the *National Magazine* predicts that America's climate will gradually undergo a change. He says the winters will become milder, the summers drier and hotter. The lower Mississippi will protect its own, but the midland region of the great cotton belt "will become as dry as a Kansas holiday." No irrigation, he says, will avail to undo all the mischief of the "run and ruin system of agriculture."

Editorial.

FAITH CURE IN OHIO COURTS.

The status of faith cures before the law of the land seems to have been ascertained, so far as Ohio courts are concerned under existent laws. A Mr. and Mrs. Bishop, Christian Scientists, were had before the Common Pleas Court, of Butler County, Ohio, on a charge of manslaughter based upon the fact that a child of theirs was severely burned; they called no physicians, but treated, or failed to treat the child in their own way without avail, the child dying of the hurt.

The jury before which Bishop and his wife were tried acquitted them, the trial having been had at Hamilton. The State took the case up to the Supreme Court on exceptions, the exceptions were overruled and the verdict of the jury sustained. "The case rested upon the proposition whether under the laws of Ohio a person was compelled by the statute to call a physician in case of illness or injuries. The court held that while such a course [the failure to call a physician] was to be condemned, there was nothing in the laws to forbid it." In other words there is no provision in the statute of Ohio making the calling of a physician in cases of illness or injury obligatory.

It is probable that in some of the States there may be such statutory provisions; but we fail to see why such provisions should exist, unless it can be shown that physicians are uniformly, or necessarily successful in warding off the attacks of disease and prolonging the lives of those whom they are called to treat. To assume that a physician must be called in any and every case of illness or injury, such as the burn of this Bishop child seems to have been, is to assert that physicians are infallible in saving life.

The making of laws by which it will become a misdemeanor or a crime for persons to refrain from calling a physician in all cases of illness or injury by accident would be a travesty upon the medical fraternity, for laws making it lawful for physicians to make charges, and defining what those charges should be, would be necessary. If such a thing could be in justice done, where would such laws cease, where the dividing line be drawn between acts of voluntary dictation and those of compulsion by law?

THE CHICAGO STREET RAILWAY STRIKE.

There has been a long street-car strike in Chicago, in which on November 12, the employees of the Chicago City Railway Company, operating in the south side of Chicago, struck for a change in service, recognition of their labor union, and better wages, and went out of the employ of the company. The strike continued until November 25, when, after constant effort made by representatives of both parties, the mayor and aldermen of the city, and others, to bring about a cessation of the strife, a settlement was effected upon the following agreement, which we give as published in the Chicago *Tribune* for November 26, 1903:

It is hereby agreed that the question of wages between the parties hereto shall be submitted within the next ten days to a board of arbitration, the board of arbitration to be composed of three persons, one to be chosen by the party of the first part (the Chicago City Railway Company), one to be chosen by the party of the second part (the street-car men's union), and the two thus selected shall choose a third. As soon as the third member of the board is selected they shall organize by the selection of one of their number as chairman and then decide upon the times and places of meeting.

The board of arbitration shall settle the wages of all the trainmen and other employees of said Company for the period of this contract, and this question shall be determined upon the fair value of the services to be rendered by said employees as shown by such evidence as would be legally competent to fix said wages if the various men had performed the services without a specific contract and were suing to recover the value of such services, with the exception that inasmuch as the Company claims that the present wages paid to its employees are above the market value, the present scale or rate of wages paid by the Company to its employees shall be ignored in determining the wages hereafter to be paid by the Company.

The expense of said board shall be borne equally by the parties hereto.

The rate of wages fixed by the board shall date from the signing of this agreement, it being understood that the present rate of wage shall be paid regularly until the decision has been reached.

Second. The Company shall meet with the committee of trainmen from the organization and will make the hours of service as nearly as possible to suit them on the basis of a maximum of eleven hours and a minimum of eight hours within fifteen consecutive hours or will establish a nine-hour day within fifteen consecutive hours if preferred, but the Company shall have the right to fix the number of cars running at all hours and the length of time they shall be on the streets, endeavoring always to make the work as agreeable to the men as will be consistent with the performance of its duty to the public.

Third. There shall be no opposition by the party of the first part to the employees becoming members of the union, neither shall there be any discrimination or distinction by either party for or against men who belong to a union or who do not belong to a union. No attempt shall be made to prevent employees from becoming members of the union, and employees who are not members of the union shall not be annoyed or subjected to pressure to compel them to join the union. But reasonable and peaceable solicitation shall not be considered annoyance or pressure. A disregard of this provision of the contract shall be construed a repudiation of this contract, but nothing herein contained shall be construed as in any way interfering with or limiting the right of the company to absolutely exercise its own

judgment and discretion in employing, discharging, or disciplining its employees, except for membership in the union.

Fourth. The properly accredited officers of the Company agree to meet and treat with any committee of the organization on all questions and grievances that may arise in the future.

Fifth. The Company agrees that any employee who has been unjustly suspended or discharged, shall, upon reinstatement, be reimbursed for all time lost.

Sixth. The Company agrees that officers of the organization shall be granted leave of absence on organization business when so requested.

It further agrees that any member of this organization who now holds office or who shall be elected to any office in said association which requires his absence from the company's employ, shall, upon his retirement from said office, be placed in his former position, provided such officer during his absence from the Company's employ shall not have been guilty of acts which would justify his discharge if he had continued in the employ of the Company.

Seventh. The Company shall endeavor at all times to maintain an adequate and proper extra list.

Eighth. The Company shall place in the office of each car-house of the respective lines an open book, in which the men can register the particular day or days on which they want to get off, and the men so registered first for any particular day or days shall have first preference. It is agreed, however, that members of the executive board of the executive organization shall be entitled to get off in preference to others. Said book shall be dated seven days ahead.

Ninth. All car repairers, motor repairers, grip repairers, inspectors, dopers, car pushers, and car cleaners shall be absent from duty every other Sunday.

Tenth. This agreement to be binding and in force, beginning this 25th day of November, 1903, and continuing until the 25th day of November, 1904, with this understanding: That this agreement will not be ratified until all employees shall return to work in the positions they occupied prior to the 12th day of November, 1903, provided that the company shall have the right to refuse to take back any employee who shall have been guilty of acts of violence or intimidation on or since November 12, 1903, which would justify his dismissal from the service of the company.

We offer no comment upon this strike as to the merits of the claims and statements of either party to the contention. There may be right in desires and efforts of both sides. However, during the continuance of the strike there was rioting and a resort to violence against the property of the company and against those employed by them in an effort to run their street-cars on the lines operated by them. Whether this violence was done by the strikers or by sympathizers with them in their fight against the corporation, or by irresponsible, evil-disposed persons, it was aimed at the company as employers, in violation of municipal ordinances and as the law reads "against the peace and dignity of the people of the state of Illinois," requiring the enforcement of order by the executive officers of the city government.

We have no restriction to offer in regard to the right of laboring men to organize for the purpose of securing better results for their labor; but acts of lawless violence by which men's lives are endangered or taken, their persons subjected to intimidation and bodily injury, can never commend a cause

to thinking and just-minded communities, and should be condemned by all.

Chicago is an immense city and still growing. Hundreds of thousands of people were put to inconvenience and trouble because the means of transportation from place to place in the city, which they had long availed themselves of and to which they had become accustomed, and were put to great and unusual expense in overcoming the inconveniences to which they were put. Both employers and employees sustained great losses in money; the first, because their receipts for service rendered to the public were interfered with and cut off, and they put to extra expense to carry on their business, care for their property, repair what was damaged and replace what was destroyed; the second, because the wages they had been receiving and upon which they depended for a livelihood were stopped and they shut out from the benefit of them; so that both sides lost in the contest. It has been the inevitable result in contests of the kind and will continue to be.

It is to be hoped that the settlement now effected and which is to run for a year will be honorably kept by both sides, and that, when the year is closed, the experience gained by each party may justify either a continuation of the same arrangement, or the substitution and establishment of something better and more equitable, if time develops any inadequacy of provisions to reach the end designed, an amicable adjustment of interests, obligations, and privileges which should exist between employers and employees.

EDITORIAL ITEMS.

The editor of the *Glenwood Opinion*, in his notes on the late visit of the Southwestern Iowa Editorial Association, in his issue for November 26, has this to say of one of the HERALD editors:

"Frederick M. Smith of the Lamoni SAINTS' HERALD, was on the excursion. Mr. Smith is a splendid person to meet and he impresses a person as being always in earnest."

On Monday, November 30, there came to Graceland from Washington by mail two sacks of books weighing three hundred and ten pounds. These were sent through the courtesy of Congressman W. P. Hepburn, who has on a number of occasions served the college in a similar way. We can assure Mr. Hepburn such favors are appreciated.

Hiram L. Holt writing from Camas Valley, Oregon, November 24, reports progress in the gospel work. He had preached forty-three times in thirty-nine days. The heavy Oregon rains have set in now and work will have to be more in a house to house canvass than heretofore.

Bro. D. C. White by card calls our attention to an error in our editorial notice of the work of Bro. J. S. Snively and himself at Pleasanton; he wrote that the

number baptized was *eleven*, not *fifteen*. Our error, Bro. White, but why not baptize the other four and make it fifteen?

Bro. J. R. McClain, now Bishop's agent for Tennessee and Kentucky District, writes of his experience in administering the law relating to temporalities in the Church. He says: "I have convinced myself that the law of tithing, consecration, etc., is a part of the celestial law and unless observed we will receive no inheritance in Zion. (Doctrine and Covenants 63:13 and 102.) This I am teaching, and it is having the desired effect. Am I right? This way of teaching is new to the Saints here. They have always regarded it pretty much as some do the Word of Wisdom, namely, not of much importance. I see the need of the Saints being taught more perfectly along these lines." Bro. McClain's position is certainly a consistent and proper one. The Lord does not ask his children to conform to laws that are non-essential and we should treat none of his commandments as of little importance. The statement is clearly made in the revelations that the Lord has not at any time given a law that is temporal to his children, but his laws are spiritual, and must relate to the spiritual and eternal good of all who willingly conform to them. Whether it requires a sacrifice or not to comply does not enter into the question. God's children are often called upon to sacrifice in order to carry out the work that is authorized in his law. This is where we honor the faithful of the past and the martyrs for the truth of the different ages. Why the children of the present hesitate to conform to the law of Christ because it will require a sacrifice on their part to do so is remarkable. The very fact of the hesitation and refusal shows that we are not prepared to inherit with those who have endured many things for the exaltation of the name of Jesus of Nazareth. The faithful and valiant soldiers of the cross, and none others, will eventually receive commendation from the Master whom we serve.

We have received from Bro. La Rue, from Philadelphia, Pennsylvania, a sample of some little folders the Philadelphia Sunday-school is sending out for the purpose of gathering in "Christmas offerings." It consists of a four-page folder. On the third page is tied a neat little cloth bag, in which the offering is to be placed. A very brief synopsis of what we believe occupies the second page. It is a very neat arrangement, and we trust the returns will be satisfactory to our Philadelphia Sunday-school workers.

J. F. Mintun has an article in the *Grinnell Herald* for November 27, in which he sets forth the attitude of the Reorganized Church on the polygamy question and also concerning the proposed constitutional anti-polygamy amendment. Bro. Mintun quotes the action of General Conference of 1902 and the reaffirmation at the last conference.

Original Articles.

WHO IS IN THE FAITH?

SERMON BY ELDER GEORGE H. HILLIARD, AT DOW CITY, IOWA,
SEPTEMBER 6, 1903.

Reported by L. A. Gould.

I trust that our meeting this morning may not be in vain; and that it may be most profitable we desire the prayers of all may be lifted before Almighty God that the speaker may be able to present the truth in a clear, plain way, that all may easily understand, that God's Holy Spirit may direct the service both in speaking and in hearing.

Our object this morning is to endeavor to instruct, edify, build up, and encourage; for we believe and are satisfied that we have the truth. As the foundation of my remarks, I call attention to 2 Corinthians 13: 5; and 1 Peter 3: 15. Paul says: "Examine yourselves whether ye be in the faith; prove your own selves." And Peter says: "Be ready always to give an answer with meekness and fear to every man that asketh of you a reason for the hope that is in you."

This morning we want to examine ourselves to see whether we be in the faith. The faith referred to is evidently that system of faith taught by Jesus the Christ, revealed for the salvation of men. Peter desired that God's people should always be ready to give a reason for their hope. No doubt many of you who do not belong to the Church with us, think it strange that people would belong to a church which is unpopular in many places, and many times evilly spoken of. This morning while I sat and listened to the testimonies in the meeting, it occurred to me that those who were listening would come to the conclusion that those testifying were a set of deluded and deceived people, or that they *did* know that the work they were engaged in was the work of God; for they said they knew. A man knows only what he demonstrates. I read in the Scriptures that Peter said Jesus was the Christ. That does not make me know that Jesus was the Christ. Peter knew it. You do not know that because Peter knew it. You know it is written; but we can know nothing except that which we demonstrate. We can have a historical knowledge of things; we can have faith in certain things; we can believe a great many things; but we know that which we demonstrate. This morning we propose to give a reason for believing that we are in the faith.

The Church of my childhood claims to be the church of Christ, the universal church of Jesus Christ in all the world. They claim to have an unbroken succession from the primitive church down to the present time. The Protestant churches to-day do not believe that the Roman Church is the universal church. Their works testify to the world louder than words could, that they believe that the mother church,

as it is termed by herself and by the Protestants, too, departed largely from the faith, brought in many things that were not in harmony with God's truth, brought about a necessity for a reformation, and hence we have the Protestant churches coming to us with the desire, and the effort, and the declaration that they want to bring about the necessary reformation. It is clear that the effort made did not reform the mother church. She remains about the same. But the effect was to establish other societies called churches. And when this work began (I mean now the work of reformation), the first ones did not satisfy the world, or the religious people in the world, and so they have multiplied and multiplied until we now have them numbered by the dozens, and scores, and hundreds of societies claiming to be the churches of Jesus Christ.

I wish to impress upon you the thought that the promise of Jesus Christ was that his Spirit should guide men into all truth. And the promise of Christ was, as recorded in John 7: 17, "He that doeth the will of the Father, shall know of the doctrine, whether it be of God, or whether I speak of myself." Another promise of Christ, recorded in John 8: 31, 32, is that those who would abide in his word should know the truth, and the truth should make them free. Then according to the promise of the Master, it would certainly be the privilege of every child of God to know whether he had the truth or not. I could not believe that our heavenly Father desires or designs that men should pass through this world, spend their whole lifetime in a service on which their everlasting welfare depended, and that not bring to them certainty and knowledge. This being true, I do not believe that men ought to be satisfied with anything professing to be the gospel of Christ unless they can to their satisfaction demonstrate the truth of that thing. And if it be true that "other foundation can no man lay than that which is laid, which is Jesus Christ," we want to know whether we are building on the proper foundation or not. These points have been brought before you from time to time by the brethren in their discourses. We must build on the proper foundation; we must use the proper material, or else our works will not stand the test when tried by fire. The infidel looks on with astonishment, and concludes that if the gospel was what it is claimed to be by the Christians, and all guided by that one Spirit of truth, there would not be so much division as we see to-day. He concludes that if God be a God of truth, and not the author of confusion, as claimed by Christians and revealed in the written word, he could not call one man to make a proclamation of what he declared to be truth, and then authorize or justify another man in contradicting the first man in his proclamation. And hence the infidel concludes that God can not be the author of these contradictory systems taught to the world as the gospel of Jesus Christ.

Truth must be in harmony with itself; and must be a unit, "no matter where it may be found, whether on Christian or on heathen ground;" and wherever we find truth we will find it in harmony with every other truth. Our reason teaches us that two contradictory things can not both be true. One may be true, both may be false; but both can not be true. That is self-evident. Hence we can only account for the contradictory theories in the world from the standpoint that men have assumed the responsibility of teaching, and have gone forth to teach when they really did not know that they had the truth. And that they might be charitable they extend the possibility to everybody that is honest of being right as well as they, and will be saved if honest and true to their convictions. And they have concluded from this standpoint that they can afford to contradict each other, and at the same time conclude both will be saved, and both are right, so they are honest. And they go before the world, posing as teachers sent from God, with that kind of a philosophy.

To me it seems marvelous that we have no more infidelity and skepticism than we have to-day. I would expect at least four fifths of the intelligent people to be skeptics, and the other fifth would be the ones who did not stop to reason. I thank God from the depths of my soul that men are permitted to use their reason, and are not compelled to accept a thing that to them is unreasonable.

I once had a little controversy with a gentleman; and after the discussion was over, the weather being bad, he had to stop and listen to me preach another night. I was appealing to their reason and intelligence. When I got through I gave permission for him to talk. He said: "I only have a little to say, but would like to say just a few words. There are three powers contending for the mastery; one is the infallibility of the pope of Rome, another is reason, the other is revelation. Brethren, I warn you against the first two." He warned them against two but of course they were free to accept the third,—revelation.

I replied: What good does your revelation do you if you are deprived of your reason? Reason, to my mind, is a precious gift from God. If I had to throw away all the books in this world, or lay down my reason, I should throw the books to the four winds and cleave to my reason; for without my reason and my intellect the books would not be worth anything to me.

If the system of faith that we believe is true, it will bear investigation. Jesus Christ told the truth when he uttered the prophecy recorded in Matthew 24: 14, when he was telling them how they might know the near approach of the end of the world and his second coming. Among other things he said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall

the end come." Now, "this gospel" refers to the same gospel Jesus Christ was preaching, not another gospel, not a perverted gospel, not a part of "this gospel," but "this gospel of the kingdom." That will be the complete gospel of Jesus Christ. This, he says, shall be preached in all the world as a witness to all nations, then shall the end come; and we should know that it is true, if we have the same gospel he preached.

Now, if it be a fact, as the priest taught me when I was a boy, that this mother church has continued as the successor to the original apostolic church, with the pope as the vicegerent of God Almighty and the successor to Saint Peter, and has preached the true gospel all along the ages every year, every month, and every week, perhaps every day somewhere,—if that be true, I ask in the name of reason what sign it would be to hear that gospel preached now that the end was near at hand? If it has been preached all the time, there is not a particle of significance in the statement of Christ; there could be no sign attaching to it. Well, if the conclusion be true that has been reached by many of the Protestant churches, that the gospel has been preached all the time, and there has not been an apostasy, nor a time when the gospel in its purity and fullness and power was not taught,—if that conclusion be correct, there was no necessity for the Protestant churches. Why not stand by the mother church?

We have to deal with things as we find them. While we refer to these things this morning, it shall not be done in a manner that will hurt any one's feelings, because they must know that we have to meet things and deal with them; and we can not have everything just as we would wish it; therefore we have to take them as they are. And it is our duty to reason together. "Prove all things," Paul says, "hold fast that which is good." Hence we conclude that the claim if made by the Protestants that the gospel has been preached all the way down the centuries, is no better than the claim made by the Catholics, and would destroy the significance of the prophecy of Jesus Christ. And Jesus knew, and the apostles and prophets knew that there would be a falling away; and they made the declaration. The Apostle Paul says, speaking of the coming of Christ in glory, "That day shall not come, except there be a falling away first." Are you going to say there is not going to be a falling away? Turn to the second chapter of 2 Thessalonians, and read what Paul says: "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

Now, this being true, it is in harmony with what John saw. John says he saw the church go into the wilderness represented by the figure of a woman, in the twelfth chapter of Revelation. In the thirteenth he says he saw every nation and kindred and people overcome. In the fourteenth he says: "I saw

another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, . . . Fear God and give glory to him; for the hour of his judgment is come." Now, that is the same thing that Christ prophesied of; that in the hour of God's judgment, in the period of the end, just before Christ should come, this gospel should be preached as a witness in all the world. And John says he saw the angel bring that gospel and commit it unto men to preach to the nations of the earth. Why, says one, haven't we all the time had the gospel in the Bible; has not the Bible been with us all the time? That is not the question. Did those inspired leaders tell the truth? I think they did. We will concede that we have had the Bible, or somebody has had the Bible all through the ages in some form or other. But does the Bible contain the fullness of the gospel of Jesus Christ? Says one, I so understand it. Your understanding and Paul's understanding would not agree, then. In 1 Thessalonians 1:5 Paul says: "For our gospel came not unto you in word only." We have, in the Bible, the written word, and the word only; that is all we have in that. "Our gospel came not unto you in word only; but also in power, and in the Holy Ghost, and in much assurance." Without the power, without the assurance, without the authority, without the Holy Spirit, we never could have the fullness of the gospel. We may have the written law; but we must have some one authorized of God to administer that law. It is said to be the law of life (Romans 8:2), and the law of life, Paul says, "hath made me free from the law of sin and death." The law of life makes us free from sin. The law of life gives us an assurance, and brings the life to us through obedience to it. And so our gospel, if we have the gospel, must be the gospel that Paul had; the gospel that Jesus preached; the gospel that Christ said should be preached in all the world as a witness; the gospel that John saw committed to men to be preached in all the world, in the hour of God's judgment or the end of the world.

It matters not what church you belong to, you must concede that these statements are true as recorded in the Bible. And from the Bible here, what do we conclude? We conclude that there has been an apostasy; we conclude the Reformation was started to bring about a condition of things that they believed ought to restore the gospel. This being true, if that end is reached sometime and somewhere, why should not all Protestant people be glad in their soul that that end has been reached? They do not all believe that Luther had reached that, or we would never have had another Protestant church in the world. They do not all believe that the Baptists have that, or we would never have had a Methodist Church on earth. They do not all believe any other church had it, or we would not have had any multiplication of churches. And

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when we have these churches multiplied, multiplied, and multiplied, for we still have other societies starting up, this proves they do not all believe these others are right yet. Now, what is the matter? If the gospel has been restored, and those people have the gospel, ought it not to be just what it was in the apostolic days? Will not, in other words, the same cause produce the same results under like conditions in all ages of the world? If the gospel of Jesus Christ is the power of God to save men, if there was given to it power in the apostolic age to accomplish the work that God designed it to accomplish, if we now, like them, need salvation, and we have a gospel that saves men, must not that gospel have the same power, the same ordinances, the same blessings, and produce the same results in this age that it did when the New Testament was being written?

Do you think that you can have the gospel, and not have the power that belongs to the gospel? Do you think that you can administer the gospel, and do it efficaciously, for the good of men on the other side, and not hold the power that was committed to the apostles in the days of Christ, the keys of the kingdom of heaven, so that what you bind on earth shall be bound in heaven, and what is loosed on earth shall be loosed in heaven? Do you think you can administer the gospel ordinances without that authority? Oh, well, says my good brother, I do not think anybody holds that authority now. You do not? Suppose I pose before you this morning as a minister sent from God, standing here as a minister representing Jesus Christ to administer the ordinances of this gospel, and you come to me for baptism, and I baptize you claiming to baptize you into the church of Christ. If my official will is not recognized, recorded, and binding, and sealed in heaven as well as on earth, what good will that do you after you die and pass over the Jordan of death to judgment? If that act is not recorded there, if in the heavens that act was not binding, and sealing, and recognized, and recorded, what good could it do you when you stand before the great Judge? You can see it would do you no good. Everybody may be able to see that it could do no good, unless that act was recognized by God, and sealed in heaven as well as on earth. But if my official act were binding in heaven, and you stand before the great Judge, claiming to be a citizen of the kingdom, when the books shall be opened, your name will be there; and as the apostle says, "As many as have been baptized into Christ, have put on Christ." There is the official act recognized in the heavens. Then with your name recorded properly there, your initiation into the kingdom of God by a servant sent to represent him, if you have lived faithfully, will entitle you to admittance there. And if Jesus Christ told the truth when he says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God;" if you have not been born of the

water and of the Spirit in a manner that would be recognized as binding in heaven, you would not be admitted, would you? If Jesus told the truth you would have to stay outside.

Oh well, says one, I don't believe that. Well, that does not nullify it, whether you believe it or not. The question is, Did Jesus Christ utter the language? And if Christ uttered the language, did he tell the truth? And if Christ uttered that language and told the truth, and all power is given to him, in heaven and on earth, your not believing that would not give you power to pass him and enter in. He is the gatekeeper there, and no matter what you believe or disbelieve, Jesus says, "The words that I speak, the same shall judge you at the last day." And these are the words that Jesus spoke.

Now, we ask, Who is it that has the best foundation? Who is it that is in the faith? Who is it that is able to give the best reason for their hope? That people that expects to live by every word of God, accepts every ordinance, administers every ceremony or rite just as Jesus and the apostles did, or those people that have excluded a part of them, and only retained a portion? You remember what Peter said when Jesus inquired, "Who do men say that I the Son of man am?" Some say one thing, and some another. "But," he says, "whom say ye that I am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." "And Jesus answered and said, unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He was able then to say that Jesus was the Christ. Now, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." And Christ's church never has rested on anything else from that time until this, neither collectively nor individually. Any class of people, or any individual who has claimed to have the hope of eternal life, and was not confirmed in that truth that Jesus was the Christ, and that did not predicate his faith and hope in the knowledge that Jesus was the Christ, has never had a proper foundation on which to erect his spiritual building. That was the rock or the foundation of the primitive church, made known by the revelation of God to Peter.

Now, in the reformation we ask this question: Have the prophecies and promises of God as revealed to the prophets and apostles, and recorded in the Bible, been fulfilled in their work? If they have not been we are going to briefly look for the fulfillment of a few statements here, and see where they have had their fulfillment. Do you remember reading in the fortieth chapter of Isaiah, where Isaiah talks about one that should come?

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her

iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." A few verses further on he says: "O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

We ask you to think about that. Who was that one crying in the wilderness, "Prepare ye the way of the Lord?" Says one, That was John the Baptist. So I believe. Then there is no difference in our opinion on that point, but the difference of opinion comes in the fulfillment. Nearly everybody applies that to Christ's first coming, because John came before him to prepare the way. John did come before him to prepare the way when he first came; but we do not admit that Jesus fulfilled the statement there altogether when he first came. When he first came, what did he do? He came as the babe of Bethlehem. He had to be guarded, and his parents had to flee with him to Egypt, to save his life. He came, but there were no valleys exalted so far as we know of. He came, but there were no mountains lowered so far as history shows, no crooked ways made straight at that time. He did point out the straight and narrow way in his ministry. Those scriptures were not all fulfilled at Christ's first coming; they received the curse of God on Jerusalem for rejecting him. Now, when he comes this time he says Jerusalem has received at the Lord's hands double for all her sins, now she is to receive his blessings. It refers to his second coming, when he comes in power, and glory, and to bring about his own purposes and fulfill his word as revealed in the prophets.

Again I read in Malachi 3:1: "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming?" Then we are told of what is going to transpire when he comes. Among other things, the wicked are to be burned with unquenchable fire, the sons of Levi are to be purified and purged as gold and silver, that they may offer unto the Lord an offering in righteousness, and the offering of Judah and Jerusalem shall be pleasant unto the Lord as in days of

old. Did that occur at Christ's first coming? Just the opposite. At Christ's first coming the Jews rejected the Messiah, and they were rejected of God for so doing. Jerusalem was trodden down, the Jews scattered. But this messenger was to come before his second coming, as well as his first coming. Well, is there anything said about that in the New Testament? Oh, yes, of course there is, and Jesus himself said it. In the seventeenth chapter of Matthew we have an account of the transfiguration of the Master, when Peter, James, and John went up on the mount with Christ, and Moses and Elias appeared unto them. Coming down out of the mountain they were interrogating Christ about this saying, that Elias should first come and restore all things. "Jesus answered and said unto them, Elias truly shall first come and restore all things [as the prophets have written]. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Is that a fact? Did the prophet say that John the Baptist should come? Did Jesus Christ say that John the Baptist should come after he had been here, after he had been put to death? After he had appeared to Jesus on the mount? And now, coming down from there, Christ says, He shall come again, and they say he spake of John the Baptist. If that be a fact, when, to where, and to whom, of all these reformers, did John the Baptist come, and for what purpose?

"Oh," says one, "John did not come to any of the reformers, for they say so. He would have to come as an angel, and there has not an angel come to this world for over eighteen hundred years, or never since John was on Patmos Isle."

Christ said he should come. Can you make Christ's word false? Can you countermand the word of God Almighty, and say the prophets have testified falsely, when they said he should come before his second coming. Christ said he *should* come. No guessing. How are you going to have the gospel now, in this world, in this age, if the church did apostatize, and go off into wrong-doing, and was not recognized as the church of Jesus Christ any longer, which brought about the necessity for a reformation, which was admitted by all Protestant churches of to-day by their actions; what are you going to do now? If there was an apostasy, and the gospel was to be restored, and that was to be by an angel, if the angel did come at the right time in the world's history and restore that gospel, are you still going to reject the witnesses and not accept the messenger, when the prophets and Jesus Christ said he should come? He must come to some one, or God's word fail. To whom did he come, or has there been a total failure in the promises of God?

We claim the authority was lost by transgression,

and if the Roman Church had apostatized from the true gospel order of Christ, when Luther and others left it, she had no power to confer authority: but if that church had the power to confer authority she had the power to take that authority away again, when they departed from that faith. I do not care which horn of the dilemma you take. If they received the authority it was taken from them again. If they did not receive it from that Church, where did they get their authority? You see where they stand. Here is our faith on this point: We believe that there was an apostasy, we believe in the restoration of the gospel. And we must not only have the word, but we must have the power and the authority to administer that law of life; and if apostates can not confer authority, then we must get that authority from some other source, as we must hold that authority that will bind in heaven as well as on earth, or it can do no good. And as that authority had been lost, (John, you remember said he saw this, as we believe, represented by the man child in the twelfth chapter of Revelation, taken away to heaven,) that authority must come from heaven again. I am glad that John saw that angel having this everlasting gospel to preach to them that dwell upon the earth, in a late period in the world's history, just before Christ should come. We claim that angel did come just like the prophet said he would come, like Jesus Christ testified he should come, and on the 15th day of May, 1829, by the imposition of hands, conferred the authority upon the first elders of this Church, authorizing them to go forth and preach this everlasting gospel; they were commanded of God, now, to go forth and make this proclamation, preaching the gospel of repentance for the remission of sins. They were afterwards ordained elders, with authority to lay on hands for the impartation of the Holy Ghost. We claim that was fulfilled by the conferment of authority in this generation to preach the everlasting gospel, which Jesus said should be preached in all the world as a witness. Are you prepared to say that men shall not receive authority from God, and then stand by the statement, made by nearly every Protestant church, that their ministry is called of God? Every orthodox Church in the land, almost, makes that claim. We have one Church, claiming to be Christian, that does not make that claim; but their claim is so inconsistent, that I do not see how a person can help but see the inconsistency of it.

If this Bible authorizes me or any other man to preach the gospel, it could only authorize me to preach the gospel recorded there. And if I preach from the authority conferred by this book, I must preach the gospel recorded in this book. If I preach under the apostolic commission, I must preach the apostolic gospel. I must not change it in any sense whatever. Paul says in Galatians 1:8, 9: "Though we, or an angel from heaven, preach any

other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." So if I claim my authority from the book I must preach what Jesus and the apostles preached. If I get my commission from heaven, and am called of God, I must not contradict what they preached. So no matter how I make the claim, I must preach the original gospel, if I represent Jesus Christ among men. If I do not, am I in the faith? "Examine yourselves, whether ye be in the faith. Prove your own selves." Could you stand before an intelligent people and tell them that you had the hope of eternal life in you, if you were preaching a different gospel than what Jesus and Peter and Paul preached? "Oh, no," says one, "we do not preach a different gospel." Well, what did they preach as the gospel? They preached those principles rehearsed by my brother last night. He said they preached faith in God and in Jesus Christ whom he had sent. They preached the gift and power of the Holy Ghost. They preached that it was necessary for a man to be called of God as was Aaron, holding the authority to administer the gospel ordinances. They preached the doctrine of baptism, in connection with faith and repentance, for the remission of sins. They preached and practiced the laying on of hands, and prayer, for the confirmation of members and the gift of the Holy Ghost. That was what the apostles preached. Can you preach what they preached and preach less than that? Can you preach the gospel in its fullness and preach less than that? Did they preach too much? Then if you do not preach as much as they did, you do not preach enough; and if you preach something more than they did you preach too much, perhaps.

"Oh," says one, "nobody but the twelve apostles have held authority to lay on hands; and you claim that authority."

I will tell you why we claim it. We claim the gospel must always be the same; and we must have authority to administer in all the gospel ordinances. When this first angel came he did not confer authority to lay on hands for the imparting of the Holy Spirit; but God said that authority shall be given. I quote from section 17 of the revelations given to this Church, in the Doctrine and Covenants. This book takes the place of the discipline of the Methodist Church, and the discipline of the Presbyterian Church. They contain the construction man has placed upon God's word, what they think men ought to do. But when we do not know just what to do, we do what James says, refer the matter to God Almighty. And when he tells us what to do, we record that. And when God speaks, and a record is made of it, it is the word of God. And in the beginning of this work the Lord spoke to those elders of the Church. And they were called to be special witnesses, apostles of Jesus

Christ. Yes, they were. They did not belong to the Quorum of Twelve, but they were special witnesses, and apostles of Jesus Christ, to go into all the world. And when this first authority was conferred upon them the promise was given from God, that they should receive the authority to lay on hands for the gift of the Holy Ghost. Then as we read in section 26 that when John came, as the prophet said he should come, and conferred this authority whereby they might administer baptism for the remission of sins, then immediately after we are told that Peter, James, and John conferred the authority and right to lay on hands for the gift of the Holy Ghost. These men did not claim to assume the responsibility, but said God conferred the authority; then they started out to preach this glorious gospel in its fullness. Now notice what they did. They said that this heavenly messenger came and revealed to them the fact that there had been a people once living on this continent; and that people had the gospel revealed to them; and they kept a record of God's dealings with them, and that record was to come forth in this age by the hand of an angel; and that angel came, and revealed this book that I have in my hands, which is called the Book of Mormon. By the way, sometimes people get it into their heads and say the Book of Mormon, with us, supplants the Bible; but bless your soul, that is not correct. This Book of Mormon claims to be a history of a people that once inhabited this country, gives us a history of God's dealings with them, and the same gospel was revealed to the people on this continent that was revealed by Jesus on the other continent. As the Bible contains a fullness of the history of the gospel there, so the Book of Mormon contains it, here, on this continent. When the angel came and committed the law that was established on this continent to those sons of men, and this authority came from heaven, then there was a fullness of the gospel committed. And so this book instead of supplanting the Bible, gives us another witness, the testimony of another nation, that Jesus is the Christ, the Savior of the world, the son of the living God. It comes teaching the same principles, inspiring the same hope, representing the same God, promising the same reward. Hence, my friends, it comes in fulfillment of what the prophets of the Bible said should come to pass. Without the coming forth of this book there are prophecies in the Bible here that no man can show have been fulfilled. I am sure they can not. I have seen them try by the week. No man can show they have been fulfilled anywhere else. And this Bible that you have would be proven false if it had not been for the the coming forth of this record. But in its coming forth it demonstrates the truth of the first, like the Lord said here it should do, because the additional witness testified to the same grand truth.

Now when this work began these men had received a knowledge of this truth, and we have it recorded in section 76, that this is our testimony, that Christ lives, for we saw him in a heavenly vision, and received instructions from him. Hence, as to Peter, it was revealed from the God of heaven, that Jesus Christ was yet alive, and he was our foundation, he was our hope, he was our Savior, he was our all. And so we have the Church built on the proper foundation, started right, the authority coming from the God of heaven, by the medium of revelation and angelic administration, as the Bible said they should come; and the work starts out now. They said that this prophecy given by Joel in the second chapter, was about to be fulfilled. The Lord also said that the land of Palestine should be barren and unfruitful from generation to generation, until a certain time should come; then when this marvelous work should begin in the last days to restore all things as God promised should be, then Joel says the former and the latter rains shall return to that land. And so when these elders started out to preach they said the time is now at hand, for the angel said so, and in a few years you will see the former and latter rains come upon that land. They said the time had come that Isaiah spoke of when he said the Jews should return and build that city again. Zechariah also said that time should come. He saw the angel go out; that angel spoke to another, and said, Go speak to this young man, say unto him, Jerusalem shall be inhabited as towns without walls. Then God was to send an angel to tell some young man when the time was at hand for this prophecy to be fulfilled. Now these elders went out and preached this gospel, and prophesied all the time for a little more than twenty years, then the former and the latter rains came. In 1852 and 1853 the former and latter rains descended upon that land again. The Jews began to gather to that land of theirs, and rebuild their city. Now you know in former time when they returned to Jerusalem from the Babylonish captivity they first repaired the walls, then built the city. This time it is to be built as towns without walls, and we see they are so rebuilding it. This time the walls are not rebuilt. God Almighty said it shall be built as towns without walls. They come back now, building and reconstructing, and they pay no attention to walls; but they keep coming, and now there are fifty thousand Jews in the city, and about that many more in the surrounding territory. Could these elders make God Almighty send the former and latter rain? Could these elders make the Jews begin to gather back, just like the prophets said they would gather into that country? Could they do that? Well, if they could, we can depend upon them, anyhow. If they can control the elements, control the people, and revolutionize the world, they will do to depend upon. But they could not do it; they simply gave the message that

God sent from heaven. Now, the Lord said by prophecy, just a little while after this work came forth, it should be accomplished; and this work came forth in 1830, the Church was established, and the gospel preached among the nations of the earth. In a few years you see this literally fulfilled.

Now, you can not say, This may be fulfilled by somebody else. It is too late. Because just after the coming forth of this marvelous work, and this sealed book as spoken of by Isaiah, then the former and the latter rains should come, then the Jews would begin to gather back and this all should be accomplished. If we have not fulfilled the prophecy, tell me who has. Nobody else claims to have done it, but they try to apply these prophecies somewhere else. And if you would listen to them, as much as I have, make the effort to apply the prophecies that are spoken of, somewhere else, you would pity their ignorance and blindness, I am sure you would. It is a fact that these things are so plain that everybody who reads may know they are true. Who is it that does not know that the Jews are gathering back and rebuilding the city of Jerusalem? And yet with these prophecies, and with the preaching of the elders of the Church, and with all these things coming to pass, literally fulfilled before the eyes of this generation, then they will hold up their hands and say, Show me a sign, and I will believe you. Do you not read? Do you not know what is transpiring in the world? Do you not know what the Scriptures say shall come to pass? Do you not see that it is coming to pass? Where is my infidel friend that can account for the fulfillment of those prophecies, without taking God into the account when the utterance was made so long ago? You can not account for it at all. I was once almost a skeptic. If I had not found this gospel I would have been one altogether, because I never found anything in this world before that satisfied my mind.

There is not a single gospel truth preached by any Church in all this land that the gospel of Jesus Christ does not incorporate in its system. Our Methodist friends tell us that we can be saved through faith and repentance, relying upon the mercy of God and the atonement of Jesus Christ. If that be true, we can be saved that way. If it will save them it will save us. Another brother comes and says, that is insufficient; we must be baptized, for Christ the Son of God had to be baptized. All right. Now we accept what the first one said. It is necessary to have faith in God and Christ, believe in Jesus Christ. And we accept what the second one said. We will be baptized in the name of Jesus Christ, by proper authority, for the remission of sins. Now we have done what the first one said was necessary, and what the second one said was necessary. And the first one would not say that baptism would endanger our salvation. They would not dare to say that. So you see we have done all that both of them

say it necessary, and we stand one ahead, because we have done all that both said was necessary. Will our believing that the Book of Mormon is true, and doing what that book says to do, when that book tells us we must do just what the Bible says we should do, endanger our salvation; if we obey the gospel just like it is taught in the Bible, and live as Jesus Christ and the apostles have commanded, will belief in that book save us or condemn us? Which one? It can not condemn us. If it does no good it could do us no harm; because it teaches the same principles the Bible does, and you could not believe one without believing the other; and hence if that book was of no good at all, it could not condemn us, for it teaches the same principles as are taught in the New Testament.

Now, suppose there was to be a history found in Northern Africa, or down in Southern Africa, or anywhere in the world, and that was to be translated into our language, and it gave the history of a people that once lived there, and we believed it to be true and we found afterwards that record was not true, what effect would that have on our salvation, whether that record was true or false? It could not effect us. But we have evidence that the Book of Mormon is true. First of these, is the fact that it comes forth in fulfillment of God's word; and second, by the coming forth of this the prophecies have been fulfilled, and the truth of the Bible confirmed. Then you see we stand one ahead again. And so you see there is nothing in our system of faith that can endanger the hope of the salvation of anybody.

Now suppose it was not true that God had conferred the authority to lay on hands for the gift of the Holy Ghost. Could it hurt anybody to have a good man lay his hands on his head and pray for him, that God might richly endow him with the Holy Ghost, that it might come as an abiding comforter, and impart strength and grace sufficient to enable him to endure, and overcome the trials of life, and gain final salvation? That could not hurt anybody, or injure his hope of salvation. Then what do we do to forfeit salvation? We do everything that the Christian world says is necessary to secure salvation, and we do nothing to forfeit it. But, says one, you claim power to heal the sick. We claim no such thing. We claim that God Almighty has the power, and we have the promise here, put on record, through Jesus Christ and his apostles, that we shall perform certain things for the sick, and Jesus Christ says, "You shall lay hands on the sick, and they shall recover." James says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up [not the elder; the Lord shall raise him up]; and if he have committed sins, they shall be forgiven him." Now we do that

work just like the apostles and Jesus said to do it, then if it be the Lord's will, and they are not sick unto death, the Lord raises them up. If they are appointed to die he will raise them up in the resurrection.

In the Church of my childhood, when a man gets sick they send for the priest, to pray for them. He will say the prayers for the dying, he will perform this solemn ordinance, the last in this life. Well, I am not finding fault with them for that, if they would do it in the Lord's way. What do the Protestant churches do? If they get sick they go for the preacher sometimes. What does the preacher do? Why, he prays for them, that God may give them peace and consolation; that the Lord will bless them and comfort them. If it is his will, that he will raise them up. I do not find fault with them for that. But do they do that just like the Lord said to do it? That is the question. Why find fault with us for doing like the Lord says to do here in the Bible you profess to believe? Do you not know that the Lord said, by the Apostle James, "If he have committed sins they shall be forgiven," through this appointed ordinance of God Almighty? How is that? says one. Here stands the servant of God authorized by divine revelation from heaven to administer in the name of Jesus Christ. He stands there offering up a holy sacrifice. But, says one, the day of sacrifice is past. Yes, bloody sacrifices are past. But Peter said, "We offer up spiritual sacrifices unto God." Now, the elder comes and offers spiritual sacrifice in the name of Jesus Christ, for the remission of this poor brother's or sister's sins, in His name; and God says through that he will pardon their sins, if they have committed sins. There is a man offering up a spiritual sacrifice for the remission of sins and the promise of Jesus Christ stands security that he will receive it. Is there any benefit in that? Is there any good in that? Now, Peter says of God's servants, that they are "an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." Yes, and we receive a benefit and blessing in that, that the world knows nothing about.

If we are in harmony with God's word, I ask you why you reject the gospel of Jesus Christ. Why not accept the whole system of truth, which Jesus promised should be preached in all the world as a witness before the end should come? John says he saw the angel come, and he commissioned men to go forth and preach the gospel to every nation, just before the end should come, in the hour of God's judgment. These things are fulfilled in your eyes. Before you we stand as the servants of the Master declaring the message of life, authorized of God through the medium of the Holy Ghost to go forth and proclaim this blessed gospel, giving the promise of life to the children of men, ministering in those holy ordinances whereby the blessings of heaven are conferred upon

the sons and daughters of men. You can demonstrate the truth of our mission if you want to. Hundreds and thousands of men and women have received these gospel ordinances, and what is the result? They have received the Holy Spirit as promised, confirming the work with signs following, just like the blessings followed the believer of the gospel in ancient times; and we have demonstrated that to our entire satisfaction. Then we are surely in the faith, and have a good reason to offer for our hope of eternal life.

May God help us to abide in the faith and have the hope of everlasting life, and be faithful and true, that we may receive, finally, full salvation in the sweet bye and bye, is my prayer in Jesus' name. Amen.



ANTI-MORMON METHODS.

In what might be called a preface to the "anti-Mormon movement" we find a statement made at the Omaha convention which conveys the thought that the object of the "movement" is to prepare men to meet what they are pleased to call the "Mormon delusion." The declaration is as follows:

"We have not been in position to meet the Saints always to the best advantage. They have gone to the rural communities where the churches were weak and our ministers were not well equipped with the necessary evidence to meet them, but the Latter Day Saint ministers are always fully equipped."—Reply, page 2.

We would like our "anti" friends (?) to compare this statement with the following from their founder, Alexander Campbell, and see where it will land them. And it might be well, while reading the extract, to remember the eulogy pronounced on Mr. Campbell by Grafton in his life of Mr. Campbell, page 180: "He thought as no other man ever thought, spoke as no other man ever spoke, wrote as no other man ever wrote." In the *Christian System* (edition of 1890), pages 316, 317, I find the following from this prodigy of wisdom, and it would be well if our opponents would heed it:

He that can, while preaching the gospel, deride and ridicule the errors of his fellow professors, is for the time being disqualified to persuade them to accept the truth, or gladly to receive the message of salvation. . . . Error must be attacked. It must be opposed by the truth. But it may be asked, whether the darkness may not be more easily dissipated by the introduction of light, than by elaborate discourses upon its nature and attributes. So with moral darkness or error. To dissipate it most effectually, the easiest and most ready way is to introduce the light of truth. No preacher is obliged to learn all the errors of all ages, that he may be able to oppose them; nor is a congregation enlightened in the knowledge of God by such expositions of error. Present opposing errors may require attention; but to attack these most successfully, it is only necessary to enforce the opposing truths. This is a very grave subject, and requires very grave attention. Much depends upon a rational and scriptural discussion of the question, *Which is the most effectual way to oppose and destroy error?* To aid us in such an inquiry, it is

necessary to examine how the prophets and apostles opposed the errors of their times. The world was as full of error in those days as it has ever been since. The idolatries of the pagan world, and the various doctrines of the sects of philosophers, in and out of the land of Israel, threw as much labor into their hands as the various heresies of apostate Christendom have thrown into ours. Their general rule was to turn the artillery of light, and to gather into a focus the arrows of day, upon the dark shades of any particular error. Their philosophy was: The splendors of light most clearly display the blackness of darkness, and scatter it from its presence. Thus they opposed idolatry, superstition, and error of every name. Going forth in the armor of light, as the sun in the morning, the shades of the night retired from their presence, and the cheering beams of day so gladdened the eyes of their converts, that they loved darkness no more. Let us go and do likewise.

In the light of the above, it is quite a confession upon the part of the "antis" that their ministry are not equipped to meet us. If not equipped, then they must lack that light that was so effectual in dispersing the darkness and errors in apostolic times, hence they must be educated to discourse on the "nature and attributes" of darkness. Their light is so feeble that they can not retain their converts so they must confess that we, the Saints, "have taken more people from our Church than all other religious people." According to this, then, their light must be weaker than any other religious people. Perhaps it would be well for these men to read the confession of another of their leading men as found in the *Christian Evangelist* for February 9, 1899; editorial, J. H. Garrison editor. He says:

As a result of all this philosophizing, tampering, and trimming, we have an emasculated Christianity as it is received in the minds of a large number of professed Christian people of to-day.

We believe that many of these modern religious organizations, including the various schools of "divine healing," "faith cure," "Christian Science" are to be attributed to our impoverished and emasculated Christianity.

What these men evidently need is to turn the light in upon themselves and increase their own power to save and dispel the darkness by that increased light and power. "Emasculated" means without power, effeminate, without virtue, etc.

In this connection we wish to present another extract from Alexander Campbell's writings called the "Logic of the Ins and Outs, or of the Populars and Unpopulars," and let these "antis" classify themselves according to their illustrious leader:

I have long since discovered that there are two systems of logic, or two modes of reasoning, that seem to be almost uniformly adopted by two classes in society, irrespective of their religious or political views. The *Ins* adopt one system, the *Outs* another. By the *Ins* we understand those in authority with the people, and by the *Outs*, those not in authority with the people. The former are the Populars, the later the Unpopulars. The logic of the *Ins* has in it the following rules: First. Never submit any of those points essential to your good standing with the people, to the hazard of investigation. Remember you have something to lose, but nothing to gain.

Second. When your system is attacked, always extol the wisdom, piety, or virtue of its founders; discard upon its antiquity, and enumerate its votaries.

Third. Ridicule the pretensions and expose the arrogance of those who would dare to oppose names so revered, usages so ancient, and authorities so numerous.

Fourth. If possible, as far as lies in your power, arraign the motives and impeach the aims of your opposers.

Fifth. Calumniate their characters, if you can, under any pretense, and defame them, but with apparent regret that you should be compelled to do so.

Sixth. And lastly, when you are conscious that you can not carry your point, represent your opponent as unworthy of your notice; give his system or his arguments the name of some obsolete heresy, and tell how it was blasted and refuted centuries ago. The logic of the *Outs* is not so easily reduced to one system as that of the *Ins*. If in politics, one system is adopted; if in religion, another. But the general points of coincidence are:

First. To submit everything to the test of reason; and if in religion, to revelation.

Second. Neither to adopt nor to oppose any point because of the names of the persons who embrace or reject it.

Third. Canvass the opinions and arguments of those who oppose, without invading their reputation, or attempting to injure it. When the cause of the *Outs* is a good one, such is the system of logic adopted. And even when it is not so good, there must be an apparent respect to the above decisions.—*Christian Baptist*, pp. 402, 403.

Let the "antis" pause and reflect.

H. O. SMITH.

JONESBORO, Arkansas, November 4, 1903.

Selected Articles.

HOW RELIGION IS AFFECTED BY COLLEGE EDUCATION.

In the discussion, during the last few months, of the effects of college education on the religion of young men and women, it was given as the conclusion of many of the representatives of leading institutions, as a result of continual observation among their students, that there is a growing tendency, in most of the larger schools at least, to give too little attention and thought to religious matters, and this lack of attention often reaches the point of being an almost total disregard of religious teaching. This is true even of those who have been carefully and religiously reared, although President Harper of the University of Chicago attributes it to a lack of religious training, to which it may in some cases be due.

President Harper recently made some statements concerning the influence of college education on religion which are especially noteworthy. They are taken from the *Ringgold Record* of July 16, 1903:

The university is just beginning to feel the effects of the disregard of religious instruction which has been prevalent during the last twenty years. In the home and on through the preparatory school there has been a peculiar and fatal lack of religious training. The boys and girls whose characters and habits would be affected by this irreligious spirit have now reached the age when they should enter the universities, and their views on life and religion are accepted by the public as those fostered by the university. There is naturally a tendency in a university environment to confirm them in their skepticism. They are thrown into the company of others of like opinions, opinions that have been formed through lack of religious instruction in early life. The university training may possibly strengthen these opinions.

To teach a man to discriminate is the primary purpose of education. If it does not do that, it has not served its purpose. But in doing this it very frequently causes the student to doubt the truth of what little religion he has. It is difficult to see why it should not do this.

No truth is accepted on the basis of another person's authority, according to the scientific attitude of mind which is taught in the universities and colleges of to-day. The college student is taught to question everything. Problems whose very existence he had never imagined are offered to him for solution. Philosophy commands him to doubt the existence of matter. Problems which in his years of adolescence he had firmly believed were settled are being investigated and new solutions offered by his teachers and fellows. He passes through not only a mental but a moral evolution. The same questioning attitude which he is directed to assume in the classroom toward scientific phenomenon may be unconsciously assumed by him in his every-day life toward religious dogma.

Just as he doubts the occurrences of every-day life he doubts the teachings received from parent and pastor.

While the lack of proper religious training and the teaching of students to "question everything" may have an effect in bringing about the state of affairs described above, they are not the most important factors. A chief element of the cause lies in the want of contact with influences which would keep before the student early teaching and precepts, when so many attractions which lead him to forget this training take up his time and attention. Another primary feature is the fact that when many students learn to "discriminate" and "question," they find in the teachings received from parent and pastor inconsistencies and ideas which their own reading and study disprove, and this has a disastrous effect upon their religion at a time when they are beginning to think and make up their own minds in regard to religious and other matters.

If these deductions are correct, it is of greatest importance that there be religious teaching which will stand the test of the research of the student mind, and that the student be in surroundings which will offer every inducement to keep him in line with that teaching.

Among the thousands who enter college every year it is customary, in choosing a school to attend, to consider the size, age, equipment, and other similar points of an institution. A much more vital question is, Does the place give the student sufficient moral and religious attractions along with the other instructions of school? If what Doctor Harper says is true, that in the environments of many institutions the students are often made to doubt the truth of what religion they have, and there is a tendency to "confirm them in their skepticism," too great care can not be taken in choosing which to attend. The consequences of the choice may be of inestimable importance.

How does Graceland stand in respect to these qualifications? Investigate!—R. C. Kelley, in the *Athenian Arena*, November, 1903.

THE IDEA OF GOD HELD BY NORTH AMERICAN INDIANS.

We most of us have come across references to the "Great Spirit" which has been so often represented as the object of Indian veneration and worship. The impression conveyed by this term is a misleading one, says Lætitia Moon Conard, a Philadelphia lady who has given careful study to Indian mythology. She writes (in the *American Journal of Theology*, October):

"The first thing to note and to remember is that the Indian has not one god only, but many gods. When he passes by a remarkable waterfall, he makes a prayer and leaves an offering. There are various rocks, caves, and other objects of nature that are approached with awe and presented with gifts. Father Brebeuf, writing about the Hurons in 1636, tells of a certain rock which they passed on their way to Quebec, and to which they always offered tobacco, placing it in the cleft of the rock and addressing the demon who lived there with prayer for protection and success. When the Indian in crossing a lake finds himself in serious danger, he prays to the spirit of the lake, throwing an offering, perhaps a dog, into the water. When the sound of the thunder frightens him, he prays to the thunder-being for protection. When he needs rain, he directs his rites to the god of rain and thunder. Air and earth and water are alive with spirits, any one of which may be prayed to; but, as a matter of fact, certain ones are singled out for worship. Add to these the many animal deities which are invoked even more frequently than those of the elements in the sacred formulas of the Cherokees. Among all the Indians we find particular species of animals and plants adored by particular individuals or tribes as special guardian deities, the famous totems of the Indians. It will be remembered that the Indian corn appeared to Hiawatha."

Bearing in mind the fact that the Indians are "vigorous polytheists," it is interesting to study the character of the chief of their many deities. In several tribes the chief god was figured in purely human form, and worshiped as the "Great Man," the "Old Man Above," etc. The sun was especially prominent in the worship of southern Indians. The chief deity of other tribes was described as an animal—an eagle, turtle, or "great hare." We quote further:

"Some of the northern Indians say that the first person on earth was a woman. After her came a dog. Later, a big man came, who made the lakes and ponds, and filled them with water, and tore the dog to pieces to make other animals out of. Over these he gave control to the woman and her offspring. The big man figures here as creator; but the story does not tell who created the woman and dog. The Tinneh in British America tell of a great ocean in the beginning, inhabited only by a huge bird. This bird by its touch on the waters created the earth and its inhabitants, except the Tinneh, who were created by

a dog (to them a sacred animal). Some of these travelers say that this bird was the Great Spirit. This is a later idea tacked on to the old story. It is interesting to note in this connection that some of the Indians speak of the chief deity as a great bird who flies through the air, the flapping of whose wings is thunder. These ideas of the Deity as a great bird present striking analogies with biblical ideas. A story of the Iroquois and Hurons tells us that the human race sprang from a woman that fell from heaven and lighted on a turtle. This is interesting as being similar to the idea found in Christian literature, that there were heavenly beings before the earth was created.

"There are other stories that show even more than the preceding how incomplete were the wisdom and foresight attributed to the Creator. Creation was accidental, according to one myth reported from the Sioux, which tells us that the Great Spirit, taking a stone to hurl at a serpent, suddenly changed his mind and transformed the stone to a man. The man was, however, fastened to the ground until a serpent perfected the creation by gnawing him loose. This and several other myths show that the Indian creator was either not wise enough or not good enough to do his work just right. A Chinook chief of the early part of the last century told a traveler that one deity created man imperfectly, leaving him with closed eyes and mouth, and immovable hands and feet. A second and more kindly god opened his eyes and gave power of motion to his feet and hands; he taught him also to make tools. Some of the California stories represent the coyote as creator; others have another creator-deity, but say that the coyote gave man gifts that the creator refused. Indeed, the coyote is more worshiped than the superior god.

"The creator-god of the Indians rarely receives much worship. He is a deity of long ago, an ancient father, an exalted being, perhaps; but he takes no interest in the present affairs of men. Colonel Dodge, who lived among the Cheyennes and other Indians of the plains, once asked an Indian, 'Who made the world?' 'The Great Spirit,' answered the Indian. 'Which Great Spirit?' asked Dodge; 'the good God, or the bad God?' 'Oh, neither of them,' replied the Indian; 'the Great Spirit that made the world is dead long ago. He could not possibly have lived so long.'"

The Indians frequently urge that the white man's God is good for him, but that they have their own deities which serve them better. Perhaps, as is suggested by the writer, their thought is like that of a New England Indian who said to a missionary: "Shall I throw away my thirty-seven gods for your one God?" We quote in conclusion:

"The Indian's god falls in his estimation as he himself declines. When confronted by a people greater than themselves, the Indians were easily convinced

that their deity also must be greater. We find similar ideas among all uncivilized and semicivilized peoples; when the people show great power it is evidence that their god is a powerful one. Thus Israel felt assured that Jehovah, or *Yahveh*, was greater than the gods of other peoples, because his people had conquered others under his banner. . . .

"When the Indians in councils with the white men use the term 'Great Spirit,' they are apparently thinking of the white man's God, and have come to claim him for themselves also. Thus they often say that the Great Spirit gave them their land, and appeal to the laws of the Great Spirit as common to them and to the white people. In spite of the fact that the early Indians, as the first missionaries tell us, did not believe in a universal supreme Deity, it is surprising how easily they accept the monotheistic ideas of Europeans. They like to think of this greater Deity, but they do not wish to give up their old rites, to cease praying to the sun, the earth, the thunder. We find the Indian under Christian influence reconciling his religion with his new ideas by describing thunder as the voice of God, and the sun as his residence."—The *Literary Digest*, November 7, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

Reading for December Meetings of Daughters of Zion Locals.

HOUSEKEEPERS OR HOME-MAKERS.

I think we, as mothers, need to have often impressed upon us the distinction between housekeeping and home-making. A true home-maker ought to be a good housekeeper; but I am afraid some of our perfect housekeepers are not successful in making pleasant homes.

I know a mother who has highly polished floors all over her house, even in the kitchen. Her fifteen-year-old boy is expected to walk on tiptoe, or take off his shoes when he comes into the house. If he needs to walk about very much, as when carrying in wood or water, newspapers are laid down at convenient distances for him to step on. This boy when at a neighbor's whose summer kitchen was not plastered, said, "How nice it must be to have a room like this where you can drive all the nails into the walls you want to, and do as you please."

He usually entertains his company in the yard or woodshed, and if they go into the house they are commanded to walk carefully. The floors are kept beautifully clean and free from scratches; but isn't it a pity to have such nice floors that one can't walk on them in comfort?

I know of another case—one of my own school-mates. The boy was an only child. His people had a nice house and a pretty yard. I can remember as a child, thinking it strange that the front of the house was always closed and the shady front porch never occupied; while often, on summer evenings, we would see Mr. and Mrs. D. sitting in the woodshed door that overlooked the potato patch. The boy was running wild on the streets. When he grew older, he stole some money and was sent to prison. I often wonder what sort of a boy he would have been if his home had not been too good to invite his friends into.

I know all about how nice it is to have things clean and in order, and how much disorder a crowd of children can stir up

in a short time—but what are our homes for? I confess that a clean, quiet room is a perfect delight to me, and I often feel impatient because things do not stay in order longer, but the little ones must have some liberty. I feel sorry for the child in the home where all the chairs are too good to be used for making houses and trains. It is rather trying when you have an untimely caller to have all the chairs tied together or turned bottom side up against the door; but what fun the little boys do have with them!

I know it is difficult to sweep up the little pieces of paper, and no matter how big the pan for the clippings, some are sure to get on the floor, and the little fingers don't do a very thorough job at picking up. But don't scold—the little folks have had a delightful morning cutting out pictures.

We have all had a rest during the warm weather, when even the wee ones wanted to be out of doors; but now the dark days are coming when they must play in the house; let us get a good supply of patience and let them stir things up a little.

I sometimes feel that it is a positive blessing not to have such highly-polished woodwork or such nice furniture that one need to be in terror for fear something will get scratched—another compensation of poverty!

I heard this conversation between two friends recently:

Mrs. S, who is noted as a fine housekeeper, but who has very little time to read, said: "Oh, dear, what is the use of living, just to dig and scrub all the time."

"I think it is wicked to spend all one's time digging and scrubbing," said Mrs. L.

"But what can one do?" replied Mrs. S; "I work all the time, and then my house is always dirty."

Another lady said, "Why, Mrs. S, I always feel that my house is quite comfortably clean until I see the way you keep yours. I always go home from your house feeling like a sloven."

Then I thought what a pity to get so in the habit of looking for dirt that we can see it everywhere. I could not help wondering which was the worst—dust in the corners of room or in our brains.

I have often thought with gratitude of the scolding a motherly woman once gave me. She asked me why I looked so tired; and I replied, I am afraid, with a feeling of virtuous pride, that I had done a big ironing that morning. She soon made me realize that I was sinning against my nursing baby, in so tiring myself, and then she gave me a little talk on the subject of ironing.

"You will be surprised," she concluded, "to find how many clothes can be put away without being ironed and no one be the worse for it. I fold my sheets, the kitchen towels, and a great many other pieces, tuck them away in the drawer and run out on the porch and read the paper."

I tried the experiment, rather doubtfully, the next week, but was reassured by the gallant remarks of my husband, when I asked him what he would think if he found wrinkles in his underclothes, he replied smilingly that he would much rather have the wrinkles there than in my face.

So I concluded that we women would be wise to get the dust out of our brains and the wrinkles out of our faces, even if we had to leave them in some less noticeable places.

I am truly sorry for the woman who is so over-civilized that she is positively wretched in a room where the colors are not harmonious, the window shades up too high or a picture hung a little crooked, although the same woman would not be in the least disturbed over the lack of soul harmonies, or a distorted spiritual vision.

So many details crowd upon the attention of the housekeeper of to-day that it is very difficult to keep clearly before ourselves and our children the real aim of all this machinery of living. Are we really getting more life out of it all, or are we so burdening ourselves with trifles that we have no strength or time left for the real things of life?

It seems as though it must be more easy to-day than in the

days of Mary and Martha to become troubled over many things; but it is still true that the Marys who take time to draw inspiration from the source of true life are wiser than the over-anxious Marthas.

I know women who are slaves to their nice houses, who get no comfort out of their homes except a foolish pride in keeping them in perfect order.

Sometimes, when I go into a house where everything is always in order and the furniture is unacquainted with dust or scratches, the housekeeper's instinct arises within me and makes me almost envious. But when I go home to my noisy, happy crowd, the mother-heart gets the better of me, and I think what does it matter, so long as we are all happy? What would a child amount to who would always sit on a chair in the corner and never disturb anything? Let me be thankful that none of mine are of that kind.

Most of all to be pitied is the mother who can keep her house in perfect order because her children seek their happiness elsewhere.

Let us remember that our homes are for the comfort of the family, and not the family to take care of the house.—Mrs. R. E. Longenecker in the *American Mother*.

Program for December Meetings of Daughters of Zion.

Hymn 172 Saints' Hymnal. Prayer. Scripture reading, Romans 12. Reading from Home Column, with discussion. Roll call. Business. Hymn 229. Closing prayer.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

SR. SUSIE GILBERT, primary superintendent of the Massachusetts District, writes that she is "much pleased with the new First Primary lessons" now being published in the *Primary Quarterly*. She adds that "they are exactly along the line of lessons I have used before, but delight to use them again. I think they will be a great help to all first primary teachers."

We would be glad to hear from other primary teachers how they find these new lessons; how they may be improved (for there is no piece of work of man that can not be improved), or any kindly-made suggestion with reference thereto. Let us labor together to make these lessons as nearly perfect as may be. Have you tried them in your school?

Reports.

District and local school officers should not overlook the matter of reporting, as the end of the calendar year is fast drawing near. It will be remembered that each school is expected to report to the district secretary *immediately* after the close of each quarter, this without regard to when your district convention may be. Thus you will make four reports per year, April 1, July 1, October 1, and January 1. If you have not done so, make report on January 1, 1094, to cover all of the year of 1903, if your school has been in existence that long. The district secretary needs these reports and must have them to make up the annual report of the district to the General Secretary.

The Annual Reports

of the districts for 1903 are due at the office of the General Secretary on February 10, and that they may not be late, it will be well for district secretaries to begin at once upon this matter and have it well under way so that all reports may be made out and forwarded promptly after the close of the year. It will insure better success if report blanks be previously sent to each

school with a request for prompt return. If you do not receive the report after a reasonable time, write again for it. And if necessary, write again and again. Get the report. We want to have a *complete* report at the forthcoming General Convention in 1904.

We shall be glad to receive items of news, short, spicy articles, paragraphs, or lines upon Sunday-school work from the workers anywhere in the field. What are you doing? What have you done? and what are you going to do? What apparatus and supplies do you use, need, or desire? What would improve your condition? What have you that will or may improve our condition? Let us hear from you. Do not think that *you* can not interest any one. Try it and see. Who will lead out in this?

The General Superintendent in the Field.

From now till the beginning of the new year, the General Superintendent will work in the districts in the sunny South,—Alabama, Mobile, and Florida districts. The new year up to General Convention time will be spent in the districts of California, Utah, and Idaho. We can not possibly work the fields as we would like, but hope by the coöperation of local and district workers to do considerable. It should not be forgotten that the world is a large field for one man to work and that it necessitates considerable haste and hard work to cover even a portion of it each year, in addition to the work in the office of the General Superintendent. But we are hopeful and encouraged.

IN a letter from Bro. Frederick A. Smith he said: "When I made up my quarterly report last quarter it showed nine Sunday-schools and one Religio organized in my field by the missionary force. . . . A number of these are in places where we have no branches, and some in what is known as unorganized territory. And I think most all of them are working under the General Association rules." This is very good news. And it is a splendid showing for the field for one quarter. "What will the harvest be?" At that rate there will not long remain what we are pleased to call "unorganized territory." We were well aware that "Bro. Fred" and his coworkers were "hustling" matters pretty well, but did not know to what extent they were successful. Further in the letter he adds: "I think you can refute the claims that have been made in the past that the missionaries were not helping the Sunday-school as they should. I think that a pretty good showing for one quarter, don't you?" Yes; the time has long since passed when it could be correctly said that the Sunday-school was being neglected by the missionary force, if indeed, it could ever have been said truthfully. *Some* have neglected it, and there may yet be *some* that do neglect it, but they are indeed very few. We do not always hear all about it, but the work is there just the same and is having its influence in the right direction. May we all work together and make this as well as all other phases of the work a complete success. If we work together, God will bless our efforts.

THE following is clipped from the report of the Iowa State Sunday-school Convention for 1902, in the *Iowa Sunday-school Helper*. Here are some practical suggestions from successful Sunday-school workers of long experience. What most schools lack is the "go" of which they speak. If your school seems disinteresting, put a little "go" into it. If your average attendance is gradually growing less, put a little "go" into your own movements. If your young folks and children would rather go on a picnic than to Sunday-school, put a little "go" into all the exercises of the day. If you can not draw and interest people from the outside world, put a little "go" into yourself and assistants and lighten up and brighten up the work at all points. Whatever may be the matter, put a little "go" into the whole

concern and see if the conditions do not materially change for the better. A little "go" is the panacea for many an ill in the Sunday-school. Try it:

HOW TO PUT "GO" INTO THE SUNDAY-SCHOOL.

THE OPENING EXERCISES.

F. W. Evans.

Not the rush and hurrah, a get through in a hurry sort of a go; this would not be desirable; but rather the quiet mien, a feeling of reverence, an air of worship, a spirit of prompt compliance with the order of exercises, an unconscious feeling in all present that they are there for the purpose of learning of God.

1. The superintendent must have this kind of go in him. You can't have "go" in your Sunday-school if "go-to-sleep" is in the leader.

2. Begin promptly with a quiet signal from the superintendent. Do not use a bell. Open with prayer.

3. The superintendent should not talk too much. Comment when you can—scold, never.

4. Arouse an esprit de corps among the scholars that will make them alert, quick to catch your will, and prompt to execute it.

5. Before reading the lesson take a few minutes for review, correction, and preview. Use variety of method in reading the lessons.

6. Have good music.

REGULAR AND PUNCTUAL ATTENDANCE.

Mrs. Doctor Little, of Burlington, presented this topic. Mrs. Little has been eminently successful along this line. She stated that it was just as important to have pupils regular and punctual in attendance as to secure new pupils. Teachers can not teach irregular pupils. It pays to put time and money into devices that will help along this line. Accurate records must be kept and pupils made acquainted with these.

(Continued next week.)

Letter Department.

PAPEETE, Tahiti, November 10.

Editors Herald: To-day I received the following report from Elder Pinga of Hao. In his letter to me he says that as the branch book was lost there may be a few others which they may have forgotten, but as near as he can tell the report is correct.

He says: "Ei faaiteraa i te mau mero no te amaa i Hao i pohe i te ati, te mau taeae e te mau tuahine e te mau tamarii faatahinuhia." A free translation is: "A report of the members of the branch of Hao who died in the storm, the brothers and sisters, and the children who were blessed."

Officers: Moeava, elder; Tauruhua, priest; Mahei, Tuporo, Tagihia, Tamahakirua, teachers; Tapuni, deacon.

Brothers: Tuaka, Punga, Tuhiva, Torohia, Mitai, Kuranui, Tamatoa, Fariua, Temagi, Ganohoa, Tekiro, Pahoto, Tetopata, Teinopohe, Toporeo, Temere, Torikura, Temauri, Tuarau, Taati, Rogonui, Nomo.

Sisters: Tekura, Teua, Tehetu, Taha, Tauhara, Rata, Patuhua, Pigoi, Tepogi, Tiairoa, Tepori, Tuhiata, Reihiva, Teniniko, Meka, Tapora, Tutaki, Kakaraua, Turou, Punau, Hinano, Huiro, Gakura, Warohiga, Tikere, Kapua, Takua, Piritake, Tikamotu, Katupu, Higoariki, Tukua, Tiaki, Teipo, Unu, Kahura, Atanua, Teroromataigo, Gahina, Tekopu.

Children blessed:

Males: Varoa, Teuvira, Tepiki, Mohi, Tinirau, Tehiva, Moeovoiti, Hiti, Puniava, Fatitiri, Tuohea, Munanui, Teagi, Pugoiti, Huri, Kararu, Tautu, Viri.

Females: Kahuragi, Tekura, Takua, Poroarika, Teagai, Mohaga, Teato, Mokouri, Putake, Teari, Tepori, Vero, Toka, Gatake, Haki, Huirooiti, Teihoariki, Mohea, Mapuna, Fakarua, Tikamotuiti, Reihivaiti, Petano, Meto.

Thus there were lost from that branch in the storm of last

January, seven officers, twenty-two brethren, and forty sisters, or sixty-nine members of the church, and forty-two children who had been blessed by the eldership, making a total of one hundred and eleven deaths from that one branch; and as Elder Pinga wrote in a late letter that there were not one hundred members left in that branch counting the children blessed, and as they are about two thirds of the number of the members, there are only about sixty members left of that once large and flourishing branch in Hao.

Elder Elia, who is governor of Amanu, an island near Hao, was here a short time ago and promised to send us a list of those of that island who were lost in that storm; but by far the largest number of our Church members who were lost were those of Hao; and we have no fuller details of the loss of others since we last wrote.

Although the printer affirms very positively that he will have at least six hundred of the Doctrine and Covenants printed and bound by the last of February, so that I can take them to the conference in Anaa, I am getting doubtful, and rather expect that I will have to go without them. I am rereading the translation with Mr. Henry before giving it to the printer, and we find some few mistakes yet, and sometimes have to correct some of the former corrections.

The missionaries are reporting a few baptisms in the Tuamotus, and in Raiatea a few of those who left the Church a few years ago have repented and have returned to the Church.

Peace be with the Israel of God.

JOSEPH BURTON.

PROVIDENCE, Rhode Island, November 15.

Editors Herald: I am glad to renew for my HERALD, for I could not get along very well without it.

We as a branch are getting along pretty well. The pastor, Bro. George Robley, is doing all he can for the benefit of the branch, and for the encouragement of the Saints. I am glad to see the young brethren and sisters coming up to the front. The deacon of the branch, Bro. Gondolff, is faithful, always at his post, rain or shine, and gets the chapel warmed for the Saints. Our missionary brethren, Sheehy and Bullard, are visiting the branches and encouraging them in their duties.

I am feeling well in the work of God.

T. H. MOORE.

SPRINGBURN, Scotland, November 17.

Editors Herald: After a long spell of rainy and cloudy weather the monotony is broken this morning by the sun shedding its gentle rays upon all nature and making our hearts rejoice in the wonderful works of God. To add to our joy we have just received our American mail. We always get an abundance of digestible matter from the HERALD, *Ensign*, and our home paper, the *Chronicle*. The splendid articles and stirring testimonies seem to lift our spirits above the groveling things of this world; and as I sit this morning in deep meditation upon God's revealed plan for the amelioration of the human race and feel his gentle spirit brooding over me, that which alone is calculated to exalt the intellectual powers of the human mind and fill our heart and soul to its fullest capacity, I feel to breathe silent thanks to my heavenly Father for the angel's message.

The work in Scotland has its hindrances and drawbacks as well as elsewhere; but occasionally we get one willing to embark with us in the gospel boat and to withstand the storms of a Galileean life. Christ requests us to embark with him upon this tempestuous sea and has promised us not a smooth voyage, but if faithful, a safe one.

Through the godly walk of Bro. Murray and wife at Newarthill, they have brought a young man into the work. We have been holding meetings there on Friday night with some interest, but have abandoned them until later in the winter when Bro. Rushton returns from England. In our meeting at Newarthill,

Bro. Munro, president of the Hamilton Branch, ably assisted, and also Bro. Pinkerton by his presence. These brethren after working hard all day came six miles every night. That is showing their faith by their works. Bro. and Sr. Arber left here October 31, on steamship Columbia for America. Their presence and assistance are very much missed, but may they meet with success in their new venture is our prayer.

Your brother in Christ,

25 Avenue Road.

GEORGE W. THORBURN.

SANTA ANA, California, November 4.

Editors Herald: Since my last letter I have visited and labored as the way opened for me, with fair success. I can not report a large number of baptisms, yet the indications of advancement are such that I feel encouraged. But it seems to be a question with some as to just what is sufficient to encourage a missionary. While I know of no standard of measure on this question, that has been accepted by vote, yet the presence of the Holy Spirit in my efforts has always been sufficient to give not only satisfaction but joy. So when I preach a sermon or converse with a person and the Spirit gives liberty of speech or clearness of thought I feel that advancement is made in the work we are engaged in, and I feel encouraged, although I may see no visible signs of it, at present.

I have never visited a district or branch that I thought was in as good a condition as it might be; neither have I ever felt that I was in the condition that I should be in; but realizing that things might be worse, I have felt to thank God for the good and the few victories we have won.

There are not many opportunities for missionary work in this field as in some others, yet it is not as hard a mission as it has been represented. Viewing my work since I have been here, I feel about as well satisfied with the results as with any summer's labor. There are many noble Saints, and they are making a fine record in this district.

We have done some street preaching and have seen some good results. Three times we had an opposition meeting on the opposite side of the street. Twice it was the Salvation Army. The army only had one man whose vocal organs were sufficiently well developed to compete with us, and he, too, was a Kansas production; and as he could not talk long at a time, they gave us several select hymns, which were sung with unusual force, accompanied with heavy pounding on the base drum and mighty shaking of several tambourines. But as the average missionary has learned to stand his ground if on the street, and as there was plenty of fresh air coming from the Pacific Ocean to be utilized in telling the gospel story, we made the necessary vocal effort and let our voice rise above the din and noise so even our self-appointed opposers heard more than they wanted to. Towards the last of their efforts, our strong-lunged Kansas boy made a mighty effort in prayer, but all I understood of it was "Oh God, give salvation," then they moved off in stately procession singing and playing their musical instruments. I wondered how such opposition looked to those who stood by.

But the most interesting experience I have had in this mission, was a twelve-session debate on the "church propositions" with an "Anti-Mormon" Campbellite, the Reverend E. Hyder. My opponent was blessed with an abundance of confidence, but it became apparent that he and his members lost considerable courage before the debate closed.

A short time afterward Bro. A. Carmichael visited Reverend E. Hyder and one of his main supporters and an agreement was made to repeat the debate at Garden Grove in our church, beginning October 25, and later in a hall in Santa Ana. After the arrangements had been made and the announcements circulated they came to the conclusion that Reverend Hyder would not have a fair show in our church, so declined to carry out their agreement. Sunday, October 25, we were at the church and

quite a crowd had gathered by the time appointed, but no Reverend E. Hyder. He has insisted on having at least half of the first debate in our church, so we compromised the case by going to Talbert, away from both churches, but near enough for quite a number of the members of both churches to attend.

They now say he is willing to debate Peak or any other "Mormon" on earth in an open field, so we wrote him on Sunday and offered to meet him in his own neighborhood, beginning November 22. I have not heard from him yet, but rather expect from the condition of things he will be compelled to accept.

I hear Bro. C. Crumley is on his way from Northern California with his family to locate them in Garden Grove. I believe this is a wise move for Bro. Charles, and I wish him success. The Saints speak well of him, and from certain conditions of this district I hope Bro. Crumley will be permitted to remain here till spring at least.

My health is good and I feel confident in the work. As the light of Zion increases in brilliancy I hope to be as near the fountain-head as possible.

W. E. PEAK.

BOONEVILLE, Missouri, November 25.

Editors Herald: I am now working homeward to spend holidays with loved ones. We find the Northeastern Missouri District not an easy field in which to make converts to the latter-day work. Some few noble souls have obeyed the word, and the intimations of the good Spirit have been that in the Lord's own time the honest ones will be gathered in, if only the Saints and elders live faithfully and strive to make the needed sacrifice. New openings are being found in many places to sow the good seed, and the reaping time is sure to come if the Lord's workers grow not weary in well doing.

During the summer season Bro. Alfred White labored with me, and in the fall Bro. Essig assisted me in the southern part of the district, while Brn. White and Summerfield labored in the northern part. Bro. George Essig is not under conference appointment, but he devotes a goodly portion of his time to preaching the word, and I trust that God will bless him spiritually and temporally so that the mortgage on his home may be removed and his usefulness may be increased.

We have tried to preach the word in new places as much as possible and avoided being with the branches except at conference time and when specially requested to preach the word. The good Spirit has been with us to cheer, comfort, and specially direct at times, for which I feel to praise the Lord.

No earthly riches would induce me to so long remain away from home and loved ones; but Jesus said to build up the kingdom of God should be the first choice of his servants and all other things should be added. May we have that abiding faith.

JOHN KALER.

THORNTON, Rhode Island, November 23.

Editors Herald: Quiet reigns in our small State after the late election, and everything is running as usual. Election comes once a year, but religion is always with us. We are moving along here in Providence and some encouraging signs come to gladden the hearts of the earnest workers now and then, just to keep things going. At present we have fairly good attendance at the preaching services and prayer-meetings, but nothing to what it ought to be. If each individual member could only realize how much of responsibility rests upon him, I think they would all try to be present and fill a seat at least in the house of God.

Bro. George H. Smith, who is laboring in the district, preached for us on Sunday morning and the writer at night. We are holding preaching services at Bro. James McKinnon's on Tuesday evenings, and some interest is manifested in that section of the city. An effort was also put forth at Bro. Frank Abbott's, at Pawtucket, by Brn. Bullard, Smith, and Gates, and good done; the meetings, however, are discontinued for the present. The

work in Fiskville and vicinity is moving along with interest manifested on the part of the membership and others.

I find it quite difficult to keep up with all of the services, acting as president of the branch here, and work for the bread that perishes. (The bread perishes pretty fast at our house.) However, I do what I can and wish I had the strength to do more. If I do not get to work on Monday the "boss" is very kind and does not say anything; I am the "boss." The Sunday-school here is improving continually under the care of Bro. John Suttill, and we trust may yet lead in excellence and numbers.

Signs of the Christmas-tide are already visible, as the singing practice has begun for the occasion.

Work is progressing on the chapels at Fall River and Attleboro.

GEORGE W. ROBLEY.

STEWARTSVILLE, Missouri, November 25.

Dear Herald: I closed a very pleasant series of meetings at Edgerton Junction, Missouri, a few days ago, and on last Saturday went to Far West to fill a Sunday appointment. On Sunday evening I organized a Religio there.

Early Monday morning we made arrangements for the use of a vacant building as a place of worship, which will be much better than meeting in private houses of the Saints.

At Cameron I met Bro. Temme Hinderks, the district president. Monday afternoon we had made an appointment with the Saints there to meet on Monday evening to consider the matter of branch organization provided for by the last district conference. We met at half past seven at the home of Bro. Edward Austin. After a season of prayer and testimony, in which the power of God was manifest, we proceeded to organize the Cameron Branch, as the Lord gave us direction. Elder J. C. Elvert was chosen president, Bro. A. R. Daniels called and ordained a priest, Bro. T. J. Sloan called and ordained a teacher, Sr. Susie Wolf was chosen clerk, and a building and location committee selected. Thus we have in Cameron a branch, Sunday-school, and Religio, and hope soon to have a church house.

I expect to spend Thanksgiving in Stewartsville, thence to St. Joseph.

WALTER W. SMITH.

TUNCURRY, N. S. W., October 30.

Editors Herald: When I last wrote to the HERALD I was in New Zealand; my address now is Tuncurry, New South Wales, (Cape Hawke). Australia offers a good field for the prosecution of missionary work, but one must be satisfied with a less number of "times preached" than in America. I am glad to see the advancement of the latter-day work in Australia; and as I look back upon the pioneer efforts of Brn. Rodgers and Wandell and others, surely I must say the Lord has hastened his work in this land. The opposition was bitter in the days of the early missionaries, but conditions have greatly changed.

Good news comes to me from Maoriland. Bro. Robert Hall, our first convert in New Zealand, is now laboring as an elder with Bro. Tucker preaching the gospel. Bro. Hall is a young man, and I am sure the Saints throughout the whole church will be glad he has enlisted for *life*. If the work in New Zealand moves though slowly to begin with, it will be but in accordance with the work of God in all ages. The "kingdom of heaven" being likened to a "grain of mustard seed" shows that there will be a gradual development from a *small beginning*. I have found out that as the plant of the mustard seed is at first insignificant, so the work of God is at first looked upon with contempt. The germ of the seed is small, but in the finality there will be outspreading branches for the birds of the air to rest in. May the kingdom of God as the flowing tide go forth till it shall "cover the earth."

Bro. Wight will take his departure for America in about ten days. He was in this district not long ago for about a month and I was during that time privileged to be with him. I heard many discourses delivered by him to the edification and instruc-

tion of the hearers, and which was attended by the power of God. He left here for Sydney the 20th of this month on board the Electra. As the boat steamed away and I saw his handkerchief waving till he was out of sight I thought of the waving of handkerchiefs at San Francisco fifteen months ago by Brn. Luff and Hilliard and the Saints and friends, and I was moved to tears. I thought of the brotherhood of man and how since we were of "one blood" we ought to be "one." With the going away of Bro. Wight home will seem farther away from me than before. Yet I could not but be glad he was going homeward, for I knew loved ones awaited his coming.

Doctor McCarthy's rain-making experiments which were referred to in the HERALD some months back were a perfect failure. We are now having plenty of general rains and all vegetation looks lovely.

A Religio has been organized here and is doing well. About twenty-eight were out at last meeting. There is a readiness on the part of the members to take what is assigned them for the program, which I delight to see. A diligent study of the Religio lessons and an active participation in the entertainments it affords will prove a source of great development to both old and young.

I have baptized eight since coming to Australia, but I do not record that as evidence of diligence on my part. One sometimes gets praise for baptizing when others get no praise who did all the work of converting. But then the satisfaction which comes to one after having done his duty is better than the praise of men misdirected.

I am well and surrounded with plenty of work to do. Kind regards to all my American friends.

PAUL M. HANSON.

STODDARD, Nebraska, November 25.

Dear Herald: I held some meetings about the first week of the present month at Hoag, Gage County, Nebraska. I went back from there to Wilber, where I met Elder J. R. Sutton. We held a few meetings at Wilber, and went from there to Clay Center, where we held forth in the Methodist church building for one week. The Methodist Episcopal minister and his wife were pretty regular attendants at our meetings. We had a pretty fair audience a part of the time, but part of the time it was very cold.

We went from Clay Center to the Lone Tree Schoolhouse, northwest of Fairfield, where we held a few very good meetings. We came from there to this place, and will remain here until after Sunday, November 29.

I will go from here to Fairbury. Bro. Sutton will move westward to Guide Rock and to Franklin. I feel quite well in the work, and hope that we may meet with success in this district this winter. Our missionary force seems to be composed of diligent workers, and our local men seem to be active also.

J. W. WALDSMITH.

GREAT BEND, Kansas, November 25.

Editors Herald: I was called to officiate in a marriage ceremony October 29, and on the prairies of Western Kansas, in the warm rays of the noonday sun, I united in marriage Mr. Pfenniger and Miss Maggie Shades, about thirty people forming a circle, we three standing on inside. The license was issued in Pawnee County, the bride lived in Ness County. I could not according to the law, unite them in Ness. This accounted for our walk of about forty rods over in Pawnee County.

From Bazine wife and I took train for Chase. At Ellinwood we missed the branch train to Chase just ten minutes, and it only fourteen miles away. We spoke to the roadmaster and conductor on the through train we had just left. They told us to get on train, go to Florence, which was ninety-six miles away. We arrived there, changed cars, then back to Chase eighty-two miles, thus making one hundred and seventy-eight miles to get

fourteen. Yet we were thankful, as we saved fifteen hours in time and no more ticket fare.

At Chase prejudice is great against the work. Four churches, but all closed against the Latter Day Saints. I occupied the pulpit one night by invitation of the Congregational minister; but his flock said before I preached, Close him out. We then rented a large hall for four nights, to pay one dollar per night or the amount of the collection. Forty-two cents was the amount raised. The postmaster and assistant were at meeting the last sermon. We left there with prejudice somewhat allayed, some friends made to the cause. Sr. Senie Hudson is the only Saint there. Arrived here. Mrs. Gurwell is teaching elocution and physical culture, while I am to begin preaching to-night in a private house. We began working quietly when we came here, now have landlady where we are boarding much interested in the work, also several others are interested, are really anxious to hear me preach, and prospects are that they will furnish a place for preaching, so we learn, 'tis not always best to go into a new place and try to storm the town, but move cautiously, slowly, gain confidence ere they are frightened by the words "Mormonism," or similar things, but do as Jesus said, "Go into all the world and preach the gospel;" the questions as to who organized your Church, etc., will all come in their proper time and not to the confusing of the mind of some people. We expect to remain here until December 20, when we go to Bazine for holiday season. Hopefully in the gospel covenant,

L. H. GURWELL.

ADELAIDE, South Australia, October 13.

Editors Herald: I have been laboring in the above city since my appointment in February last and have to report some progress. Three have been baptized and others are interested.

There are now ten Saints in this city and they are contemplating branch organization. A little over a year ago there was only one Saint here (Sr. Lane) and I was sent here to baptize some who are interested. Three were added at that time (last May twelvemonth); spoils won from our Utah friend; three came from Victoria and three having been added this year make the ten.

We are steadily gaining ground and dispelling the false impressions created through Brighamite misdoings, and preaching side by side with them in the Botanic Park helps to emphasize the difference. Considerable open air work has to be done for advertising purposes, as it is difficult to get people into our hall.

The ones won up to date, have been reached by our "tracting" from house to house efforts, for which custom we have brought ourselves into disgrace with some of our pious, orthodox friends; having been informed by letter that it is "always considered dishonorable."

¶ We wanted chapter and verse to condemn the practice, but it was not forthcoming so we go on in spite of the objection raised. The Lord tells us to go from house to house and he will go before us (Matthew 6: 26, I. T.) and I have found him true to his word and hope to continue to obey God rather than men, thereby obtaining his blessing.

The work seems to be onward throughout the "Australasian Mission" as good reports are continually heard from the various centers of labor.

Ever praying for Zion's redemption, I am

Yours in the bond of brotherhood,

41 Sturt Street.

J. H. N. JONES.

SPOKANE, Washington, November 24.

Editor Herald: There is a little band of Saints here who are striving to hold up the banner of truth. The work is steadily advancing and our meetings are better attended, although not large for a place of this size.

There have been new vicinities opened up around Spokane this

summer by Elders F. J. Chatburn and D. E. Powell. As a result several have been baptised and many others are interested and in time will come in if properly instructed. There is a good work to be done in and around this place. Prejudice is slowly giving away here, and may the time soon come that the greater portion will be taken away entirely.

Bro. George Winegar has been ordained priest, and we trust he will remain faithful and prove to be a valiant soldier for our Lord.

Bro. F. J. Chatburn, who has labored in this part all summer and fall, has left for Seattle and Portland to labor the rest of the year. We were very sorry to lose him, but wish him success in his work there. Bro. D. E. Powell is still with us.

We have been encouraged and greatly benefited by the visits of Brn. W. H. Kelley and G. T. Griffiths, and we feel we can go on in the battle with renewed vigor. We feel deeply indebted to them for instructions and words of comfort and the fellowship we have in our Lord Jesus Christ. May we all receive the great blessing that is at the end of the race for all who love God and keep his commandments.

Your sister,

EMMA M. BELL.

1801 East Olive Avenue.

CAMAS VALLEY, Oregon, November 23.

Editors Herald: Camas Valley is a little world of its own, comparatively speaking, being separated on all sides from other settlements by ranges of mountains.

Sr. Croy and myself are the only Saints living in the Valley in this vicinity, but we trust that in the near future there will be others, as we have recently had a series of fine sermons delivered by Bro. Holt. He came from Bridge to the Valley on the third and preached every evening until the eleventh. On Sunday he preached also, in the afternoon.

On the eleventh, owing to the inclemency of the weather and the condition of his health, he closed the meetings. One who is not a Saint, but who manifested quite an interest, told Bro. Holt that his preaching had left the best impression of any series of sermons ever delivered in the place. The people were not pleased to have him close, but his condition made it necessary for him to have rest, and he appears to be enjoying it at our home in the mountains a few miles from the Valley.

He was suffering very much from stomach trouble, but since his sojourn with us we have confined him to a diet that is working like a charm and has already benefited him quite materially. His stay with us is indefinite, as we will not consent for him to leave until his general health is greatly improved. The trouble with his eyes makes it very difficult for him to get along alone, without additional disabilities. Bro. Holt thinks of holding tent meetings in the Valley next summer if he is then in tent work, as there are a number here who have manifested quite an interest, and a few more sermons may prepare them for baptism.

Your sister,

LEAH M. CONOVER.

Extracts from Letters.

C. L. Webb wrote from Sulphur Springs, Texas, November 23: "I should like to know if there are any Saints living in Hopkins County, Texas. If any of our elders pass this way they will find a welcome at our home. If they will notify us we will meet them at the train, as we live four miles from Sulphur Springs."

Under date of November 25, Columbus Scott wrote from Council Bluffs, Iowa: "The mantle of white enwraps Mother Earth here now. I go to Persia for to-morrow,—Thanksgiving. Expect to preach twice. Hope good health, with divine blessings, attend all at Lamoni. Find plenty to do. Health better than for a long time. Lame chest almost well. Am thankful."

W. A. West wrote from Berrydale, Florida, November 19: "The work is gradually advancing here, and I think with the

help of such men as Bro. I. N. Roberts, there can be a fine work accomplished here in the South. The district conference convenes Saturday, December 5, at Coldwater. We are looking forward to the time, trusting that the district will be well represented, and that much good will be done. We are expecting Bro. Roberts to be with us then."

Bro. Richard Baldwin writes from Monongahela City, Pennsylvania, November 26: "Bro. Ebeling and I are preaching here—a new opening—in private houses. Six or eight people, heads of families, will be baptized next Sunday, and we expect to organize a branch."

Miscellaneous Department.

Convention Minutes.

Southern Michigan and Northern Indiana.—Convened at Galien, Michigan, October 23, 1903, at 10.30 a. m., prayer by I. M. Smith. District Superintendent Sr. J. H. Royce and her assistant and treasurer were sustained. Sr. Elsie Lockerby was chosen secretary, and Sr Mary Corless assistant. At the afternoon session a round-table conference was held and the following topics were discussed: Are conventions worth the cost? How would you use the lesson helps? How to increase attendance at the Sunday-schools. What are the three leading objects of the Sunday-schools? Should every branch make an effort to have a Book of Mormon class? How do you get the subject of personal salvation before the young? The minutes of last session were read and approved. The superintendent reported new schools organized at Belding and Alto; Knox School disorganized. Thirty-three delegates were appointed to the General Convention from the eight schools in the district.

Resolutions of G. A. R. Post.

The following has been received from the William Baumer Post, No. 24, G. A. R., of Nebraska City, Nebraska:

NEBRASKA CITY, Nebraska, November 25.

REVEREND JOSEPH SMITH.

Dear Sir: I herewith transmit to you a copy of the resolutions adopted at our last meeting in memory of our deceased comrade Mark H. Forscutt. Fraternaly,

S. L. JOHNS.

Whereas it hath pleased our great Commander to remove to the grand army above our worthy and respected comrade, Mark H. Forscutt, therefore be it resolved that we do here pay, ungrudgingly, our tribute of respect to him and to his manly character. Comrade Forscutt trod life's stormy pathway, "With charity for all and malice toward none," he heeded the promptings of his better nature and scattered smiles and sunshine among those with whom his lot was cast. Resolved that as a further mark of respect the charter of this post be draped for thirty days, and these resolutions be spread upon the post record.

Resolved that a copy of these resolutions be sent to family of the deceased.

S. L. JOHNS }
C. A. SIMON } Committee.
WM. KOONTY }

Church Recorder's Notice.

We again call attention of district officers to the non-arrival of branch reports presented to conferences, but do not wish to prevent any needful corrections that are being made. However, it is better to make a minute of imperfections and omissions in reports, after having written the branch officers about them, and then send reports here so they may be recorded and help be given by us in perfecting them. Carefully examine all reports as to names and items, also see if they agree with themselves and with past reports of same branches. If anything is lacking, or is disagreement, write clerks and keep copies of same to refer to when answers come. Do not return reports to branches lest they get lost or are mislaid and never found.

Following reports have not yet come to hand and we desire to have them as soon as possible, that we may place copies on records:

Conferences were appointed to be held last February in the Idaho and the Montana districts, but no branch reports have come that were then presented, though Idaho reports of later

date came. Montana adjourned in February to meet on call, but no minutes published nor notice given.

May reports of Florida not come, though have those for September. Would like to receive the missing reports from all three districts.

Have received no reports from Northern California, Central California, or Northwestern Texas since the March conferences. If any held since then please send reports.

Southern Nebraska, no reports from May conference, though have those for September.

We need the June reports from the Nova Scotia and London, Ontario, conferences.

Of the August reports we lack those from Des Moines, Central Nebraska, and the Ohio.

Of September we lack from Northern California, Eastern Colorado, Independence Stake, New York, Philadelphia, and the Utah districts.

Of October we have not yet received those from Chatham, London, Northern Illinois, Western Maine, Massachusetts, Northern Michigan, Nodaway, Clinton, Missouri, and Northern Wisconsin.

Of November we need from Mobile, Kentucky, and Tennessee and the Northeastern Texas and Choctaw districts.

The conferences for January, February, and March we need not name but hope that attention will be given to sending promptly as may be.

Kindly give all aid you can and we and the Church will be obliged for every help received.

Respectfully yours,

H. A. STEBBINS, General Recorder.

LAMONI, Iowa, November 24, 1903.

Correction in Appointments.

George H. Hilliard's appointment at Knox, Indiana, begins December 14, instead of December 7, as heretofore announced.

Ministers' Diaries.

We have a few diaries especially prepared for the ministry, giving places for sermons preached, number baptized, confirmed etc., as well as a large number of blank leaves.

Leather Bound 50 cents.

Clergy Credentials for 1904.

Corrected lists of General Conference and other general mission appointees have been forwarded to General Passenger Associations that issue Clergy Credentials, to facilitate prompt issue of the same for 1904. Said lists indicate all releases from fields. Local ministers are referred to general missionaries in charge, as heretofore, for indorsement.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, November 30, 1903.

Notice to the Saints of the Des Moines District.

We the committee appointed to locate the next Des Moines District reunion desire to have any branch in the district that may wish the next reunion held in their community to correspond with E. O. Clark, 2501 Logan Avenue, Des Moines, Iowa, setting forth their reasons for wishing the reunion and the advantages of their locality. The committee will consider the different offers and the place they deem best. G. W. Johnson, William Park, E. O. Clark, committee.

Notice.

To Fourth quorum of Priests: All members of said quorum are requested to inform the undersigned as to whether they hold a quorum license or not, that to those who have not they may be issued. Be prompt, brethren. W. B. Torrance, secretary.

Bishop's Agents' Notices.

To the Saints of the unorganized territory of Western Nebraska and the Black Hills: Having been appointed Bishop's agent on October 13, for the above named territory, and as I must report on December 31 for the year, all of the Saints who are ready to comply with the temporal law, and so help the Church along financially, which is very much needed at the present time, will please send their tithes and offerings to me at Nebraska City, Nebraska, and I will receipt you for the same.

Please send in time so your names will appear on the Bishop's annual report.

R. O. SELF.

NEBRASKA CITY, Nebraska, November 26, 1903.

Conference Notices.

Southern Nebraska District will hold conference at Wilbur, Nebraska, January 24 and 25, 1904. A good representation of the local and traveling ministry is desired; also of the membership. J. W. Waldsmith, president.

Married.

MOORE—ALLEN.—At the residence of Mr. J. F. Hopkins, the bride's home, at Lamoni, Iowa, November 26, 1903, J. J. Moore and Ada E. Allen, of Lamoni, were joined in matrimony, E. L. Kelley officiating. Wedding march played by Pauline Anthony. The occasion was made pleasant by the genial hostess, Mrs. Hopkins. The groom's mother, Mrs. Moore, and her two daughters, from Corning, Iowa, were present. Promptly at six in the evening the couple were ceremoniously pronounced husband and wife. Many beautiful presents were given the happy couple, and the good will of Lamoni people will follow them in their new start in life's journey.

REEDER—CRIPPEN.—At the residence of Bro. and Sr. Albert R. Crippen, Cherokee, Iowa, in the presence of about forty relatives and friends, their eldest daughter, Sr. Myrtle B., and Mr. William W. Reeder, of Storm Lake, Iowa, were joined in marriage, Elder Charles E. Butterworth officiating. A bounteous supper was partaken of by all present and an enjoyable time was had. The congratulations extended and the presents given show the high esteem in which these young people are held. May happiness and prosperity long be theirs to enjoy.

Died.

BLAIR.—Elder Winthrop H. Blair died at his home in Lamoni, Iowa, on November 26, 1903, aged 82 years, 5 months, and 14 days. He united with the Reorganized Church June 13, 1859, baptized by Elder James Blakeslee, and was ordained a high priest and one of the General High Council of the Church April 6, 1860, at Amboy, Illinois. His record is that of a pure and upright man of God. Lived near Amboy from 1838 to 1882, then removed to Lamoni. His wife died August 6, 1899. Five daughters survive him. Funeral sermon by Elder H. A. Stebbins; prayer and benediction by President Joseph Smith, prayer at the grave by Bishop E. L. Kelley.

PALMER.—At Council Bluffs, Iowa, November 22, 1903, Sr. Sarah L. W. Palmer, aged 27 years and 10 months; born near Neola, Iowa, January 23, 1876; married to Mr. Fredrick Palmer, of Council Bluffs, Iowa, August 2, 1893; baptized by Elder M. M. Turpen, July 12, 1903. She leaves a husband, two children, and two brothers to mourn. Funeral services at the home November 24, in charge of Elder C. Scott, a goodly number attending. Buried in Walnut Hill Cemetery. She rests from toil and care.

FOSTER.—At Stewartville, Missouri, November 18, 1903, Bro. Luther C. Foster; born June 10, 1857, in Pike County, Pennsylvania; married June 28, 1884, to Miss Dora B. Harris; to them were born five children, two sons and three daughters. Baptized by Elder Duncan Campbell, August 21, 1898. Ordained a deacon, December 8, 1901. He leaves a wife and five children, together with all who knew him, to mourn. Funeral from the Saints' church building, in charge of Elder Andrew Lewis; sermon by Elder Walter W. Smith; interment at the Dekalb Cemetery.

GRAYBILL.—Sr. Hannah, wife of Bro. Graybill, died at Underwood, Iowa, November 6, 1903. She was born in Henry County, Indiana, December 24, 1826; baptized May 15, 1862, by Elder George Sweet. She was the mother of nine children, all of whom survive her. Funeral sermon by Elder Joshua Carlile.

DUNHAM.—At Stonington, Maine, November 7, of consumption, Bro. Alvin Chase Dunham; born on Deer Isle, Maine, 1868; baptized August, 1893, at Stonington, Maine, by Elder U. W. Greene; funeral service by Elder F. M. Sheehy, at the Saints' chapel. He was in charge of our church work where he lived. He was highly esteemed by the entire community, among whom he spent his life.

Tolstoy as He is To-day.

Professor Edward A. Steiner, whose book, "Tolstoy the Man," is to be one of the fall books of the *Outlook* Company, spent last winter in Russia, much of which time he spent with Count Tolstoy and his family. Writing of the present appearance of Tolstoy,

Professor Steiner says, "He is so thin that his features stand out with unusual sharpness. The eyes are still searching but show the effect of much suffering, and a veil like the shadow of a passing cloud hangs over them. His voice, too, has grown weak, and his hand clasp is like the touch of gloved fingers, without warmth or strength; but the greeting is not less cordial than ever. Now, struggling with approaching death, he is fastening upon paper memories and impressions of bygone years, and when every moment is precious he yet denies himself to no one, and does not stint the time which he gives to his friends. It is such a large welcome as only a large soul can give one. It is in striking contrast to the welcome which one receives from every other member of his household."

Christmas in Bethlehem of Judea.

Bethlehem, the home of Christmas, is that happy Utopia of which every American child dreams—it has more than one Christmas. In fact, it has three big ones, and strangely enough, the one falling on December 25th of our own calendar is not the greatest of the three. It is, at least, the first. Twelve days after the Latin has burned his Christmas incense in the sacred shrine, the Greek church's patriarch, observing that it is Christmas-time by his slower calendar, catches up the gloria, and bows in the Grotto of the Nativity for the devout in Greece, the Balkan States, and all the Russias. After a period of another twelve days the great Armenian church of the East takes up the anthem of peace and good-will, and its patriarch visits the shrine.

All three of these big Christmas observances have some few things in common, at least one—the red fez-capped Mohammedan soldiery of the Sultan that stand with fixed bayonets as the background to brilliant pictures. In this most sacred of all Christian shrines, and especially on the natal day—according to the different calendars—of Him who taught the brotherhood of man, the Latin, as he chants the song of good-will, must be protected from fanatical Greek and Armenian; the Greek, as he sings his gloria, must be protected from fervid Armenian and Latin; and the Armenian, as he takes up the glad refrain, must be protected from Greek and Latin. All must be protected from Copt and other Christian churchmen, who, in their turn, must also be protected from the zealots of the three big churches. This duty falls on the followers of Mohammed. The presence of the armed Turkish soldiers has prevented riots at the Christmas and Easter festivals in recent years. The last great clash, thirty years ago, resulted from a discussion over some curtains. The result of that bloodshed in the holy of holies, and the constant threatening attitude of the different protectors of the holy shrines, was that the Sultan stationed a garrison of troops at Bethlehem, and connected the town with Jerusalem by a telegraph-wire. Now, at every hour of the day and night, two Mohammedan soldiers with fixed bayonets stand sentry over the birthplace of the Nazarene.—December *Woman's Home Companion*.

Tolstoy's Favorite Walk in Moscow.

Interesting details of Tolstoy's life in Moscow are told by Professor Edward A. Steiner in his work "Tolstoy the Man," which is to be issued by the *Outlook* Company. "Tolstoy's Favorite Walk in Moscow," says the writer, "was down the river bank to the Kreml, that mixture of Church and State, of barbarism and civilization, that last citadel of an absolute monarchy among civilized people. Rugged, quaint, and queer as is the Kreml was this frequent visitor on whose footsteps fastened numbers of beggars from whom he never turned away. One day, he says, he was going to give some money to a beggar when the watch came and with the butt of his gun began to drive away the importunate fellow. Tolstoy remonstrated, and asked him whether he did not know the Gospels, in which Christ commanded us to love our neighbor and do good even to those who hate us, and the puzzled gendarme replied shrewdly, 'You may know the Gospels, but you don't know the military regulations.'"

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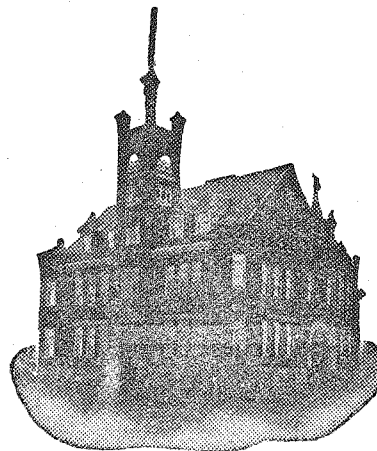
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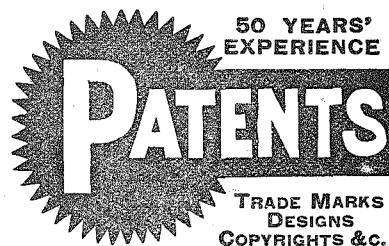
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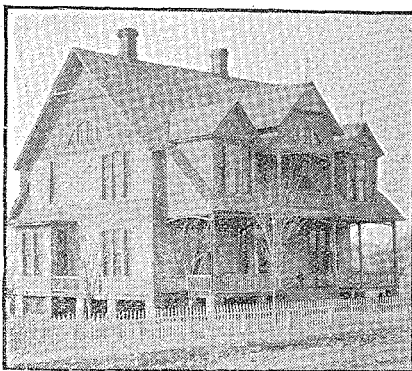


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E. L. KELLEY, Lamoni, Iowa,

The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

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Editorial.

WHY IT SHOULD BE EXPUNGED.

The *Deseret Evening News*, the organ of the Utah Church, in its issue for May 16, 1903, takes occasion to read us a lecture for suggesting "expunging" from the Book of Doctrine and Covenants published by that Church in Utah the so-called revelation on plural marriage. At the close of this screed is the following:

The assurance and expectation that the holy wedlock of the new and everlasting covenant, with its sacred ties and family endearments, shall survive the tomb, exist beyond the grave, and form the beginning of a kingdom and a dominion in celestial glory that shall never end, are among the grandest beliefs and anticipations of the true Latter Day Saints, and they are embodied in the revelation that our would-be critics desire us to expunge from the book that contains some of the sublimest manifestations of the mind and will and purposes of God ever made known to man. We are not compelled to bow to such dictum, and people with ordinary sense will perceive the reason why.

It is because we have ordinary sense that we object to the insertion of the so-called revelation on celestial marriage in the Book of Doctrine and Covenants and its continuance there; and we will give some of the reasons why we believe said revelation should be expunged from that book.

1. The Book of Doctrine and Covenants as left by Joseph Smith at his death, published by the Church under the administration of its ministers during the lifetime of Joseph Smith, and subsequently published up to the fall of 1876, contains no provision by revelation or by church enactment that authorizes or sanctions plural marriage.

2. The document presented by President Brigham Young, August 29, 1852, eight years and two months after the death of Joseph and Hyrum Smith, was not presented or known to the Church until that date.

3. No action was taken by the Church indorsing or accepting said document as a revelation from God, so far as public knowledge is concerned, either before or at the time of its presentation on the date referred to, and at no time subsequently, prior to its publication in the Book of Doctrine and Covenants in 1876.

4. No reason is assigned or authority for its insertion in the Book of Covenants is stated in the book itself, nor is there any publication of such authority prior to its insertion.

5. It appears to have been inserted in the Book of Doctrine and Covenants by order of President Brigham Young, without action on the part of any

A PASTOR of Camden, New Jersey, in a recent sermon on "The Devil and his Demons" said that Satan probably had three thrones in the United States,—at New York, Philadelphia, and Chicago. "If the Devil wants to be sure of a man," says the Camden divine, "he makes a politician of him." There may be more of the Devil in politics than some of our politician friends would like to admit. Be that as it may, it is quite true there is not enough of the Christ either in politics or general society. Satan may, as intimated by the Camden preacher, be having his day; but for how long? A burning question with latter-day religionists is, When will Christ come to claim his own and take Satan prisoner?

leading quorum of the Church or of the Church itself.

6. At the time of its insertion in the Book of Covenants in 1876 there was taken from the Book of Covenants as published from 1835 up to 1876 a public statement of the Church adopted in solemn assembly, which provides unmistakably for but one companion in wedlock during the natural lives of the contracting parties.

7. It is solemnly affirmed in that section on marriage taken out of the Book of Doctrine and Covenants in 1876 to give place for the so-called revelation on celestial marriage, that "all legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled." This sacredness of the marriage bond binding thousands of Latter Day Saints together during the lifetime of Joseph and Hyrum Smith, is directly assailed in that so-called revelation, and its sacredness denied.

There is also in that same section a statement which implies that the covenants entered into in monogamy are to be kept and fulfilled from the time they are entered into thenceforth "and for ever."

8. The so-called revelation on plural marriage which we ask our Utah friends to expunge from the Book of Doctrine and Covenants, strikes fatally at and makes void many of the "sublimest manifestations of the mind and will and purposes of God" contained in the Book of Covenants as left by Joseph and Hyrum Smith at their death. And the editor of the *Deseret News* very artfully leaves the impression at the close of his article, that it is within the so-called revelation that the wondrous manifestations referred to are to be found; but the language employed by him simply states that it is the book in which those wondrous things are found; and to this we agree. And it is for this reason we object to having their sublimity marred by the broken and discordant statements found in that revelation. The obvious import of many of its statements and the contradiction between the revelation as a whole and the plain provisions found in the revelations given of God, in which the monogamic nature of the domestic relation is specifically enjoined upon the Church, in accordance with the laws and institutions of the United States, form sufficient ground for objection to said revelation remaining in the book. Well does the editor say that "through submission to the laws of the land the extension of that union to plural marriage is not now practiced or permitted."

9. Had there been always this disposition on the part of President Brigham Young and his compeers to have obeyed the laws of the land, the system of polygamy which has been so offensive to the nation, ostensibly based upon that so-called revelation, would never have existed.

10. It is because that from 1835 to 1876 there was always held out to the world and the Church in the

publication of the Book of Covenants the revelations of God found in sections 42 and 49 establishing the monogamic principle, and giving as the reason why, that this was the will and purpose of God from before the foundation of the world, that we object to the insertion of said so-called revelation in the Book of Doctrine and Covenants, as it nullifies and destroys the direct teachings of God, grand and sublime as they were, as contained in said book prior to the insertion of that so-called revelation.

11. In his lecture to us the editor of the *News* very blandly refers to the Mosaic code, where a provision is made for a surviving brother to care for the wife of a deceased brother. He evidently forgets that the Mosaic code was not reenacted in the gospel dispensation. The implication that a married man whose brother died was under obligation to take the surviving wife as a wife, is a misapplication of the scripture, and shows an unfortunate necessity to resort to bad argument to maintain a bad cause. The teaching of the Book of Mormon disposes of that proposition.

12. We object to the revelation referred to remaining in the Book of Covenants because it is in opposition to the teaching of the Book of Mormon, which by direct statement calls plural marriage an abomination; and one of the revelations given through Joseph the Seer, and published in the Book of Covenants published from 1835 up to 1876, enjoins it upon Latter Day Saints to remember the Book of Mormon, which is the new covenant, to do according to that which is written. This is one of the grand and sublime things contained in the book which the so-called revelation on plural marriage invalidates and renders void.

13. That so-called revelation enjoins or permits the performing of acts contrary to the morals of the Bible, Book of Mormon, and the revelations in the Book of Covenants, to which said so-called revelation on plural marriage has been added, and all contrary to statute law. According to those who have preached the revelation and who now hold to it under the Enabling Act by which Utah became a State, said revelation permits unlawful cohabitation, and which is now punishable by fine under the statute law of the state of Utah.

14. Said revelation also permits the destroying of a woman for constructive adultery, ignoring the provisions of statute law for the punishment of the same crime, contrary to the provisions in the revelations given to the Church in which it is provided that he who keeps the law of God hath no need to break the laws of the land. It is clearly proper to object to the continuance in the book of the revelation, so-called, in which provision is made for such disregard of the statute laws of the country.

15. We object to the document further because it never was sufficiently identified or certified. The

connection of Joseph Smith with it has never been satisfactorily accounted for. We object further to its continuing in the book for the reason that as a whole it is out of character with the teaching of the Church during the lifetime of Joseph and Hyrum Smith and the revelations received and acknowledged by the Church up to the time of their death. For these and other similar reasons, we believe that on righteous and moral grounds, and on the ground of public policy and legality also, said revelation should be expunged.

ABUSE OF RAILWAY CLERGY PERMITS.

Missionaries in charge of different fields of labor, and those laboring in the several fields to which they have been appointed, either by the General Conference, or by missionaries in charge, upon the certificates of appointment to which fields those appointed have secured permits over the lines of railway in their respective fields, will please remember that those permits are not transferable, and to allow any person other than the holder of the permit to ride upon them is a breach of good faith toward the railway company issuing the permit and forfeits the permit to the holder upon discovery of such act of bad faith.

The Church will not tolerate such course; as it is not only an act of bad faith, but it involves the element of direct wrong-doing in that the person riding on any borrowed permit is guilty of lying and deception, as he personates another and does so at the loss of honor and self-respect on his own part if detected, abuses the confidence of the railway officials and brings suspicion and disgrace upon his immediate associates and dishonors the good name of the Church.

Any representative of the Church who thus violates his contract with the railway companies as to allow another to use his permit is guilty of acting in bad faith toward the Church as well as the railways, and is liable to lose his permit, and his certificate of appointment as well, for the general Church authorities will not consent to become parties to frauds of that sort.

The Secretary of the Church will not recommend the names of those misusing their railway permits by allowing others to ride on them to the officials of the roads whose duty it is to issue them, if the knowledge of such abuses comes to him.

Missionaries in charge are requested to report to the Secretary of the Church the names of any of the appointees in their fields who may be guilty of this act of wrong-doing; and also to report the name, time, place, and circumstances to the general Church authorities that proper steps may be taken in the premises.

JOSEPH SMITH,
FRED'K M. SMITH,
Presidents.

December 5, 1903.

IN TROUBLE.

On Tuesday, December 1, Judge Kohlsaas, of Chicago, by order of court placed Zion City, with all its properties and assets, in charge of receivers, at the instance of certain creditors, to whom Doctor J. A. Dowie, Elijah III, as general overseer, had become indebted for goods, wares, and merchandise furnished Dowie in the prosecution of his Zion City scheme. The amount sued for was but a little over one thousand dollars, but an array of claims amounting to over sixty-seven thousand dollars was added to the sum of indebtedness before the officers appointed by the court had been placed in possession of the property.

The proceeding in court is on petition to have Mr. Dowie and his institution declared a bankrupt, and his effects be ordered sold to meet the obligations.

By December 3 a sum of indebtedness aggregating one hundred and twenty thousand dollars additional to the sixty-seven thousand dollars appeared, and it is stated by those placed in charge that it will take months of application on the part of those appointed by the court to get at the facts of the situation.

Evidently Mr. Dowie is in trouble; but he may succeed in overcoming it, and Zion City institution be found by examination to be in a sound condition, but it looks dubious at present writing, December 3.

Mr. Dowie denounces the legal attack made upon him as an effort to destroy Zion; and declares he will have all satisfactorily arranged before January 1, 1904. He has made and is making frantic appeals to his followers to put all their money into Zion City Bank. He asked them for two hundred thousand dollars, then for five hundred thousand dollars, stating that he had immediate need for the money.

We can not but regret that Mr. Dowie is in these sore straits; but if he is it is but the aftermath of misguided zeal, and an improvident use of money in schemes more or less visionary, for the glorification of John Alexander Dowie. It is thought that the immediate occasion of the present stringency was the attack upon New York City, engineered by Dowie, and carried out by his three thousand followers, the cost of which is said to have been about three hundred thousand dollars.

We hope that Mr. Dowie will be able to pay off his accumulated debts, and perfect his model city, as he is confident he will. We hope, also, that there will be such an examination of the methods employed by him as will show them to have been legitimate from a moral point of view, and lawful from a legal one, or expose them if they have been crooked or evil, and his followers duped and deceived.

The *Newark Sunday Call*, Newark, New Jersey, for November 22, 1903, contained a lengthy account of Bro. A. N. Hoxie's work in fighting "pound net fisheries."

EDITORIAL ITEMS.

The "Holy Rollers," of whom our readers have doubtless heard, are given a whole page in a recent number of the *San Francisco Examiner*, which appears as a communication and tells about the "mysterious doings" of these peculiar people at Corvallis, Oregon. According to this communication there are two leaders, the organizer, Captain Brooks, and their prophet, John Creffield. Their devotion takes the form of "frenzied emotion," contortions, etc., according to the direction of their prophet. Upon his return recently a fire was built on a large rock and upon this altar they made sacrifice of things "of this world," such as ornaments, musical instruments, and even pet cats, dogs, and birds. It was rumored that a young woman was to be sacrificed and Brooks and Creffield were arrested on the charge of insanity, but the case was dismissed. The citizens then threatened tar and feathers and the leaders fled, but came back a few days later, their return being celebrated as above. How much of truth there is in these reports is hard to determine; but if they are true, the "Holy Rollers" are weak-minded fanatics, to say the least, and lacking the discernment which comes with the true Spirit of God.

By telegram from Bro. R. T. Cooper, Los Angeles, California, we learned of the death of Bro. R. S. Nayaka, a native of Ceylon, who was baptized at Independence, Missouri, some three years ago. He was at Los Angeles seeking a return to health, but passed away a victim to the rigors of our northern temperate climate. We have awaited particulars from the brethren at Los Angeles, but none received to date.

Bro. W. H. Kephart, one of the missionary force whose residence is at Lamoni, on a late visit to his home reports at the Bishop's office having been out in his field, last tour for fifty days, and has preached fifty-one sermons. His hair and beard are white, he has been on new grounds about all the time; and on November 15, drove twelve miles to attend the dedication at Norwood, north of Lucas, Iowa, and after the services, which closed at about half past four in the afternoon, he drove back over the twelve miles to fill his evening appointment. He told us that he had good congregations. Can any of our young stalwarts do any better than this?

In the death of Bro. Winthrop H. Blair, the Church lost the last remaining member of the first high council of the Reorganization, chosen at Amboy, Illinois, April, 1860, all of the rest having passed away, one by one. They were, John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Calvin Beebe, Sr., Jacob Doan, Oliver P. Dunham, Zenas Whitcomb, Lyman Hewitt, Dwight Webster, W. H. Blair, and O. G. Jackson. Bro. Blair died on November 26, over eighty-two years of age, a veteran indeed. He hath gone to his reward.

Every fall there is a live stock show in Chicago, when cattle are entered from several States. Iowa's Agricultural College has taken an important part in these shows for several years, as also have the agricultural schools of neighboring States. In the recent contest the Iowa school easily led in the number of prize-winners, taking down six prizes on December 1, among them the champion shorthorn of the fat class, by Silver Crown, a snow-white steer. The University of Nebraska College of Agriculture furnished the grand champion of all classes, however, in a Hereford, Challenger, which was bought as a calf a year ago at a sale for an insignificant sum. Scientific feeding again demonstrated that "blood will tell," and several hundred dollars has been paid for this steer which at two years weighs seventeen hundred fifty-five pounds. The six prizes won by the Iowa school at Ames in the aggregate amounted to three hundred and fifty dollars. The other successful schools are Nebraska, Minnesota, and Purdue. The steer is a big factor in the success of our country and our schools are wisely paying a great deal of attention to his breeding and raising.

Bro. J. W. Peterson has been engaged in a newspaper controversy concerning the origin of polygamy. The *Nauvoo Independent* has been the medium through which the controversy has been carried on, and that paper has generously given space to Bro. Peterson's articles and those of Joseph F. Smith, Jr., who has been supporting the contentions of the Utah Church. Bro. Peterson's last article appeared in the *Independent* for November 28.

The Christian Scientists have reared another magnificent structure in New York City. According to the *Boston Post* of November 30 the temple cost one million one hundred and eighty-five thousand dollars, and is free from debt. The organ alone, with which the building is furnished, cost twenty-five thousand dollars, and the electric fixtures are hand chased and made of bronze, quadruple gold plated. The windows are elaborate affairs of stained glass, very artistic in design. In the building are thirty "treating rooms," besides reading rooms, reception rooms, etc., all elaborately furnished. If wealthy and elaborately furnished places of worship are essential elements of righteousness, the Christian Scientists surely have much on which to make claims.

Miss Helen Gould has offered seven hundred and fifty dollars in prizes to be awarded the writers of the best essays on the double topic, "The Origin and History of the Version of the Bible approved by the Roman Catholic Church," and "The Origin and History of the American Revised Version of the English Bible." The competition is open to the world, and the Bible Teachers' Training School organized by the regents of the University of the State of New York will be the medium of the offer. The best essay will draw four hundred dollars, the second two hundred and fifty dollars, the third one hundred dollars. The conditions of the contest will soon be made public.

Original Articles.

OFFICE WORK OF THE HOLY SPIRIT.

SERMON BY ELDER H. A. STEBBINS, AT THE SAINTS' HOME,
LAMONI, IOWA, NOVEMBER 15, 1903.

Reported by L. A. Gould.

Then cometh he [Jesus] to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.—John 4: 5-15.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.—John 7: 37-39.

For some cause known to God and Christ the Redeemer, water is used not only literally for the salvation of the children of men, as in baptism by water, but we find in the statements made here by the Savior that he even likens the Holy Spirit to water and speaks of it as water. You notice of baptism that the statement is made by the Savior that except one be born of water and of the Spirit he can not enter the kingdom of God. And we are all aware of the fact that water baptism is essential to salvation, that we must be buried in the water to typify the death and burial of Jesus Christ, "For in that he died he died unto sin once, but in that he liveth he liveth unto God," so likewise we should remember that we ought to reckon ourselves as having died unto sin. Paul said of himself that sin was in him and by it he was slain; that when the commandment of Christ came it condemned him to death and he was buried. Therefore the baptism of water is a type of burial, wherein is the putting away of the old man and his sins and the rising to walk in newness of life. Hence the ceremony called sprinkling or pouring will not answer the requirement as does a burial in water, to be born of the water, coming forth out of the water. And inasmuch as Christ died unto sin and arose again we should remember that, in repenting of our sins, we have been buried in water that the old sins

might be put away and that we might rise to walk in newness of life.

But the necessity of the baptism of the Spirit is also made very plain in the Scriptures. And here the Savior, in his talk with the woman at the well of Samaria, directly says that the water that he would give men would be in them a well of water springing up to everlasting life. As the body is nourished by water, the water of the earth that we can see, taste, and feel, so the Savior shows that the spiritual man must be nourished by the Holy Spirit. And the Holy Spirit, we understand, is here likened to water, because the real water is essential to our happiness and salvation.

Water is a source of life. It is said that men can go longer without food than they can without water, without drink; that it is essential that men should have water and without it they would soon lose their faculties and senses. People have become insane because of a lack of water, far more than from a lack of food. It is a source of life and comfort and peace to men. I remember that in marching during the war in the South forty years ago, we were almost famished for water; how we dug holes in the gravel and sand to let the water ooze in, that we might dip it out with our cups and drink. Though it was filthy and warm, yet we needed water, and a long line of men would come, each in his turn, ready to dip into this filthy water that they might try to satisfy their thirst. We skimmed the pools where it had stood for months in order to get out a little water that we might drink. Men almost perished on those long, dusty marches; and did perish in fact, as a consequence of the drouth, of the great heat, and of the impossibility to get water fit for human beings to drink, or even fit for a beast to drink.

I understand that Christ uses this word water to show the great need of the Holy Spirit. As we drink and are nourished, our bodies are nourished, so he speaks of the need of the Spirit of God. "If any man thirst, let him come unto me and drink," and that out of the hearts of such as will receive it "shall flow rivers of living water."

We understand this to mean that whosoever has the Spirit of God is not only nourished by that Spirit, which is the very life and spiritual power of the inner man, but he also is able to communicate and give to others of the same thing. When we are converted, when we have obeyed the gospel and have received of God's Spirit, we are ready immediately to tell somebody else about it. We want to let them know of the good things we have received. We want to tell our friends and our neighbors about it. We want to bear testimony. We want to tell about the doctrine and of the Bible evidences that we have for our faith; and thus the word is verified that out of him "shall flow rivers of living water." And therefore we understand that the Savior, in these teachings in

the fourth and seventh chapters of John, sets forth the idea that as the water sustains the body so the Holy Spirit nourishes the inner man that dwells in these bodies of ours. We need something to nourish and feed it, and God's Holy Spirit is the power which informs us, instructs us, teaches us, and guides us; and without its influence we would not know what to do. We would be left to wander in darkness.

I read only a day or two ago of a certain woman in New York who has set herself up to be Christ reëmbodied, Jesus Christ come back to the earth and reëmbodied in the form of a woman. And she claims to be the Messiah, the Master, the Savior himself, and to teach by the Spirit and power of God; as a woman Christ is administering through her unto mankind. And many are following after her ways. She believes that the spirit of man comes back and is reëmbodied; it transmigrates, comes from the beyond, and enters into a body again, and thus the spirit is reëmbodied, and she is the veritable Christ. The papers say that many are following after such a delusion as this. If they are it is because they have not the guidance of God's Spirit. They do not understand what is right, and they have gone foolishly after the teaching of this woman who sets herself up as a messenger from God, as the great leader of mankind. We see around us so much of this, people are being led astray. But as the Apostle Paul said we should follow after the real Christ, that we be not tossed to and fro by any wind of doctrine, and that in the church of God we may grow up unto the fullness of the stature of a man in Jesus Christ the Lord.

Consequently this is the water that Jesus says shall be in you, not *as* a well, but shall be in you "*a well of water springing up into everlasting life.*" A source of life, a source of power, a source of wisdom, a source of understanding, and a source of knowledge of the things of our heavenly Father. And by this we understand that the great promise of God is given to mankind. The Apostle Peter says in one of his epistles that there are given to us "exceeding great and precious promises; that by this ye might be partakers of the divine nature."

We understand that the Holy Spirit is the special promise of God, and in such manner does the Savior speak of it in the twenty-fourth chapter of Luke, saying as follows:

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send *the promise* of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 46-49.

And in the first chapter of Acts we read again, "But ye shall receive power, after that the Holy Ghost is come upon you." And they were to wait for "the promise of the Father." And on the day of Pente-

*

cost to those who asked, "Men and brethren, what shall we do?"

Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For *the* promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." In Ephesians 1: 13 Paul wrote that after they obeyed the gospel they were sealed with "the Holy Spirit of promise." Thus a great promise of God is the gift of the Holy Spirit, that we should receive as children of God, so that we do not need that anybody else shall tell us what the truth is. After we become acquainted with it, after we have received of this Spirit, we shall know for ourselves the things of the kingdom of God; not be independent of all teaching; not that we may not receive instruction, you understand; but, so far as the guidance of that Spirit in the knowledge of God, while we may continue to be instructed, and to have understanding from each other, yet it is the Spirit of God that must certify to us that we have received the truth.

It must certify to you that whoever you hear tells the truth, if it be such. It should be in you so that when any man preaches you may know whether he tells the truth or not. Because no matter what I may teach, or what anybody else may teach, if it be true, you are entitled to know that it is true. And it can only be true to you because God shall lead you and guide you by his counsel and his Holy Spirit. If any do not tell the truth it ought to be with you that you shall understand by the Spirit of God that it is not true. And if you shall seek a knowledge of the truth, the Spirit ought to be with you so that you may obtain that knowledge, and you may go on from step to step. Jesus says, "He shall guide you into all truth." He shall guide you, evidently not give all at once, but it is to be a well of water that shall continually supply you, be strength to you, and that shall lead you to a knowledge of the things of God and of his kingdom.

I remember when I was marching in the South that I thought if I could only drink from one of the wells or springs that we knew of in the northern land just a little while before, it seemed to me that it would be everything. I would have given all I had (though I did not have much) to find a place where I could drink of the cool and wholesome water such as we drank in the northern land before we went south. So we understand that there is this difference between that which is wholesome, that which is pure and clean, that which is altogether delicious, between such and that which is vile and filthy and unfit for man to drink. This is the difference, we understand, between the pure and wholesome water of the Spirit of God and that which is presented in the world of every kind of delusion and deception, everything that men are running after,—they who do not know where the truth is,—

that they may be made free from darkness; but they do not know where to find it.

Now, the Savior very clearly teaches that this is the promise that God has given to his people, this great promise that I have spoken of to you. And Jesus said plainly, and the disciples taught plainly also, that this Spirit is to guide God's people into all truth, and that by one Spirit they are all made members of the one body. And we ought to see alike and believe alike, so far as that which pertains to everlasting life, and that which is the doctrine of Christ, that which is the truth of God. We ought to see it alike, understand it alike, and be profited alike, and thus be able to go forward in that truth, so that we may obtain eternal life in the kingdom of God.

In the fifteenth chapter of John the Savior tells us further about this Spirit. He says, "When the Comforter is come, whom I will send unto you from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall testify of me." What we need is the Spirit of truth.

I remember a certain spiritualist debated with one of our brethren thirty-eight years ago, in Northern Illinois. I was present and heard him. Our Bro. Sheen proved that in a great many instances the so-called spirits of the dead, in spiritualism, did not tell the truth, when they were manifested through the spiritual medium. Some would assume to be the spirits of great men, like George Washington, and others. Some were found to tell falsehoods as to time and place and circumstance. They did not always tell the truth by a great ways. And in the reply that this man, Jamison, made, he said, "Yes, I admit that eight times out of nine they are false as to the names that they claim, or as to circumstance, or as to the time in which they say that certain things will take place. But because some men lie do you call all men liars?" He claimed that there were many true manifestations, and that the need is to have a spiritual medium that is true, the best and the surest. I thought, Well, if spiritualism is something that eight times out of nine you are liable to get a falsehood, where is the assurance, where is the safety, where is the security? I may get nine lies out of nine manifestations; you may get two truths out of nine. You would have two truths and I would have none. This spiritualist, W. F. Jamison, spoke as I have stated, and I wrote it down at the time.

You notice the difference between that way and the one the Savior speaks of, "When the Comforter is come, whom I will send unto you from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall testify of me." Now, what we need is the Spirit of truth, so that we will know just what the truth is. That is the testimony that we need, the evidence that Jesus Christ is the Son of God. Then we would not need to believe, or even have a thought, that this woman in the city of New York is the reem-

bodiment of Jesus Christ to-day, that he has come back to the earth and dwells in her body, that she is the divine child of God or in his place. We would not even have a thought of it, because the Spirit has guided into this great truth that Jesus Christ has come once for all in mortality, and that he has ascended to the Father, where he sits upon the right hand of God until he shall come to his own throne to reign over the earth redeemed.

Again the Apostle Paul, in 1 Corinthians 12:3, says that no man can say that Jesus is the Christ but by the Holy Ghost. Of course anybody can say that Jesus is the Christ, no matter how bad the man is, how wicked he is; but you see the apostle means that no man can truthfully say, that is, no man can assuredly say, that Jesus is the Christ, can not testify of it, unless he has the Holy Spirit. We have an example way back in the fifth chapter of Jeremiah, where the Lord says to Jeremiah, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely." Why, does not the Lord live? How did the people swear falsely when they said "The Lord liveth"? For the simple reason that they repeated something that their fathers had told them and did not know it for themselves. And when they said "The Lord liveth" they swore falsely. That is, they did not know it; they could not testify of it any more that I could go up to Leon and testify before the judge and say I saw certain things, when I did not see them, but heard somebody say they saw them. He would say, "Well, did *you* see this?" "No." "Then we do not want your testimony at all." And so in this case the Lord said to Jeremiah, "Though they say the Lord liveth; surely they swear falsely." They had heard that from their fathers. Now that is the distinction and difference between those who simply receive the testimony of somebody else and those who know for themselves. Hence Jesus says that the Spirit of God shall be in you "a well of water springing up into everlasting life," and "He shall testify of me."

That is the great need that all have when they are baptized, that they should be able to testify of Jesus Christ our Lord. Paul says that no man can say that Jesus is the Christ but by the Holy Ghost; he can not say it truthfully. In the fourteenth chapter of John we find a like statement:

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even the Spirit of truth*; whom the world can not receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Here is the blessedness and the joy of the presence of that Spirit which he says is the Spirit of truth. You see the difference between this teaching and the admission of Mr. Jamison, that eight times out of nine the spirits of the dead, so-called, tell falsehoods. Another thing, his kind of manifestations must come through somebody else; but the Holy Spirit witness is given to be right in our own hearts. We do not go to any Witch of Endor or spirit of the dead, but it shall be received in here, shall be in you "a well of water springing up into everlasting life."

Now the teaching of the latter days, as shown forth in the writings of Joseph Smith, as presented to us on page twenty-seven of the Book of Covenants 10:6, 7, is after the same order, as follows:

And now, verily, verily I say unto thee, Put your trust in that Spirit which leadeth to do good: yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit. Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Here is the same promise given in the Book of Covenants that is in the New Testament, according to John's record of the teaching of our Lord and Savior Jesus Christ. And that promise was that the Holy Ghost, which the Father will send in Christ's name, shall teach you all things. We understand by this that he will teach us not all things about this world, or about astronomy, or about the work of this life and the things we see around us, but all necessary things about God's word and work, enough to make us wise unto salvation, all things concerning the spiritual kingdom of our heavenly Father. It was given to guide us into all truth and it should be to us as an actual fact.

In another place Jesus spoke thus: "Ye shall not walk in darkness, but shall have the light of life." Think of this. Again, "Ye shall know the truth, and the truth shall make you free." Free from what? Evidently free from dubiety of mind, free from darkness. Therefore, if we have the Spirit of Christ in that degree we are entitled to, it is evident that we shall not stumble, we shall not fall. We may see the mistakes of others; we may feel that we are faulty ourselves; we may doubt our own ability, feeling that we make slow progress, and that we are not doing everything that we ought to do. But with it all we must realize that this is the only Spirit that can guide us aright. Everybody can see faults in others, and some see them so much that they say, "Brother So and So and Sister Somebody have such faults and failings that I propose to have nothing more to do with it." and then they stop. You see it is not intended that we should go by what somebody else practices.

A good many years ago a brother wrote to me about certain elders and said: "I want you to take

my name off the Church record. If you are going to keep such men in the Church I do not want to stay in it any longer." And he urged that his name be taken off. What good would that do him? The truth was the truth no matter what other men did. It would be true all the time, and would save him. But later those men that he disliked did go out of the Church. Then came the time when others said, "Well, if these men did not know what the truth was, if as long as they stayed with the Church they were not sure that it was right, and they have now gone out of the Church, why, you might let me out too." So you see there is danger that men will try to walk by somebody else's light, by what others say and do.

And hence it is that we need to have this Spirit dwelling in us, for Jesus said, "It shall be in you a well of water springing up into everlasting life;" "Ye shall know the truth, and the truth shall make you free;" "Ye shall not walk in darkness, but shall have the light of life." Consequently it is the privilege of God's people to so possess that Spirit, and to so walk in humility, in godliness, and in righteousness that the deeds of others will not throw them off the track, but that they shall continue in the faith. It may be a great trial. I admit that it is. I have been tried in that way a great deal myself. And I have thought how many things of injustice and wrong there are in human nature. But that is in human nature, and not in God. It is not in the Spirit of God; but in humanity. We are all human and we all err. I have felt my own faults and failings to be very great, as well as the faults and failings of others. But we must try to learn to bear with each other, and to possess the Spirit of Christ. Try to be as patient as you can; and to do good to others as you go along, so that you may be able to abide in the truth.

Again John teaches in this manner: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2:27.

Here we have a statement by John that agrees with what Christ said, "which is truth, and is no lie." Not like Mr. Jamison's eight times out of nine a falsehood, and the truth one time out of nine. John says it is the truth and is *no* lie.

John calls it the "anointing," and Peter said (Acts 10:38) that God "anointed Jesus of Nazareth with the Holy Ghost and with power." And in the fourth chapter of Luke, eighteenth verse, we read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." That is the true anointing. When we administer to the sick we pour the oil upon their heads, and we say that this oil is the outward anointing, the emblem of the Holy Spirit, we understand. We pray God that as this oil is poured upon them, so God will anoint them

with the Holy Spirit, the true anointing, that it may permeate their bodies and heal them. Thus it was the Holy Spirit that came from God and anointed the Son and made him not only wise unto salvation, but also a wise teacher and a great leader.

It is the privilege of the Saints to be anointed more or less, to a greater or a lesser degree, with the same Spirit, according to the necessities of the men and women who receive it. Some receive a greater degree in order that they may be able to teach great truths; for Jesus said that out of them should "flow rivers of living water." Some in administering in the chief offices of the Church may receive greatly of the Spirit of God, in the degree according to their needs. So says John, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." We may instruct each other, but the true teacher is that that certifies of the truth. So we say to the world, when we are teaching and preaching the principles of the gospel, "Now we want you to listen to this truth, we like to have you understand it; but we do not want you to come in the Church because we say so." We do not want you to obey it because we tell you it is true. But we want you to feel sure that it is true; and then when you have obeyed it you are entitled to the Spirit of God that shall certify to you of its truth; not because we tell you it is true, but because the Spirit of God tells you. Jesus said that whosoever did his will should know of the doctrine, whether it was from God or if he only spoke of himself. Thus all may receive the teaching and instruction of the Holy Spirit, they may receive of his power and be anointed thereby.

We live in a time when there is great need of this blessing, this Spirit, when there are a multiplicity of *isms* and theories and teachings of every sort. There are the most grotesque and strange ideas advanced as teaching of truth, and people are following after these things. Multitudes are going after them because they do not know the difference between truth and error, consequently the need that the Lord's people should be guided by the Spirit of God, the great need that they should be enlightened by the Spirit of truth.

I will not speak at any great length; but close by saying that I am thankful, with you, that the Spirit of God has been again given unto mankind in the times in which we live. And if we can endure, if we can possibly continue, without a doubt it shall be well with us, and we shall receive whatever we shall be entitled to at the end.

I remember when I was in the army, more than forty years ago, that I knelt down on the hillside, in the southern land, and I asked God to show me where his truth was. And I made the promise there that if he would show me what his truth was I would obey it; if ever I escaped from there, that I would obey the truth if I could find it. And I fulfilled my word when

the time came for me to make the effort. But I became discouraged. I could not find the place where I could feel satisfaction or assurance, and I was almost ready to turn to skepticism, if not infidelity. And all at once I accidentally heard this doctrine preached in the state of Wisconsin. Then I opposed it; but the more I opposed it the more I became convinced that there was truth in it, and in the course of time I was constrained to accept it. I was convinced that the original gospel power was with that people. And while I have passed through a great many trying scenes, and for thirty-six years I have been trying to preach it, I am glad to say that I feel sure that I have never told a lie unto men and declared it to be the truth of God. I have never tried to tell anything to mankind but what I felt sure that it was true, that if put to the test people would find it to be so. And I am thankful to-night that God has given of his Spirit to the sons and daughters of men, that as Jesus foretold, his Spirit will continue to guide them into all truth, and it will reveal the things of God unto them, and make them indeed to be the sons and daughters of God, heirs of everlasting life, if they live faithful.

May the Lord guide you, lead you by his counsel, that you may live during the time that remains to you as the sons and daughters of our heavenly Father; that when you shall pass over you may find there that you have not believed a lie in any degree, but that it is the whole truth and that you have been sanctified by that truth.

Selected Articles.

EXPERTS ON BEER DRINKING.

Professor G. Von Bunge, professor of physiological chemistry in the University of Basle, Switzerland, says: "Beer is the most injurious of alcoholic drinks because no other is so seductive. One can accustom himself more readily to the drinking of beer than any other intoxicant, and no other so readily destroys the appetite for normal food and nourishment. It is not only the concentrated alcoholic liquors that cause heart and kidney trouble, but preëminently the continued use of beer."

The *Scientific American* says: "The use of beer has been found to produce a species of degeneration of all the organs. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease."

The late Adolf Fick, professor of physiology in the University of Wurzburg, Germany, said: "It is quite beyond doubt that every dose of alcohol, even the most moderate, diminishes the strength."

Doctor August Forel, of Zurich, says: "Is there any alcoholic drink which, taken moderately either as a supposed tonic or as a means of nutriment, is beneficial to human health? I answer the question with a decided 'No.'"

Doctor Alfred Wolff, in a remarkable paper on the increase of cancer in Great Britain, which appears in the current number of the *Nineteenth Century*, quotes figures to show that the deaths from cancer have risen in England from 67.6 per 100,000 in 1890 to 82.8 in 1900; and that in Prussia, Holland, and Norway, there has been an increase of over 30 per cent. It is equally noteworthy, however, that the districts in which the cancer death-rate is a high one are just those where beer is largely consumed. Doctor Wolff says: "The evidence is extremely convincing. The amount consumed in the United Kingdom, which was twenty-seven gallons per head in 1885, was thirty-one and one half gallons in 1900, and in the German Empire the consumption rose from ninety to one hundred and twenty-five litres per head. In countries such as Italy and Hungary, in which the consumption of beer is small, the mortality from such diseases is small. . . . In no other country could any instance be discovered in which a large consumption of beer was accompanied by a low cancer mortality." —*Ram's Horn*, September 12, 1903.



THE "MOST BEAUTIFUL CHURCH IN AMERICA."

The recently completed Leland Stanford Memorial Church, at Palo Alto, California, stands on the campus of the Stanford University, and is regarded as a unique example of American church architecture. Says Mr. J. L. Harbour, in the *Christian Endeavor World* (September 3):

"It has required four years of constant work to erect the church Mrs. Stanford has built to the memory of her husband. The most skilled architects in California, the most skilled decorative artists in both America and Europe, and the most notable sculptors and workers in mosaics in Italy have been called upon to help erect and embellish this beautiful temple of worship.

"Mrs. Stanford has chosen to keep the cost of the church a secret, but it is certain that it has cost at least six hundred thousand dollars.

"The carvings, the marble statuary, and the exquisitely beautiful stained-glass windows representing John, Jeremiah, Ezekiel, David, Elias, Moses, Samuel, and Isaiah, represent a great outlay, and are the finest in the world.

"The ceiling of the church is seventy feet above the floor, which is of the richest Moorish tiling. There are forty-seven stained-glass windows, and a great many beautifully carved arches and columns. It is said that the cost of the mosaic decorations in the church has been about one hundred thousand dollars.

"Of course the plans for the music in a church like this have been carefully considered, and there is in the church one of the finest organs in the world, and there are seats in the choir-loft for one hundred and

fifty singers. The organ has three thousand pipes and forty-six stops, and it has the most beautiful front ever placed on an organ.

"The pulpit is of richly carved stone, and the altar is a block of Carrara marble upon the face of which has been carved a bas-relief of Ruben's 'The Entombment.'

"There is back of the altar a wonderful representation of the 'Last Supper' in rich mosaics, which is a copy of the original in the Sistine Chapel at Rome."

In brief, the Leland Stanford Memorial Church is believed to be the "most beautiful church in America," while some go so far as to say that there is not a more artistically beautiful church building in the world.—*Literary Digest*, September 19, 1903.

Original Poetry.

Seeking.

[Dedicated to Brother Joseph.]

Who doubts within his soul there is a God?
Who doubts his works and universe abroad?
The mighty wonders of his arching sky
Do in their silent majesty reply.

O, could his glorious works above but speak
And tell their story to the doubting weak,
O, would it not from worldly things estrange,
And give each secret thought a higher range.

O God, if I within thy kingdom could
Find rest eternal in the Fatherhood,
I'd give my every earthly thought to prayer
To make assurance sure on reaching there.

I seek not worldly power, nor worldly fame,
I seek no worldly place, nor titled name,
But ask that when my work below is done,
I may rejoice in the reward I've won.

I seek to know the truth that sets us free,
The truth which robs the grave of victory;
And when I'm called to go, with my last breath,
I'll praise His name who took the sting from death.

LAMONI, Iowa, November, 1903.

GEORGE BARRETT.

Selected Poetry.

It Is Time to Quit.

It is time to quit the grumbling,
Time to take a hopeful view,
Time to drop the foolish notion
That the world is all askew;
There are lots of blessings yet
That the world is booked to get,
And the good Lord in his mercy's
saving some of them for you.

It is time to quit the sighing,
Time to look up with a smile,
For the good old world's revolving
In the same old steady style;
Wicked people day by day
Close their eyes and pass away,
And there won't be any left here but
the righteous, after while.

It is time to quit the fretting
 Over trifles that go wrong;
 Think of all the joys you're getting,
 All the blessings right along;
 Don't sit down disheartened, sad,
 Over small rebuffs you've had,
 Fortune tries our spirits often, just to
 make them good and strong.

It is time to quit believing
 That there's nothing left to do
 For the ones who'd be achieving;
 Every day brings something new.
 Don't give up the hope to rise,
 Far ahead the future lies,
 And to-morrow may be bringing just
 the needed chance for you.

It is time to quit the grieving
 For the good old happy days;
 It is time to quit believing
 Men are sunk in sinful ways;
 Still the morning may be bright,
 Still sweet dreams may come at night,
 Fate has favors for the cheerful, but
 our grumbling never pays.

—S. E. Kiser in December *Woman's Home Companion*.

Mothers' Home Column.

EDITED BY FRANCES.

Singing in Darkness.

Blind and a captive in his narrow cage,
 My little bird lives on from day to day;
 Cheered by no sight of feathered friend, he sits
 In darkness, lighted by no sunbeam's ray.

And yet a burst of sweetest melody,
 Limpid and clear as any wild-bird's trill,
 Comes forth from out that narrow, close-barred cage,
 With heaven-born music all my room to fill.

Dear little patient singer, may I learn
 The secret of your heart's rejoicing note?
 Whence springs the music from your darkened life
 Which seems to fill my soul and round me float?

So would I sing when light and hope seem fled,
 And all my path is barred with doubt and care.
 Shall I not sing of brighter days ahead?
 Yea, little bird, thy song, thy life I share.

—Mrs. E. A. Hawkins.

Dear Mothers: We feel that we can not possibly occupy our Column better this week than by reproducing from the *Sunshine Bulletin*, for November, 1903, of the International Sunshine Society, published at New York, a paper prepared and read before our Zion's Hope Sunday-school, of St. Louis, Missouri, by Sr. Fannie I. Morrison, who last week started her Sunshine Column in the *Hope*. Sr. Fannie, while among the world's bread-winners, is also an earnest worker in almost all departments of church work, and those who carefully read this article will see that she does not furl the banner of her faith when working along lines outside the Church, but still within the pale of "Good will to men."

We trust that as mothers you will study this work of Sunshine and be prepared (if you find it good and approve of it) to encourage your children in adopting it. Sr. Fannie sent the article which we reproduce to the State president of Missouri,

Mrs. C. W. Trowbridge, of St. Louis, just to let her see that she was working for Sunshine, and was greatly surprised upon receiving her *Bulletin* to see it in print, and she has since received an earnest request to contribute other articles.

It is good to have our young people not only prepared to defend our faith, but able and willing to stand side by side with the honored and honorable ones of the earth laboring for the advancement of the race. The Church has many now capable of doing this, and she will have more in the future.

Saints Should be Cheerful.

This lesson seems particularly adapted to the Sunshine idea which we have been trying to present to you for the past few weeks. In it we are taught to be cheerful, to show moderation in our conduct, to pray with thanksgiving, to cultivating things pure, true, and lovely, to endure privation with contentment, to deal generously one with another. These things are the very aims and objects of the Sunshine Society, so I think Paul must have been a Sunshiner so many years ago, and yet some are willing now to vote it "a fad" and say it will "soon die out" when it has endured through all the ages.

The motto of the society is "good cheer." The instruction of the Lord to his disciples in John 16:33 was, "In the world ye shall have tribulation; but be of good cheer." In Acts 23:11 we are told, "The Lord stood by him and said, Be of good cheer, Paul." It is also the word of the Lord to us in these latter days, as we are told in Doctrine and Covenants that "Saints should be cheerful in their warfare that they may be joyous in their triumph."

If we believe all the glorious promises which we have through this gospel of ours, surely we should be cheerful and glad and willing to bear the cross here for a short space of time, when we think of the glories that await the faithful.

From the terms of endearment used by Paul in his letter to the Philippian saints, and also to the Thessalonian saints, we should understand that he had great love for them. If there were any among them who had any differences between them, he kindly entreated them to be of one mind. He wanted them to rejoice and be glad in the good the gospel brings to those who receive it. The admonition is just as much for us to-day as it was for those saints to whom Paul was writing. We have much to be thankful for if we do not fail to count our blessings, and we know that God's promises are "Yea" and "Amen" to those who keep his commandments and rest in him.

Paul told the saints they should "Be careful for nothing." The Inspired Version says, "Be afflicted for nothing." He meant by this that they should not think their troubles greater than they were, but that they should be cheerful and happy even when things happened that might trouble them.

It is a true saying, that "We make our troubles double by dwelling on them long." Paul instructed the saints to make their wants known to God by prayer and supplication with thanksgiving, and they should have the peace of God which passeth all understanding. This is just as good advice to us to-day. We should not become so easily discouraged and cast down; nor should we be excessively happy. It is better to be cheerful always and trust God day by day for just the strength we need to overcome every difficulty, relying on him for guidance and believing that God will bring all things right in the end if we keep his commandments.

Paul had learned the lessons he was striving to impress upon the saints, the lesson of cheerfulness under all conditions of life. He tells them, "Those things which ye have both learned and received, and heard, and seen in me, do." Again, he says, "I know both how to be abased and I know how to abound." And then he tells them how he is able to do this: "I can do all things through Christ which strengtheneth me." I am learning these lessons with you.

Now, just a word for Sunshine. Please do not tell us it is "a fad" and will soon "die out." I have received too much encouragement from this Sunday-school lesson and from my experience during the past week in this work to believe that it is going to "die out" now. It will not if you will lend us your prayers and your aid, if only that a kind word be said, and at least that you do not speak the word that will discourage those who have become ever so little interested in it, and I am sure we will have God's blessings.

We want to make it a success. We believe it will be good for the children, the parents, the young, and the old. It seems to me this would be a pitiful world to live in if all the love and kindness, good cheer and happiness had "died out" of it. "Sunshine" is what Jesus spoke of when he said, "A new commandment I give unto you, That ye love one another." If we have love in our hearts, we have charity for all and will rejoice and be glad to do little kindly acts and deeds of love.

You know there are none but *kind* deeds as dues in this society; some are generous enough to give money as their kind deed. The only methods of creating a fund to carry on the work is by collections, socials, entertainments, donations, etc., and there is also the method of securing what is termed "honorary" members—that is, those who are willing to promise a certain sum to be paid once a year; this sum may be any amount the person feels he can give. "The Lord loveth a cheerful giver."

I am glad to tell you we have one "honorary" member who has given me five dollars for this work, and that is my employer. I talked "Sunshine" yesterday for our own cause, and am glad to be able this morning to hand five dollars to our treasurer. We hope we may have many others who will see the good resulting from the work and be willing to give us their aid financially, as well as by their prayers and kind words.

FANNIE I. MORRISON.

Zion's Hope Sunday-school, St. Louis, Missouri.

ADRIAN, Illinois, November 25.

Dear Sister Walker: Today being my little boy's first birthday, I will send a small offering for him. For some time I have been keeping a purse especially to save odd nickels and dimes in, such as I might have spent for candies, extras, etc. I call that my offering money and when I wish to give a gift, send a paper to a friend, or any little act of kindness, I have always some change on hand and intend to teach my little one to save in the same way; for I believe many a dollar would find its way into the treasury for good if the mothers would so direct.

There are few children who do not have money of their own given them by older friends or relatives, and some bright little fellows even earn it in different ways, and I for one think it a sin to allow them to spend it for any foolish thing that fancy dictates, when there are so many calls for help on every side. Of course this saving idea applies to all, but it is well to instill it in the young minds. I think money spent for church work along any line well spent, and am a firm believer in the tithing law, and not until all the Saints comply will God's work roll on as it should. Could give instances coming under my observation to confirm the belief, but will forbear, as my ideas are of little consequence.

Hope the mothers may rally round the standard and send in their offerings.

Your sister,

FLO. VAN DINE.

Prayer Union.

H. P. Journey, Merced, California, requests prayers for Sr. Minerva Journey, who is afflicted with a bad cough, and for her brother, Jay Spurgin, who has hemorrhages, caused by over-lifting.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

TEACHERS' MEETINGS.

(Concluded from last week.)

F. F. Jones, of Villisca, said: "The teachers' meeting is an important factor in helping to put 'go' into the school. Not so much 'thermometer' as a 'generator.' The best instrument God can use is the individual who is possessor of result-provoking energy. The first essential to a successful teachers' meeting is a company of workers of the sort mentioned, pledged to stand by each other and the teachers' meeting in furthering the interests of the school. Then there needs to be a good room with the usual class equipment, maps, blackboards, etc. There needs to be continual planning, buttonholing, leadership, and at all times the most careful preparation.

"Inside of the meeting, in every part of it, there needs to be the same exercise of personal snap and go. 'Always have something on, and that something worth while.' Make instruction and conference both prominent in every meeting and never neglect the devotional.

"Instruct the teachers on lesson facts and teachings and show them methods, illustrations, and applications for use in their classes. Keep them posted on association work and news. Refer to our State paper, the *Helper*, occasionally. Secure special papers and lectures on timely topics. Encourage normal work and use of teachers' library among the teachers. Talk the teachers' meeting, work it, emphasize its importance, and do not adjourn or disband a single session for anything short of a cyclone. (The M. E. teachers' meeting, Villisca, has not missed a meeting for five years or more.)

This is work. Yes and the price of success. This is not theory. This is exactly the way we put go into the teachers' meetings in our town, and we make them successful so that they rank along the important services of the churches.

(Here was given the regular program of the M. E. T. meeting, Villisca.)

"A teachers' meeting conference, seeking unity of action and harmony and effectiveness in teaching, is as necessary to the Sunday-school as is the meetings of trustees or faculty in an institution of learning or the conference around the directors' table in a bank.

"The go spirit of the teachers' meeting manifests itself in every department and service of the school. The machinery runs more smoothly, officers and teachers are stimulated and prepared for a more efficient service. Results are apparent in the increasing numbers who present themselves for membership in the church."

THE following is taken from the *New Century Sunday School Teachers' Monthly*, and is so pertinent to the needs of our schools at this season of the year that we give it to our readers. We sincerely hope that no school, large or small, will fail to observe the Christmas festival. There is too much to be gained to afford to miss it. Have some observance of the day, even though it be simple or little.—ED.

December, the month which brings with it the sweet and hallowed influences of the Christmas season, is with us again. We hear once more the angel's message of "Glory to God in the highest, and on earth peace, good will toward men," and with it those kindly words of the Master: "It is more blessed to give than to receive."

Shall we not aim to more fully impart this beneficent influence to those who gather around us from week to week? If our scholars learn to think of this festival not simply as a time when a great deal is to be done for their pleasure, but as one in which

they are to engage in seeking to give enjoyment to others, will we not have revealed unto them a deeper knowledge of the true Spirit of Him whose birthday we celebrate?

We hope many of the suggestions contained in this number of the *New Century Teacher* may be a true help to you in your plans for a blessed Christmas season.

A SURPRISE SUPPER.

Dear Friends of the Round Table: If there is one thing in the world that children tall and children small love above another, it is a surprise. And so last Christmas eve we had a surprise supper for our Sunday-school, and here is a sketchy idea of it:

The primary teacher had just exhausted her songs and marches when the great double doors rolled back, and through the latticed archway the children beheld—fairy-land.

The Sunday-school room was a bower in pink, and the tables a veritable rainbow with their long lines of brightly-colored sheaf-shaped bags. With what eager delight our little guests swarmed about the table to find their "place cards." Suddenly, amid the light laughter and chatter, a signal-bell sounded and the cunningly-tied paper napkin bags of the first "course" of this surprise supper were opened and revealed dainty sandwiches cut in various shapes. Five minutes passed, another bell, and a snowy cover disclosed a glistening ball of "angels' food." Another bell, and in a green-tipped napkin the children found a big golden orange. Then from its crimson hiding-place came a roll of toothsome candy. And last of all the children found hidden in a nest of gray and gold their Christmas gift. For the girls there was a thimble, a handkerchief, a pin, or a buckle, for the boys, a box, a ball, or a book.

"And all done," triumphed the superintendent, "with paper wreaths and napkins, and what do you call that stuff? Oh, yes, tarlatan—"

"And bits of baby ribbon," supplemented the primary teacher.
MRS. A. E. BARNES.

EVERYBODY HAD A GOOD TIME.

Dear Friends of the Round Table: In one of the largest Sunday-schools of Cambridge, Massachusetts, it was decided to arrange the Christmas festival so that the item of expense would not be so large. This was done not simply from motives of economy, but because it was felt that the general tendency has been toward too much expense, and that it was well to see if just as much true enjoyment could be had from a simple and inexpensive festival. This is the plan which was carried out:

The usual trees were provided, and also a chimney and fireplace for the use of Santa Claus and his wife and little boy. Then each teacher was appointed to procure presents for his class, and no present was to cost more than five cents. It might cost only a penny. These presents were all brought to the vestry and placed upon or around the trees. At the time of the festival the Sunday-school was arranged in classes. Santa Claus made his appearance, and with his wife and little boy gave most of the entertainment, for they were very good singers.

When the time came for the distribution of presents, Santa Claus called for the superintendent and eloquently presented him with a bag containing a large onion. The superintendent feelingly responded, and then the pastor was called up and received a fine cabbage, and the other officers received some vegetable. Then the classes were called up in turn. As the name was called the class arose and went forward together to the trees, and there Santa Claus gave them whatever presents happened to be nearest to his hand. This was the feature of the festival. Old and young entered into the spirit of the time with equal zeal. It was delightful to see the classes of older people go forward to the trees, receive their presents, carefully wrapped from view, and then to hear the merry exclamations when the presents were opened. All agreed that this festival was a great success. It removed the anxiety about expense and the selection of appropriate presents; it did away with all unhappiness from the com-

parison of gifts; it put the whole Sunday-school on the same footing, and was the means of renewing and awakening the best kind of fraternal feeling in the school.

J. MERVIN HULL.

A CHRISTMAS TREAT.

Dear Mr. Cook: Our Christmas entertainment was so successful that I am very glad to send you an account of it. A few words of explanation are necessary. We have a very small Sunday-school, about twenty in regular attendance, held in a chapel at ten o'clock in the forenoon, and most of the children come long distances to attend the service. We had never had any Christmas celebration before, so our tree was anticipated by the children weeks before Santa Claus was to arrive.

As many of the children were small and lived so far away it was thought best to have the entertainment in the afternoon so that all might get home before dark.

We sent invitations to all the scholars asking them to be at the chapel Thursday afternoon at three o'clock. The blinds were closed and lamps lighted, also candles on the tree, which stood in the center of the platform. When the children were all there they spent quite a time looking the tree over and trying to discover all the things hidden among the boughs. After a time they were invited to another room where a Christmas tea was served them.

When they were once more around the tree they were surprised to hear bells, and as they came nearer and nearer great was their delight when old Santa Claus appeared in their midst, and after a few minutes had been spent by Santa telling the children of his adventures in getting there, etc., he was invited to remain to the exercises, which consisted of speaking and singing by the children, after which the presents were distributed. While we enjoyed the entertainment we did not forget those who were unable to attend on account of age or sickness, and gifts were sent to about fifty such in our town. It is a blessed time to teach others to be thoughtful of the sick and "shut-ins," and even children enjoy a "giving" as well as a "getting" Christmas. Our one aim in all we did was to so teach the "sweet old story" in verse and song that a desire for a Christlike life might truly be born in some child's heart that day. Our rooms were decorated with evergreen and red crepe paper, with stars and wreaths around the walls. The expense was very small, as most of the articles needed were given. And the results? Our Father knows.—Mrs. H. E. Cudworth.

A CHRISTMAS FESTIVAL.

Dear Friends of the Round Table: Last year some of our Sunday-school workers said: "Let us have a supper for the children." Others said, "Let us have a tree and Santa Claus." And still others, "A musical and literary program and a bit of candy." And our superintendent said, "Let us have them all. Many members of our school have wandered away. And how better can we win and welcome our prodigals home again than by a good, old-fashioned Christmas festival?" And so we had them all.

Committees were appointed at once. As our superintendent had "genius for begging," he was made chairman of the committee to find money for gifts. A lady who knew where to find the most delicious things to eat, was placed at the head of the refreshment committee. And upon me fell the burden of providing a musical and literary program "to last no longer than half an hour." For three days I went about in a brown study. (If they put me on this year I shall send to the David C. Cook publishers for their Christmas Cantatas.)

The program must be simple—"easily rendered," for busy housewives were my coworkers. It must be effective, bright, cheerful, to make hearts glad. And above all, it must be hospitable, so as to take in all the younger classes—for children dearly love to "show off." As a result of that brown study I handed to the committee the following:

A HOME-MADE CHRISTMAS CANTATA.

Arrangement of Stage.—Christmas tree concealed by curtain; rug on the floor with two or three sofa pillows on right of stage.

First. Lights turned down. All children under ten enter singing.

Second. Children fall asleep while an older girl sings a lullaby.

Third. Colored lights. All children over ten, dressed in white, enter singing, "Hark the Herald Angels Sing;" march out on final chorus.

Fourth. An older girl reads selections from "Twas the Night Before Christmas." During reading, curtains are drawn, showing lighted tree with Santa Claus standing near. As reader passes out, the children awake, and singing, circle around tree and Santa Claus, pass off stage while singing last verse.

The songs were practiced in the Sunday-school hour by the whole school, and so required but one full rehearsal.

As our pastor was a young man without a family, our parsonage at Christmas time stood empty. Fires were kindled in furnace and in kitchen range. Lights, tables, chairs, rugs, and even flowering plants were brought in by the older boys. And a right merry time had we that night before Christmas. Warmth, light, music, laughter, that delightful, enchanting tree. The grumpiest man there, as he beheld the radiant faces of the children, was compelled to say that "it paid." Pay? Those children will never forget it. Give your children one full Christmas Eve, spiritually, mentally, yea, physically, that in later years they may have the sweet memory of it to carry with them to the uttermost parts of the sea.

E. L. B.

Mother-Training, or Child-Training?

Around the the dinner-table, in the home of a highly cultivated family noted in religious work, the conversation turned to modern child-study and child-training. The talk was stimulated by the presence of a prominent writer and lecturer on these themes. After a prolonged and delightful discussion of children's ways and needs, one of the company said earnestly, "It seems to me that this whole subject is really a question of *parent-training* quite as much as of child-training." It was at once evident that he voiced the feeling of those around the table. And now the guest of that evening, Mr. Patterson Du Bois, author of "Beckonings from Little Hands" and "The Point of Contact in Teaching," has written an article for the *Sunday School Times* which mothers and teachers will want to read. For Mr. Du Bois considers, with pertinent illustration, amusing anecdote, and keen perception, the question, "Is Mother-Love Unerring?" Are you an accomplished and trained parent?—*Sunday School Times*.

Prayer is the spiritual process in which we give ourselves to God. It is not mere words. It is feeling, it is attitude, it is purpose, it is desire, it is hope. In prayer we lean upon God. In prayer we bring our work to God, our successes, our troubles, our perplexities, and spread them out before him. Prayer is the source of spiritual revelation also. The soul needs to know "the things that are freely given to us of God." The Spirit will take of the things of Jesus and show them unto us. It is the Spirit that searcheth the deep things of God. You will rise from your knees after prayer, with your spiritual sky washed as by the rain of God. Do not try to teach without prayer.—Selected.

In the Talmud we find: "The crow brought fire into the nest; it warmed him, but it burned the nest." Milton tells us, in *Paradise Lost*,—

"Revenge, at first though sweet,
Bitter ere long, back on itself recoils."

Letter Department.

GLEN JEAN, Ohio, November 24.

Editors Herald: Six hours or more at a depot awaiting train affords time for something preferable to loneliness. About the best panacea I have found for loneliness is to be occupied otherwise. I do not suppose that is new.

Whatever the "antis" have accomplished in fields remote and of which I have not heard, round about their center or headquarters, McArthur, Ohio, scarce a ripple has been caused. As Bishop Kelley observed, a year gone and nothing done. In August Reverend Bridwell wrote A. B. Kirkendall wishing to engage some one in debate practically on the former scene. Bro. Kirkendall turned the matter over to Bro. U. W. Greene and he to Bro. F. M. Sheehy, all of which was quite to my satisfaction in the event of a debate. To those on the ground it became clearer that almost the sole purpose on the part of Mr. Bridwell was to raise finances. Mr. Bridwell took up one of the country schools of the county, the highest wages paid others being thirty-three dollars per month for similar and adjoining schools. They may of course pay him more, but it is evident neither the antis nor the Disciple Church find for him very lucrative employment. This may be unkind in me, but thus a part of the antis are getting on.

Right here may I ask where and who is the man that has opposed the latter-day work persistently from its very inception that has swelled his bank account to any considerable sum, or won for himself an honored name among men? It is the same with all of them, those who left the faith and the others. Who can not see, if their work was approved, some of them should be veritable world-benefactors and esteemed as such? While the world is not approving the work these men oppose they do not approve their work as right.

Braden, perhaps heading the list in a way, is about as little esteemed as a man so widely known could be. How much is he the gainer financially? While we can not know it for certain, the same effort otherwise applied, we are safe in judging, would have realized more for him.

D. H. Bays, one of those "children of providence," has not been so much appreciated among the flock giving him that exalted title, but that he served in the little town of Collins when a much better situation should have been afforded so distinguished a personage. Verily, how are the mighty fallen! Let them reverse this by giving Braden or Bays one of their best charges. Will they? To many others of the past the same facts apply. Will it be otherwise with Darby, Bridwell, and Neal? We shall see.

The repetition of a cause usually reproduces the result. On the street at McArthur, Mr. Darby stated to Bro. E. E. Long and myself "We have compared the first hundred pages of Palmyra and present Book of Mormon and found no material difference." He mentioned the one used by Mr. Neal and corrected by Bishop Kelley as really the only material one found. I remarked in answer, "If in one hundred pages you found no material difference, that being about a fifth of the book, you will hardly find it." This is the exact sense of the conversation, if not the words. It is clearly evident, that in and about McArthur their work is not making them famous. Of their recent efforts at Detroit I have heard nothing whatever.

Soon after reaching my field I met Doctor C. B. Taylor with whom I debated church propositions in 1895. Partly as a joke I asked him, Do you want to kill Mormonism again, Doctor? He had said he had done so in that debate. His answer was, "No, I want to live at peace with all men. I see more good in them all than I used to." Well, Doctor, what did you think of the McDowell-Bridwell debate? "Well, I did not attend it all, but my opinion was they both lost their affirmatives." Of course if either had made good his proposition, the Doctor would be out, being a Presbyterian. See?

Right here another estimate will be pertinent, that of Doctor Taylor's moderator, Reverend Davis, of the Disciples, who had once debated with Bro. James Moler. In conversation with him, I asked, What is your estimate of the debate Doctor Taylor and self had in which you acted as moderator? "Why, Doctor Taylor is a very scholarly man, but then he is no debater." Another affirmative must have been lost then.

Of our own work it may be said, moderate success is attending efforts made. Others have written of their own and each other's work except Bro. Beatty, who has not written or been mentioned in the letters of others. In opening new places, in which he delights most, he has exceeded all others. Like Bro. Keeler, of California, he is a first-class frontiersman. While considerable new ground has been broken and sown, the reaping time lies ahead.

Bro. E. E. Long made a fine opening at Harris Station, Ross County, recently. In the faith,

R. ETZENHOUSER.

CEDAR FALLS, Iowa, November 29.

Editors Herald: I am one of the scattered,—self and son being the only Saints in this city. There is a branch of the Church at Waterloo, eight miles from here, and I attend as often as I can. The little band of Saints in that place are striving to let their lights shine. They have a nice little Sunday-school, Bro. Beel superintendent. I came from Michigan one year ago last July and the gospel has not been preached in Cedar Falls yet; but hope it will not be long till it will be, as I intend to have an elder come as soon as I can secure a place to hold meetings.

I desire to let all of my dear brothers and sisters know that my son is very sick and it seems that doctors can not do him any good. He is very bad and has not been able to work for five months, so hope the Saints will remember him to the throne of grace, that if it be the Lord's will he may be spared. He has six little children and there is great need of his being raised to health.

Your brother in the great conflict,

ELIJAH HINDS.

GUILFORD, Missouri, November 30.

Editors Herald: This last day of November I feel disposed to write a few words from a part of the Lord's vineyard not often heard from through your columns.

Measles have been quite prevalent for the past three weeks in and around Guilford. Schools have closed because of it, though no one has seriously suffered. In the northwestern part of this (Nodaway) county scarlet fever has appeared. The general health of Saints and of the community is good at present.

Sr. Eliza Byergo has just returned from a visit of one month with her sister, Lettie Ross, in Holt County. Bro. R. Lorensen of the Bedison Branch, visited Guilford Saints and gave us one of his practical sermons on Sunday the 22d.

I love to read the church papers, of which the HERALD, *Ensign*, *Autumn Leaves*, *Glad Tidings*, and *Watchman* reach my home and they are welcome visitors. I also take one violent periodical, the *Helper*, which is and will be the cause of much prejudice, because of lies, trash, etc., it makes a business of hunting up and putting into print. And all this for the purpose of poisoning the minds of the people against the pure gospel of Christ. But they who are honest with themselves and who seek to hear the witnesses in defense, will be more apt to be of the class whom Jesus referred to when he said, "My sheep will hear my voice and a stranger will they not follow." The person who will compare the tale told by the *Helper* with the preaching of the true representative men will behold at a glance no marks of similarity, and will decide that the similarity is between the recorded word and the preaching of the representative men of the Church the *Helper* seeks to destroy. Why will the *Helper*

combine forces with their own enemy in their endeavor to destroy the Reorganized Church? Surely Herod and Pilot are now friends! How zealous then should Saints be to pray for wisdom and to use of their means to send representatives and tracts out to tell the true story of redemption.

Brn. Vaughn and Haden have been holding forth in Maitland and go next to a union church south of Bro. R. K. Ross's.

Your brother in gospel bonds,

W. B. TORRANCE.

BROADHEAD, Kentucky, December 1.

Editors Saints' Herald: I have just closed an eleven-day meeting, and on Sunday led four into the water of baptism,—a man and his wife, another married man, and a young man; and others have told me that they will come in in the future.

I have made many friends for the truth; but a preacher from the Church of Christ made a very unmanly attack on me and prejudiced the members of his Church against me. He is making a desperate fight against the work here, trying to get other preachers to help him in his fight. The Baptist preacher told me he would not do anything of the kind.

This morning I am with Bro. Forbes' family. They are fine Saints and are highly esteemed by all who know them. Another fine family of Saints lives here,—Bro. Dunlap. I will try to start the work here. May Zion's cause move on is my prayer. A merry Christmas to all.

J. W. METCALF.

FORT COLLINS, Colorado, November 14.

Editors Herald: I struck this place on Monday, the 9th, and found Bro. L. J. Bradshaw at the depot to meet me. He conducted me to his home about two miles north of town, where I enjoyed the hospitality of his noble family for several days. I found them firm in the faith and rejoicing in the great latter-day work, taking all the church papers and keeping pace with and well posted in all the affairs of church work, as all who call themselves "Latter Day Saints" should do, even paying up their dues to the Lord by way of tithing.

I came here from Loveland, where there is established a noted sugar factory, the all-important beet being raised there for that purpose, and where, by the kindness of James R. Adams and P. L. Case, I obtained the German Congregational church two nights for the sum of one dollar and fifty cents. Here I presented the subject of "the kingdom of God" to an attentive congregation. The minister and his good lady were very much pleased with the subject. The minister played the organ for us, by which we felt honored, it being hard usually to get anything of this kind done for us.

On Sunday, the 12th, I gathered the few Saints together at the house of P. L. Case and held a social service, administering the sacrament, Bro. and Sr. Brownlee coming in from the country six miles to attend, and it was the first meeting of any kind they had attended for five years.

I also had the opportunity of making a visit to the study of the Reverend Violet, Christian minister. He had been talking of debating with some of our elders. He thought he would like to do so, but during our conversation I found he would rather back down and out. He merely wanted to hold a private debate with some smart elder first, but to this I did not agree. He positively declared that "Alexander Campbell" was not the founder of their Church and that the laying on of hands was not taught in the Bible. I thought this a strange position for a minister to take, so I left him, thinking it was not necessary to bother with a man of that kind. I believe that sometime there will be a work done in Loveland. There are a few people interested in the gospel, and if there was only a place open to us where we could hold forth for some time some would be ready to unite with the Church.

I could find no place here in Fort Collins to hold services in

and all the people were working early and late to gather in their beets, so will move on to Berthoud and Ni Wot and see what the prospects are there. It seems to be an inopportune time to get anything done around in these beet countries at present.

In gospel bonds,

JAMES KEMP.

GWIN MINE, California, November 26.

Dear Editor: I am preaching twice a month at Ploma, one mile from here. I gave notice I would preach in the union church when I went there; but there were only three out and the shoemaker told me the Methodist preacher was a good preacher and he could get only a few out, and I stood a poor show. It disheartened me, but the thought came to try again, which I did. When I came out the next Sunday night about thirty-five were out, and the next Sunday about forty came and some of the women fixed the stand with flowers and made things look nice. Some are much interested in the work and I hope some good will be done. Bro. and Sr. Phelps and myself are the only Saints here.

Your brother in Christ,

T. W. DAVIS.

TORONTO, Ontario, November 21.

Dear Herald: It is with a lively sense of gratification that I enter again the grateful arena of your hospitable columns.

The circle of your readers is, like the circle described by Professor Drummond in "Natural Law in the Spiritual World," ever-moving, active, and increasing. The HERALD will, I believe, yet take rank and place among the best known and most widely perused exponents of periodical literature and journalism. To this end let there be plenty of *variety*; for as it has been often and well said, "variety is the spice of life."

The city of Toronto was formerly the wild and desolate but beautiful home of the Mississauga Indians, a branch of the great Iroquois Nation whose almost innumerable hosts once overspread the vast ranges of hill and lake and plain, which extend from this point all the way to the base of the Rocky Mountains. "Toronto" means "place of meeting," and the Indian Road, Delaware Avenue as it is now called, was constructed by those Indians in a manner which evinced accurate acquaintance with the cardinal points of the compass.

"Ontario," in which province Toronto is situated, is another Indian word, of Huron origin, I believe, signifying "a prospect of broad lakes, rivers, and valleys," a beautiful and truly poetical description, but no less true than beautiful.

The great lake of Ontario, lying at the foot of Toronto and extending one hundred and ninety-seven miles in one direction and fifty-five and one half miles across to Niagara Falls, is a grand and soul-inspiring scene, with the silver moon shimmering upon its broad and expansive bosom,—a spectacle which makes man's greatest works of art seem tame and poor in comparison and suffer indescribably by the contrast.

Toronto has about three hundred thousand inhabitants. Nearly all its streets and roads are wide and at right angles, one to another,—a very great advantage to a stranger inquiring his way to any given portion of the city.

The church here is a standing memorial to the energy and public spirit of the brethren and sisters of Toronto, and is largely the work of their own hands. Inspired by this praiseworthy example, the brethren of Humber Bay, two or three miles west of Toronto, have erected a house of prayer which is an ornament to the district and a credit to the Humber Bay Branch.

A very successful bazaar and concert has been inaugurated and carried to successful culmination by the Ladies' Auxillary Society in connection with the Toronto Branch. It was held in St. Andrews Hall, a fine and commodious building in this city, and I understand they realized no less than one hundred and forty-five dollars after all expenses were paid. This is most gratifying evidence of what can be accomplished by the ladies of

the Church acting and working together in a spirit of sublime devotion to the welfare of the cause, and of almost tireless zeal and self-sacrifice in the carrying out of a sacred and well-sustained purpose.

The bazaar and concert were graced by the genial and ever-welcome presence of our esteemed brother, R. C. Evans, whose witty and humorous observations as chairman contributed so materially to the pleasure and enlightenment of the entire day's proceedings at the bazaar and concert which followed it. I was much gratified to hear of the cordial reception accorded Bro. Joseph Smith and R. C. Evans by my brethren in old historical London of sweet and sacred memories and associations and among the hard-working brethren and sisters in that vast metropolis.

And now a word as to the Holy Ghost and my criticism of Bro. A. M. Baker's letter in your columns recently.

I am fully aware of the spirit or *pneuma* poured out upon the day of Pentecost and promised in Joel 2: 29, and in many other passages of holy scripture, as I admitted in my last letter; but what I anxiously desire to know is, What has become of the Holy Spirit personage (*Ruach ha Elohim*), the third person mentioned in Matthew 28: 19, in whose name all are commanded to be baptized?

Like the man who asked for bread and they gave him a stone, for fish and they gave him a serpent, I fear I may be under the necessity of repeating my inquiry a number of times; and, like a certain character in one of Dickens' works, I "pause for a reply," and hope I may get it.

The brother returns to the attack in the HERALD just to hand, No. 46, in which he thanks me for my criticism. I may here mention that it is in no spirit of disrespect towards Bro. A. M. Baker, for I do not even know him and never had the pleasure of seeing the brother; but it is merely in a spirit of brotherly forbearance that I write, and in the hope of understanding the brother's theological proposition; so that the truth, and the truth only, may be evolved.

The brother now says, "Did not the Holy Ghost descend upon Christ in the form of a dove? Did it come in the form of a person on the day of Pentecost when it filled the whole house and appeared as fire upon their tongues and those present were all filled with the Holy Ghost?" The spirit *pneuma* (or wind) never did appear in the form of a person. It is spoken of as being "breathed," "poured out," or "shed forth," as in my former letter I pointed out concerning the divine *afflatus*. See John 20: 22; Joel 2: 28, 29; Acts 2: 2.

The personal Spirit has a name *Ruach Jehovah*, that is, "Spirit of God" or Holy Ghost (Matthew 28: 19), and is one with the Father and the Son; for it distinctly says, "And these three are one."—1 John 5: 7. So I keep on pegging away at my inquiry, "What has become of the third person named in Matthew 28: 19 if he is not a personage at all, but only the "will and mind of God and of Christ," as Bro. Baker asserts?

I have endeavored, not without many qualms and misgivings, to ascertain what position the brother really does assign to the eternal Spirit, so I turn to his former letter. He says that the Holy Ghost is *nothing more than the mind and will of God and Christ*. (See HERALD for September 2, page 13.) He announces further that our Campbellite friends are "divided among themselves," etc., (page 813, line 33,) and that the Spirit is a *gift from God* (page 814, line 36), just the same as a gift from a friend.

Later on we come upon the startling statement, startling in view of the brother's foregoing remarks: "Now we will show that the Holy Ghost is one of the Godhead" (page 814, lines 8, 9), and on the same page (line 20) he says, "It is one of the Godhead." I certainly would be grateful for further illumination upon this very perplexing piece of doctrine, as I utterly fail to see how the Spirit can be in one and the same breath God and yet not God, a gift and yet not a gift, but simply the mind and will of God and Christ.

I remember Lord Byron's Prisoner of Chillon, who says:

"My hair is grey but not with years,
Nor grew it white in a single night,
As men's have grown from sudden fears."

But either the poet or Bro. Baker must have forgotten that there is another way in which "men's hairs grow white in a single night," and that is by poring over abstruse metaphysical problems. I have none too much hair on my head as it is, and I certainly do not want to lose what I have in a vain endeavor to solve the problem (or rather conundrum) of how the Spirit can be a personage or one of the personages of the Godhead, and yet at the same time nothing but the will and mind of God! Nor do I want one of my Canadian friends to whom I habitually loan my HERALD to come back to me and say, "I am going to come down on you for a bottle of hair restorer or a powerful hair-dye, for my hair, which was a jet black when you lent me that last HERALD, now look, it is as gray as a badger's back, and all through puzzling over one letter; and now I am no nearer the solution of the problem than before you lent me the book."

Bro. Baker's is a good and well-meaning letter, but I would be grateful for just a line or two in elucidation of the "knotty problem."

With sincere love to all the Saints,

F. R. TUBB.

MERIDIAN, Idaho, November 29.

Editors Herald: That the few elders laboring in this part of the country may learn our whereabouts, we are one mile east and two miles south of Meridian, which is on the branch road from Nampa to Boise. Brn. Condit and Vanderwood passed us, not knowing we were here, which we hope will not happen again. We will not only give them a home and means to travel on but will assist in getting a place to preach.

As a family we wish to say to the Saints, especially those of the Far West District, that we are still trying in our weakness to love and serve our Master, and at present the distance is too great to hear their words that once gave us so much courage and strength. We are working, watching, and praying for the time when all things are prepared before us and this separation will end and the eye can see and the ear hear the things that we once so loved and cherished. Pray for us, dear Saints, that we may help spread truth while we sojourn in this far western country.

Bro. Vanderwood paid us a very pleasant visit, staying about a week on his return from Middle Valley to Southern Idaho. I saw his letter in the HERALD and wrote him. I find him a very zealous worker for the cause of Christ. He is fully armed against the evils of Brighamism, which is very necessary in these Western States.

Brethren passing through or laboring in this part of the country are cordially invited to call on us. May God bless his people everywhere.

JAS. N. CATO.

STILLWATER, Oklahoma, November 28.

Editors Herald: Having been appointed to labor in the Oklahoma District, I left home about May 5 for a tour of the district, in accordance with the advice of the missionary in charge, H. O. Smith, with a double purpose,—to preach the gospel, and to visit the branches and as many scattered Saints as possible in the interest of church finances, being Bishop's agent as well as missionary. In looking over the map I find I have done considerably more traveling than preaching, and the work of visiting is far from complete yet. It seems necessary that the Bishop's agent should be acquainted personally with every member in his district.

Now I wish to say to the Saints: Send in your tithes and offerings, as the year is nearing the close and we will have to make our report soon and would like to see every name on our books. Send all drafts or orders to my address and they will be taken care of by my wife and receipted for whether I am at home or not.

I have done some preaching of late in the Creek Nation, on what is known as Blands Ranch, where none of our people had ever preached, and had a fine interest. Preached eight times and promised to return when they got their schoolhouse completed.

I have just returned from Mathewson, where I went by request of Bro. Hubert Case, to be with him in his debate with Denton Collins of the Christian Church, which commenced on the 16th and lasted eight evenings, on the usual church propositions. This debate was held in a place where there were no members nearer than six miles, and we had to drive six and eight miles every night at first, but before the debate was over we had plenty of places to stop and many pressing invitations to come again.

I left the morning after the debate closed. Bro. Case remained by urgent request to preach at the same schoolhouse over the next Sunday. Collins challenged, and they signed up propositions for another debate to be held in Seiling, Dewey County, Oklahoma, within the next year.

In conclusion, any one wanting preaching in their neighborhood will please let me know and I will attend to it as soon as possible. I am looking for a lady now at my place to be baptized this week. She is from Perkins and a convert of Sr. Tate through private conversation, and reading tracts and papers.

Ever hopeful for the upbuilding of Zion.

Your brother,

S. J. HINKLE.

XENIA, Illinois, November 30.

Editors Herald: On November 22 we had a Sunday-school and Religio rally and had a nice program arranged to enliven the Sunday-school and Religio, and we also took a collection for Graceland College amounting to eight dollars and fifty cents. I long to see all the young people take an interest in these organizations, for in them great good can be accomplished.

Your sister,

NAR HOOVER.

Patriarchs and Blessings.

To Editors of HERALD and all whom it May Concern: Some time during the last summer and fall rumors reached my ears of a harmful nature, relating to the service of Patriarch John H. Lake. At first I paid no attention to them, simply because I had faith in the integrity of the brother mentioned, and also because I am painfully alive to the fact that there are fault-finders, and mischief-makers, and street-corner gossips, who seem to think they can run any and every department of the Church from the First Presidency and Bishopric, to the branch presidency, including the Patriarchate, much better than the present incumbents. But some questions which appeared in the HERALD, and their answers, caused me to look this matter up. While I do not question the right of the editors to answer questions through the columns of the HERALD, I do believe when those questions are of a nature to reflect upon any department of the ministry, it would be far better to refer such questions to those in charge of that department before publishing answers, especially when those answers and comments reflect upon the integrity or the work of some ministers in that class.

Now the case in hand was of this nature, and pertained to the Patriarchate. By correspondence and inquiry, I learned the complaint was said to come from Canada, but I could not find any one who was willing to assume the responsibility and furnish proofs of wrong-doing; and now comes a statement to exonerate our brother as follows:

"CHATHAM, Ontario, September 21, 1903.

"We, the undersigned, desire to express our disapproval of certain reports that have gone to Patriarch A. H. Smith, in reference to Patriarch John H. Lake, who is now laboring in this mission and of whom it has been said that he (J. H. Lake) is

making charges and collecting moneys in a way not becoming his high office. And we hereby assert and affirm that the above-named brother has never asked for any money, but has left it to ourselves what to give to help defray expenses. We also state that the brother has been heard frequently to state, in public, that the blessings were free to all who desired them, and that no charge was made, but if any one felt like giving to help defray the expenses of the patriarchal blessings, it was acceptable. We believe any one stating otherwise is either misinformed or is malicious in his intentions."

Signed by one dozen Saints of Chatham, Ontario, Canada.

And I am asked to publish the same. Those who have read the HERALD have no doubt seen and read the questions referred to, but some may not have read them. So that all may understand the matter who read this article, I will repeat the statement made twice or thrice by me in HERALD relative to receiving pay for giving blessings. There is a continual expense attached to the work, and this expense must be met some way; but there never has, to my knowledge, been a fixed charge or price put upon the blessings, and invariably I have given the Saints to understand that there was no charge, but if any one was able and felt to assist by giving an offering it was his privilege to do so. If any poor Saints wanted blessings and had nothing to give, they got the blessings just the same as if they had thousands of dollars, and no remarks made. Am I making the matter plain?

I trust that those who have talked unwisely, having a mistaken idea about the work of our brother, J. H. Lake, will correct the error they have made and exonerate our brother from any blame.

And now, while I am before you, I will call your attention to a little complaint or criticism also made in HERALD,—the statement that there was an unequal division of labor by the patriarchs or evangelists at the late reunions, Dow City and Stewartville, that there were four evangelists at Dow City and but one at Stewartville. The statement looks unfair on the face of it, without an understanding of how it occurred. Patriarch A. H. Smith was requested by the Dow City reunion committee to attend months previous to date of reunion. Patriarchs Charles Derry and Charles Butterworth reside in the district, the latter in Dow City, the former in Woodbine, a neighboring village, and of course were in attendance at the reunion, while Patriarch Henry Kemp was in attendance upon the reunion at Henderson, and at its close came over to Dow City to attend for two days, thus swelling the number of evangelists at Dow City. Bro. H. Kemp came to Dow City to see his daughter who resides there, by permission of presiding officer of the mission, F. A. Smith, and left the reunion Saturday evening at the close of the afternoon service, to fill appointments at another place over Sunday, thus depriving himself of the closing services of the reunion, only remaining two days. Stewartville was simply just a little behind in her request in making up her list. Those who complain must bear in mind that the reunion committees make selection of the best speakers they can get to draw a hearing. Stewartville committee may have invited the writer, but it was long after he had consented to attend Dow City. Let the Saints and those interested be patient and reserve their criticism until we are more perfectly organized, and the order of evangelists will try to meet the calls made upon them. If any complaint is to be made, with grounds for complaint, so far as the order of evangelists is concerned, please notify the Presiding Patriarch.

Again, until different arrangements can be made by General Conference and the mission-appointing power, the presiding patriarch can not be expected to furnish evangelists to fill appointments on request of committees or otherwise, as by act of General Conference the evangelists are located, and become local or standing ministers. See, Bro. J. H. Lake, Canada; Bro. H. Kemp, Independence Stake; Bro. J. R. Lambert, Lamoni Stake, etc. Suppose I were called upon to furnish an evangelist to

attend a conference or reunion, as I am at this present writing, outside of these local fields, how could I supply the demand? By going myself, of course, as I have been doing; but I can not meet all the demands of this nature, and I am not to blame, neither is the order to which I belong.

Once again let me say, in order to keep from misunderstanding, there is no charge for patriarchal blessings. Saints who are poor and have no money may be rich in faith, and have and enjoy many of the blessings of God; and may be rich in spiritual power, and gifts of the Spirit. There should be no bar to their receiving a patriarchal blessing; and so far as the Patriarch is concerned, there is none. Nevertheless it must be remembered, there are necessary expenses attached to the labors of patriarchs that do not attach to the work simply of an elder, as a missionary. While the elder is expected to preach, so is the patriarch; may be called upon to minister to the sick, so may the patriarch. The elder must travel from place to place and necessarily incurs expenses, so do the evangelists. The elder does not have to employ a stenographer and furnish stationery for blessings, stamps for mailing, books for records, tablets for shorthand work, typewriters and supplies, while the patriarchs do; and yet according to the answers in the HERALD the patriarchs are entitled to no more consideration than the elder or missionary for preaching a sermon or ministering to the sick. So far as setting a price upon the work is concerned, the answers are right enough; but so far as meeting the expenses occurring, they are misleading.

It should be reckoned a privilege for those who have (and sometimes they have an abundance) to consider the expenses and make such offering as they may be led to do, and thus aid those who have not, and avoid the necessity of a call upon the Bishop. There are no grounds for fear upon the part of Church members that the Patriarch will get rich off the hard earned means of members, poor or rich. I can assure the Saints upon that point, and relieve their minds if they have been so troubled.

Now let the Saints and all concerned please remember that we, as ministers for God, are laborers *with* God, in the upbuilding and establishing the church and kingdom of God, in Zion of the latter days, and be not suspicious, unbelieving, or doubtful; but be believing and faithful and ever ready to make sacrifice for the work whenever the necessity arises. So may God's blessings multiply and ever be with his people till the coming of our Lord and Savior, is the constant prayer of

Your brother in Christ,

ALEXANDER H. SMITH, Presiding Patriarch.

LAMONI, Iowa, December 2, 1903.

DOW CITY, Iowa, December 4.

Editors Herald: Having been absent from your pages for a long time, I take the privilege of letting the Saints of this district and others know of our doings and whereabouts. We are still contending for the faith once delivered to the Saints. It is the only thing that satisfies the longing of the soul. It is our all in all, and it grows brighter from day to day. We rejoice in our warfare, are stronger in the faith, and seek to be up to date with the progress of God's kingdom on earth. After reading in the daily journals, that Dowie's institution has gone into the hands of receivers, we imagine what gloom must come over many that trusted in this self-made Elijah and now feel the sting of defeat. Some of them will surely realize that a deed to their possessions is better than a lease. Surely we can sing with the spirit and with the understanding:

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!"

We have no cause to be discouraged; the prospects are good and some are gathered into the fold. We have been called upon to open the door for sixteen of his sheep to come in, seeking shelter in the fold, and may the good Shepherd watch over

them. And, dear ones, keep your eye on the Shepherd, don't stray too far away. Keep within sounding distance, that when the Shepherd calls we may hear and obey. We trust that more will enter in before this conference year closes. There are several lingering near, and some are

"Out on the mountains wild and bare,
Away from the tender Shepherd's care."

It makes us think of our old, familiar song, "There were ninety and nine that safely lay." But that one that was out on the hills far away—did the Shepherd say, "O it's only one. I still have ninety and nine; we'll just let it go till some more convenient season"? As a tender shepherd careth for his sheep, he went after this one that had strayed away. It was far from home. Maybe it was sick and faint; probably a little footsore, and perhaps had been pricked by so many thorns as it went through bush and bramble that it had been fleeced a little here and there; maybe lost its identity; had not fed of late "in pastures green, by the living waters." Can you hear any of your flock bleating in pitiful tone, thou shepherd, "over which thou hast been made overseer"? There is yet room in Father's house. Let us have a feast, a time of reviving and refreshing from the Lord.

The cold, cold weather is against us, but we have a good hearing. We can not answer all calls. We are ever busy laboring for the one cause.

I hope our Bishop will receive enough to restore the Kirtland Temple to its former condition, that a blessing may come to all. Turn to our Church History, pages 46 and 47, volume 2. While that was the beginning, we can have a repetition of some things at least. Many are doing nobly for this restoration of the Temple. Hope it will be complete by General Conference.

There are many things necessary for the spread of this gospel. Our publishing department needs to be strengthened and enlarged. We need German literature very much. I wish some brother or sister who is blessed with this world's goods would assist in getting out our standard works in German.

Our work is spreading wherever God's servants are. Some places are slow, but steady and sure. I am not ashamed of the latter-day gospel. It is not of man, neither came it by the wisdom of man, but as a gift from God. Truly has the poet said:

"A man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his race,
Is wiser than his time.

"For him the hemlock shall distill,
For him the ax is bared,
For him the gibbet shall be built,
For him the stake prepared!

"Him shall the scorn and wrath of men
Pursue with deadly aim,
While envy, malice, hate and lies
Shall desecrate his name."

The wisdom of God is greater than the wisdom of man. The fate of the Palmyra Seer came in line with the saying of this poet. Onward is our aim. All hail to this restored gospel.

F. E. COHRT.

TARKIO, Missouri, December 4.

Editors Herald: After closing our meeting at Guilford we (Brother Haden and I) came to the western part of the district, stopping at Maitland where we secured the Christian church, and held a week's services. Owing to religious indifference, prejudice, and a "combine" against us by the religious leaders of the town, in a "revival" begun soon after we commenced our meetings, our attendance was very small, notwithstanding all our efforts in advertising, tracting, and inviting the people to come.

The main attraction at the "revival" was a lady preacher and

of course they got they biggest crowd. We dislike to admit being outdone—and by a woman, but "an open confession is good," etc. However, we "died game," and concluded to move where we could find more who were willing to listen to the truth, and not spend our time unprofitably casting pearls before swine any longer in that place. There are a few there who must not be included with the "swine" and so our efforts were not entirely without good effects, and the few Saints seemed to be greatly benefited by our stay and labors there.

Bro. Robinson's family had the measles, so could not attend meetings. We were kindly cared for by Bro. Joseph Curtis and family, and "Grandma Black" and her husband, "Uncle Ike."

We closed our meeting on Wednesday evening, and attended a union Thanksgiving service the next day. We were not invited to take part in the services, nor recognized as ministers or otherwise by any except the Christian minister and another gentleman. These came and shook hands with us, expressing a friendly feeling. And this in a "union Thanksgiving" service where all the people are supposed to come and offer up thanks, and praise to God for blessings received! Surely the "man of sorrows" blushed. Perhaps 'tis better so, as worldly praise and adulation we are not seeking for ourselves; but our hearts are pained and grieved and filled with pity when we see people so blinded to the truth and their own interest.

We began meetings at a union church, three and a half miles from Bro. R. K. Ross, last Friday evening, the attendance being small, owing perhaps to the very busy time, but the interest on the part of those attending good. Sunday night a nice crowd was present, and we announced meetings to continue during the week. Bro. Haden is there "holding the fort," assisted by Brn. R. K. and William Ross. I expect good to be done.

On the 2d Bro. Ross kindly consented to bring me here to his sister's, Sr. Thomas Fowler. This is two miles east of Tarkio and twenty-two miles from Bro. Ross'. Next day Bro. Ross went east to see about getting a schoolhouse, while Mr. Fowler and myself went to Tarkio where we applied for the Christian church. The board will meet Sunday and let us know Monday. This usually means we will not get the church, but I hope this will be an exception to the rule. I had a good talk with their minister who seems to be a nice young man. I hope he is favorably impressed. Made plain to him the difference between us and the Utah Mormons, and that we were aggressively opposed to the heresies taught by that people.

Bro. Ross secured the schoolhouse and we have announced meetings over Sunday beginning to-night. We will know then about the church in town.

The people are very busy gathering corn, rushing to get done before it snows, and it will be hard to get a hearing for a while yet. Tarkio is a new place. Population about twenty-two hundred, beautifully situated on a gentle eastward slope just west of Tarkio creek, and surrounded by a fine, fertile country.

Very little if any missionary work has been done in this county, the last few years. I hope to make some permanent openings that will give the work a start. We are laboring and trying to be faithful to our mission, to merit the approbation and blessing of the Master.

Praying for the success of the work, and for the ultimate triumph of truth.

Your brother in the gospel,
JOSEPH C. VAUGHN.

Extracts from Letters.

Bro. Penn W. Martin, of Arago, Minnesota, wrote to Bishop Kelley, November 19: "That \$25,000 list complete." These words caught my eye lately and I am thus reminded that I come in on the proposition for five dollars, which I inclose. I hope the entire amount is collectible."

Sr. Rillie Moore writes from Necedah, Wisconsin: "All are prospering in the Searles Prairie Branch. We have decided to

build a church and are receiving donations from outsiders. The sisters are working with their society."

By letter from Bro. George S. Lincoln, San Francisco, California, November 29, we learn that Bro. J. W. Gilbert is assisting the choir of the branch and has greatly improved the song service. He is engaged also, in street preaching and is meeting with some success. Of the branch Bro. Lincoln writes: "Our branch is in a good spiritual condition. Good liberty is enjoyed in presenting the word, and there are always some strangers present at our services. There has been considerable sickness among the members, but there have been wonderful blessings given through the administrations. Never have we enjoyed so much of the Spirit in administering to the sick as during the last year. Tongues and prophecy have been given and the Spirit's presence has been strongly felt by all present. All is comparatively well with us at present. Bro. Terry preaches for us quite often, and we in turn exchange with him in Oakland. That branch in a good condition also. He keeps himself busy in the good cause."

Bro. J. C. Clapp has of late been compelled to quit his Arizona field and return to Los Angeles by reason of ill health. He writes: "I am very feeble and must soon lay off the armor, but I thank God I can say 'I have kept the faith,' and whether I have fought a good fight or not the Lord will settle that; I am willing to meet my record. O, yes that patron Saint of yours [Ebenezer Robinson]: The feather that I could put in his cap is that I never heard a man bear a stronger testimony than I heard him bear to the Reorganization. I sought his testimony when I first came east because I recollect him in Nauvoo when he was editor of the *Times and Seasons*, and when I came east I was young in the work and I sought counsel from the old veterans in the cause. E. Robinson told me of the great blessings he had received in the Church. How wonderfully the Lord blessed him in his efforts to print some of the books; in a most miraculous way was the money provided, and how the Lord showed him before the martyrdom that the Church would be broken up; that after a time of darkness he would call young Joseph to gather up the scattered ones, and the Lord showed just as soon as Joseph came forward that he was the right man in the right place. The Lord showed him also the spot where Lamoni now is. That was to be a stake of Zion, etc. I thought if those fellows, Neal & Company, had so much confidence in their witnesses, maybe they would take a little of this." We are glad to have Bro. Clapp's statement of the case concerning the Reorganization as he received it direct from Bro. Robinson. It is as a great many others of the Saints can doubtless testify.

Bro. Ed Rannie, now doing missionary work in Davenport, Iowa, recently wrote in a letter to Sr. Walker: "The sixteenth volume of *Autumn Leaves* is nearly completed and I am happy to say that my name was with the first year's subscribers and at present have fifteen volumes nicely bound and a bookcase made especially for them that will hold thirty-two volumes. The good it has done me and my family is not possible of conception. It is my wife's favorite reading and it is a source of great pleasure to reread the back numbers. It has made great advancement or improvement since the first number was issued. Long may it live to bless the old and young."

In a letter to Bishop Kelley, Sr. H. A. Button, Slateville, New York, wrote on November 30: "Inclosed you will find two dollars for the benefit of Graceland College. I rejoice that there is a prospect of her soon being free from the burden of debt and am desirous of adding my mite whenever I can. I have a son who is a student at Graceland, and I hope to see the day when her walls will be crowded with young men and women who seek her portals for instruction and counsel."

L. S. Moore wrote November 20 from Center, Texas: "We certainly want to keep the Church papers, *HERALD* and *Ensign*, coming. They are all the preachers we have. The true gospel was never sounded but once from the pulpit in this place and

that was by Bro. Ellis Short not long ago, and he had time to preach but once. We are doing all we can to warn our neighbors by talking our doctrine and lending our books and papers. We realize some good will come from our efforts as several are interested, and believe if an elder could come here there would be two or three baptized. May it please God to open the way for an elder to come here. We will furnish a home for one or two elders as long as they can stay and do good. We are among the scattered Saints, having membership with no branch; but were once members of the Cove, Arkansas, Branch. Though isolated we are strong in the faith and desirous of doing all we can to advance the true gospel."

Bro. O. J. Hawn wrote December 1, from McGregor, Michigan: "I went home from Blaine, where I had been holding good meetings, to attend to Thanksgiving appointments. The Saints and friends met at my house at half past two in the afternoon for fellowship meeting and indeed it was a thanksgiving meeting for all present. The Spirit was there to comfort and bless, the Master speaking to us in prophecy and encouraging His children to be faithful. After the meeting the sisters prepared dinner of which sixty-seven partook and it made my heart rejoice! How thankful I was to have so many of God's children to meet with us on that day to return thanks to our Heavenly Father for his many blessings in life. One brother said to me after our meeting, 'I believe our branch is a hundred per cent stronger now than it was before meeting.' There are some splendid Saints, old and young, in the McGregor Branch."

Bro. A. M. Chase writes from Salt Lake City, Utah, under date of December 4: "We received a letter this morning from Elder H. N. Hansen, inclosing propositions for a discussion to take place at Richfield, Utah, commencing December 16. The propositions are affirming the claims of the two churches. Elders Swenson and Hansen will represent the Reorganization and Bishop A. G. Young and Elder I. J. Stewart the Utah contingent. By their request we will try to be present at the discussion. Through the courtesy of Bishop Randall, at Centerville, we occupied the church at that place the night of the 2d; our effort was upon the "Authority" and was quite well received. We expect to speak there the 11th as they have granted us the use of the house for that night. At present Sr. C. Walker of this place is quite sick with the prevailing "grippe," pray for her. Sr. Robinson will be greatly missed here. We think we discern encouraging signs of the times in this field in a more tolerant spirit and a desire to hear for one's self. May the Master give us grace to tell the story aright."

Miscellaneous Department.

Conference Minutes.

Chatham.—Conference convened at Wallaceburg, Ontario, October 17, at 10 a. m. R. C. Evans was chosen to preside, assisted by A. Leverton, George Green, and D. Snoblen, district presiding officers; R. Coburn, secretary, assisted by Bro. Davis of Eastern Michigan. The minutes of last conference were read and approved. Branches reporting: Petrolea 54, Blenheim 47, Chatham 95, Zone 63, Wabash 41, Olive 50, Ridgetown 115, Cedar Springs 25, Lindsley 50, Longwood 41, Wallaceburg 58, Green Valley 36, Stevenson 45. Ministry reporting: A. Leverton, George Green, D. Snoblen, R. B. Howlett, S. Brown, J. W. Badder, S. G. St. John, D. W. Johnston, J. H. Tyrrell, R. Coburn, J. M. Baggerly, W. H. Taylor, and Phelan Shaw. Bishop's agent's report: Total receipts \$998.13, paid out \$386.07, balance on hand \$612.06, consisting of cash \$330.06 and tithing notes \$282. District treasurer reported balance at last report \$4.92, received since \$30.02, paid out \$26.33, balance on hand \$8.61. The above reports were audited and found correct. President R. C. Evans reported for the *Canadian Messenger*, receipts \$318.20, expenditures \$189.90, balance on hand \$128.30. Resolved, that a sufficient amount of the balance on hand be used for paying for the *Messenger* for the missionaries, also for a copy each to the *HERALD* and *Ensign* offices. The secretary was paid \$1.50 for expenses. Resolved, that all branch reports be sent to the district secretary at least two weeks before

each and every conference and that the secretary make a summary report of the branches to the body in session. A. Leverton was sustained as district president; George Green first vice-president, and D. Snoblen second vice-president; J. H. Tyrrell Bishop's agent; J. W. Badder district treasurer, and R. Coburn secretary. Resolved that instead of paying the expenses of a delegate to General Conference of 1904 a donation of \$25 be made toward the repairing of the Kirtland Temple, the secretary to solicit the same from the branches. A. Leverton and George Green were appointed delegates to General Conference of 1904, they to have power to select other members of the district to act with them, and in case only one of the brethren named is present, he shall have the same authority as though both were present. Resolved that the secretary of the conference be authorized to write the managers of the different railroads and if possible secure convention rates for the next conference, also to have the same published in the HERALD and *Canadian Messenger*. Preaching on Saturday evening by J. H. Tyrrell; Sunday at 8 a. m. prayer and testimony and sacrament meeting. Three were ordained to the office of priest, two to the office of teacher, and one to the office of deacon. The ordination of H. Atkinson to the office of elder was left with Bro. S. Brown, and that of C. Jacklin to the office of deacon to S. H. Bacon and R. Coburn at Blenheim. Preaching by R. B. Howlett, A. Leverton, and R. C. Evans. The dedicatory prayer for the Wallaceburg church was offered by R. C. Evans. During conference \$33.79 was collected and turned over to the Wallaceburg Saints for expenses in sustaining the conference. Adjourned to meet in Chatham on the second Saturday and Sunday in June, 1904.

Kentucky and Tennessee.—Conference convened at Foundry Hill Branch, November 14, J. R. McClain in the chair, J. J. Adair secretary pro tem. Branches reporting: Haleys Creek 65, Sedalia 136, Foundry Hill 59, Eagle Creek and High Hill not reporting. Elders reporting: J. R. McClain, C. L. Snow, S. H. Fields, S. Reed, J. H. Scott, and J. H. Adair; Priest E. P. Cook; Teacher McRoss. J. J. Adair elected to fill unexpired term of secretary, Secretary W. L. McClain having gone to Missouri. Adjourned to meet at Eagle Creek Branch at the call of district president. Preaching by C. L. Snow, J. R. McClain, S. H. Fields. Benediction by J. R. McClain.

Leeds.—Quarterly conference was held October 10 and 11, with the Burley Branch, J. W. Rushton presided. Priest J. W. Green, Manchester, was present and the conference accorded him voice and vote: Elder F. J. Pierce, missionary, was appointed secretary pro tem. Deacon E. Abbott was appointed conference deacon. The minutes of the previous conference were read and after a correction was made making the appointment of the assistant secretary to read "temporary" they were adopted. Apostle Rushton then gave a brief and suitable address in which he urged the Saints to observe the law of tithing in the present hour of need. The secretary read a communication from Patriarch James Baty who stated that he regretted his inability to accept the invitation to attend the conference which President Thomas Taylor sent him, but he hoped to visit Leeds in the near future. The following ministry reported: High Priest Thomas Taylor, district president; Elders: Tom Roberts, James Moir, W. H. Seekins, F. J. Pierce, W. R. Roberts, J. T. Girdham. A resignation from the district secretary, Priest S. H. Warren, was read, also a letter in connection therewith from Elder T. Roberts to Priest S. H. Warren. The resignation was accepted and a vote of thanks for past service was given him. Bro. W. R. Roberts was appointed district secretary. The district treasurer, Priest W. Rudd, had not prepared a report, not being aware that one would be required. He was requested to present one at the next conference. The chair authorized the district treasurer to supply money to the book agent, Priest J. T. Girdham, for the purchase of a district record book. The following auditing committee was appointed: T. Roberts for two years, J. T. Girdham for one year, both dating from January, 1904, but to include the audit for the period ending December 31, 1903. It was resolved that the resolution providing that conferences be held in the rooms of the Burley and Leeds Branches alternately be rescinded. A resolution was then passed that the Leeds District hold its conferences quarterly and that each conference decide by vote the place of its succeeding conference. Priest J. W. Green was invited and kindly assisted the chorister with his cornet during the Sunday session. Sunday services commenced at 10.30, Bro. F. J. Pierce presiding. Bro. Rushton preached on the "Gathering." The afternoon fellowship service, Bro. W. R. Roberts and J. Moir in charge, proved to be enjoyable and refreshing, the Spirit's gentle influence being felt to a marked degree. The evening service opened at 6.30 and the congregation filled the room, Bro. J. T. Girdham and Bro. J. W.

Green presiding. A solo was sung by Sr. Lizzie Bosomworth. Bro. Rushton preached, taking John 4: 24 as a text. After the sermon a report from Priest H. Harper was read and adopted. Resolutions were passed to sustain the local and general authorities of the Church; to give thanks to the chorister, organist and those assisting; and to the Burley Branch for the use of their room; and that the next conference be held at the Leeds Branch meeting-room. The conference then closed, benediction by Thomas Taylor, president.

Northern Wisconsin.—Convened at Porcupine, with Frankfort Branch, October 3, District President A. V. Closson presiding. In the absence of secretary, L. M. Longsdorf was chosen secretary pro tem. Branches reporting: Frankfort 88, gain 2; Evergreen 92, loss 1; Searles Prairie 27, gain 2; Fox River 25. Ministry reporting: High Priest A. V. Closson baptized 5; Elders: A. L. Whiteaker baptized 5; T. W. Chatburn baptized 4; S. E. Livingston, Lester Wildermuth, and William Hutchinson. Priests Albert Lacy, A. J. Fisher, M. O. Shedd, J. H. Thompson, and J. W. Hooker. Teachers L. L. Cook, William N. Livingston, Austin Johnson. Deacons Fred V. Dreyer, George Rose. Bishop's Agent A. V. Closson reported receipts \$62.60, paid out \$48.45, on hand \$14.15. District treasurer reported receipts \$10.45, paid out \$9.70, on hand \$1.65. Two-day meetings were appointed at Twin Lakes and Valley Junction, time to be set by district president. Motion prevailed that a committee of three be appointed to investigate case of Bro. Wood and report to next conference, if there are grounds for rehearing. Speakers were A. V. Closson, A. L. Whiteaker, and T. W. Chatburn. Adjourned to meet with Searles Prairie Branch at Necedah, time to be set by district president.

Bishop's Agents' Notices.

To the Saints of South Dakota, Greeting: Having been appointed Bishop's agent of the above State except Gregory County and the Black Hills, will say that since my appointment I have been trying to get half-fare rates, but have failed; and as winter is here and it is too cold to go with team, I can not get far from home. But I want to visit all the Saints in my district as soon as the way opens up. In the meantime please remember our dear brethren who have left home and loved ones to face the cold and storms on our bleak prairies to tell the angel's message, that a people may be prepared for Christ's coming. They are trusting in God and his Saints to care for wife and little ones and I am sure God will do his part. Shall we neglect so sacred a trust when God says the work is intrusted to all? Do not wait until you can give a large amount, but if you have a small amount send it and I will receipt you for the same and in one year you will be surprised at the amount paid in. We have a privilege no people have enjoyed for many a cold and dreary century, of helping in a work of which God is the author and of which he gives evidence of his divine sanction by signs and wonders and diver's miracles and gifts of the Holy Ghost. Did not your hearts ache when you read in the HERALD that our noble missionaries in Europe had to leave their fields of labor for the want of money? We have two in our part of the State. Let us make them feel that we are as earnest in the work as they, by doing all we can with our small amounts to feed and care for them and theirs, and may God bless us to this end.

W. W. WHITING.

BONESTEEL, South Dakota, November 25, 1903.

Release of Missionary.

For reasons given by them, and which are deemed by Elder H. O. Smith, missionary in charge, and the Presidency to be good and sufficient, Elders S. R. Hay, of Hearne, Texas, and H. J. Thurman, of Fairland, Indian Territory, are released from their appointments to the Southwestern Mission during the remainder of the conference year. The brethren will do what local labor conditions will permit in their respective localities.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, December 5, 1903.

Missionary Appointment.

By Elder H. O. Smith, missionary in charge, the Presidency concurring, Bro. James A. Phillips, of Coalsville, Louisiana, is appointed to labor in the field in Indian Territory; appointment to run during the remainder of the conference year, or until the April conference of 1904.

JOSEPH SMITH, for Presidency.

LAMONI, December 5, 1903.

Correction.

In HERALD for November 25, page 1116, in last paragraph under heading "Married," the name *McCant* should be *McCart*.

Conference Notices.

The Central California District conference will meet at San Jose, February 27 and 28, 1904. Will the several branches send reports and delegates. J. B. Carmichael, president.

Born.

HUGHES.—Lee Edward Hughes was born September 24, 1902, and was blessed at the Saints' chapel in Cleveland, Ohio, October 25, 1903.

HUGHES.—Western Balfour Hughes was born October 21, 1900, and was blessed in the little church building in Cleveland, Ohio, October 25, 1903.

A Boy's Reading.

The great treasure of English literature is the birthright of our boys and girls. So much of the store as each one can, by reading and understanding, make his own is freely his, and forms a large part of his intellectual capital for pleasure and profit throughout life. But much the possession of which will be most greatly to his pleasure and profit is beyond his reach after the

"Shades of the prison-house begin to close
Upon the growing boy."

Careful fathers give thought and sharp endeavor to equip their sons with that material capital which is supposed to ease their struggle in the business world; but too many fathers neglect to help their sons to gain that intellectual capital which saves their lives from mental poverty and from starved imagination.

Let us at the outset take an example: every boy of seventeen should have had an opportunity to read Robert Louis Stevenson's essay on "Gentlemen." The boy has been taught to read; the book is in his father's library, or at least he has access to the public library, but still he lacks something to complete the opportunity which is meant in the title of this article. The boy is entitled to a personal introduction to the essay, which will make him eager to know it. It is usually idle, not to say foolish, casually to recommend any healthy boy to read "an essay" on any subject, and especially one on "Gentlemen,"—a subject about which he probably supposes he has heard quite enough already. Moreover, this particular essay is hidden away in the "Thistle Edition" of "Familiar Studies of Men and Books," which, as a whole, has little or nothing else specially appropriate to the boy.

The boy's affinity for

"Schooners, islands, and maroons,
And buccaneers and buried gold,"

will probably have drawn him to acquaintance with "Treasure Island" without any particular introduction further than the verdict of some other small boy.

The first time that the boy comes to the study of the Civil War and its dramatic close at Appomattox Court-house, his heart will be warm with enthusiasm for Grant and with sympathy for Lee. Then is the time to tell the boy what his friend,

the author of "Treasure Island," has said about the one sentence that Grant added with his own pen to the articles of capitulation before he signed them, and how in that one sentence, "All officers to retain their side arms," the "Silent Man" wrote himself down to all the world as a great gentleman, if not a fine one.

The chances are good that, under such circumstances, the boy will read the essay; but whether he reads it or not, he has had the opportunity, which is our point in question.—From "Some Things a Boy of Seventeen Should Have Had an Opportunity to Read," in *Review of Reviews* for December.

The *North American Review* closes the year with a number of notable excellence, that bears impressive testimony to the success with which the editor pursues his purpose of keeping it close to the most important interests of the time. Wayne MacVeagh, one of the counsel for the United States before the Hague Tribunal, writes on "The Value of the Venezuelan Arbitration to the Hague Tribunal." Goldwin Smith contributes the first part of a most interesting review of "Mr. Morley's Life of Gladstone." Demetrius C. Boulger offers a defense against the recent "Attack on the Congo Free State." W. L. Scruggs, the well-known authority on constitutional law, considers the relation between "Citizenship and Suffrage." The Reverend Doctor H. A. Stimson extracts from ex-President Dwight's "Memoirs of Yale Life and Men." "Light on Some Educational Problems." Colonel W. C. Church, editor of the *Army and Navy Journal*, traces a connection between "Increasing Desertion and the Abolition of the Army Canteen." Ernest Crosby indicates what, in his judgment, would have happened "If the South had been Allowed to Go." W. D. Howells writes, in his usual entertaining and instructive manner, of "The Personality of Hawthorne." P. T. McGrath suggests that there may be "A New Anglo-American Dispute" in the question whether Hudson Bay is or is not a closed sea. Sylvester Baxter criticises the injustice involved in the "Representative Inequality of Senators." "Defensor" replies with spirit to "Anglo-American's" recent "Indictment of the British Monarchy." A group of three articles deals with "The Revolution on the Isthmus" from three different points of view—Eusebio A. Morales, Minister of State in the Provisional Government, explaining the motives which influenced the Isthmian people in establishing "The Republic of Panama;" Marrion Wilcox describing the event in its historical relations as "Columbia's Last Vision of Eldorado;" and Paul Perez, a Columbian citizen, denouncing what he calls "The Treacherous Treaty" of 1846-48, as being responsible for the latest disaster of his country. Mr. Henry James's novel, "The Ambassadors," is concluded in this number.

A short illustrated article in the December *Cosmopolitan* shows what the poorest farmers can accomplish when driven to the last ditch. Home-made windmills constructed of box boards, barrel staves, scrap-iron and odds and ends of discarded threshing machines and farm implements, costing in cash about thirty cents, have been made in the prairie States to irrigate farms, pump water for thousands of cattle and sheep, shell corn and relieve the farmer of what used to be the hardest manual labor.

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Recent Theories in regard to the Determination of Sex. Professor T. H. Morgan.
The Academy of Science of St. Louis. Professor William Trelease.
The Tetrahedral Kites of Dr. Alexander Graham Bell. Gilbert H. Grosvenor.
Hertzian Wave Wireless Telegraphy. Dr. J. A. Fleming.
The Salmon and Salmon Streams of Alaska. President David Starr Jordan.
The Storm Center in the Balkans. Dr. Allan McLaughlin.
The Growth of Rural Population. Frank T. Carlton.
Rear Admiral Melville, U. S. N., and Applied Science in the Construction of the New Fleet. The late Professor R. H. Thurston.
The Popular Science Monthly has had few rivals and no equal in the educative service it has done for the American people. A complete set of the volumes thus far published is both a history of science for the period covered and at the same time a pretty complete cyclopaedia of natural science. There is nothing to fill its place, and to carry it on is a benefaction to the public.—W. T. Harris, U. S. Commissioner of Education.

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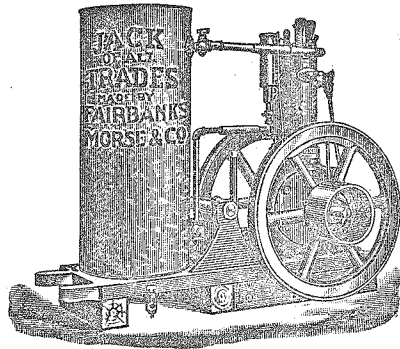
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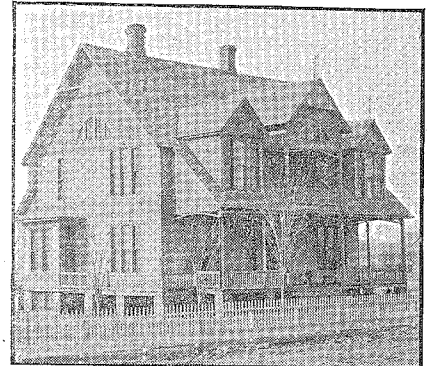
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"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8: 32
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon,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

Volume 50

Lamoni, Iowa, December 16, 1903

RSSalyards

Number 50

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }

Editorial.

THE REJECTION OF THE CHURCH.

When was the Church disorganized? When that which was *contrary* and *adverse* to the revealed word and the rules given to the Church at its origin for its government was introduced into its formulated creed, or its well understood faith, the elements of disorganization came in with it.

This was well understood by the men who constituted the Twelve in the days of Joseph and Hyrum Smith. In the *Times and Seasons* for December 15, 1841, will be found an Epistle signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards. In this Epistle occurs the following:

The building of the Temple of the Lord, in the city Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do that, if this building is not completed speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it.

The words "*we shall be rejected as a church with our dead,*" were italicized as above, showing that special attention was called to them. It closed in these words:

The elders everywhere, will instruct the brethren, both in public and private, in the principles and doctrine set forth in this Epistle, so that every individual of the Church may have a perfect understanding of his duty and privilege.

Joseph Smith wrote September 6, 1842, thus:

Let us therefore, as a Church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy Temple when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance.

Joseph Smith, editor of the *Times and Seasons*, in the number in which the letter is found wrote an editorial in which occurs the following:

The word of the Lord is, build my house; and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it; and if not done in *due time*, we may have to share the same fate that we have heretofore done in Missouri.

Hyrum Smith wrote to a member of the Church at Kirtland, Ohio:

"Thus saith the Lord," "there shall not be a General Assembly for a general conference assembled together until the house of the Lord shall be finished, and the Baptismal Font, and if we are not diligent the Church shall be rejected, and their dead also."—*Times and Seasons*, November 1, 1844.

Joseph and Hyrum Smith, and the Twelve, whose names are given above, knew that there would be a

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It is gratifying to note that Lieutenant Peary has received a leave of absence which will allow him to carry out his cherished hope of another trip in search of the pole. Instead of relying upon sails as the chief part of motive power, the explorer will depend almost entirely upon steam, sails only being used as an auxiliary. Peary's plan is to make his base on Grant Land, and winter at Cape Columbia, or some part further west. Some of the Eskimos will transport his party across the hummocky ice that exists between the eighty-third and eighty-sixth degrees of latitude. The men who are to make the dash for the pole are not to engage in any of this toilsome work, but are to preserve their energies for the last stage, which will be three hundred miles long. The expedition will be small. In all probability it will not number more than twenty-five men.—*Scientific American*, September 19, 1903.

rejection of the Church if the Temple was not built as commanded. The Temple at Nauvoo was never finished.

The idea of a rejection of the Church did not originate with the Reorganized Church.

At the trial of Elder Sidney Rigdon, Nauvoo, September 8, 1844, Parley P. Pratt, then of the Twelve, said:

The great God said through Joseph: Build this Temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead.

On the 8th of August, 1844, the question of who should succeed the Prophet Joseph Smith as president of the Church, came up for consideration. It was claimed by the leading men, Brigham Young among them, that the vacancy caused by the death of the Prophet and Patriarch would not again be filled but that the authority to carry on the work rested with the Twelve, *as a quorum*. The vote was taken on the question put in this form: "All in favor of supporting the Twelve in their calling, signify it by the uplifted hand." This motion prevailed. (*Times and Seasons*, volume 5, page 638.)

An Epistle signed by President Brigham Young as president of the quorum dated August 15, 1844, distinctly states the position:

Let no man presume for a moment that his [Joseph's] place will be filled by another; for *remember, he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole Church.

And another in the same Epistle:

Brethren, be not alarmed; for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly, victorious in all the world.

On September 2, 1844, a statement was made to the Church that "when any alteration shall be required, seasonable notice will be given."

ORGANIZATION BY BRIGHAM YOUNG.

On the 6th of August, 1847, the Twelve, comprising Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman, were rebaptized in the valley of the Great Salt Lake, Brigham Young baptizing and confirming the rest, himself being baptized and confirmed by H. C. Kimball. On the evening of the 7th, succeeding, Heber C. Kimball baptized (rebaptized) fifty-five in the City Creek, and on Sunday, August 8, the "whole camp of Israel renewed their covenant by baptism;" "two hundred and eighty-eight" being "rebaptized" during the three days.

This became a rule requiring that all who came "over the rim of the basin" should be rebaptized. The "rim of the basin" was the mountain ranges

encircling the valley of the Salt Lake. The only reason assigned for this, so far as known, was that the authorities required it.

On December 5 a feast and a council were held at a private house in Winter Quarters, near where Council Bluffs, Iowa, now is, at which Orson Hyde made and Wilford Woodruff seconded a motion that Brigham Young be president of the Church of Jesus Christ of Latter Day Saints, which motion was carried. Brigham Young then nominated Heber C. Kimball and Willard Richards as his counselors, and they were so appointed. On the next day John Smith was appointed Patriarch by the Twelve.

On December 24, 1847, nineteen days after the feast and council, one thousand of the then fleeing multitude met in a "log tabernacle," and chose Brigham Young president. This was reconfirmed the next year in October, at Salt Lake City, by a conference held there. This is when, and how, Brigham Young and his fellows organized the Utah Mormon Church.

NUMBER OF THE CHURCH IN 1844.

There were in Nauvoo and vicinity at the death of Joseph and Hyrum, an estimated number of twenty thousand; and in the United States and Europe an estimated membership of one hundred and fifty thousand. These, so far as the *Times and Seasons* and *Millennial Star* were taken and read, and so far as the elders disseminated the views concerning the Presidency and the position occupied by the Twelve, had been taught that *no such organization would take place*; or if it did, "seasonable notice" would be given.

SHORT AND IMPERFECT NOTICE.

All the notice that was given must have been what circulated from mouth to ear during the nineteen days referred to; and that could not have been very extensive. The council was held by special call; the conference in December was a *special* one; and when held, less than a twentieth of the number of the Church estimated to be at Nauvoo and vicinity, and *less than one hundredth* of the entire membership, as estimated at the death of Joseph, were present when that vote was taken. It was sprung upon the people without that previous preparation and notice that the Church was entitled to, under the circumstances. It was done, too, after the man so chosen had *rebaptized* his coassociates unto himself in the waters of Utah—a land afar from the place where the promised Temple was to be builded. It was presented at a time when no such extra official act was needed. Brigham Young, as President of the Twelve, was virtually the leader; and by the counsel of his quorum had done as he deemed best. No additional priesthood was conferred by the choice; nor could there be. That body of twelve men could have done all that the

exigency demanded. By the taking of Brigham Young, Heber C. Kimball, and Willard Richards out of it, the Twelve was disorganized. By the defection of John E. Page, William Smith, and Lyman Wight, and removal of the three taken into the Presidency, that Twelve upon which Joseph had "rolled the work," (if such a thing had occurred,) had been vitiated, and the quorum disorganized.

A NEW LINE OF POLICY.

A new line of policy had been adopted by the man thus created president. Brigham had preached, and published to the Saints in the *Times and Seasons*, volume 6, page 955, that "Joseph in his lifetime did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God;" and yet Joseph had received and taught "the fullness of the gospel," which Jesus, and Paul, and all the faithful servants of God declared to be "the power of God unto salvation."

A system of marriage which was to vitiate and destroy, was to be fostered and finally made a church tenet. To do this a recreation, a reorganization, must be had. It was for this end that a renewal of a covenant made years before was in that far away land enforced upon the people; and in the rebaptism and reconfirmation that followed were more of the seeds of that disorganization laid which culminated in the completed rejection of the "Church as a church."

REBAPTISM AND REORGANIZATION.

Following in the footsteps of this example, a wholesale rebaptism took place, a readjustment of quorums ensued.

BRIGHAM FAILED TO HAVE THE POLYGAMY REVELATION TESTED BY THE QUORUMS.

The quorum referred to by Orson Hyde, September 8, 1844, as the one "where revelations can be tested," was disbanded by President Young. The rule given by Joseph the Seer, by which whatever was alleged to be a revelation from God to the Church was to be tested, was ignored. The way was prepared for the final stroke of policy by which the usurpation of unwarranted power was made possible. It is not amiss to believe that all who were emigrated to Utah were rebaptized into this reformation.

A SECOND GENERAL REBAPTISM.

Again, in 1856 and 1857, after the introduction of the unauthorized revelation touching plural marriage, August 29, 1852, which Brigham Young had prepared the way for, a "Reformation" took place. A general rebaptizing was ordered, and the faithful and obedient were baptized into the spirit and power

of that "New and Everlasting Covenant"—the Plural Marriage tenet.

JOSEPH THE SEER NEVER PRESENTED POLYGAMY TO THE CHURCH NOR THE QUORUMS.—POLYGAMY FIRST PUBLICLY INTRODUCED IN 1852.

In defense of this dogma it is asserted that Joseph Smith received the revelation and practiced its precepts. It is certain, however, that at no time in Joseph's life was this doctrine, called a revelation, submitted to the tribunal test required. No such claim for its validity was ever made. No publication of it as a Church tenet, or as a properly accredited revelation from God, was ever made during the time that Joseph lived. The practice of its precepts, if had, was in secret. Not until such secret practice could no longer be concealed did Brigham Young avow it. Then he came before a special conference, eight years after Joseph's death, and told the beggarly tale that it was a "copy," the original having been "burned by Emma Smith," Joseph's wife. Joseph's wife declared that she never burned it—never saw it.

EVIDENCES OF REJECTION.

The iniquity that destroyed the organization of the Church, perfecting its rejection, had done its work. Henceforth there can be no doubt that the Church to which the command to build the Temple at Nauvoo had come, had been rejected. The law of their organization was ignored. Instead of the Twelve remaining complete as a quorum as left by Joseph, three of them, by the new and strange policy of Brigham and his fellows, had been driven away from it and three others taken out of it in an unauthorized manner, and without a proper and seasonable notice, and those so taken had been put in the places of Joseph and Hyrum. The quorum next to the Twelve, of which the law provides there may be seven times seventy only, had swollen to one hundred and twenty-five times seventy, by improper ordinations. Twice had the people been required to be rebaptized, under the plea of a renewal of their covenant. The original bond, stated of God and recognized as the new and everlasting gospel from 1830 to 1844, had been thus weakened and derided. The Temple in which they were to receive the further endowment of the Spirit, "when finished," had not been completed.

What further evidence of a rejection can any one ask?

WHO ARE THE TRUE, GENUINE CHURCH?

It is a principle well known in civil law, and ought to be in ecclesiastical circles, that whenever a church is founded, its principles of faith formulated, its traditions fulminated from the forum, pulpit, and press, those declarations become the *constitution* of its corporate and legal existence. If in the history of such church, anything out of harmony with, or antagon-

istic to that constitution is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the Church, such portion of the membership as remains in adherence to the faith as it was before the change was attempted or made, is the Church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the Church is that part of the members remaining true to the original tenets.

Saint Jerome anciently said: "Wherever the true faith is, there is the church."

In spiritual harmony with this principle of law is the statement of Joseph Smith the Seer, whom Utah teachers profess so much to revere, and whose words when possibly favorable to them they so delight to quote. He wrote from Liberty jail about March 20, 1839, as follows:

There are many called, but few chosen; and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or the authority of that man. Behold, ere he is aware, he is left to kick against the pricks; to persecute the Saints, and to fight against God.

And again:

We further caution our brethren against the impropriety of the organization of bands or companies, by *Covenants, Oaths, Penalties, or Secrecies*. . . . And let our covenants be that of "the everlasting covenant," as it is contained in the holy writ, and the things which God has revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger, by *Penal Oaths and Secrecy*.—*Times and Seasons*, volume 1, number 9, pages 131, 132, 133.

This statement was made sixty-five years ago, and it seems almost prophetically, as if the Spirit guided the pen of the Seer: "But when we undertake to cover our sins to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men in any degree of unrighteousness." This is the condition named by the Seer. In the same letter we see that he cautions the Saints not to enter into secret organizations, or to bind themselves by oaths to each other.

THE GOSPEL FAITH CHANGED BY BRIGHAM AND OTHERS.

The case is clearly made. There was an attempt to introduce other principles into the faith, quite distinct to any of those held at the organizing of the Church. What was sought to be incorporated into the creed was directly contrary to the faith formulated and taught from 1830 to 1844. The inevitable ensued; the man or men who essayed to do it, practiced deceitfully, and corruptly. There was *an end to*

their priesthood. They no longer held the "powers of heaven." They were practicing unrighteously; not in a small degree, but in a great and vital departure from the faith. "He that repenteth and is baptized shall be saved." "This is my gospel." "Whatever is more or less than this cometh of evil," had been given as the divine will. These were the constitutional pillars of the law. To depart from them was to say, "Amen to the priesthood" of him who did so. If our Utah Mormon contemporaries have not departed from the original faith of the Church of Jesus Christ of Latter Day Saints, there has not been an apostasy, or departure from the faith, since Christ's ascension.

If the "power of the priesthood was conferred for the last time," there were those upon whom it had been bestowed who would remain *true to the faith*. With *them* would this power of the priesthood remain. It could not be with those who were practicing secretly what was *contrary to the publicly avowed faith* of the Church. It must be with the few, or the many who remained in adherence to the faith as it existed when it was bestowed. This is the claim of the Reorganized Church. It takes the position that the power to act for the upbuilding of the Church having been conferred, there would always remain men of the faith who could perform every functional duty necessary for the perpetuation of the work. If the quorum of the First Presidency was broken by death or apostasy, the Twelve, if faithful, would remain as the leading quorum. If both the Presidency and the Twelve were destroyed by similar means, the Seventy remained. If all three of these leading quorums should conclude to abandon the faith, or be killed in the massacres of the faithful, the priesthood held alike by elder and apostle, would hold efficient authority to still carry on the work.

How happened it? The First Presidency was broken by death. The Twelve had the opportunity to carry the work on to its completion, as it had been begun. Did they? Let the history of the long fifty-nine years since elapsing tell.

A REVELATION MUST BE LAWFULLY EXAMINED AND TESTED.

What revelation touching the Church was presented to the Twelve, then to the Seventy, and thence to the *whole body*, under the administration of President Young?

The First Presidency must be organized by revelation. (See Doctrine and Covenants, revelation February 17, 1834.)

Through whom did the command to organize the First Presidency in 1847 come?

THE POLYGAMY REVELATION NEVER TESTED EVEN IN THE BRIGHAMITE CHURCH.

When and where was the revelation on plural marriage submitted for examination before its final foist-

ing upon the people in 1852? The spirit of it had ruled *in secret* for years, so we are told by its devotees. The man who presented it stated that it had been in his care all the years from Joseph's death to that day.

NAUVOO TEMPLE NOT FINISHED.

The Temple was unfinished. The dread consequences of a failure to do that work in due time were known to President Young and his coworkers, and public statement of them had been made. The Lord had said: "I give you sufficient time in which to accomplish this work." If you do it you shall be blessed within its walls. If you do not do it, you shall be rejected as a church. The iniquity of unrighteousness which caused the "heavens to withdraw themselves" and "grieved the Spirit" was at work. Priesthood, the right to act in the name of Christ *as quorums*, was at an end. Whatever acts were done by them afterward must be weighed in the balances of individual righteousness and acceptability before God. The powers by which the gospel should be preached, souls won to Christ and salvation secured, had been conferred,—they could not be destroyed, except by personal unrighteousness and unlawful ministrations. Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to "fight against God." On the other hand, those who had received this right to act and who refused to accept the new dogmas and rule, were still commissioned of Christ. His work must be completed in righteous administration of the gospel law as it had begun. Upon these, sooner or later, the lot of reorganizing the broken but faithful element into an acceptable whole was to fall.

It may be difficult to name any stated day and date on which the rejection of the Church "as a church with its dead" took place. So, no specific event may be fixed as *the one* which justified such rejection. It is certain, however, that somewhere between 1843, when the elements of mischief began their work, and the date on which the organization was accomplished under the rule of President Brigham Young, and the dogma and practice of polygamy fastened upon the body over which he held sway, God did reject the Church as an organized body, with the privilege to baptize for the dead taken from it. The crowning act in the list of deeds of unrighteousness, was the palming upon the people who consented to the desecration of their baptism into the original Church the so-called revelation on celestial marriage, the evil consequences of which had been already fastened upon them. This occurred in 1852.

IN NOVEMBER, 1851, THE SPIRIT OF GOD REVEALED THE COMING REORGANIZATION.

Eight months prior to the crowning act of forgetfulness of the original faith upon the part of those

who had forfeited their priesthood, a number of those who had been true to the constitution of the Church met by direction of the Spirit and avowed their allegiance to that constitution, and in formal terms declared their opposition to the iniquity that had been secretly at work. These men held valid priesthood. It had been conferred upon them as individuals in the days of the Seer. No power on earth could divest them of it, unless they had become iniquitous or had denied the faith. This they had not done.

ELDERS INQUIRE FOR THE OLD PATH AND WALK THEREIN.

They had refused to accede to the new dogma, preferring the command of God, which said: "Thou shalt take the things which thou hast received, which have been given unto thee, in my scriptures, for a law, to be my law, to govern my church." Those men had the right, under God's command, to reorganize the Church so sadly marred, and they set about doing so. The Spirit worked with them, and the end, though sure, is not yet.

SO-CALLED absent-mindedness may oftentimes arise from mental concentration. Indeed, the mind trained to concentrate itself upon one line of thought is likely to be found oblivious to an extent of things immediately transpiring. People sometimes called "absent-minded" by casual observers should not, therefore, feel discouraged. It is said of Professor Mommson, the late German historian and philosopher, once met one of his own children crying in the streets, and he stopped to comfort the weeping little one without observing that it was his child. His master-mind had probably been so concentrated in thought as to fail to take note of the individuality of the weeping tot.

DOWIE AGAIN IN CONTROL OF ZION CITY.

Doctor John Alexander Dowie, of Zion City, Illinois, whose financial affairs seem to have become entangled and whose creditors had proceeded against him in bankruptcy, has succeeded in compromising matters by making the following offer to the court:

"The payment of ten per cent of all debts in ninety days, of twenty-five per cent additional in six months, twenty-five per cent additional in nine months, and the remaining forty per cent in one year, obligations to bear six per cent interest."

The cost of the litigation so far is variously estimated, one attorney putting it at ten thousand dollars.

It is suggested that the governing reason why the creditors accepted the proposition agreed upon was this statement made by Mr. Dowie, as quoted by the *Chicago Tribune* for December 9:

"If you insist upon the receivers settling, then my bank depositors will appear as creditors and there will be one million

dollars debts instead of four hundred and fifty thousand dollars. Take your choice, allow me to handle matters and settle as I deem best, or run the chances of getting a smaller proportion of your claims in settlement made by receivers."

EDITORIAL ITEMS.

The fight against Reed Smoot retaining his seat in the United States Senate seems to be growing in strength. It is quite generally admitted he is not a polygamist, yet the fight continues, probably for the very flimsy reason that he is a "Mormon." In taking their seats in the Senate, other men are not asked concerning their religion. Why should Reed Smoot's religion be thought to bar him, if he is not in such violation of law as would disqualify him as a senator? To oppose Senator Smoot simply because he is a "Mormon" smacks strongly of disregard of religious liberty. If he is to be ousted from the Senate it must be for legitimate reasons. Senator Smoot's colleague, Senator Kearns, is a Catholic and a monogamist. Why not urge objection against Mr. Kearns because he is a Catholic? The HERALD has before taken grounds on the "Smoot question," as may be seen by referring to pages 50, 169, 170, current volume.

According to the *Chicago Tribune* for December 9, the Reverend David Morgan, Methodist clergyman in St. Paul, Minnesota, at a discussion at the Hamline Six O'clock Club, maintained that ministers of the gospel are parasites, that religion and the church are luxuries, that teachers and professors are leeches, and that schools and universities are nonessentials. Hamline residents who heard Reverend Morgan in the discussion are wondering "what next."

Bro. L. E. Hills, of Marion, Iowa, appeared in the *Marion Register* of December 4, calling attention to the mistake made by a lecturer on Mormonism, in failing to state that the doctrine of polygamy is one introduced only after Brigham Young assumed the leadership of the Church. Bro. Hills also calls attention to the fact that the Reorganized Church has always waged a bitter fight against polygamy and other evil doctrines advocated by the Utah religionists.

Will the *Deseret News* kindly tell us the name of the "periodical published in the interest of the Reorganized Church of Latter Day Saints" in which the Utah church, of which the *News* is the organ, was advised or "urged" to expunge from its Book of Doctrine and Covenants the so-called revelation on celestial marriage. Please give us name and date of issue, and oblige.

Mrs. Julia E. Work, of La Porte, Indiana, maintains a large orphanage where boys and girls are reared to maturity. Mrs. Work's experience has

doubtless given her many practical ideas, and one such idea she has given expression to in the following words: "This country is in need of wives that know the difference between biscuits and Battenburg. Too many of our modern young women lack the knowledge of practical housekeeping." Believing thus Mrs. Work's ambition is to have her girls leave her institution thoroughly trained in culinary and domestic science.

A remarkable record in corn-husking is the leading topic among the farmers of Southwestern Iowa, and was made by Charles Renack near Shenandoah, Iowa. He husked two hundred and one bushels and sixteen pounds in ten hours,—hard to believe and possible only in the section of Iowa where the biggest corn in the world is raised. Judges watched the work and did the weighing. Who can beat this record?

Editor E. Peterson, of the *Letter*, Independence, Missouri, has been active in the effort to secure for his city the new Missouri Pacific Railway shops which that Company had decided once to build in east Kansas City, but on account of the recent flood has determined to put elsewhere. We are indebted to *Zion's Ensign* for the following from Mr. Peterson's pen: "Another good feature this town has, favorable to the car shops, is the class of labor we can furnish. It is a well-known fact that the Latter Day Saints who are coming in very rapidly furnish a class of labor which is above par. They will give the Company little trouble in strikes, labor unions, or hanging around saloons. They will come here by the hundreds and make permanent homes here as soon as employment is assured them. These facts will have their effect on the location of the shops at Elm Park."

Sr. May Gunsolley, wife of Bro. J. A. Gunsolley, the latter well known in the Church as a general officer in the Religio and Sunday-school organizations, and a member of the presidency of the Lamoni Stake, died at Lamoni on Saturday, December 12, at noon, after a long and severe illness. Sr. Gunsolley was a noble woman, loved and respected by those who knew her. Bro. Gunsolley has the sympathy of the community; and we feel the news of his loss will be sadly received by Religions and Sunday-school workers particularly.

Bro. John W. Wight, of the Twelve, missionary in charge of the Australian mission, reached home in Lamoni, Friday evening, December 11, well and hearty after his arduous service and the trying sea voyage. Bro. Wight is welcome to both his family and the community.

Original Articles.

INTERESTING HISTORY.

During the month of April, 1903, I was permitted, in company with Elder W. W. Smith, to visit some of those places where the Saints settled after the cruel expulsion from Jackson County, Missouri: Far West, Haun's Mill and the ruin of the old jail in Liberty, Clay County, where Joseph and Hyrum Smith, Lyman Wight, Sidney Rigdon, Alexander McRay, and Caleb Baldwin were confined from December 1, 1838, to April 6, 1839. Being anxious to learn what evil things these men were guilty of, that led to the inhuman treatment they received, we visited the court-house and first called upon Honorable L. H. Hopkins, probate judge of Clay County. The following extracts from the History of Clay and Platte Counties, Missouri, which he loaned us, will prove interesting:

"In 1832 the Mormon's under their Prophet Joseph Smith came into Jackson, where the previous year large tracts of land had been entered and purchased for their benefit, and began to occupy and possess the land, with the intention, as they said, of remaining for 'all time.' But their years in that land were few and full of trouble. They were in constant collision with the Gentile neighbors, who frequently tied them up and whipped them with cowhides and hickory switches, derided their religion, boycotted them where they did not openly persecute them, and at last engaged in a deadly encounter with them, tarred and feathered their bishop, threw their printing-press into the river, and finally drove them from their homes and out of the county."—Page 132.

"On one occasion a delegation of eleven Jackson County citizens, led by Mayor Sam Owens and James Campbell, came over to Liberty to hold a council with the Gentile citizens and Mormons of Clay in regard to the lands from which the Mormons had been driven. The title to these lands was in the hand of the Mormons, but the Gentiles wished to extinguish it by purchase if it could be obtained at their—the Gentiles'—price. Accordingly they offered the Mormons an insignificant sum for their lands and farms, many of which were already in possession of certain citizens of Jackson, but this offer was refused. The Clay County people generally indorsed the refusal."—Page 133.

"True history, however, must record the fact that the deluded followers of the so-called prophet, Joseph Smith, in their first effort to organize and establish a religious socialistic community in Jackson County, Missouri, were unjustly and outrageously maltreated by the original settlers. That is seen in the tragic and pitiful scenes which occurred during the last part of their sojourn in this their promised inheritance, their Zion, and New Jerusalem. With scarcely one exception the settlers were aggressors so far as overt

acts of hostility were concerned. During the last year of their stay the continued persecutions to which they were subjected, excited the sympathy of many outside of the county, especially the people of Clay County, who gave them an asylum and assistance for a year or two after their expulsion."—Page 133.

The foregoing was written by an old citizen of Independence and first published in the *Kansas City Journal*.

Speaking of the expulsion of the Saints from Far West the writer says:

"They—the Clay County men—saw the white flag pass back and forth from the Mormons, and saw the robber, Captain Bogard, of the Missourians, fire upon it."—Page 134.

Concerning the trial of Joseph and Hyrum Smith, Sidney Rigdon, Caleb Baldwin, and others, he states:

"The entire proceedings in the cases were disgraceful in the extreme. There never was a handful of evidence that the accused were guilty of the crimes with which they were charged."—Page 135.

When I thought of the Saints driven from their homes under the exterminating order of Governor Lilburn W. Boggs; of the Prophet Joseph and his companions betrayed by the treachery of a trusted friend, sentenced to be shot by order of General Clark, who paraded them in different towns to the vulgar gaze of the rabble; confined in a loathsome dungeon over four months without being convicted of any crime; offered human flesh for food, and subjected to many indignities, my heart sickened. Could it be possible this was a part of America! The land whose Constitution guarantees religious freedom to all! I have always loved the flag of my country, but am ashamed of the acts of those mobbers who walked beneath its folds and used it as a cloak for their crimes.

The clerk of the circuit court placed before us all the court records covering the period of Joseph Smith's sojourn in Missouri. After careful examination we found one case where the Prophet had brought suit against one of his enemies. This man, taking advantage of the unlawful confinement of Mr. Smith, and the persecution of the Saints which drove them from the State, sought relief from the indictment. The following is the court entry:

"Joseph Smith, Jr.

vs.

"Wm. E. McLein.

"The defendent filed his motion to rule the plaintiff to give security for costs and also filed his plea of not guilty."—Page 279, book 2, Circuit Court, Clay County, Missouri, April 18, 1839.

"Joseph Smith, Jr.

vs.

"Wm. E. McLein.

"On motion of the defendant by his attorney it is

ordered that the plaintiff file bond with sufficient security for cost in this case twenty days before the term of the next court."—Court Records, page 298.

"Joseph Smith, Jr.

vs.

"Wm. E. McLein.

"On motion of the defendant by his attorney his cause is dismissed at the plaintiff's costs, he having failed to file bond in this case as directed by an order of this court made at the last term thereof. August 21, 1839."—*Ibid.*, page 315.

Pleading the cause of the injured, innocent prophet, Joseph Smith, I remain,

Respectfully,

U. W. GREENE.



ASTRONOMY.—PART 2.

SATURN AND HIS RINGS.

(The former one of these papers appeared in the *HERALD* for May 27, 1903.)

In a former astronomical article written for the *HERALD*, I alluded to the planet Jupiter, the giant of the solar system; to his immense volume, thirteen hundred and ninety times the volume of our earth and its satellite put together; its distance of over four hundred and nineteen millions of miles; its bands, and the wonderful attraction it exerts over comets, meteors, and even the other planets of the solar system; as witness the case of Lexell's "lost" comet of 1845, which got drawn in and so intermixed with Jupiter and Jupiter's satellites, that for six whole months it remained, as it were, in Jupiter's powerful gravitational grip or embrace, before it was able to pursue and complete its vast orbital journey to its perihelion round the sun. But so rapid, so extensive, and so vast is the onward march of scientific achievement, particularly in the vast regions of astronomical research and discovery, that no sooner is one great discovery announced to a wondering world, than it is followed up, nay, I had almost said swallowed up, in the maze of discovery upon discovery, each so sublime, so startling, and so wonderful, as to all but eclipse the marvel and magnificence of all preceding discoveries of the kind. So emphatically true is this fact, that long before my last essay upon Jupiter was robed and arrayed in its typographical garments, a discovery was made which so far eclipsed anything in my humble essay, that it threw the glaring light of a totally new and unexpected aspect around that planet, so to speak, and positively rendered the essay obsolete before it was actually in print; so vividly and so literally is the "hastening time" upon us, that many are (as Daniel predicted) "running to and fro," and knowledge is being "increased" at so marvelously rapid a rate that the minds of the most conservative and well-read work-

ers in the vast fields of astronomical research and discovery, are fairly being staggered by the results of their own telescopic and photoscopic achievements, particularly of late.

The startling discovery regarding the planet Jupiter was on this wise: For a period of forty years, more or less, the minds not only of astronomical explorers, but also, to a large extent, of the general public as well, had been agitated and aroused by the question of the habitability of the other worlds or planets; and Latter Day Saints will recognize the extreme probability, if not the absolute certainty, of the other planets being inhabited, by a brief reference to Doctrine and Covenants 85:9 (page 217, new edition), where it is definitely enunciated "that" there is "no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions." This distinctly postulates and presupposes the complete habitus and the actual habitability of all the planets—whether "greater or lesser;" for where would be the divine wisdom of giving to those distant kingdoms a law, were there no inhabitants to keep that law? Paragraph eleven in the same section, by the way, distinctly intimates that the "greater or lesser kingdoms" here adverted to, are in fact the Earth and all the planets.

But here interposed an insurmountable obstacle. It was fairly conceded by scholars of the highest attainments, that the four inferior (or interior) planets might well be inhabited by human beings, or beings analogous to the human species (that is, the four planets nearest to the Sun, namely, Mercury, Venus, Earth, and Mars); but how, it was asked, was it possible that human or any beings could live upon the four superior (or exterior) planets, viz., Jupiter, Saturn, Uranus, and Neptune? The latter ones, though vastly greater in size than the Earth, are so far removed into the distant regions of space that even Jupiter, the nearest of them, is distant from the Sun no less than four hundred and seventy-nine millions of miles; Saturn eight hundred eighty-six and three fourths millions; and Neptune no less than two trillion, seven hundred and sixty-nine billion miles; at even a tithe of which distance it was, of course, absolutely impossible for the Sun's rays to furnish any appreciable light or heat; and where, therefore, it was simply impossible to imagine that any human beings or indeed any beings at all to whom light and heat were necessities of their existence, could possibly subsist!

This was, of course, a difficulty of so serious a character as to threaten a prompt and summary abandonment of the entire problem of habitability, and to cause the all but universal adoption of the theory that habitability, so far as the four superior and grander planets were concerned, presented all

the features of an abstract and absolute impossibility. There, for some years, the matter compulsorily stood in abeyance, until it occurred to that astute and profound mathematician, Sir Richard Proctor, R. A., to try whether the spectroscope, rather than the telescope, would not furnish him with a solution to this apparently insuperable problem and enable him to come to more distinct and definite understanding upon the important question whether life was really and entirely impossible upon those four great and distant orbs.

The spectroscope, that small but invaluable instrument which I fully described in my former essay as having the power to analyze the constituent parts of a beam of light received by a specially prepared telescope from any particular star, was the means by which the learned Professor Proctor made the greatest discovery ever achieved in late years; for upon analyzing the light received from Jupiter, he made the startling discovery that that giant planet, instead of being too cold for habitation, was in fact many degrees hotter than our own Earth!

In astronomy it is perhaps more strikingly exemplified than in any other field of investigation, that success leads to success; and discovery causes discovery. The same marvelous little instrument which informed Professor Proctor of this startling fact in relation to Jupiter, caused him to extend his scientific investigations in a similar direction, and upon the same telesco-spectroscope being turned to survey Saturn, Uranus, and Neptune, he at once became aware that these planets also, and especially Saturn, greatly exceeded in temperature not merely our own Earth, but Venus as well! Thus we are face to face with a mystery that might well astound not only the learned discoverer himself, but the entire astronomical world as well! Four giant planets, distant from the Sun as follows: Jupiter four hundred and eighty millions of miles, Saturn eight hundred and eighty-seven millions of miles, Uranus one billion, seven hundred and seventy-two millions of miles, and Neptune two billion, seven hundred and seventy millions of miles from the Sun; yet every one of them greatly hotter than our own Earth, and Jupiter closely approximating the Sun himself in heat and physical radio-activity.

When it is considered that ice and snow-caps are plainly visible upon our next-door neighbor, Mars, but little more than one hundred and twenty-three millions of miles from the Sun, it is perfectly obvious that the intense heat of Jupiter, Saturn, Uranus, and Neptune can not have our Sun in the firmament of heaven as its source. Closer and more exact scientific investigation reveals the cause of this heat. Doctor Proctor says, in his work entitled "Other Worlds than Ours," that certainly Jupiter and Saturn, and probably also Uranus and Neptune, are not earths at all, but miniature suns with numerous satellites

revolving perpetually around them! Thus the serious objection against the habitability of these planets on the score of the supposed intense coldness arising from their great distance from the central luminary, is at once and effectually removed from the arena of discussion and objection; for it is perfectly obvious that all these satellites basking in the light and heat of Jupiter, Saturn, Uranus, or Neptune, may well be the abode of life similar to that which seems so plentiful and abundant upon our own Earth!

Thus we have, in the sublime word to the prophet, Joseph Smith, "greater kingdoms and lesser kingdoms;" that is to say, greater suns and lesser suns, greater earths and lesser earths, yet all and each comprised within the limits of the solar system.

Very few persons actually form an adequate idea of the real extent of the solar system, and it may assist my readers a little if I just state that Saturn's orbit is so vast that it takes twenty-nine years, eleven months, and sixteen days to complete one revolution around the Sun. Uranus takes eighty-four years, one month, and twenty-one days, and Neptune one hundred and sixty-four years, two months, and eleven days, while a cannon-ball, going at its usual speed, would be five hundred years in crossing the orbit of Neptune from one side to the other. Our solar system may fitly and accurately be regarded as an island in the midst of the fathomless inter-stellar space. The dimensions of the solar system, as the learned Professor Simon Newcomb says, are "vast compared with any terrestrial standard." A cannon-ball, as I before remarked, going incessantly at its usual speed, would be five hundred years in crossing the orbit of Neptune from side to side. But vast as these dimensions appear, they sink into positive insignificance when compared with the distances of the "fixed" stars, so called.

Outside of the solar system are spaces which, so far as we know, are absolutely void, save here and there a comet or a meteor, until we look far outside of that region which a cannon-shot would take a million years to cross. The very nearest star is thousands of times farther away than the most distant planet; yet our solar island in the midst of an infinity of space, is, in reality, a very large island indeed.

Thus far I have been but in a manner introducing my subject; yet the introduction was necessary, too. So I now invite my readers to a brief study of that strange yet familiar, unknown yet well-known, member of our solar system, the planet Saturn, with some account of the mysterious and wonderful rings by which he is surrounded.

Time was in the medieval days of ignorance and superstition known as the "dark ages," when this planet was regarded as exercising a malevolent and baleful influence upon the lives of those unfortunate enough to be born "under the planet" (whatever that may mean); but the gradual diffusion of light and

education, and especially the light of the everlasting gospel, has, I trust, long ago dissipated any such absurd ideas as this or any other dogma of astrology. The true science of astronomy, as opposed to the fallacies of any such false science, so-called, as astrology (see 1 Timothy 6:20), utterly refuses to believe that a star or planet can by any possibility whatever exert an influence either for good or evil; or make one atom or iota of difference between one human inhabitant of this globe and another, no matter where or when born; for to suppose one person's destiny "ruled" by a planet, for either good or evil, is to rob the "Eternal Ruler of all things" of the chief attribute of his moral nature and character, viz., his abstract and absolute impartiality towards every individual among the countless thousands of human creatures of his hand; and his eternal will and purpose is that not a sinner should die among them, but that all should "come to repentance." (2 Peter 3:9.) To suppose, therefore, that God permits or causes any one of the planets to exercise the slightest interference with the destiny of any of his creatures, thus robbing them of their inalienable birthright of freedom and liberty to serve him and to enjoy eternal happiness, is little short of a libel upon his creative power and wisdom and righteousness.

Saturn is, of course, clearly visible to the naked eye from the Northern Hemisphere, where he shines with a pale bluish light. He is not particularly conspicuous by reason of the transcendent glories of Jupiter, Mars, and Venus among the planets, though both Mars and Venus are immeasurably smaller, though much nearer to us; and by Sirius, Rigel, Canopus, Olgol, and many others among the stars.

His rings too, are wholly invisible to the unaided eye-sight; but, seen through a small telescope of about two feet and six inches in length, and three and one half inches aperture (or object glass), his rings are to be seen quite plainly. Viewed through a twelve-foot reflecting telescope, he is a much grander and more conspicuous figure, and his rings give him a very impressive and beautiful appearance. But, even through the newest, largest, and best equipped refracting telescopes in our finest observatories, though his appearance is much superior to that of the other members of the solar system save Jupiter, only the faintest idea can be conveyed of Saturn's real magnitude and dimensions.

We will, therefore, with your permission, undertake an imaginary journey through space to this giant of the solar system; and to do so we will make a rather extensive draft upon our imaginative faculties of supposing that the great French aeronaut, M. Santos Dumont, had accomplished his dream of years and had constructed an airship or dirigible balloon; i. e., a balloon that can be steered in any direction, and against any cross current of winds or other atmospheric commotions.

We will farther tax our imagination to the extent of conceding that Dumont's newly equipped airship is replete with every newly invented convenience; and can assume and maintain a speed of one hundred miles per hour under the propulsion of the most powerful and complete electric generators, engines and steering-gear; the latter being perfect enough and powerful enough to preserve the airship traveling undeviatingly in any given direction, undeterred and undeflected by the highest and wildest crosswinds or gales we may have to encounter upon our long, long journey.

We will further suppose that we have so far prevailed upon the well-known courtesy of M. Santos Dumont, as not only to place this valuable and well equipped balloon at the disposal of the HERALD readers, or at least as many of them as care to embark upon the enterprise, but also that the intrepid and experienced aeronaut himself has kindly consented to make one of the party, and to control and direct this vast and swiftly flying ship to within two hundred and fifty thousand miles of the planet Saturn, to enable us to observe his vast dimensions. We start, then, whether at New York or Chicago or Washington or Lamoni is immaterial, at the initial velocity of one hundred miles per hour, double the speed of an express train, a speed indeed, which would carry any train completely round the earth in ten days, eight hours, and twenty-six minutes.

Probably the most sanguine and enterprising of the young people comprising our fellow voyagers in the dirigible balloon, would imagine that sixty or seventy days, or three months at most, would suffice for our journey to within two hundred and fifty thousand miles of the planet Saturn; instead of which, careful calculation reveals the astounding fact that such a journey, even continuing the high rate of speed of one hundred miles per hour, day and night, would consume no less than ten hundred and thirteen years, eight months, eleven days, and seventeen hours for its accomplishment, and that even when we had reached Saturn himself, we should still be more than one billion, eight hundred and eighty-three millions of miles short of the known confines of the solar system, at the orbit of the planet Neptune, a vast distance which would involve another period of two thousand and forty-one years, seven months, two days, and nine hours for its accomplishment, supposing that our airship could survive the strain and maintain its initial velocity of one hundred miles per hour, day and night incessantly, which is, of course, a purely imaginary supposition. I have merely figured out the idea mathematically, to show the utter impossibility of reaching Saturn by any means whatever known to human foresight, human power, or human intelligence, not to speak of reaching the furthestmost bounds of the solar system.

Where infinite wisdom sets bounds and limitations

to human enterprise, it is purely a "non possumus;" for God hath said, "Hitherto shalt thou come, but no further."—Job 38: 11.

Saturn's distance is in fact so great that it is nearly twice as much as the entire distance that separates Jupiter from the Sun. If the whole Earth's orbit around the Sun, measuring close upon two hundred millions of miles, were filled by a sun, that sun would appear to an inhabitant of Saturn, only about twenty-four times larger than he appears to us. A cannon-ball, flying five hundred miles per hour, could not bridge this vast distance to Saturn under two hundred years; while a railway train, traveling at fifty miles an hour day and night, would require no less than two thousand years.

If no human contrivance or conveyance ever made or even dreamed of by finite imagination, could convey us to Saturn, there are celestial objects, however, which not only reach his surface, but which fly with incredible velocity past and beyond him. I allude to those wonderful and little understood comets, which from time to time make their way to our solar system from distant spaces, far, far beyond the ken of mortal man.

Imagining ourselves to be able to join with and accompany one of these cometary messengers in its swift and fiery flight, far, far swifter than airship or railway train, or even than the cannon-ball at five hundred miles per hour, let us imagine ourselves able to return with the great comet of 1883 after its next perihelion passage around the Sun, and that we are by some wonderful means enabled to embark with him when he reaches our Earth on his vast returning journey away beyond even the outermost of all the planets comprising the solar system. Even now, we shall find that our journey to Saturn is very far from being an instantaneous one, or even a matter of but a few hours or days. The great comet of 1883, at its perihelion passage around the Sun, was moving at the almost inconceivable velocity of three million miles per day, one hundred and twenty-five thousand miles per hour, two thousand and eighty-three miles a minute, or thirty-four and forty-three sixtieths miles per second of time.

A comet, however, does not continue its outward journey at quite so high a rate of speed as when just passing around the Sun; even if it did, we should find that eight months and twenty-two days would be consumed before we would arrive within half a million miles of the planet Saturn. Taking, therefore, the average speed of the comet of 1883 at two and a half millions of miles per day, instead of the maximum of three millions; i. e., one hundred and four thousand one hundred and sixty-six miles per hour, seventeen hundred and thirty-six miles per minute, or twenty-eight and fifty-six sixtieths miles per second, we should not reach the neighborhood of Saturn under eleven months, twenty days, and sixteen and one

half hours. Thus even at the unheard of speed of two million five hundred thousand miles per day, we have consumed almost an entire year, before we arrive within five hundred thousand miles of Saturn's outer surface. But when there who shall be able to picture the one thousandth part of the glorious scene unfolded to our enraptured view?

Instead of a comparatively pale star, with a small ring surrounding its greater diameter, as it appeared from the Earth, what do we now behold? A vast and wondrous orb, of exceeding power and brilliancy, whose semidiameter is thirty-nine thousand five hundred and eighty miles; and whose diameter, therefore, is seventy-nine thousand, one hundred and sixty miles, while its circumference embraces the enormous total of two hundred and forty-nine thousand three hundred and fifty-four miles! Compare that with the diameter of the Earth on which we dwell, viz., eight thousand four hundred and sixty-five miles, and whose circumference is but twenty-four thousand nine hundred and twenty-three miles, and the least astronomically disposed of my readers can form some idea of the vast disparity in size between our little Earth and Saturn's vast proportions.

We now turn our attention to those magnificent rings around Saturn which, from the earth's surface, appeared, even with a good telescope, to be from two and one half to three inches in extent, with a small space, comparable to a pin's point, between the inner and the outer rings. We now see that the rings subtend an angle of more than one hundred and sixty degrees in the firmament and shine with a brilliancy which exceedingly few people would be disposed to credit or believe, while the "pin's point" between the two rings has now widened to a distance of no less than seventeen thousand one hundred and seventy-six miles.

When we gaze upon the awe-inspiring grandeur of the scene presented by this magnificent planet and his rings, we are not at all surprised on being informed that Saturn is eight hundred and forty-seven times the size and volume of our Earth, and that the semidiameter of his outer ring is eighty-eight thousand two hundred and nine miles, and its diameter one hundred and seventy-six thousand four hundred and eighteen miles, while the circumference of the outer ring comprises no less an extent of orbit than five hundred and fifty-five thousand seven hundred and seventeen miles. The sublimity and grandeur of the scene before us is farther enhanced by the presence of eight satellites, or moons, as they are called, which circle at greater or lesser distances from Saturn, in just the same way that the eight planets revolve around the Sun, as the great central luminary, the guard, guide, and guardian, of them all.

Taking into consideration Saturn's intense heat and relatively small specific gravity (but sixty-nine times the weight of our earth, though nearly eight

hundred and fifty times its size), it would doubtless be more scientifically correct to describe these satellites as miniature earths rather than moons; for they receive greatly more light from Saturn than they can possibly reflect upon him, as has been abundantly demonstrated by the leading astronomers of the world. Some of these bodies are at comparatively small distances from Saturn; but the outer three range to great spans of from seven hundred and seventy-three thousand miles to two million two hundred and fifty-two thousand miles distance, that is to say, from four to nearly ten times the distance that our own Moon is from the Earth, is the most distant satellite, Iapetus, being just nine and two thousand and fifty-one ten thousandths or nine and thirty-four sixtieths the distance from Saturn that the moon is from us, and yet it is plainly visible even in a small telescope.

This demonstrates to us that Saturn's satellites, or at least some of them, are very far from being the diminutive objects they appear to us, situated at the enormous distance of eight hundred and eighty-seven million miles. Imagine our moon, for instance, to be ten times the distance it is from the Earth, and yet to display an apparent spherical diameter equal to or nearly equal to what it now displays. It would need to be a globe of very large proportions, indeed, to appear even half its present size at that distance; but what if it were placed where Saturn's satellites are? Suppose a globe of the size of one hundred thousand, nay, even a million moons placed at the distance of one of Saturn's satellites from our Earth, and it would be barely visible if not absolutely invisible to the naked eye, and but doubtfully prominent even in a very good telescope. Yet Saturn's satellite, Titan, was plainly visible even in the crude and imperfect telescope of the Astronomer Huggens, in the year 1650, when it was first discovered by him.

I now subjoin, for the benefit of those among your readers who are further advanced in the sublime science of astronomy, a table of the elements of Saturn's satellites:

TABLE OF ELEMENTS OF SATURN'S SATELLITES.

Name and Roman Numerals.	Sidereal Revolution.			Distance in Radii of Saturn.
	Days.	Hours.	Min.	
II. Mimas		22	34	3.360
III. Enceladus	1	8	53	4.312
IV. Tethys	1	21	18	5.339
V. Dione	2	17	41	6.839
VI. Rhea	4	12	25	9.552
I. Titan*	15	22	41	22.145
VII. Hyperion†	21	7	7	28.000
VIII. Iapetus	79	7	53	64.359

* Titan is numbered I because the largest and first discovered.

† This satellite, Hyperion, exhibits remarkable peculiarities in its perturbation by Titan, resulting in a complete revolution in its pericenter occurring in less than twenty years and in a curious libration or balancing between the two bodies. These perturbations form a most curious and interesting chapter in the wonders of celestial mechanism, which has so far defied the efforts of the ablest and best mathematicians of the world to work out to complete and satisfactory solution.

It is also most remarkable and worthy of notice, that Saturn and his eight satellites seem to present a wonderfully accurate model (upon a smaller scale, of course) of the Sun and his eight satellites or planets, and that just as in his case the five smaller planets, Mercury, Venus, the Earth, Mars, and the planetoids, are nearest to him; while the three greatest planets, Jupiter, Saturn, and Neptune, are the farthest away; just so is it in the case of Saturn's satellites, the greatest of which, both in size and distance, i. e., Titan, will beautifully correspond, equally both in size and distance with the Sun's giant satellite Jupiter, while Hyperion and Iapetus will represent Saturn and Neptune.

Just one more thought upon this wonderful Saturnian system and we must bring our imaginary visit to this mighty orb to a conclusion, for I have already far exceeded the limits I proposed to myself at our first starting out upon what has, I hope, proved to my readers a pleasing and interesting voyage of discovery. My concluding thought is this: Astronomers and wise men of various times and nations have cast about in their minds for some hypothesis or conjecture which would account for the present appearance and even the origin of the Sun and his accompanying earths or planets, deeming the Mosaic account of their creation altogether too weak and unscientific to engross serious attention. So a great thinker propounded the idea that in the ages of the far, far distant past, the Sun, by a periodic revolution much swifter than he now enjoys, threw or cast off the various planets in the order and symmetry in which we now find them. This theory he said would also account for the fact that they all revolve upon their own axes and traverse their orbits in the same direction in which the Sun himself does.

All this and more looked remarkably well upon paper, and not a few persons promptly accepted this hypothesis as a complete solution of all doubts and uncertainty upon this vast subject. However, their dreams were destined to receive a most disconcerting shock when it was discovered beyond dispute that not only the satellites of Saturn, but also those of Uranus and Neptune, every one of them, revolve with a retrograde motion; that is, from west to east, instead of like all other planets and moons from east to west. Here, then, was proof positive that the planets could not have been "thrown off" by the Sun in the manner thus imagined, for it is impossible and contrary to all the known laws of mathematics and mechanics for a body thrown off from a greater revolving body to revolve in the opposite direction to its primary. Thus passed away their beautiful vision.

Let us now suppose that, our original idea safely and completely carried out, we are enabled to rejoin Donati's comet on his speedy way back to our own earth, toward which he is speeding at the rate of two million miles per day; thus landing us home after the

lapse of one year, two months, and twenty-seven days; and now I bid all my readers a kind farewell.

F. R. TUBB.

TORONTO, Ontario, August 1, 1903.

Selected Articles.

UNIVERSITIES IN THE UNITED STATES AND GREAT BRITAIN.

Our English contemporary, *Nature*, in a recent article, makes a statistical comparison of the provision for university education in Great Britain and the United States, in which some truly remarkable results are shown. We were well aware before reading this article that in the wealth of their endowment, in the completeness of their equipment, in the numbers and qualifications of their professorial staff, and in the total enrollment of students, our universities were well ahead of those of the older country; but we were not prepared for such remarkable disparity as is shown in the article referred to. It seems that in the United Kingdom, with a population of forty-one million, there are twenty-five thousand five hundred university or university college students, or say five to each ten thousand inhabitants, while in the United States, with seventy-six million inhabitants, there are ninety-seven thousand and one hundred students, or twelve and seventy-six one hundredths for each ten thousand inhabitants. After commenting on the important bearing which these facts must have upon the struggle for industrial supremacy, our contemporary proceeds to point out that the amount donated by private individuals for higher education in the period from 1871 to 1901 was eight times greater in the United States than that given for similar purposes in Great Britain; while, to say nothing of the income from state land grants, the amount provided by the state for higher education in the United States is six times as much as the government grants for the same purpose in Great Britain. In the older country there are thirteen universities and twenty university colleges, whereas in the United States there are one hundred and seventy colleges with an endowment of over one hundred thousand dollars, and forty-nine of these have endowments of over five hundred thousand dollars, while three of them have an endowment of over ten million dollars. Even more significant is the fact that the value of the endowments of the institutions of higher education in the state of New York alone exceeds the total value of endowments for education raised during thirty years in the whole of Great Britain; while the same thing may practically be said of the states of Massachusetts and California. Perhaps the most striking comparison is that from which we learn that the total number of professors and instructors in universities and colleges, included in the list of the United States Commission of Education, is seventeen

thousand, whereas the number of day students in the university and university colleges of Great Britain is only about twenty thousand and five hundred, so that there are almost as many university teachers in the United States as there are university students in Great Britain.

Of the many institutions of our country of which we are justly proud, there is none, surely, more splendid than our system of public school and university education. Even in Germany, of whose educational advantages we have lately heard so much, there are only seven and eighty-seven one hundredths university students to each ten thousand inhabitants, as compared with twelve and seventy-six one hundredths in the United States.—*Scientific American*, July 4, 1903.

Mothers' Home Column.

EDITED BY FRANCES.

Grandma's House Is Stilled.

Grandma's house is stilled;
Though birds are singing in branches high,
Roger whistling in fields close by,
Mary irons, noisily working away,
And a horse outside, this summer day,
Is stamping flies.

Yet grandma's house is stilled.
'Tis not because there is no sound;
'Tis not because there's no one 'round;
But loving hearts are wont to say
That all their joys have flown away
When one is gone.

Grandma's house is stilled.
Two little children that were so gay,
Prattling, singing, and laughing at play,
Now are gone; one to dreamland town,
The other went merrily toddling down
The lane toward home.

Grandma's house is stilled.
Dear little pearls from love's great deep—
No wonder we miss them when they sleep,
Thinking the sun has hid his face,
Making of earth a desolate place
Without a flower!

SMILAX.

Dear Mothers: I have been much interested in reading the good instructions on the training of children, but my mind goes on to the time when our sweet little girls have grown to womanhood and begin to think of leaving mother's protecting care to be mistresses of their own homes. Then O, what anxiety fills a mother's heart as to whom her darling's future is to be intrusted! No wonder parents so often oppose a daughter's choice when they can see his imperfections, and desire the very best future that this life holds for her on whom they have lavished so much love and care. And they have need to be anxious, for there are too many broken hearts and wrecked homes caused by mismatched marriages.

But how to oppose with judgment, so as to be effectual, is a problem a great many parents have not solved. And in spite of careful training and selection of companions, the choicest girls often take up with undesirable suitors. Then judicious inter-

vention of parents might save her a lifetime of misery. On the other hand, parents are often too ambitious for wealth or social position and overlook the true manhood of the, to them, unwelcome suitor for their daughter's hand. But O, how much sadness, bitterness, and heartaches are often caused by impulsive, harsh, or injudicious opposition!

I wonder if any mother, or daughter, could learn a lesson from my own experience? If they would, then it would be wrong for me to keep silence, for my mission here is to do all the good I can in every way I can, trusting God for results from my weak efforts.

I was one of a large family. We were poor in this world's goods, but rich in health and love for one another. I had very good, high-principled parents who did the very best by their children that was in their power. I was taught to obey and did so gladly in everything until they began to oppose my choice of company. The first objection they made was that I was too young and the first young man who called on me they treated quite coolly, father even making some unkind remarks. I yielded to their wishes after a time through a sense of duty, but what shame and mortification I felt, that a friend, a quiet, respectable man, too, whom I had consented to receive at my home should be mistreated by my parents, who had always been so hospitable before and made every one welcome. I felt insulted. I believe that was their first mistake. Had they treated him kindly and asked me not to allow his attentions I would readily have yielded to their request, as at that time I never thought of opposing them.

I made the next mistake. Instead of quietly telling the young man that I did not feel at liberty to entertain him, I thought in my youthful ignorance (I was but sixteen) that I must by kindness make up for their lack of it, and so continued for a time to receive his attentions whenever we happened to meet, thereby hardening my conscience against filial duty and respectful yielding to parental wishes.

After dismissing this man, I waited until I was old enough so that age would no longer be urged as a reason, but it was something else then. They opposed every one whom I fancied, praising others whom I disliked, and I don't know to-day whether they really liked those they praised, or intended this little diplomacy to turn me from some one else, but I thought the latter. Anyway the effect was that I felt we never could agree, so I might just as well marry to suit myself, for I wouldn't marry without love, and I couldn't love those they praised.

And now comes the last suitor. My parents thought pretty well of him until he began to notice me. I knew he was respectable, as were also his people. I never chose any other kind of company. His worst faults were youth and poverty, but he was a willing worker and used good judgment and of course he would grow older, so I had a hope that he would overcome both faults in time, and he has.

At first my parents said nothing which gave me a hope that they didn't object to him, but when his attentions were continued, father began to oppose in a mild way, and mother seemed to think it was only neighborly for us to attend places of entertainment together. And while affairs were this way I had seen quite a bit in this young man to admire. His kindness and companionship, and finally his love for me, won me and I promised to be his wife, never dreaming but what my parents would refrain from further opposition when they knew we were pledged to each other.

I intended to tell them at once, but before I had an opportunity to do so, they expressed such strong sentiments in regard to our further association that I thought I better wait awhile, believing they would think better of him by and by. If they had opposed before friendship ripened into love I would probably have yielded to their wishes as I had in times past. But now it was hard to break my pledge and harder still to give in and feel that I was conquered, for the opposition had taken the form of a sort of warfare in which I was the "rebel" and the homefolk all arrayed against me.

Father's opposition was stern but quiet. And mother, my kind, loving mother, my confidante and hitherto dearest friend, was now transformed into my enemy, seemingly, though of course I know it was for love of me and ambition for me to do well. In her impulsiveness she was harsh, she ridiculed, and accused me of being ungrateful. She mistreated my affianced, and said so many unkind things that I felt like an outcast in my own home. I felt that home could never again be to me what it had been. So it was easier to go on than to turn back. To give up one who I felt sure loved me, and to stay at home where I was looked on as an ungrateful, disobedient, and headstrong girl, was a task too great for me. So I went ahead and married my choice, without secrecy or running away, but without my parents' consent.

But O, the heartache and loneliness! the longing for the love I had forfeited! I got as good a husband as heart could wish; but even time, the great healer, has not taken the edge off the longing for the place I once held in their esteem, although for years they have treated myself and family as though all were forgiven and forgotten. I believe it has all been forgiven, and I don't want to forget my part until my own girls are married. The thought of what my parents suffered only adds to my remorse. Only think what my suffering might have been had I got a husband who was unkind or immoral. O, may I but have wisdom not to "provoke my children to wrath!" May I deal with them kindly; for if kindness won't win them there is small show for harshness to do so. Mothers, if your girls do give up to your entreaties, don't say, "I'm glad you have come to your senses at last." There are mothers in this world kind enough to say, "Dear child, I know it was a trial for you, but I'm sure you will see the wisdom sometime."

I must now try to live so that my life may be a blessing to those around me, never letting them know that there is a secret sorrow at my heart. May God lead the daily steps of A SISTER.

Prayer Union.

Sr. Myrtle Curtis, Concordia, Kansas, makes known to us the desire of Mrs. Reed, of Belleville, Kansas, for the prayers of the Saints that God will cure her of what she thinks is a cancer. She is not a member of the Church, but believes in God's power.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

WITH "bag and baggage" the General Superintendent set out on the afternoon of Thanksgiving day for the "sunny South," there to bend his efforts in Sunday-school lines for a few weeks. And after riding on trains and waiting at depots for more than two days, we at length landed at a little town they call McKenzie, in Southern Alabama. We were met there by Bro. L. G. Sellers, who took us to his home for the night and made us as comfortable as could be. We found they had expected us Friday evening instead of Saturday evening, and had appointments for meetings on Saturday which, of course, we were not there to fill. We regret very much that we disappointed them; but it could not well be prevented. We started as we supposed on time, but were unable to make late trains connect with those that left on time. It is trying on one's patience to stand forty minutes in a switch-yard and see the curling smoke of one's train as it gracefully rounds the curve not a great way off. But so it was. We are here now and at work and all is well.

The Saints at McKenzie have a nice and comfortable chapel about two miles from town amid the tall pine-trees, where they meet for Sunday-school, preaching, and prayer service, and such other meetings as may be desired.

They have a nice school with about sixty enrolled, and an average attendance of nearly fifty scholars in seven classes. We saw them in their "working clothes" at the session Sunday morning and are pleased to note their good order and efficient work. They have splendid opportunities before them and they are not letting them pass. Bro. L. G. Sellers has the school in charge and his efforts, together with those of Sr. Bertha Harper, the assistant district superintendent, have placed the school in the ranks of the progressive. May their efforts continue and their zeal never abate.

We held forth in institute or Sunday-school work Sunday afternoon and night and Monday and Tuesday nights with seeming good interest. We leave with a warm spot in our heart for our kind reception and the hospitality while there, hoping that in a not distant time we may be permitted to return. Till then, "God be with you."

Our next point will be Berrydale, Florida, where the conference of the Florida District is to convene on the twelfth.

AS CHRISTMAS time is here and decorating committees are at work to make all things as bright and pretty as they can with as little outlay of time and money as possible, we give a clipping from the *New Century Teacher's Monthly* on these subjects. They will be of help to some, no doubt.

Hints for Christmas.

It is well to adapt the Christmas festivities to the community in which they are held. The following illustrates this point:

A small community, in which there were but two Sunday-schools, planned very wisely. They would take turns in celebrating Christmas and Children's Day. It is well not to try to carry out plans too elaborate unless circumstances will permit. As it is, we will seek to give suggestions suited to various needs.

As a general rule, plans will have to be made for a larger attendance at the Christmas festivities than there promises to be. Much is said about children going to Sunday-school right before Christmas in order to obtain presents; but this can not be helped, and it is a good thing to have the children come at this time, at least, if they do at no other time.

Funds for the Christmas Observance.—Many think best to take up a special contribution, since, if taken from the school treasury, it really comes from the children themselves.

The Salvation Army of New York place about the city on tripods kettles in which those so disposed can drop offerings to be used in giving Christmas dinners to the poor, or, as they express it, "to keep the Christmas pot boiling." This feature might be carried out by a school, who could place such a receptacle where it could best receive contributions to be used for Christmas gifts for the poor children of the school.

Christmas Sunday.—Instead of doing away with the entire usual routine upon the Sabbath observed as Christmas Sunday, let special attention be given to some features of the day, since many will be present who have not been in attendance for some time. More attention than ever should be given upon this day to the distribution of library books.

The teachers may give the members of their classes an extra card upon Christmas Sunday.

Give the children letter paper upon this day, telling them to write upon it the story of the first Christmas, bringing it to you upon the following Sabbath.

Decorations.—Boughs of spruce, hemlock, pine, or of any evergreen tree placed behind the pictures in the school room will brighten it up for the occasion, but of course no elaborate decorations will be attempted here. This will be kept for the auditorium where the exercises are to take place.

The Tree.—Most schools need two trees to hold their presents. Upon the top of one of these could be placed the Stars and

Stripes and upon the top of the other the Union Jack, for England and America are in reality but one nation. We have the same God, the same language, the same literature.

Tree Ornaments.—Many home-made ornaments for the tree can be used. Birds' nests can be made of egg-shells lined with moss. Candy eggs can be placed in these. Very pretty puff-balls can be made of the down of the silkweed.

Candy-bags made in the shape of stockings are much in favor. These can be made of mosquito-netting, muslin, or even bright-colored tissue paper, feather-stitched about the edges.

Corn balls hung upon the tree please the children and help out on the decorations.

Gifts.—It is not wise for any teacher to be elaborate in her gifts to her class at that time, for the simple reason that all teachers can not be, and children are like "bargain hunters;" they go where they can get the most. Christmas is not only the best time in the year for obtaining, but also the best time for losing, scholars.

General Decorations.—Flowers are seldom used in Christmas decorations, but why not? A few bright, blooming plants might be introduced to advantage among the greenery.

By the way, those in the North who can have no holly except what they are obliged to purchase at comparatively high prices, can use substitutes; bright berries of the black alder, for example, which certainly are as beautiful as those of the holly, and even the great red seed-pods of the wild rose.

Candles placed in the form of a cross can be kept burning during a portion of the exercises.

Trimming may be made from tinfoil. This can be found about the house or can be obtained from almost any grocery store. Fold each piece, cutting slits in each edge reaching not quite to the opposite edge. Then unfold each and pull it open from either end. It will then present a chainlike effect. The tinfoil cut as just recommended can be twisted about a string. It will then form a rope or fringe.

Perhaps some member of the school has a valuable painting representing some Christmas scene, which he will be willing to lend to the church to help out on the decorations for a day. Such would be a very great step in advance of some of the cheap decorations often resorted to. One of the earliest recollections of my own church days is the enjoyment I received from a large painting of the Lord's Supper, which our genial superintendent lent, and afterwards presented, to the Church.

An Outing.—A teacher who wishes to give his class an outing at this time of year might plan for a coasting party, or they might indulge in a toboggan slide or an afternoon skate upon the pond or an iceboat party.—Alice May Douglas, in the *New Century Teacher's Monthly*.

Letter Department.

HOAG, Nebraska, December 7.

Editors Herald: We are still about our master's business, preaching the gospel to good crowds of attentive listeners. We preached in Brownville with some interest and some opposition, and we believe good was done, as some may unite with us. We shall return soon and explain to them the way of life more perfectly.

From there we met with the Saints of Tecumseh, whom we found alive in the work. We had some very interesting meetings and the people said, "Come again," with good spirit as if they meant it. There are some good people there that would be an honor to the cause of Christ, and we hope to gather them in due time, for we are very anxious that the good Lord shall give the increase and the people be converted to God and not to the preacher. We believe that in these days of trouble it is only the power of God that will hold his people in the path of truth,

and if they are converted to God they will seek his help in the hour of need. With love to all Saints, Your brother,

WILLIAM SELF.

PRAIRIE DEPOT, Ohio, December 7.

Editors Herald: We came to this point the latter part of November and our services have been continued nightly and twice on Sundays. Have preached thirteen discourses with fine liberty to crowded houses, and the interest and attention is fine. The country is quite aroused.

Mr. Esterly, Bro. O. B. Thomas' opponent, is a regular attendant with note-book and pencil and has been kept busy. He has announced "a few lectures in the United Brethren Church at close of their protracted meetings" which began last night. The people think he will not be prepared until close of winter. We don't think he will accomplish much, for we are informed he lost about a third of his friends for even contemplating his onslaught. We feel confident a great work is awaiting proper labor in this part. Our audiences are large and intelligent, and great light and power is given the public administration of the word.

Bishop Dillon, with whom we crossed theological swords at Sugar Grove, has been here and "lectured." He was sent for and came last June. His audience was multitudinous. He says he will debate if the Latter Day Saints will furnish him a scholar, but he "doesn't believe there is a scholar in the rank and file." He was smarting under the defeat which he sustained in the discussion at Sugar Grove and remarked that Elder Scott "had" not an education—didn't know A, B, C. But while I plead guilty to part of the indictment, the people here are of a different opinion. I am not susceptible to flattery, nor have I an inordinate bump of self-esteem, else I might topple under the encomiums, but sufficient has been seen to stamp Bishop (?) Dillon as unreliable. If he hasn't discovered yet, he will later, that "the wisdom of this world is foolishness with God," and when he builds his tower of Babel, God will destroy it; that while his spiritual ancestry were guilty of vitiating the gospel of Christ, of poisoning and corrupting the streams of pure Christianity, it were folly for Bishop Dillon to manifest his lineage and loyalty in a manner faithful to their memory, by "walking backward to cover his father's shame."

Bishop Dillon has had a proposition hanging over his head since the fall of 1901. The glove has never been lifted, and he dodges behind the ruse of scholarship; but it won't work.

The few Saints here under the indefatigable lead of Bro. Patten, have rented a schoolhouse, repaired it and fitted it as cozy and pleasant as any place of worship in the land. It is roofed, papered, painted, and seated, and is supplied with fixtures up to date. It has cost them over fifty dollars in repairs, but how comforting,—a home in which to meet! They were closed out of the line district school-building and the churches. All public buildings have the popular Babylonian stone rolled against the door of "open sepulcher," and, as Mr. Esterly wrote the Bowling Green *Tribune*, "the Mormon temple is a fixture here." So "the heathen rage, and the pious (?) imagine vain things," but the gospel is certainly melting its way through the ice.

Bro. and Sr. Monaghan, with Sr. Lottie, have located here from Creola, Ohio. They with Bro. and Sr. E. Patten, and mother, and Bro. and Sr. Lambert, constitute the sentinels for the work here. We believe their numbers will be augmented soon.

We will continue our services for an evening or two and then on to other points while the leaven works. Will possibly be notified to return here when Esterly-Eckard *et al.* make attack. They do not like to see our large crowds, and they sicken to think they can not meet the argument. Our audiences consist of a variety of beliefs. The religious bird here is speckled. Wishing success to all the lines of righteousness, I remain,

S. W. L. SCOTT.

Prejudice Removed.

CHATHAM, Ontario, December 2.

Dear Editors: For many years the Saints of this city have struggled under the demon of prejudice. All our efforts to liberate ourselves seemed in vain, although we have had some of the brightest stars in the Church to preach for us, including the Senior Editor and President R. C. Evans.

We believe the bands have at length been severed and that from this time forward we shall be enabled to represent ourselves and be represented more fairly and honestly before the public. Last Sunday we were honored by the presence of His Majesty's Twenty-fourth Canadian Regiment, in full uniform, under the command of Lieutenant-colonel J. B. Rankin, king's counsel of the Supreme Court of Canada, and Major G. P. Scholfield, general manager of the Standard Bank of Canada.

The regiment is officered by some of the most brainy men of our city and county. Among the principal officers were to be seen Captain O. L. Lewis, the celebrated criminal lawyer; A. E. Jewett, B. A., professor of science at the Colonial Institute; J. W. McLaren, chemist; George Massey, general accountant of the Bank of Montreal; J. S. Turner, general accountant of the Standard Bank of Canada; Fred Stone, solicitor of the Supreme Court and barrister-at-law; and Adjutant W. Coltart, of the firm of Coltart & Wilson.

At eleven o'clock in the forenoon the pretty little church of the Saints was crowded to the doors by the soldiers and their friends when branch president, Elder S. Lamont, arose and announced as opening hymn No. 14, so familiar to all the Saints:

"Hark! listen to the trumpeters!
They sound for volunteers;
Commissioned by the King of kings,
Behold the officers," etc.

Prayer was offered by E. W. Long, followed by the reading of the nineteenth Psalm by the same elder. The president announced hymn No. 179, another of our favorites:

"God is marshaling his army
For the rescue of his truth,
He is calling now to battle
Both the aged and the youth," etc.

It was gratifying to the Saints to see the honorable colonel and his officers, accompanied by their gallant defenders, join heartily in those beautiful songs of Zion. Probably for the first time in their lives, these men, upon the breasts of whom hung badges and clasps which told tales of former valor and deeds of fealty to their earthly king, joined with the Church militant in their declarations of fealty to the King of kings.

After the singing of those hymns, President Lamont, in a short, pointed, yet well delivered speech, welcomed the regiment in the name of the branch. Elder Arthur Leverton, president of the Chatham District, was then introduced and in his usual masterly and eloquent style spoke for an hour, taking as his text Mark 16: 52: "Go ye into all the world," etc. The brother did the text ample justice, for which we are thankful to the giver of that Spirit who was able to convince the mocker of the divinity of the preacher's call and the gospel he represents. That Bro. Leverton captivated his audience is an acknowledged fact in and about the city, for it has not ceased to be the talk of the population.

The sermon being over the branch officers and priesthood took the opportunity thus afforded to show their welcome personally, by a hearty shake of the hand with the regimental officers and those soldiers within reach.

The colonel's address upon the campus will long be remembered by both soldiers and civilians. He commented very favorably upon the very hearty welcome they had received and the most excellent sermon which the elder had given. Especially did he draw the attention of the men to the manner in which the

speaker had covered each step of his sermon by the Scriptures and not by his own ideas. He further stated that he sincerely hoped that in the near future they, the Twenty-fourth Regiment, would have the pleasure of again attending the little white church where officers and men might, with gain to both, listen to such sound Bible as they had heard that day.

The church parade brought many through curiosity to see and hear, but who to-day express themselves as well pleased with the people they once despised.

The music was under the direction of the branch chorister, Elder J. H. Tyrrell, who, supported by a choir composed of Saints and friends, sang some very excellent pieces, and especially was the quartet worthy of favorable mention.

We wish to state that for this favorable position in which we now are placed before the public, the branch is indebted to their amicable president, Elder S. Lamont, who, by the aid of that Spirit which leadeth and directeth his people, has by his untiring efforts brought about the change. Elder Lamont has set himself to the task of clearing the horizon of the mists of prejudice which hitherto has kept many from our midst, and in the same we wish him God speed.

Ever praying for the welfare of Zion and the work of the living God, I am,
Your brother in Christ.

E. W. LONG.

BLACKWELL, Oklahoma, December 9.

Editors Herald: I am sending for some tracts for some friends of mine who are getting interested in the faith of the Saints. One is a gentleman who has preached for the Baptist people for ten years (the Baptists have a college in Blackwell), but he is quite willing to learn more. I have had quite a few talks with him and have loaned him Pratt's works and Bro. Luff's tract, "The Antiquity of the Gospel." He liked them and wanted more. I will loan him the oldest true history of America next. Then he says he will compare the Inspired Translation with the uninspired works. He asked me when one of our elders could come and preach, and if Bro. H. O. Smith or some of the traveling elders can come to Northeastern Oklahoma they will be well treated by us and by Doctor Hutchinson, who is a fine scholar and student. I rather believe if Bro. H. O. Smith could come down he would capture a worker. All well and striving to keep in the narrow way. We have not seen any of the elders for over a year.

W. D. MCKNIGHT.

OAKLAND, California, December 7.

Editors Herald: In pursuance of duty as district president, and in answer to a kind invitation from the church at Chico, we boarded train on morning of November 28. A run of thirty-three miles brought us to Benicia, where we crossed the San Francisco Bay on the largest ferry-boat in the world. The whole train is transferred at one crossing. As we passed on we crossed miles of low flat land mostly covered with water, on which is found also an immense growth of flags. In the distance may be seen the picturesque mountains, the coast range, an impressive object lesson of the power and wisdom of our God. Sacramento was reached after another run of fifty-seven miles. This city is located on the Sacramento River, a sluggish stream of muddy water, something like the Missouri, only not so quick in action, and more contented to occupy the same "bed" continually. The site of the city is low and flat. At half past three we boarded train again for Chico, ninety-six miles north, and arrived at seven o'clock, to be met at the depot by Bro. J. S. Hommes, the elder in charge of the branch.

One hour later found us in the stand of their church home, a neat little building which they bought and removed to the lot owned by the Saints. They look upon this as only a temporary home until they can build. We found the room a little difficult to speak in, but the good Spirit present and the hearty welcome reduced this difficulty to nothing. We found a shelter under

the saintly roof-tree of Sr. Mary F. Fulton, where also resides her daughter, Sr. Welch, and her son Charles, and where we spent each night while there. We found a hearty welcome in the homes and at the tables of Bro. Fisher, Bro. Opsal, Sr. Sarah E. Boydston, and others, whose hearty good wishes testified that they had partaken of the divine love.

Our meetings continued until Thursday night, and because of previous arrangements we closed. Bro. White and family, Bro. R. J. Furguson and wife, Sr. Cora Woods, and Bro. and Sr. Hinty were present from the regions north and east, from whom we received urgent invitations to visit their country, also from Chico Saints to return, which we intend to do when an opportune time presents itself. We found at Chico a most delightful atmosphere, the purest and best we have found, and it did us good physically, also spiritually. The Lord bless the branch at Chico.

On our return we stopped one night at Sacramento, and enjoyed the hospitable home of Sr. C. C. Day and "Lizzie" whom we found still in love with the work. Bro. R. J. Parker with family are now located here. He is putting in all the time he can in preaching on the street, and was lately put in charge of the branch. His health is not excellent. The attendance has increased since he went there.

We arrived home at seven o'clock Saturday evening to meet a hearty welcome from wife, with evening meal prepared, and also by the kindly household of Bro. J. M. Cockerton, in two rooms of whose house we reside.

Bro. J. W. Wight had arrived and to our joy was still with us, and on Sunday morning the Saints by vote expressed a wish for him to speak instead of our usual prayer and testimony. So after the sacrament was administered he gave us a good sermon. He spoke in the city in the evening and starts to-day homeward to see the ten-months old babe for the first time.

Bro. E. Keeler has been busy in Mendocino and Lake Counties for some time with varied interest. Bro. J. W. Gilbert has been doing street work in the city as permitted by the weather with interest such as is peculiar to that work. Bro. Crumley has been for some time in the south part of the State.

We have been engaged here in Oakland and San Francisco, visiting Santa Rosa, trying to occupy where it was possible. The work in the district is progressive, so far as the growth in grace; but for baptisms there are very few. At Chico we met Bro. W. P. Walshe, lately baptized by Bro. Hommes, and found him a well-educated, humble-hearted, teachable son of Erin. If faithful and diligent he will develop marked abilities in the work. The missionary spirit comes to us of late with additional pressure, also my wife is standing with me in the great work and is the better missionary of the two. With faces set to duty and labor and with a desire to continue until Christ comes to call the laborers to their reward, I am,

Yours in Christ,

J. M. TERRY.

ENFIELD, Middlesex, England, November.

Dear Herald: It gives me great pleasure in addressing you from this distant mission.

Our little branch was organized during Elder G. T. Griffiths' stay among us in the early part of this year, and I am glad to say that although we are but few in number, yet the spirit of peace and harmony prevails, and truly God has verified his promise many times.

I am a young man and have not had much experience in the Church, but from personal observation I am satisfied that no man can become a Latter Day Saint in deed and in truth, nor can his services be acceptable to the Master, if he lacks in the attribute of charity. It is needed among our companions, it is needed in our homes. It is not always an easy matter to be charitable, but on the contrary it requires much of the Spirit of God to accomplish such a thing in our hearts. We are all weak

and liable to stumble from the path which we as children of God should tread, and this being so, how can we for one moment stop to condemn our brethren and sisters, when, in a weak moment, they fall before temptation? If in our hearts we are unable to feel sorry for them and take their case to the Lord asking that strength may be given to them, then the eloquence of a Demosthenes would not justify us before our heavenly Father. Thus may we each endeavor to live the lives we profess, striving to cultivate the charity that Christ taught.

The people here are not so much prejudiced against the work as they were before Bro. Joseph visited us. In my opinion the work in Enfield will soon be making great headway. There is much to be done, but we must not get discouraged because we do not convert the whole town; so long as we do our part God will do his. Bro. Sheldon has held meetings here nearly every night for a month; the weather being wet, however, it was rather disappointing. Still a great deal of good has been done. If I understand rightly, three are going to be baptized next month while others are "almost persuaded."

Pray for us, dear Saints, that the work over here may indeed go forward, that although we are but few we may not get discouraged.

Your brother in Christ,

DOVER ERNEST JUDD.

14 Churchbury Road.

BACKUS, Minnesota, December 4.

Dear Herald: You are dear to me and I love to read the letters and sermons. That is all the preaching I hear. There are no other Saints in these parts, and I long so to hear a good Latter Day Saint sermon again, for I am getting old and do not know how soon I may be called away and I want to be ready when I am called. Pray for me that I may be worthy to be called a Saint. I send my papers to my neighbors for them to read. May God bless all the Saints.

Your sister in Christ,

MRS. MARY FRAME.

OMAHA, Nebraska, December 9.

Editors Herald: The Saints are generally active in the work and the branch officers are laboring together in unity, in consequence of which the cause is not at a standstill. We have been blowing the gospel trumpet at the walls of Babylon, but the old walls are still standing. With Bro. J. S. Strain we have had an extended campaign in South Omaha this fall, with the result that three noble mothers are rejoicing in the truth and a number of others investigating. Regular weekly meetings have been established and the Saints and friends take an active interest.

The branch in Omaha is in a prosperous condition under the presidency of Bro. J. F. Weston and his faithful associates. The meetings are good. Sunday-school is progressive under the care of Sr. Alice Schwartz and an active Religio is in charge of Bro. Turner McCaig, who united with us but a short time ago. Our choir, under the care of Bro. Leroy Wood, is doing efficient work and is a great aid in the services. Many of our young people are showing great promise in the Church by the way they are taking hold of the work. The Lord has blessed them, and by continued faithfulness greater blessings will come.

We have the usual routine of duties in a large branch,—visiting Saints and friends as opportunity permits and telling the gospel story to them; visiting the sick, of whom there are a number; preaching the word and administering in the ordinances from time to time.

On November 18 we assisted at a very pretty home wedding, when Sr. Eva M. Coates was united in matrimony to Mr. Joseph A. Withee. These young people start out upon life's sea with very favorable prospects. May their voyage be a happy one to the end.

On the 29th we laid to rest Sr. Ellen Richardson, who had been a faithful Saint here for nearly forty years. Many friends as

well as Saints were present at the funeral to pay their last respects to her memory, showing the esteem in which she was held. Her hope in Christ was bright and her departure peaceful and joyous.

Again we were made sad by being called home to Tabor, Iowa, on the 4th inst., to attend the funeral of Bro. William Gaylord. He had been a father to us and others as well as a brother. The expressions of love by Saints and the world surpassed all I had ever seen. One worldly and godless man, we noticed, shed tears at the loss of his neighbor. Bro. David Chambers spoke words of comfort and assurance to the bereaved ones. Bro. Gaylord had lived a faithful life and was prepared to go, having had a premonition of the end. His rest is glorious.

We find many difficulties in trying to get the gospel before the world and progress is somewhat slow, but we are desirous of doing all we can according to circumstances. Our work here has been done with considerable pleasure, especially because of the cheerful cooperation of the Saints.

In observing the changes taking place in the world we see indications here and there of the decline of Protestantism. Following creed revision by the Presbyterian Church, there is now a movement on foot among the ministry of the "Protestant Episcopal Church of America" to change its name to "The Catholic Church of America," as if that would strengthen the position of the Church. At the twenty-second congress of that Church held at Pittsburg, Reverend F. M. Clendennin of New York, in discussing the change of name, on November 6, said: "That the mighty house of Protestantism is falling according to divine prophecy, is a fact as sure as death is coming to us all." They had better come into the house built upon the eternal rock and be safe from the storms of time. May God hasten the time when his kingdom shall fill the whole world.

3309 Spaulding Street.

CHARLES FRY.

DES MOINES, Iowa, December 12.

Dear Herald: The Christmas of 1903 is here and we wish all your readers a Merry Christmas and a Happy New Year. As we look back over the year that is closing we can see much progress in church work in our Des Moines District. The missionaries have labored faithfully and the work is in good condition. One new branch has been organized and the date for the organization of another is set for this month.

During the past two months the District Religio association has been sending out tracts by mail. Eight hundred letters have been mailed to persons in our district, each letter containing four tracts. These are "The One Faith" and "The Book of Mormon," by J. F. Mintun, "What We Believe," and the Constitutional Amendment slip. The Saints in the district are being asked to contribute to this tract fund. This much has been done and only a part of the Saints have as yet been solicited.

We believe that great good is going to come from this tract distribution, as is already shown from the following extracts of letters. During October one hundred of these letters were sent into Poweshiek County and early in November Bro. Mintun went to Grinnell to hold meetings and continued there three weeks. He writes thus: "I do not know whether the tracts mailed have done any good or not, but I know that I have never been accorded better treatment in any place, neither have I had tracts circulated where I have known of more of them being read and favorable comments upon them made. I visited Montezuma yesterday and found a welcome by all I met, and these were quite a number and the Lord is truly working there." Tracts were sent to all the ministers, lawyers, doctors, and teachers in these two towns.

One hundred and twenty-five tract letters were sent into Mahaska County and of these a sister writes: "The tracts sent to the ——— home, Oskaloosa, I think may reap a harvest, at least several of the family, including an uncle and an aunt, are investigating. The Utah elders had been there recently,

just a few days before the tracts arrived, and presented their faith, but did not acknowledge that they believed any different than we. Am told they claimed to belong to the Reorganized Church."

The following extract from a Boone letter is of interest: "Down where Bro. T. F. Jones was preaching before he came to Boone, after his service one evening, a gentleman came up and asked him if he would come and preach in their church the Saturday evening following. Bro. Jones said he would. The gentleman asked him if he would preach the same doctrine that he had been preaching. Bro. Jones said he would and a little stronger if he wanted him to. The gentleman said all right. They secured the church and sent to a nearby town for one of their ministers who was at the church on that Saturday evening. Bro. Jones said, without boasting, that he never saw such a weak man made as strong as he was on that occasion."

Our district conference will convene at Runnells early in February. The exact date will be published soon.

A. A. REAMS.

CHETEK, Wisconsin, December 7.

Dear Herald: Just in from the picket lines and resting at the hospitable home of Bro. Frank Gilbert, reading HERALDS and daily papers, of which we have been deprived on the firing line.

Small war clouds in the southern horizon, "Uncle Sam's" ditch across the Isthmus, "Teddy" fixing his fences, Uncle Mark Hanna gazing at the weak places, murders, suicides, calamities, commotions, graft and greed have been a change of diet beneficial to ye jots man.

Last but not least comes the financial embarrassment of John Alexander Dowie, the court's blanket upon him, his New York Waterloo, his minions' disappointment, and Zion's discomfiture—all are interesting reading indeed. We are sorry for any man who has to "lie down" financially, and we really hope for his own sake and the sake of his dupes that he may extricate himself from the leeches of a receiver's court.

Dowie's stock in trade has been vituperation and abuse of all outside his pale and now in his difficulty it is quite natural for the press, doctors, lawyers, and bankers to laugh at his calamity. We are pleased to read Bro. La Rue's article on "Dowie the Elijah," and without comment we say "them's our sentiments." Dowie's government has been a government of Dowie, not in the least democratic, but in the absolute sense a theocratic government and largely an imitation of Brigham Young's. His followers are expected to obey counsel without question, and in our opinion his enthusiasts will have their bones well picked, between the prophet and the receiver's court.

We are nearing the end of our itinerary in Wisconsin. Have opened a few new places which we hope will be followed up by others. They are Dallas, Barron, Elmwood, Pine Grove, Sand Creek, and Bennett schoolhouse, where now are friends and open doors for our elders. I have preached one hundred and nineteen sermons, baptized ten, confirmed eight, ordained one elder and one priest, blessed fourteen children, and administered twenty-five times to the sick. My labors have been largely in the forefront, opening up the new ground.

I will start south on the 10th and will make Plainville Indiana, as soon as circumstances will permit. Until then, ye Hoosiers, be patient.

T. W. CHATBURN.

SPRINGFIELD, South Dakota, December 7.

Editors Herald: Since November 10 I have made three new openings. At Dell Rapids I secured the use of a hall controlled by the Scandinavian Free Mission people and preached four times to small but attentive audiences. Then as missionaries of their own society desired the hall I went to Rowena on the 17th and found a home with Mr. and Mrs. George Craig, who are not members of the Church, but are firm friends to the cause and know how to make the missionary feel welcome.

I held meetings in their house, a schoolhouse near by, and in the town hall at Rowena, and I was blessed with excellent liberty. I think friends were made to the cause. We met with some opposition by the Methodists. Their preacher announced that he would preach two sermons on Mormonism. I asked if he would do so while I was there, but he said he could not possibly do it so soon. I have many invitations to return later in the winter and give them another series of meetings, and have promised to do so.

From there I came to this place and called the scattered Saints together yesterday for a sacrament service. Though there are about twenty members in this vicinity they have not had the privilege of partaking sacrament for almost a year. They have a Sunday-school and the sisters have been keeping up their prayer-meeting.

In the afternoon at four o'clock I said the words uniting Sr. Bertha Urfer and Bro. George Schidler for life, and last night began meetings in a schoolhouse north of Perkins with a full house and splendid interest manifest. Have been enjoying excellent liberty of late, for which I thank the heavenly Father.

EDWARD F. ROBERTSON.

DOWNES, Kansas, December 8.

Editors Herald: Bro. F. S. Ward and S. A. Madden preached two or three times at the Union Star church, then for about two weeks five miles north. I think good was done, and they have many friends there.

About two weeks ago Bro. James Teeter began meetings near Cheyenne and was joined by J. F. McClure. The meetings lasted until December 3, with small but interested crowds, and on November 30 Bro. McClure baptized two, John and May O'Connor, and thus a good, kind mother and a father have obeyed the gospel, and I think they will be a help in the work of the Lord. On Thursday, December 3, the Saints met at Bro. O'Connor's for prayer and sacrament meeting. There were seven of us, and a good, spiritual time was had. Many seem to be interested and think much of the elders who have been there. If we as Saints would do our duty there would be a large branch here.

On December 4 a Mr. Marshall who lives about ten miles from here was baptized. A good time was had at our Sunday-school convention and conference which we attended. Much good advice was given which we should follow. I am determined through the help of God to do better.

In the one faith,

MISS MYRTLE COOP.

HOLDEN, Missouri, November 30.

Editors Herald: The work here is onward, have a good branch, and many good Saints who are working for the Master and preparing for the reward of faithfulness. We have the benefit of some of the best talent in the Church, and as a result are coming up higher.

Since this district was organized into a stake many have gathered here from all points of the compass in fulfillment of the word of God through one of his servants: "This shall be a gathering place for my people." Those who come here must come expecting to assist the cause, as the Spirit of progression is here and there is much to be done, since the hastening time has come. They must expect to be tried, for the Lord has said, "I will have a tried people." If the Saints here will unite in an effort to bring about those conditions which must obtain before the coming of the Master, right here will Zion be; for Zion means the pure in heart. The promise of God to those who keep his commandments is, "Behold, I am with you always, even unto the end." "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city."

There can be no doubt whatever that God is moving in his

work, inspiring men to do his work, and that the set time to favor Zion has come. What greater incentive is needed to energize the body to increased activity, self-denial, and sacrifice, that the desired end may be accomplished and this land be what it is destined to become,—the land of Zion?

EMILY B. FANAR.

ALVA, Wyoming, December 5.

Editors Herald: After the debate with W. L. Stafford, of the Church of Christ, at Elk, New Mexico, which closed on the 10th of October, I remained with Bro. Morgan and preached in that part of the country as circumstances would permit till the 29th, when we left, Bro. Morgan for Trinidad and I for home at Lamoni, where I remained for nearly three weeks, building a barn and making other necessary improvements and giving such counsel and direction to my children as they were much in need of, and assisting in gospel work when called on.

My stay at home was shortened by the sickness of my brother David's wife. In answer to his request I started on the 20th of November for Meadow Grove, Nebraska, near where he resides, and did what I could in administering comfort, relief, and assistance. Nothing seemed to check the ravages of disease or thwart the claims of the grim monster, death; so on the 25th her spirit took its flight to the "God who gave it." On Thanksgiving day, while others were enjoying a season of joy and rejoicing, I, with my bereaved brother, with other relatives and friends of the departed, attended her funeral.

Neither she nor her husband belonged to any church, yet they believed to some extent in the restored gospel. She requested administration and Bro. R. Oring and I administered to her, but our combined faith was not equal to the emergency, or it was not God's will for her to recover. David also was sick from continued vigilance and worry. At his request I administered to him and he began to mend at once. He promised to mend his ways and obey the gospel as soon as his health and conditions would permit.

His wife expressed a desire to live to obey the gospel. She played her confidence and trust in God, and so far as death-bed repentance will do one any good, I believe she will get her reward. Her mother, Mrs. Mary A. Hubelits, is a Methodist and desired me to talk with and pray for her daughter. I did so with the above results. At her death her mother shouted that she had gone straight to glory, believing she had made her peace with God. The mother wanted me to preach a death-bed repentance sermon from Matthew 20:6, 7, 9, where Christ speaks of those employed at the eleventh hour receiving as much as those who labored through the "heat of the day." I did not want to be rude and hurt her feelings, so I told her that I had thought of speaking from the text, "Be ye therefore followers of God, as dear children." She seemed satisfied and said that would do very well. In my remarks I avoided as much as possible anything that would have a tendency to irritate the feelings of the old lady or her relatives, of whom there were several present; and held out what hopes the Scriptures warrant for the departed in her condition spiritually; but also tried to impress all with the necessity of following Christ in all things, both in complying with the outward ordinances of the gospel and also in purity of life.

After the burial, and after partaking of as good a Thanksgiving dinner as could well be expected under such circumstances, my sister, Ellen J. Dickerson, who, with part of her family, is a member of the Church, took David and me to their home near by, where she will care for David till he has fully recovered.

I stopped there but a day or so longer and then pushed on to Inman, Nebraska, where I met our aged and esteemed Bro. J. Caffall, who was holding a series of meetings there. At his request, I occupied the stand at eleven o'clock Sunday forenoon. He closed his series of meetings there that evening and went to

Clearwater next morning. The writer remained and preached to a small audience Monday night. Here I visited Mr. G. Sinlinger and daughter Alice (his wife was absent), formerly of Dodge County, Nebraska, who were warm friends of mine while I preached in their neighborhood in Dodge County. When I first opened up the work in their neighborhood, a request was sent to the Sunday-school there, to announce my services the next Sunday. The Methodist Episcopal preacher would not make the announcement. Mrs. Sinlinger got into her buggy and drove for miles around to spread the announcement, and of course we had a good audience. Their friendship seems not to have waned, though years have passed since that time.

From Inman I went to O'Neill, Nebraska, to inquire into some government land matters for a friend. My stop there was but for one day, when I went to the Black Hills and beyond to Alva, Wyoming, where the present finds me. Here I find a Baptist evangelist, Reverend McKeehan, in the midst of a revival. How long this will keep me from work, I do not know. This is the only opening we have in these parts yet. A handful of Saints struggling for the maintenance of the Master's cause against the most vigorous efforts of the Baptists to hold them down. What the outcome will be God knows.

I wish to say to the missionaries in the Colorado Mission, that Alva will be my headquarters till after New Years; so send your reports to me here. And to others in the mission that may desire assistance from the missionary force, correspond with me here and I will do what I can to meet your requests. I desire especially for the scattered Saints of Eastern Wyoming to let me know of the prospects for labor in their parts, as I desire to call on as many as I can this winter.

Bro. J. F. Curtis reports a good work done in Southwestern Colorado. I hope all the missionaries will have a good report to make at the end of the quarter. Courage, brethren, and push onward in the good work.

J. M. STUBBART.

Extracts from Letters.

Bro. J. S. Roth, Grinnell, Iowa, on December 5, wrote as follows: "The weather is terribly cold up here now, but no snow."

Bro. George Buschlen, Arthur, Ontario, writes December 7: "I lately sent for Bro. Lambert's book, 'What is Man,' to defend our claims against the attacks of one who claims he has defeated Presbyterians, Methodists, and Disciples on the 'immortality of man,' and who is ready to meet some one on the question in HERALD columns. The book is worth its weight in gold, and a great many do not know of its merit. The 'soul-sleeping' question is not easily met without study and is a trick of Satan to hide truth. I thank God that he has men who can expose error and defend truth."

Bro. Peter Muceus, writing from Porsgrund, Norway, November 25: "The work in general is onward and we all are hopeful. Bro. Anderson has commenced in Christiania and next week I will join him, and we will then try to do what we can there this winter."

Bro. Marshall Jamison who graduated from Graceland College last spring, wrote to Bishop Kelley from Des Moines, Iowa, December 10: "I have been in this city since August working for the Edison Electric Light Company in their plant. I tried to get a position suitable to my education, but remembering the text of the Baccalaureate sermon: 'Whatever your hands find to do, do with your might,' I accepted the first job that was open to me. I am well pleased with my work, except that there is Sunday work. Yet I attend church regularly in the mornings and try to so live that I will be an example to my associates."

Brn. Hans N. Hansen and Swen Swenson are arranging for a discussion with Bishop A. G. Young and Elder I. J. Stewart, at Richfield, Utah, to begin December 16, and hold four sessions. The claim of the respective churches to be known as the Church of Jesus Christ, organized April 6, 1830, is the subject

for discussion. Bro. Hansen wrote December 3, 1903: "We have succeeded in arousing the people considerably and look for a large attendance at the debate. We expect to preach at Annabell and Glenwood, near-by settlements, to keep up the interest until the time of the conflict. Our opponents are making considerable preparations, but we are hopeful for the truth."

Miscellaneous Department.

Conference Minutes.

Special Conference.—Pursuant to call of G. T. Griffiths, the Saints of Bandon and Dora Branches met in conference at Bandon, Oregon, November 23, 1903, when the following proceedings were had: Elder Griffiths took the chair and stated the object of the call, which was for the formation of a district in the southwestern part of Oregon, the old district having been disorganized with a view to forming two out of the same territory. Sr. Ethel Boyd was chosen secretary pro tem. D. E. Stitt was then elected president of the district, and R. A. Cribbins district secretary. Elder William Smith, of Dora, Oregon, was recommended as Bishop's agent. It was decided that the district should be known as Southwestern Oregon District, comprising Coos, Curry, Josephine, Jackson, and Douglas Counties. Brn. G. T. Griffiths and D. A. Anderson were chosen delegates to General Conference. A proposition was then submitted to the Portland conference to make an offer for the old district tent, give or take. The district officers were then sustained by motion, and the conference adjourned to meet at Lee, in August, on the last Saturday and Sunday of the reunion.

Southeastern Illinois.—Convened at Tunnelhill, Illinois, at 10 o'clock, June 17, Elder I. A. Morris presiding with Elder F. M. Slover assistant, and P. G. McMahan secretary. By motion courtesy was extended to those from outside of the district to take part in the conference work. Branches reporting: Tunnelhill 169, Parrish 89, Brush Creek 297, Springerton 119. Ministry reporting: Seventies T. C. Kelley, F. M. Slover, C. J. Spurlock; Elders M. R. Brown, I. A. Morris, J. F. Henson, J. E. Bozarth, W. A. Kelley, S. D. Goosetree; Priests A. H. Johnson, P. G. McMahan; Teachers W. S. Miller, R. Y. Smith, John H. Smith. I. A. Morris was chosen president for another year, F. M. Davis vice-president, P. G. McMahan secretary. A district Sunday-school association was organized with the following officers: T. L. Sawley, superintendent, C. J. Spurlock, assistant, P. G. McMahan, treasurer, J. E. Bozarth, secretary, Mrs. I. A. Morris, librarian. It was moved that the Sunday-school association should convene during the next quarterly conference. F. M. Slover was sustained as Bishop's agent. Preaching by J. E. Bozarth, C. J. Spurlock, T. C. Kelley, I. A. Morris, and F. M. Slover. Adjourned to meet at Springerton in February at call of president. I. A. Morris, president, P. G. McMahan, secretary.

Convention Minutes.

Northern Wisconsin.—Convention convened at Porcupine, Wisconsin, October 4, district superintendent, A. V. Closson, presiding. In the absence of the secretary Sr. Lily Longsdorf was chosen secretary pro tem. Minutes of organization were read and approved. Schools reporting were Prince of Peace, Appleton, and Searles Prairie. Report from Sr. Rillie Moore, district secretary, showed four schools and an interest in the work that was encouraging. Total enrollment 143. District superintendent reported and gave instruction in Sunday-school work. Resolved that each school in the district be requested to prepare one or more papers on Sunday-school work and send to next convention. Adjourned to meet on Monday after next district conference at Necedah.

Notice.

To First Quorum of Elders: We are now preparing to issue our annual circular letter to the Quorum and wish to get the list of names and addresses corrected to date. Let any member who knows of deaths, expulsions from church or change in post-office, either of himself or of other members, report the same to me as soon as practicable. There are so many changes constantly being made by reason of rural free delivery being established that many changes will be necessary this time. Please do not overlook or delay this matter. T. A. Hougas, president, Henderson, Iowa, December 6.

Bishop's Agents' Notices.

To Saints of the Central Nebraska District: I take this method of informing you that there is urgent need of coming forward with your tithes and offerings. It seems to be a time of financial depression and probably no institution feels the depression sooner than the Church. Let us remember that at our last General Conference a large number of missionaries were sent into the field, and yet not as many as the ever widening field demands. To keep these men in the field their families must be provided for. Let each one ask himself, "Am I doing my part in this great work and making the sacrifice that God demands of me?" Let us remember that God has said "it is a day of sacrifice," and not put off the time of paying to the Lord the portion he requires of us until it will not be a sacrifice to pay. Let each earnestly consider this matter and come to the help of the Church treasury *just now*.

LEVI GAMET.

INMAN, Nebraska.

CHANGE OF ADDRESS.

To the Saints of Southern Wisconsin District, Greeting: Will all please take note of my change of address from Edgerton, Wisconsin, R. F. D. No. 1, to Janesville, Wisconsin, R. F. D. No. 7. Be sure to put on number of rural delivery route, as I have brothers who get mail from same office, and save delay and trouble. The change is owing only to change in rural delivery. Make all post-office orders payable at Janesville or Evansville and *not* at Edgerton.

C. C. HOGUE.

Conference Notices.

Conference of Central Illinois District will convene with the Taylorville Branch, December 26 and 27, at 10 a. m. All branches are requested to report. M. D. Lewis, president.

The St. Louis District conference will convene in St. Louis, Saturday, December 19, at 8 o'clock, for business, and continue over Sunday, December 20. A full report of all the branches of the district is desired, also of all the ministry. Let all work together for the good of the district. Willard J. Smith, president; Chas. J. Remington, secretary.

Convention Notices.

The Southern Nebraska District Sunday-school convention will be held at Wilber, January 22 and 23, 1904, at 8 o'clock p. m. All are especially invited to attend, as there will be important business to transact. Bring or send all reports of schools. W. M. Self, superintendent.

Died.

KNUDSON.—At her home near Guilford, October 4, 1903, of heart disease, Sr. Christian Knudson (Annie Marie Sorensen) was born in Denmark April 12, 1836; married to Christian Knudson October 16, 1858. To them were born eight children; one son, K. C. Knudson, and three daughters, Mrs. S. C. Nelson, Mrs. C. D. Koch, and Mrs. W. B. Torrance, survive her. They with their father and many friends, mourn her departure. They came to America in the spring of 1878. The following year she joined the Reorganized Church of Jesus Christ of Latter Day Saints, in which she was a faithful and consistent member to the day of her death, bearing always a faithful testimony to the love of Christ who gave his life for all. During the last day of her life she bade her children and their companions good-bye, telling them to be good and think upon the gospel, exhorting them to be faithful thereto and be prepared to meet her in heaven.

DICKINSON.—Bro. Harry B. Dickinson died at Plattsmouth, Nebraska, November 9, 1903, aged 57 years, 3 months and 2 days. He united with the Church in 1883, being baptized by Bro. Brand. He lived a true Saint, loved and respected by all who knew him, and died firm in the faith. He was born in Bucks County, Pennsylvania, and was married September 5, 1882, to Sr. Sally Dickinson who died one year and three months ago. Buried November 11, Reverend Swan of the M. E. Church preaching the sermon.

HARRIS.—At her home in Youngstown, Ohio, on November 23, Sr. Hannah Price Harris. She was born March 12, 1843, at Rymney, Glenmorganshire, South Wales; was married to William Harris, July 6, 1865; was baptized October 9, 1875, at Danville, Montour County, Pennsylvania, by Priest William Harris, and confirmed by Elder William Crumb. She lived a consistent Christian life, remaining steadfast in the faith to the last. She left a husband, three sons, three daughters, and two grandchildren (adopted) to mourn her death. Funeral services by Elder O. B. Thomas.

The Saints' Herald.

ESTABLISHED 1860.

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WOOLSEY.—At Pueblo, Colorado, April 4, 1903, little Nellie May, infant daughter of Bro. and Sr. John V. Woolsey. The little child was born March 29, 1903, and blessed April 4, 1903, by Elder H. L. Ashbaugh, who had charge of the funeral.

LUTCH.—At Clifford, North Dakota, August 28, Bro. William Lutch. He was born March 18, 1816, in Roburgeshire, Scotland; moved to Canada when a young man and afterward to Clifford where he has since lived. At the time of his death he was visiting his daughter, Sr. Percher, at Esmond, North Dakota. Funeral service was held by Elder William Sparling at the house. He was baptized by Elder Sparling, June 25, 1894, and lived in the faith until death.

LOWE.—Sr. Addie Lowe died at the home of her brother, Richard Lowe, Baldwin, Iowa, November 11. She was born at Canton, Iowa, February 22, 1879; united with the Church May 26, 1892, being baptized by Warren Turner at Nashville, Iowa, and confirmed by Warren Turner and C. C. Reynolds. She was esteemed by the entire community and is resting in peace. She leaves a father, mother, four brothers, and two sisters to mourn. Reverend Thomas Carson officiating, the remains were laid to rest in the Canton Cemetery.

ROBINSON.—Sr. Ann F. Robinson was born at Straid, Galloway, Ireland, May 21, 1828. She heard the news of a Restoration, and was baptized in the Utah Church in Liverpool, England, in 1852. The message of the Reorganization reached her in California and she obeyed it December 27, 1874. She died at the home of her daughter, Sr. Alice Wilson, Salt Lake City, November 19. Faithful in life, her reward is sure.

CARMER.—Sr. Myrtle E. Carl Carmer, December 1, at the home of her aunt, Sr. C. B. Harding, ten miles east of Des Moines. She was born December 18, 1875, in Peoria, Illinois; united with the Church at eight years, and married Bro. L. E. Carmer, July 29, 1897. She leaves husband, three children, and a host of friends. She lived a saintly life, her children claiming her attention and for whom she showed great self-denial, bearing her long sickness with unusual patience. She was resigned and willing to meet her Savior; asked a kiss from each and bade them good-bye, rousing only to speak the names of her loved ones, communing with angels whom she greeted with a smile. Funeral December 3, by J. S. Roth.

ARCHIBALD.—Nina Marie Archibald, infant daughter of Bro. and Sr. James Archibald, died at Cleveland, Iowa, November 27, and was buried at Centerville, on the 29th. Funeral by D. C. White in the Saints' church.

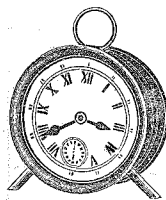
GAYLORD.—William W. Gaylord at Tabor, Iowa, December 2. He was born in Genessee County, New York, September 30, 1832. When but a child he with his parents moved to Kirtland, Ohio, and from there to Hancock County, Illinois. He came to Fremont County, Iowa, in 1846, and has since made Iowa his home. He was united in marriage to Miss Hannah Johnson, of Knox County, Illinois, October 1, 1854. Unto them were born six children, two dying in infancy, the remaining four who grew to manhood and womanhood being Mrs. Edith Praher, the oldest, who resides in Oklahoma; Hattie, the wife of William Dawson who died several years ago; William H., J., who resides on the home place where the father passed away; and Ammi D., who lives in Shenandoah, Iowa. After the death of his first wife he was again united in marriage to Miss Francis Badham. To this union five children were born, three of whom died in infancy, while those yet living are Lenora and Alma Gaylord. Elder Gaylord united with the Church of Jesus Christ of Latter Day

Saints March 22, 1863, being baptized by David M. Gamet. Was ordained an elder February 7, 1869, and belongs to the first quorum of elders. He was chosen president of the Thurman Branch in December, 1902. He leaves three sons, two daughters, two brothers, three sisters, and a host of friends to mourn. He was a humble follower of the Lord Jesus Christ and died strong in the faith of the gospel. He was a friend to all and an enemy to none. The funeral was held at his home, December 4, 1903, at 2 o'clock in the afternoon. Sermon by Elder D. R. Chambers, assisted by C. Fry, after which interment took place in the Dawsonburg Cemetery.

RICHARDSON.—At Omaha, Nebraska, November 27, Sr. Ellen Richardson, who was born April three, 1830, at Buckingham, England. She united with the Reorganized Church August 21, 1866, at Omaha, where she lived a faithful Saint until the time of her death. Funeral services at the chapel; sermon by Charles Fry, assisted by J. F. Weston.

For now fifteen years it has been the custom of the *Outlook* at this season of the year to put forth a special number devoted largely to the books of the season. The December Magazine Number of the *Outlook* is also the Annual Holiday Book Number, and contains not only a survey of many of the important books of the season in various departments of literature, but also several articles having a direct bearing on literary topics, together with a remarkably large and complete list of publishers' announcements. The "Record and Review" of books is prepared under the general supervision of Mr. Hamilton Wright Mabie, and is specially illustrated with beautiful reproductions of John W. Alexander's series of paintings representing "The Evolution of the Book," reproduced by permission from the famous lunettes in the Library of Congress. A readable and suggestive feature is a group of articles called "What the American People Are Reading." This gives the views of a librarian (Mr. John Cotton Dana), a publisher (Mr. George P. Brett, of The Macmillan Company), and a bookseller (Mr. Ernest D. North), while a particularly entertaining paper, entitled "Reading in the Farm Home," by Martha Van Rensselaer, includes amusing extracts from reports received in answer to questions sent out broadcast among farmers and farmers' wives.

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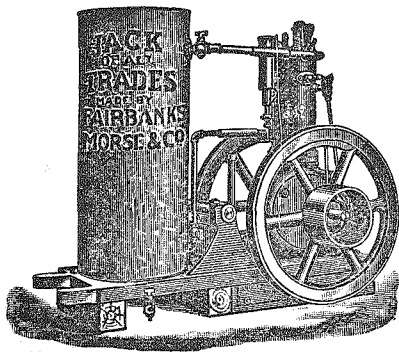
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The Saints' Herald

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

Volume 50

Lamoni, Iowa, December 23, 1903

Number 51

RSSalvards m

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH }
 FRED'K M. SMITH } EDITORS

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THE Bishop's office has just received direct from Norway, box of Books of Mormon translated into the Danish language, and to get these books before those wishing them, they are offering them at the following reduced prices: Cloth binding, 75 cents; leather, sprinkled edges, \$1.00; red morocco, red edges, \$1.50; flexible, red edges, \$1.50. If you wish a good Christmas present for your friend that will not only please but be of great value to him through life, send him a copy of the Mormons Bog which contains an account of the Lord's visitation to the Western Continent.

Editorial.

CHRISTMAS.

Day after to-morrow is the day set by Christians to be observed in commemoration of the birth into earth-life of Jesus, the Redeemer, the beginning of the holiday week of the year.

We, in common with other believing peoples, observe this day as it comes and goes, striving to memorialize, as best we can, the advent of one who by the grace and power of God, his Father, who sent him, set about the task of overcoming the evil in the world by the good; the accomplishment of which, though long deferred, we all believe to be possible and impending. We believe, or should if we do not, that the Church was chosen as a means to be used in accomplishing this desirable object, and ourselves as a part of the Church.

It does neither impoverish nor enrich the Lord for us to observe the day, but a proper respect for the work done by the Savior for mankind, and for us, being a part of the many, is a help to ourselves, and in participating in the exercises of the day and time in the true spirit of recognition of the work done, the manner of its accomplishment, and a sense of the benefits conferred by it, we are enriched by the recollection of the circumstances attending the birth, life, and death of the Holy One whom we are memorializing.

The wonderful manifestations amid the starry heavens, the splendid testimony borne by the shepherds and the wise men, the fervent and eloquent utterance of good old Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel;" all tend to lend sanctifying influence to a believer's contemplation on this memorial day.

One thought among others to which the day should give rise and by which we should profit is, What have I done since the last anniversary of this reputed birth-day of my Redeemer to show my love for my fellow men, my regard for truth and law, my respect for his word, and my desire to honor his cause and glorify his name? Nor should we pass this thought lightly by. For, as the world advances in years, ripening in the works of righteousness and of iniquity for the Great Harvest Day, we see a more

rapid increase of evil among men, a more abounding abundance of crime and wrong-doing; while faith and the good deeds resulting therefrom seem to be growing less and less as each moon waxes and wanes and the months pass into years.

If, upon this recurrent holy day, we can be conscious of effort honestly made, and of recurring determination to abide in the faith, let us also renew our diligence in the things which make for peace in the Church; and, when he whom we this day honor by our remembrance of his birth comes, may we be found worthy of entering in upon and enjoying the joys of a never-failing holy day in the New World.

To the end that we may meet the requirements of the day and time, we bid the workers on and readers of the HERALD a Merry Christmas and a Happy New Year.

MYSTERY OF SLEEP.

The following is taken from the Chicago Evening *Post* for December 12, 1903. It is a pleasant and refreshing series of thoughts suggested to the mind of one of the secular laity by the death of the noted philosopher, Herbert Spencer. We commend these thoughts to the thinkers in the ranks of our ministry; especially the paragraphs beginning with the words "So long as," and "All our philosophy," at the close of the article. It may be old-fashioned to believe in the Scriptures and have faith in the resurrection, but it is a good thing to be so in this day of doubt, skepticism, and unbelief, and as a consequence uncertainty:

THE MYSTERY OF SLEEP.

A doctor of divinity and a newspaper man were considering certain phases in the life of the late Herbert Spencer. The theologian could see nothing but an infinite pathos in the philosopher's inability to bring his giant intellect to the point of understanding the childlike trust with which the finitely human expresses faith in the infinitely superhuman. The newspaper man could not see the pathetic side of this problem, for to him the life of Herbert Spencer was godlike in its achievement; but the theologian's regret started a train of thought which ran somewhat like this:

Is the mystery of the infinite any greater than the mystery of many things which have to do with the finite? Is it really any more difficult to understand the faith with which the Christian, for example, falls into his long sleep than the faith with which the babe and the octogenarian, the infidel and the pagan, the agnostic and the philosopher, once every day of their lives unflinchingly submit themselves to "death's counterfeit"?

What we call death is perhaps the most profound mystery that has puzzled the mind of man since the lifeless form of Abel brought the first real sorrow to a mother's heart. But is death, after all, any more mysterious than sleep? Shakespeare felt this when he said, "O sleep, thou ape of death." David's realization of it appears in many of his songs. And the founder of Christianity spoke it with conviction when he told the ruler, "The maid is not dead, but sleepeth," and when he said, "Our friend Lazarus sleepeth."

We marvel that any one can have faith in the unknown, where it touches religious belief; and then show our absolute faith in

the unknown and the humanly unknowable every time we drop to sleep. We believe that in a few hours of complete unconsciousness we shall return to new life and vigor, and yet doubt the belief of those who look on death as merely a longer sleep. We trust the unknown without reserve a third part of our lives, and are assailed with doubts when we feel the lethic touch of that last slumber of all.

The philosophy of Herbert Spencer tried to embrace the universe, and he built up a system of reasoning that must remain one of the great, purely intellectual things that men have done. But so far as the solving of ultimate problems is concerned has he left us any unflinching light? His theory of evolution, apparently flawless, does not pass beyond the closing of our eyes in sleep any more than it penetrates the mystery of death. At both of these unknown things the Platos, the Aristotles, and the Spencers pause with the Luthers, the Wesleys, and the Knoxes, the intellectual giant with the intellectual pygmy, the sage with the savage, the patriarch with the babe. Of all this questioning through those alone who have faith can go further.

So long as the philosopher can not explain the mystery of sleep let him not laugh at the faith of those who look beyond the mystery of death. Until he can show us without question where evolution began let him be careful about telling us where it ends. While he trusts the unknown every day of his life, let him not wonder at those who trust the unknown after life.

"Unless ye become as little children" has more comfort and meaning for many of us than all the philosophy the world has known. "Approach thy grave as one who wraps the drapery of his couch about him and lies down to pleasant dreams" is infinitely better than "I am taking a leap in the dark."

All our philosophy will not solve the mystery of sleep, any more than it can explain the mystery of life, the mystery of evolution, or the mystery of all that lies beyond the narrow horizon of our lives. We believe at night that we shall rise refreshed and strengthened on the morrow. So may we believe that the to-day of this life has its to-morrow and that the sleep between these two will end just as surely as does the lesser slumber which now daily for us "knits up the raveled sleeve of care."

"I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety." MCE.

STRAWS FROM THE WINDS THAT PASS.

From a late work in a popular magazine we gather the following, which in present conditions is added evidence against the evil that invaded the Church and disrupted the ranks of the believers:

In 1848 Abraham Galland made the first permanent settlement in Gallands Grove. In 1849 some of the families from the scattering Mormons, pleased with the shelter of the Grove, made cabins for themselves. Many of the early settlements of Pottawattamie, Harrison, Cass, and Shelby Counties were effected by the Mormons who left the Mormon Society at Kaneshville because of its polygamous practices. In 1854 there were one hundred and forty-seven people in the northwest part of the county on an area of thirty-six square miles, now known as Grove Township.

The settlers who followed Abraham Galland to Gallands Grove left the Mormon train at Kaneshville, now Council Bluffs, because of differences in religion and morals. Polygamy was not in accord with the moral sentiments and religious feelings of these separatists and it formed a motive for them to find homes where they could associate with those who were likeminded with regard to marriage.—From "Shelby County—A Sociological Study," by John J. Louis, in the *Iowa Journal of History and Politics* for January, 1904.

NEWS FROM THE FIELD.

Bro. Heman C. Smith returned from his mission field on December 11, in good health and spirits. He reports a good reception all along the line of his labors in Illinois, Indiana, and Michigan. At Peoria, Illinois, he was permitted to address the Sunday Lyceum, a local organization for hearing and discussing topics of interest, at Schnellbacher's hall, Sunday, November 29. He chose for the subject of his lecture, "The Marriage Relation." Of his effort the city papers of November 30, gave the following notices:

THE SUNDAY LYCEUM.

The Sunday Lyceum had a very entertaining meeting yesterday afternoon. It was addressed by Elder Smith, one of the ablest apostles of the Church of Latter Day Saints. The elder, however, belongs to that branch that does not believe in polygamy, and his apostrophy of "The Marriage Relation" was very finely rendered. A long and interesting debate followed, participated in by members of the association and others, and the society gave Elder Smith a vote of thanks.—*Peoria Star*.

ELDER SMITH TALKED ON "MARRIAGE RELATION."

The meeting of the Sunday Lyceum in Schnellbacher's hall yesterday afternoon was one of the most largely attended of the present season. The speaker was Elder Smith, one of the greatest Mormon preachers of this section of the country. Elder Smith has charge of the work in Illinois, Iowa, Wisconsin, and Minnesota, and is one of the most eloquent expounders of the faith of the Latter Day Saints. He took as his subject "The Marriage Relation" and his address was a forceful one and created a great impression upon his audience. Elder Smith made an earnest plea for the uplifting of the standard of morality and better relations between man and wife. He said that every man should stand upon his rights to investigate the lives of other men and women and to work for a betterment of condition which is specified in the Scriptures by the command that every man should love his wife, even as Christ loved the church. In speaking of the relations between man and wife Elder Smith said: "There is no one so devoted to a man as his wife, but complete and entire affiliation can not be had where there is reservation. Jealousy is one of the chief causes of reservation and often separation. There is no woman who will not reverence her husband if he lives up to the Scriptures, which teach him that he should love his wife, even as Christ loved the church."—*Peoria Herald*.

Bro. Heman corrects the *Herald's* closing statements thus, "Reservation is one of the chief causes of jealousy and often separation. There is no womanly woman who will not reverence her husband if he lives up to the Scriptures, which teach him that he should love his wife as Christ loved the church."

He thinks the lecture resulted in good.

Bro. George H. Hilliard on December 9 wrote of his work in Michigan and Northern Indiana in presenting the law relating to consecrations and tithes as set out in the scriptures, and says that he has been well received by the Saints and friends and many have expressed themselves as being not only edified but pleased and delighted with the law relating to this part of the gospel economy. His meetings at Knox, Indiana, begin Monday, December 14, where he will continue for some days.

Bro. Columbus Scott wrote from Council Bluffs, Iowa, December 12, that he had been into Nebraska preaching some funeral sermons. He says his side, which has been sore so long, has "closed," and he is rejoicing. This will be good news to Bro. Scott's many friends.

EDITORIAL ITEMS.

According to press dispatches from Rome Pope Leo XIII left the finances of the Vatican in a bad condition. He had been made suspicious of men by having large sums stolen from him, and hence kept large sums himself, and dispensed from such himself without passing them through the regular channels. This complicated the bookkeeping, and things are said to be in a tangle.

Reverend N. D. Hillis, a noted preacher in the East, in a recent sermon on the subject of "Women," gave the following warning to young men: "If you don't want women to outstrip you in the industrial race, and compel you to come to them when you want fifty cents, you would better stop drinking poor whisky and quit gambling at race-tracks and in pool-rooms. Women," he continued, "in spite of man's refusal to give them the rights and privileges to which they are entitled, are to-day in one hundred and forty-five branches of business and in instances showing more ability than the men."

A number of papers recently have given space to editorials under captions such as "The Dowies Collapse," "Zion's Fall," etc., in which the editors seem to take it for granted that Mr. Dowie is "down and out;" but is he? Will he extricate himself from the financial straits he is in at present? He certainly is a resourceful man, and may pull through all right. For the sake of his thousands of followers it is to be hoped he will. It has a bad appearance, however, for Mrs. Dowie and her son Gladstone to be living so lavishly in the French capital while their husband and father is wrestling with debt at home. What the outcome of Mr. Dowie's trouble will be it remains for time to reveal soon.

A most interesting article is one by Henry R. Evans in the December *Open Court*, in which he tells somewhat of the interesting and varied life of Robert-Houdin, conjuror, author, and ambassador. Many of the tricks of the great worker in "magic" are described by Mr. Evans. No doubt many of Robert-Houdin's tricks are perpetuated to-day. Mr. Evan's article gives the reader a desire to know more of the life of the great French prestidigitator. It is a very interesting article to one interested in the development of "mechanical" magic.

In the *Portland Oregonian* for November 24, Bro. D. A. Anderson has an article under the caption "Polygamists are apostates," in which he sets out the differences between the Utah religionists and the faith of the original Latter Day Saints Church. Bro. Anderson in his article shows the fitness of the caption he uses.

The cotton crop of the United States for 1903 is estimated to be worth over one billion dollars, and the corn crop will reach the same figure. Our gold production is eighty million dollars, not an increase over other years, but enough for our country to be called yet the Eldorado of the World.

Brn. J. W. Wight and Cornelius A. Butterworth were jointly in charge in the Australasian Mission field. The return of Bro. Wight leaves Bro. Butterworth in charge. We omitted to mention this in our notice of Bro. Wight's return in our last issue. We learn from Bro. Wight that Bro. Butterworth's health is improving; but he still needs to husband his strength, by avoiding too loud or too long effort in preaching.

The United States produces over one million tons of pig iron per month. Truly this is an age of iron and steel.

In the *Marion Sentinel*, of Marion, Iowa, issue for December 3, Bro. C. A. Riley challenged Reverend R. L. Campbell, who had previously given a lecture on "Mormonism," to maintain his positions in a public discussion. Bro. Riley objects to the Reorganized Church being classed with the polygamy-teaching Church in Utah, and says one of the statements against polygamy is found in the Book of Mormon.

A peculiar plague has visited Uganda, in Central Africa, and is called the sleeping sickness. Investigation has shown that the disease is confined to an area where the tsetse fly is found, and so is called a "human tsetse fly" disease. Great loss of life has followed this plague, the population of the Buvuma Island alone having been reduced from twenty-two thousand to eight thousand.

The issue of the *Scientific American* for December 12 is another one of the special issues put out at intervals by that enterprising journal. It is devoted to "Iron and Steel," and is profusely illustrated. The methods of iron and steel production in the United States are interestingly portrayed, in article and picture. Some idea of the present great extent of the steel industry in this country is well illustrated by the following figures: In a single month one hundred and eighty thousand steel rails have been rolled out by the rail mills of the country, the rails varying in

length from thirty to sixty feet, and from twenty-five to one hundred pounds per yard. Last year there were two million, nine hundred and forty-seven thousand, nine hundred and thirty-three tons of rails made. Over two and one half million tons of steel sheets and plates were produced. Nearly eleven million one hundred-pound kegs of wire nails were made, and over one and one half million kegs of cut nails. The total output of steel was nearly fifteen million tons, or enough to furnish a steel column with a cross-section two hundred feet square and seven-hundred feet high.

Herbert Spencer, the last of the Victorian writers, had the reputation of being the most profound thinker in England. He was a hard worker, and success came slowly and was uncertain. He antedated both Darwin and Wallace in proclaiming the theory of evolution. He devoted thirty-seven years to his "Synthetic Philosophy" and wrote in all over seven hundred books, in spite of ill health which limited his mental labor to three hours a day. The money received for his work he spent in search of additional material. He never married and allowed none but intimate friends to enter his home.

Reverend H. Clay Trumbull, editor of the *Sunday School Times*, died of apoplexy, December 8, at his home in Philadelphia. He was engaged in Sunday-school work for many years and his name has often been seen in our columns. He served in the Union Army during the Civil War and was captured by the enemy and tried on the charge of having acted as a spy under a flag of truce, but was vindicated. His son, C. G. Trumbull, has succeeded him in the editorship of the *Times*.

According to a press report from Rome, dated December 18, light was shed on the financial affairs of the Vatican by Cardinal Gotti bringing to Pope Pius nine million dollars in bank notes, with the following explanation: "Your holiness, the lamented Leo, just before his death, confided to me the money which I now lay at your feet, saying that if I succeeded him I was to use it as I thought best, but that if another took his place, I was to turn the money over to him after a period of four months had elapsed. This I now do in the presence of Monseigneur Marzolini, who has been the only other person to share the secret." It was further reported that about the time Cardinal Gotti was delivering this large sum of money to Pope Pius an electrician who was working in the late pope's chamber found in a hole in the wall several loosely-tied bags which were found to contain one million, eight hundred and fifty thousand dollars. Thus nearly eleven million dollars of the Vatican's wealth was suddenly accounted for.

Original Articles.

COMFORT IN THE RESURRECTION.

SERMON DELIVERED BY PRESIDENT JOSEPH SMITH, AT THE FUNERAL OF SR. J. A. GUNSOLLEY, AT LAMONI, IOWA, DECEMBER 16, 1903.

Reported by L. A. Gould.

At the death of Lazarus, according to the New Testament history, the sisters in their mourning were impressed with the thought that if Jesus, the Christ, had been there at the time of the sickness of Lazarus, he would not have died. Those women when they met the Savior on his return, after the message had reached him that Lazarus was dead, met him with this cry, that had he been there their brother would not have died. It is recorded of him that when he heard the news that Lazarus was dead, he wept.

We have from this short statement the spectacle presented to us of the humanity's side of the Redeemer, and his recognition of the sadness of the parting of those who had been in life, when separated by death. And it has always seemed to me, if there had been any time in the history of the man's life (treating him as a man), during his sojourn upon the earth, when he might have disabused the minds of his followers and all subsequent believers of any mistake in reference to the resurrection from the dead, this was the grandest opportunity that ever occurred to him. And I have been surprised of late years at the almost constant effort made in certain directions among those of the higher criticism, to destroy man's faith in the resurrection. For if we attempt to reason upon it we are driven to the condition of one who has written in reference to the death of Herbert Spencer, a great philosopher and author who had become a world-renowned writer, and who has indeed done much to fasten scientific ideas upon the world; and in reference to his effort to get rid of the supposed origin of life as given in the Bible, suggests this thought in reference to Herbert Spencer himself, and with him all philosophers of the same character: Until such time as these men can tell us the mystery of sleep, and how it is, and why it is, that a man may lie down to rest at night, knowing that he shall become unconscious, knowing that while thus unconscious he has no watchcare over himself, can not prevent the incoming of evil-minded men, or evil-minded spirits if there are such, but lies down with confidence that when the night shall have passed he shall come to his normal condition again. And, though he may rise with renewed strength and vigor, the mystery of his sleep is unsolved still; and until these philosophers can thus tell us the mystery of sleep, how dare they call in question our faith in regard to the mystery of death? Until they can assure us by some means, through which they may reach our investigating minds, the mystery of this confidence and trust of ours in reference to lying

down to sleep so carelessly in reference to the coming of the morrow, with such supreme assurance that our unconsciousness will be but momentary and we shall rise in normal conditions; until they can do that, what use is there for them to attempt to disturb our confidence in the creation, as we have the recital in God's holy book? How dare they, how can they call in question our implicit trust, that when the time shall come for us, we may lie down to rest in the grave for the unconscious time that may be allotted us, even with the same assurance, the same holy confidence, that we lie down to rest at night? And until those men can thus explain the mystery of sleep, or the mystery of death, they had better leave the task unattempted; and disturb not our trust in the Creator.

It does not matter to us, as a community, how often death invades our number; it does not matter how often one is taken out of the family circle, here and there; we have learned that it is a condition in which we live, that the young may die, the old must die; and it is confidently impressed upon us in spite of everything we may do, that we are unprepared for death,—that is to say, that the living are unprepared for the going away of those who have lived among them. And it matters not how frequently the attack may be made upon the constantly lessening circle of a man's acquaintance, he is never satisfied, never contented, never feels that the stroke has come without inflicting injury and harm. We feel this. We may reason upon it as we may, we feel it.

It is remarkable that the Savior at the time that he was visited by these sisters, made no attempt to disturb their hopes and trust in the resurrection from the dead. And it is also remarkable, that he said to them at the same time, "Thy brother shall live again." And I have no doubt that when he said it, he said it with such depth of earnestness that it must have been a comfort to those mourning sisters. I am sure, had I been standing by, having suffered as I myself have suffered, and as others have suffered, and as our brother to-day is suffering from the attack of death, taking from me one on whom I had fixed mine affections, and I could have heard him say to them as he did say, "Thy brother shall live again," I should have felt the thrill that must have passed through the minds of those women, that they could so confidently answer him, "Yes, I know he shall rise in the resurrection at the last day."

I have wondered who taught them the doctrine of the resurrection. I have wondered whether it might have been that he in his loving kindness in the conversation had by the fireside, in the conversation had when he was visiting at the house partaking of their hospitality, he could have taught them of this doctrine of the resurrection, so that they with others might have comprehended what he meant when he said about his own tabernacle, "I have power to lay

it down; I have power to take it up again." That they might have been permitted to comprehend what he meant when he said, "I am the way, the resurrection, and the life;" and that they might have comprehended to the fullest extent what he meant by saying, "He that believeth on me shall never die." "They who believe shall not taste death." And we who read those words, we who are permitted to comprehend to a certain extent through revelation the condition that lies over on the other side and awaits those who are living here, we are never contented with the striking from our midst of those whom we love; and the mystery of death is just as great as it ever has been. Our sympathies are just as great; our feelings just as tender as they have ever been; and we can not become accustomed to this constant visitation of this messenger that cuts short the thread of life. We feel in some sense that incomprehensible doubt and hesitancy in regard to the fulfillment of the promise, even the promise upon which we lean.

I read in the thirty-seventh Psalm, and I find the promise made to the righteous something like ten or eleven times, that they shall inherit the earth. And in our practical religion we do not look to the other side with the contemplation that some do, that it is beyond the bounds, but that it shall be through the loving kindness of the transforming power of the Almighty that the earth upon which we live and from which we get our constant living shall in some sense be transformed by him, by his extraordinary power, into a dwelling-place that shall be fitted for the righteous, for those who are to be found worthy of inheritance, under that wonderful promise which has been made and has been recorded by the Psalmist. And as we contemplate it, we learn that he himself was an advocate of the resurrection from the dead, and trusted in it; and we have no grander expression touching the condition of those who are beyond, than the simple statement made by him, "I shall be satisfied when I awake with thy likeness." And the oldest book of the Bible, according to some, a wonderful gathering of the proverbs and faithful expressions, comes to us with remarkable statements. And Job himself was satisfied that notwithstanding the troubles and the sorrows of the living, notwithstanding all that may occur in the corruption of this body, yet the time shall ultimately come that he shall stand face to face with the Savior, and shall be satisfied when he also awakes with the likeness of his Master.

In later times, by the voice of revelation, it has been given unto us to comprehend to a certain extent the condition of some of those who shall be on the other side. And I read a few words because they are practical, and because they bring home to us the conditions under which we live, largely, and represent to us the qualifications of those who shall be found worthy of the highest, the noblest, and the best that is in the gift of God:

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And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever: these are they whom he shall bring with them, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.—Doctrine and Covenants 76: 5.

Whatever doubt we may have had, it seems to me that the voice of inspiration should dissipate that doubt; and so far as it is possible for man to approve himself unto him who hath the power of life and death, it lies within the reach of all; and those who make use of the means which is offered to them, are within the limits of this promise to them who are Christ's and God's.

I take up the New Testament Scriptures, and I find in one of the writings of the Apostle Paul, a matter of comfort that I read. And as I do so please bear in mind what I have read from this word of revelation to the Church. Paul writing to the Thessalonians, in the fourth chapter, says: "But I would not have you to be ignorant, brethren, concerning them which are asleep." We have laid our dead away from time to time over in Rose Hill Cemetery, until it has grown to be quite a city, the silent city of the dead. Those who have been laid away there are sleeping. And while we may not understand all the mystery of death any more than we understand all the mystery of sleep, here we have the Apostle writing concerning that very class of people. And we are within the

pales of those to whom he wrote, and the words are applicable to our time and to us:

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

And these are they who shall come with him, whom God shall bring with him, according to the revelation and voice of the Spirit unto us.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

What a promise that is, and how like the Master when he said to those sorrowing sisters, "Thy brother shall live again"! When the earth shall have finished the order of its creation, when it shall have completed the design which was intended; when upon it shall be wrought out all the conditions in which humanity may be called to take a part; when it shall have accomplished the object of its creation; then will this final scene come, and there will be such rejoicing, such an accomplishment of hope, such a fervent realization of all that man may have been promised, or that he has hoped for, that we may well form an impression of the apostle's words and be comforted thereby.

I read again, and you will see how completely the reading shows the inspiration of those ancient writers to have been of the same character as the inspiration of that inspiring Spirit through which the vision from which I have read has been given: "Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison." I do not need to read further than this of the voice of the revelation through John on the Isle of Patmos. It is sufficient for us to know that those who are Christ's are those who shall be his at his coming, at the resurrection of the just. Then shall it be accomplished for them that they shall not only escape from the power of the second death, but they have arrived unto that life which is for ever and ever.

I read from the twenty-second chapter of Revelation, also, that which ought to be a source of comfort to-day, if we indeed are within the pales of the promises of the gospel of the Son of God:

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it;

and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them.

We have here the confident testimony of one to whom was shown the conditions after the great conflict should have been ended, and the city which the people of God have been waiting for, we may say the very central capital city, the city described here, shall come.

I am impressed with the thought that the circumstances which have gathered us together, have a pressing significance so far as your speaker is concerned. Our brother has lost his loved companion, and is left with the care of three little children. Thirty-five years ago I lost a companion of about the same age, and was left with three little children. It is not needful for me to say whether or not the occurrence is vividly brought to my mind. It took me some time to finally say unto him whose praise we sing, and to whom we offer our prayers, that all comprehending and forceful expression, "Thy will be done." It seemed to me so hard, so wrong, and I had almost said so cruel, that in one, in the heyday of life, when there should be no let nor hindrance to the joyousness of living, there should be sown the seeds of death in the mortal flesh and frame, and that that companion should go out from me, wasting, wasting by sickness. And it seemed to me there could be left no sting or pain, no sorrow or condition of any kind that could bring me face to face more completely with despair than that. And always when conditions of this kind occur, the struggle that I passed through recurs to me. And it was not until I faced the condition of my younger brother, not until I stood face to face with a spirit that had gone wrong, not until I realized that the man around whom we had thrown so much affection, and for whom we were prepared to suffer and do so much, was, as it might be said, a man living a living death, did I comprehend that there was still within the grasp of the Almighty to permit sorrows that were worse than death, worse than the taking out from the circle a loved and loving companion. For it would have been far better for me, indeed I may say that I would have followed his body to the grave with a far more comprehending sorrow, a greater resignation, than I had, being compelled to put him away from among the living, while yet he was living.

So, I am prepared to say to my suffering brother, Be not cast down overmuch; be not overcome with sorrow; for the conditions under which this separation has been wrought are of such a peculiar

character that always the remembrance of the companionship will be sanctified by a contemplation of that that is noblest, truest, grandest, and most beautiful in human character and in human association.

May Camelia Gunsolley, only daughter of Lyman and Sarah E. Fisher, was born June 21, 1870, at Shenandoah, Iowa. Baptized into the Church August 4, 1878. Resided in Shenandoah and vicinity until her marriage to J. A. Gunsolley, March 19, 1890, since which time she has lived at Lamoni, Iowa, and you know what her life has been among you. Her last sickness was a time of great suffering, extending over a period of about four months, death coming to her relief December 12, at four minutes past twelve at noon. She was unconscious the last twenty-four hours and did not rally so as to speak to loved ones. She was associated with the various Church societies, such as Sunday-school, Religio, Daughters of Zion, Prayer Union, Patronesses of Graceland College, in each and all of which she was an earnest worker. Her pleasure was to visit and minister to the afflicted and unfortunate. She leaves to mourn her departure, husband, three children, the youngest of whom has been afflicted with paralysis of the lower limbs since September 12, last; father and mother, residents of Lamoni; two brothers, E. H. and M. C. Fisher, of Boston, Massachusetts, the latter of whom is her twin and is present at her funeral.

This is a brief record, and yet it covers the time of life, in the flesh, of one of earth's fairest daughters; and illustrates to us how it is possible for one to become endeared, not only to a family, but to a community; one who has so faithfully filled every department of life, who has moved in spheres of usefulness, and has impressed herself upon her associates as one of such specially affectionate desires, and who so completely has sought to identify herself with every measure of good instituted among those with whom she was associated, shunning no labor, avoiding no care that was possible for her, within her reach, and within her powers of endurance to accomplish. It is a lesson that ought to be fraught with good to us all. And I believe that so far as this lesson is practicable for us we will profit by it, that we will take cognizance of that that was beautiful in the character of our sister, that we may remember the assiduousness with which she discharged her duty before God. Submitting herself to his ordinances, she became identified with the body of people recognized as the Church, through which she believed, and through which you and I believe, that she placed herself in such condition that it has been written of her, by the sapphire pen of him who keeps the record upon high of the family of God (her name being inscribed with those who, upon earth, not only keep the faith, but keep it faithfully, and whose name is written among those in the flesh that had the courage to accept Jesus Christ as he has been revealed

to them in the New Testament scripture); that that inscription which made her name to appear upon the family book of God on earth was borne record of on high, and her name inscribed with them of whom it has been written, Blessed are they upon whom the first resurrection has its power; for they are free from the fear of the second death.

And what a wonderful blessing it is to us to-day, to contemplate the condition of those of whom it is written, and I have quoted it frequently, "Blessed and holy is he that hath part in the first resurrection;" but I am pleased that in this version of the Scriptures from which I am reading it says, "Blessed and holy are they who have part in the first resurrection; on such the second death hath no power; but they shall be priests of God and Christ, and shall reign with him a thousand years." And when the thousand years are expired, then may come the day of trial. But to us who are looking forward to that time, if we can do so with the assurance that we feel in reference to our sister whose body lies before us, and whose remains loving hands shall take to their final resting-place, we shall be permitted to see over on the other side and recognize that her spirit is now mingling with the good, with the redeemed, with the sanctified; and shall be prepared to see, if we remain and are among those when he shall come, to see her in that glorious throng, coming with them who shall be with her, to greet them who shall be caught up in the air, and returning with the Lord shall be for ever with the Lord.

We have in the Scriptures a declaration concerning some who shall never go where God and Christ are. But the promise is made to those who shall endure faithful unto the end, having made the proper preparation in this life, that they shall not only be where Christ is, but they shall be where God and Christ are, and they shall live in the happified condition which is referred to in the closing chapter of Revelation.

I felt when I was called upon to officiate upon this occasion that I was in a sense unfit; the circumstances returned so vividly to my mind of the struggle through which I passed, and the subsequent trials through the affliction that met my brother David. But having passed through that affliction, having become satisfied that the loss I felt to be so great was indeed minor to some that might have taken place, I finally became satisfied (I can not say contented, but satisfied), until I was able to say, "I will trust him, though he slay me." And from that time on, whatever may have occurred has in no sense shaken my confidence in God, nor broken my trust, nor my hope in the resurrection from the dead.

I am but a little ways this side of the final accounting and as often as these conditions recur, and I meet those who, like these, are called upon to mourn, I feel like saying to them, Fix your eyes upon the mark of the high calling. Never forsake the

dignity and the honor of the hope of life in Christ Jesus, here and hereafter. Never by any sense, in any way, betray the confidence that you may have had in the Almighty. And trusting him through all the peculiar and devious conditions of life, carry a perfect conception of human character over on the other side, where by and by you shall meet those who have gone before; and meeting them, I confidently believe we shall know them, recognize them, and shall be permitted to greet them as we would greet them here, with an increase of Christian love, as those who have passed through the difficulties and trials and have overcome, and to whom the promises have been made, and will be fulfilled, "They shall sit down with the righteous at the right hand of God."



THOSE WHO LIVE IN GLASS HOUSES SHOULD NOT THROW STONES.

The National Anti-Mormon Missionary Association was organized to oppose the doctrine of the Latter Day Saints as taught during the lifetime of Joseph Smith, and as now taught by the Reorganization under the presidency of his son Joseph; only citing to the Brighamites and some other apostate factions and members as their idea of what these doctrines had produced and would produce, generally taking the testimony of these same apostate factions or members as their principal evidence.

One must take their interpretation of what the doctrines of the Latter Day Saints are to make a case against them; and their interpretation is founded largely, if not wholly, upon the testimony of those whose lives condemn the doctrines they profess to believe, instead of permitting the golden rule to prevail, and letting those who are and have been representatives of these doctrines in precept and practice interpret them and testify of what they are.

The courts of the land, after hearing the evidence from every source, and considering it unprejudicially, have decided that the Church organized in 1830 and continuing till 1844, and the Church reorganized in 1851 to 1860 is the same in doctrine and practice; but the National Anti-Mormon Missionary Association, after a prejudicial investigation and upon the strength of the testimony of apostates alone, have decided that the Church organized in 1830 to 1844 and the Brighamites are the same, thus agreeing with the Brighamites instead of accepting the decision of the courts of the land, and like the Brighamites are showing themselves to be unfavorable to the decision of the United States tribunals and more favorable to Church tribunals.

But this is not the only point in which they agree with the Brighamites, and are more favorable to what they teach and practice than to what is taught and practiced by the Reorganization, for the Brighamites

teach that they have authority to baptize for the remission of sins, and the church whose officials brought into existence the National Anti-Mormon Missionary Association will accept as having been authoritatively baptized such as have been baptized by Brighamites, and will accept them into church fellowship. The following testimony is given in proof:

"PREPARATION, Iowa, March 27, 1891.

"This is to certify that I know two persons that had been baptized into the Brigham Young church in Cache Valley, Utah, by a Brighamite elder, and confirmed a member of the same church by the laying on of hands. The names of the persons baptized were John Davenport and wife of Egypt, Mills County, Iowa. These persons were received into the "Christian Church" on their former baptism by the Reverend Dow Cook, minister of the Christian Church, and he, Dow Cook, acknowledged publicly that their baptism was a Christian baptism.

"R. A. GUNSOLLEY."

This position of the Christian Church favoring Brighamite principles and practices is supplemented by an answer to a question found in the *Christian Evangelist* of March 30, 1893:

"The gospel took men as it found them, and told them to go and sin no more. We not only find traces of these things in the epistles, but even of a man having more than one wife. It seems to have been the inspired policy to exercise the greatest possible toleration. When a man with two wives was converted he was not required to wrong one by putting her away, but at the same time the disapproval of the church was placed on his marriage relations by making him ineligible to office in the church."

In the teachings of the Church organized from 1830 to 1844, nothing favoring polygamy in any way can be found, but when men who were ordained to represent the Church taught that which in any wise favored this corrupt practice they were silenced at once, and, unless they repented, were severed from Church membership, and so it is in the Reorganized Church. The above is sufficient to show that the Christian Church through her representatives is more in agreement with the Brighamite principles and authority than the Latter Day Saints; for the latter has never received any into the Church who have been confirmed into the Brighamite Church upon that confirmation, neither will they put such an interpretation upon the "inspired policy" as to argue that "when a man with two wives was converted he was not required to wrong one by putting her away." This is, however, the argument of the Brighamites to-day. They claim they married their wives in good faith, and they consider it would be wronging them to put them away since the Supreme Court has decided they should not contract any more polygamous

marriages, and hence are still living with them; and according to the above evidences all that such persons would need to do would be to present themselves to the representatives of the Christian Church, be received as members, and they would be permitted to live with their present wives, and be considered by the *Christian Evangelist* to be following the "inspired policy." According to the principle expressed by Jesus, let the Christian Church withhold the stones they are throwing until they are free from Brighamite sins. They pretend to be throwing stones at something sinful, and yet are more favorable to the sinful thing they pretend to be opposing than is the Reorganized Church which they have it in their hearts to oppose and destroy, though they have not as yet proven that we are guilty of any sin, even with the help of the Brighamite and other apostate testimony.

J. F. MINTUN.



THE GLORY OF GOD.

"The glory of God is intelligence."—Doctrine and Covenants 90: 6.

We are prone to think of the glory of God as manifested in the splendor and light of his immediate presence, which is so marvelous that no sinful man may behold it and live. Perhaps this thought sometimes hinders us from seeing that his glory is no less visible in all that surrounds us. The analogy may still be carried out—the sinful man can not see the glory of God in these things and live, as a sinful man; to see that glory, would mean the opening of his eyes and the conversion of his soul.

The Psalmist tells us, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." On a beautiful spring morning, when the ice of winter is gone out of the rivers and the soft winds are blowing and God is "renewing the face of the land," and creative energy is at work all about us, we may see a manifestation of glory. We see it again when autumn has come and the blue haze is over the distant hills, when the broad fields and orchards have yielded their increase, and the autumn leaves are tinted by the great Artist. Day unto day uttereth speech. We go out at night, when the world is filled with silvery moonlight and the stars are crooning again the ancient song that was theirs when the sons of God shouted for joy, and we say with the Psalmist, "Night unto night sheweth knowledge."

It has been so ever since God separated darkness from light, and called the one day, and the other night; ever since the great Intelligence lighted the great light that made the day, and thrust the shadows down to the nether side of the earth to form the night.

There is no place or time where the voice of created things is not sounding the praise of the Creator. The

upheaval of a little clod that lets the violet into the light is not less a manifestation of power and glory than is the upheaval of a mountain-top to free the fires of Pelee.

Note this, however, the heavens *declare* his glory; they simply declare it. His real glory is not in what he has done or in what he has created; but in what he is. It is so with man. Man must ever be somewhat greater than the deed that he does. An ignoble man may not do a noble deed, unless he be used merely as a tool. It must spring from a noble impulse that is the fruit of a noble trait. Man's work must ever be but a partial revelation of himself, and ever below himself. The architect may carry a hod and carry it well, because that is below his capabilities; but the hod-carrier who is no more than a hod-carrier can not possibly design a house. The honor of man and the glory of God is never fully revealed in what they have done but in what they are.

Primitive minds may satisfy themselves by saying with Moses that God has made the earth and heavens and all that in them is; but the higher conception of God leads one to go on with John and others to declare not alone what God has done, but what he is,—God *is* love, God *is* power, God *is* justice.

God is God because in all attributes of excellence he is perfect. His love never lacks, his justice never errs, his power is never used to oppress, his judgment is faultless. It is that which makes his ways higher than our ways. We may count all our excellencies, but there is always some little flaw somewhere that largely counterbalances them and keeps us from true greatness. We realized this of late when called to preach the funeral sermon of a young man. He had been apparently well endowed for the struggle of life. He had an athlete's body and a bright mind. He held a good position. Yet there was something lacking from his intelligence so that he might not appreciate or use all these excellent attributes, and in a moment of despondency he threw away his chances and ended his own life. Many men, like Poe and Burns and Byron, have failed of success because of a defect in an otherwise great intelligence.

God being perfect in all his attributes it may seem useless to attempt to point out the one characteristic which is his chief glory. Yet if we may discover the one attribute which rules and balances all the others we have found the keystone to the perfect arch of his greatness. We consider the quality of love; with us it is not always a glory. Improperly expressed it becomes a disgrace and a harm. Even in our home life we permit our affection to hinder a proper discipline of our children. God never does that. Whom he loveth he chasteneth. Now it occurs to us that the quality we lack that he has, making our love a menace and his a blessing, is intelligence. So also with power. The power that we have we often use in such a way that it harms rather than benefits. We

use it to oppress others or to pull down the temple about our own heads.

What is it that enables God to use his power always wisely? Is it not intelligence? What is it that keeps his justice from harshness and his mercy from too great lenience? It is intelligence.

Now then we may repeat our text. It consists of six words: "The glory of God is intelligence."—Doctrine and Covenants 90: 6.

Revelation has never at any time voiced a more sublime sentiment. The man who wrote that was given a most wonderful idea of the glory of God.

The vital point to us is that we are striving for the same glory that God has. Not that we expect to become so great as God; but we do strive for the celestial glory, the highest glory, God's glory. Paul tells us that if we suffer with Christ we become joint heirs with him to the glory of God.

If the glory of God is intelligence, it must be that our glory shall be intelligence, or because of intelligence. We read further in the revelation quoted above that "he that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things." Glory increases with an increase of intelligence until man knows all things, and there is perfect glory and perfect intelligence.

Do not gather from this that only college professors or scientists or wise men of the world will be glorified. Often the greatest of them are not intelligent. They are not in harmony with God. God is intelligence, and he that is not in harmony with him and his teaching is not intelligent. Nor is he intelligent who neglects that which will make him wise unto salvation, even though he gain the whole other world of science and literature.

If one would increase his glory, then let him increase his intelligence. In other words, let him add to his store of wisdom and of knowledge. God has told us if we lack wisdom to come to him; if we lack knowledge, to study good books. Man and God work together in perfecting the intellect.

"Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."—Doctrine and Covenants 85: 36. This was given touching one certain institution, yet it has a broader application. Any place where men come with reverent purpose to get wisdom and knowledge, by prayer, and by study, becomes a house of God and a house of glory; because there there is an increase of intelligence, which is the "glory of God."

You see we stand on a broad platform—the word of God first, and after that any good book; all are open to study until we "know all things."

Prayer and study and meditation and labor will add to our glory and make it bright; not alone for what we have done, but because of what we are.

ELBERT A. SMITH.

Selected Articles.

IS THE ATLANTIC COAST SINKING?

According to recent surveys, the coast at and around the city of Boston is sinking into the sea at about the rate of a foot a century, having lowered seventy-one hundredths of a foot in the past seventy-two years. That the fate of Boston is to be shared by the whole Atlantic coast is asserted by an editorial writer in the *Engineering and Mining Journal*. He says:

"The slow sinking of the Atlantic coast is a fact well known to American geologists, but the definite measurements of the rate of that subsidence is a matter of scientific interest. As long ago as 1868, the late Professor George H. Cook, state geologist of New Jersey, investigated this matter very fully, collecting numerous observations indicative of the encroachment of the sea on the New Jersey shore. Later investigations, made by the United States Geological Survey, have demonstrated that this is no local occurrence, but a condition characteristic of the entire Atlantic seaboard.

"In other parts of the world similar observations have been made. Along the eastern coast of England the sinking of the land relative to sea-level has been a serious matter during recorded history; villages lie buried under the salt-marshes and the waves now sweep over submerged forests. On the other side of the North Sea, the Norwegian coast is rising rapidly, that is, geologically speaking. Observations show that the Scandinavian coasts are being elevated at a mean rate of two and one half feet per century; the maximum rate, at the North Cape, being nearly twice as much. The Pacific side of South America is rising rapidly, Charles Darwin, when on the *Beagle*, having been one of the first to draw attention to the raised beaches on the coast of Chile, where plaited reeds and other evidences of human handiwork were found buried among marine shell deposits at a height of eighty-five feet above tidewater.

"Such observations as these, usually disregarded by the nonscientific, become impressive to the average man when he finds, by the evidence of landmarks, that the ground under his very feet is unstable. It brings home the great facts which underlie the study of geology, and suggests that even the apparently catastrophic events of geologic history, as written on the pages of rock and stone, are the result of quiet forces acting with that unwearied patience 'which hardens the ruby in a million years.' When Sir Charles Lyell saw the

stupendous folds and inversions of strata which characterize the Swiss Alps, he remarked that all such apparently violent results might well have taken place without any interruption of the habitable state of these mountains, had man been then in existence, which he was not. Considerations such as these enlarge the imagination and serve, as astronomy does, to illustrate the poetry which lies often buried deep in dust, amid the dry pages of science."—*Literary Digest*, July 18, 1903.



CHEMISTRY OF SOILS AS RELATED TO THE YIELD OF CROPS.

The Secretary of Agriculture announces that the Bureau of Soils has just finished an exhaustive investigation of the chemistry of soils as related to the yield of crops. The results indicate that practically all soils have sufficient available plant food for normal crop yields, and that this supply is constantly maintained through natural agencies in the soils dissolving the material of the soil grains. The difference in yield is dependent upon the condition and kind of cultivation and rotation of crops, maintaining certain necessary physical conditions in the soil, under which this plant food can be used by the crop. A bulletin has just gone to press giving the details of the investigation, and discussing the influence of climate, texture of soil, rotation, fertilizers, and soil management upon the yield of crops. The work is based upon analyses by new and exceedingly sensitive methods, by which the amount of plant food in the soil moisture itself, which is the great nutritive solution for the support of crops, has been determined, and not by digesting the soils in acids which attack the inert mineral matter of the soils.

While the conclusions appear to be in conflict with the opinions held for so many years by agricultural chemists, they are in strict conformity with the experience of good farmers in all countries, and with actual facts which have long been established by agricultural chemists. The fertility of the soil is thus shown to be due to physical causes which control the supply of water and plant food which it contains, as the soil moisture in all cases appears to be about the same in composition and concentration. The fertility is therefore controlled by a physical cause, and a chemical examination of a soil can not be expected to indicate the yield of a crop.

It is believed that a simple physical method will be devised for determining the relative fertility of soils.—*Scientific American*, September 19, 1903.

A Pretty Custom.

The Christmas feeding of the birds is prevalent in many of the provinces of Norway and Sweden. Bunches of oats are placed on the roofs of houses, on trees and fences, for them to feed upon. Two or three days before, cart-loads of sheaves are brought into town for this purpose. Both rich and poor buy and place them everywhere.—*Northwestern Christian Advocate*.

Original Poetry.

The Last Gift.

LINES ACCOMPANYING A FLORAL TRIBUTE ON THE BIER
OF SR. MAY GUNSOLLEY.

By Sr. M. Walker.

We bring the last gift we can ever bestow
Upon her who was lovely in life,
Whom Jesus has called from her loved ones below
From the cares of this world and its strife—

To enter the mansion he went to prepare
For those who should love and endure
Even unto the end in patience and faith,
And whose hearts by his love are made pure.

There sweet be her rest till he brings her with him
When he comes with his angels of light
To her home on this earth, redeemed from the curse
Of sorrow, and sickness, and blight.

Fear Not the Tempest.

When o'er Zion's ship the tempest lowers,
When raging storms may sweep her floors,
Yet sweetly calm our vision soars

All peril past.

With heavenly courage all serene,
We stand the storm and calm between,
And read far through the misty sheen

A "Safe at last."

With sterling valor heaven-born,
Of every earthly terror shorn,
We'll wait the dawning of that morn—

The voyage done.

Those seas beyond—who here can measure
The holy joy and boundless pleasure,
Or count the wealth of real treasure

For every one?

Let God be for us, the world may oppose
Her forces all in combat close,
Yet through the mist a strong light shows
From on high.

Let God be for us, where then the power
To spread dismay for even an hour?
His strength will make the arch foe cower
In the by and by.

Let the gospel ship then face the billows,
Her structure is not formed of willows;
Her crew scorns ease on sluggard pillows;
Let breakers foam.

Though foes attack with wrath and bluster,
Truth assailed will show more luster.
The grand old ship,—we'll safely trust her
To harbor home.

JAMES YATES.

There Came a Little Child.

There came a little child to earth,
Long ago;
And the angels of God proclaimed his birth,
High and low.

Out in the night, so calm and still,
Their song was heard;
For they knew that the child on Bethlehem's hill,
Was Christ, the Lord.

—*Northwestern Christian Advocate*.

Mothers' Home Column.

EDITED BY FRANCES.

Reading for January Meetings of Daughters of Zion Locals.

THE SCOPE AND RESULTS OF MOTHERS' CLASSES.

There is a homely old adage which says, "You must first catch your fish before you can fry them." But its meaning is of especial value to the kindergartner who is about to organize "A Mothers' Class." The time has passed for educated mothers, in intelligent communities, to lift their eyebrows when told that a mothers' class is about to be started in the neighborhood and that it is to be conducted by a kindergartner who is an unmarried woman. Educational conventions, child-study clubs, scientific magazines and, sometimes, the pulpit, have brought to such a class of women the facts that chemistry, biology, psychology, and sociology, all of them comparatively recent sciences, have revealed many things, which will be of value to them in the bringing up of their children.

In such communities the kindergartner needs only to have tact, a certain amount of polish of manner, a due sense of her own limitations, and a "divine enthusiasm" for the cause which she has, at least, partially mastered, and she wins the day. The mothers themselves will teach her many things and give her flashes of insight far deeper than they realize. She has only to hold to the few eternal verities which have made the kindergarten a power in the land, and the mothers will supply illustration after illustration of the genuineness of the truth she has proclaimed, and will astonish her with its applicability to the details of ordinary home life.

The intelligent mother is always willing to listen to anything which may help her to rationalize her efforts in her child's behalf, if she can be convinced that this is the case.

In ignorant, or even in half-informed neighborhoods, much tact and ingenuity have to be exercised, first to bring the mothers together, and then to continue the class long enough to enable them to realize that there are certain inborn instincts in all children which should be understood; that there are certain laws of child-nature which can not be violated without bringing inevitable punishment. This is not an easy task. Yet the mother-heart is there waiting to be touched.

One of the most successful devices for getting these mothers interested in mothers' classes is visiting in the home of the children. Another efficient method of getting into the hearts of the mothers to whom you would teach the better way, is to invite them to the birthday celebration, Christmas and Easter festivals, Valentine parties, and similar red-letter days of the kindergarten. Every mother enjoys seeing her child made happy, and the sight brings her a step nearer to the woman who has given this joy to her child.

Next in importance in this socializing process, comes a cup of good, warm coffee, with perhaps a bit of coffee-bread. It is well known, in social circles, that the click of the cup breaks the ice of reserve, and it is just as true among these shy, oftentimes tired, mothers in the lower walks of life as it is among the rich. It warms them up in more senses of the word than one.

Experience from all over the land shows that, except in the neighborhoods of the abjectly poor, the mothers soon offer to provide these simple refreshments and enjoy dividing themselves into groups of entertainment committees, each serving in turn. The mothers' class thus becomes their social club. Any real activity in which all can take part is as valuable in a mother's class as in a kindergarten. Music is always a help, finger songs may be learned, or ball games for the baby.

Another common device has been to have kindergarten songs and games with the children and mothers together, then send the children with an assistant to the park or to another room and explain in simple fashion to the mothers the value of the exercise.

Some easily-accomplished hand-work may be brought in, such as cutting out of patterns for children's garments. In such cases a ready-made garment should always be shown to encourage the class to try to make one like it. A lesson on the construction of simple toys with which to amuse the younger children on rainy days leads naturally into a talk about the value of keeping children employed as the best preventive of mischief. The making of Christmas cards and childish valentines has started many a mother of limited means in the right way to cultivate her children's self-activities.

Among foreign-born populations an eager interest has been awakened by showing pictures of famous places in the "old country" and by means of some one of them who speaks English calling from them reminiscences of their own early days or their trip across the Atlantic, thus giving them an opportunity to describe what is the great event by which they record time. It is well to follow such an afternoon by one in which the famous and beautiful places and buildings of America are shown and explained in order that they may realize that this country also has a history and a future of which they may be proud.

A whole volume could be filled with such suggestions as these. Yet each live kindergartner creates her own methods of winning the interest and confidence of her mothers. It must always be kept in mind that such meetings, however, are introductory merely to the real aim of a kindergarten class for mothers. It must never descend into a gossip-club. Nor must the kindergartner rest satisfied to have it continue an amusement hour much as such hours may be needed in some neighborhoods.

A mothers' class, to be a real vital power in a community, must work as mothers.

The divine-right-of-kings idea has worked untold mischief in the past. A man born a king must do kingly deeds! But where is the unwritten history of the wrongs and crimes that have been committed under the equally erroneous idea that because a woman has borne a child her treatment of it must be motherly? I could cause your blood to curdle with harrowing details of the treatment by mothers from which our humane society rescues children. But we need not turn to the debased element of society to see a mother who is injuring her child even while loving him. Who does not know the weak mother who yields to her child's caprice, the vain mother who overdresses her child, the ambitious mother who pushes her child's studies at the sacrifice of his health and character, the preoccupied mother who never plays with her child, the fault-finding mother who never praises her child's honest efforts, the unsympathetic mother who never sees the child's point of view? But I need not add to the list to convince you that great as is the power of mother-love, it needs to be rationalized, to be made conscious of its power, or else it may work untold evil as well as immeasurable good.

(Concluded next week.)

Resolution of Sympathy.

Inasmuch as our beloved sister, May C. Gunsolley, has been called from the scenes of earth, wherein we did so much enjoy her presence, be it

Resolved that, as the Daughters of Zion of the Lamoni Society, we deeply mourn for her and recognize that in her we have lost a valued friend, a faithful member of our society.

We have rejoiced in her exemplary motherhood, her worthy example in the various callings of life, and while we mourn, not as those who have no hope, we feel that to us her vacant place can not be filled. And, because our hearts are so deeply touched, we can more nearly realize how great is the loss to those of her family circle. We hereby offer to them our earnest sympathy, praying that the tender consolation of Him "whose love exceedeth ours" may be given to them in abundant measure.

May the husband and father receive added grace for the care of his children, in which he has hitherto so wisely and so nobly shared.

To the grandmother we pray may be granted the rich blessings of heaven while she bears the mother-burden, laid down by the child of her tender care, and so lovingly taken up by her. May it be a part of her reward to see these children reach the noble manhood and womanhood of which they now give promise.

Together may they look forward in brightness of hope to the happy meeting with the mother now waiting for them in the heavenly home.

One added prayer we breathe—the dear Lord grant that healing may come to little Marjorie.

CALLIE B. STEBBINS,
FRANCES W. DAVIS, Committee.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

AFTER holding forth one more day at McKenzie than we had intended, we left in company with Bro. W. R. Smith, of the Southern Mission, on Thursday, for the conference of the Florida District near Botts, and after a two-hour ride on the train and about twenty-five miles by wagon through an unbroken forest of pine, we arrived at the home of Bro. L. F. West, where our wants were generously provided for and where we were made even more than comfortable during our stay of a few days by him and his congenial family. The proverbial and always present Southern hospitality and a delightful climate, together with other equally pleasant environments, make the tired missionary from a far Northern clime feel that he is in God's country and among God's people. Our stay was very pleasant and will remain one of the sunny spots in our memory of events.

The Sunday-school work in this district is wanting. There has never been a district association here and now there is not a school in the district, a condition to be regretted. But we are hopeful that efforts will be made soon to organize schools in most of the branches, which will certainly be of lasting benefit to the work here if only kept moving. We have noted that where there is a live school, there will be found a live branch, and we do not now recall having seen an exception to this since the Sunday-schools were established. But after our efforts on Sunday evening to arouse an interest in the Sunday-school work, it was determined by the representatives from three branches to organize schools at once. This they can and will do, and we feel confident of the ultimate success of their efforts. We wish them success unbounded, and shall watch with pleasure the growing schools and the results of their work.

As soon as these schools are well on their feet and have become, as they surely will, a permanent fixture in the work of the branches, we shall work for a district association to aid them and to establish other schools in other branches. The outlook is now very bright for the conditions prevailing and we feel quite certain of the ultimate success of the schools. May they prosper and may God bless, guide, and encourage every one who makes an effort to assist in the work.

WE will work two days each in the branches referred to above, after which we will go to the Mobile, Alabama, District for a tour therein.

The Jerusalem Convention.

The International Sunday-school people will hold a "World's Convention" at Jerusalem in April, 1904. The workers from America have planned to go from New York together and for the purpose have chartered a large "ocean liner" for their exclusive use on the entire itinerary. Thus they will have not

only the pleasure of association with one another, but will be free from the presence of objectionable characters. This will tend to make the trip one of continued enthusiasm and pleasure.

There has been planned in connection with the convention trip an itinerary of almost all the important places and sights of interest to Bible students and lovers of the gospel, in Palestine and enroute. The whole tour will require about seventy days from time of leaving New York City to the return. The cost of the trip including berth, board, and other expenses of the tour will be from four hundred to seven hundred dollars, according to berth had in the boat. Some other expenses will, of course, be necessary, but that will much depend on the person. It will be both a pleasant and profitable trip to any one who may be able to go. But to get into the company, it will be necessary to secure an appointment as delegate from the State in which you reside. There are a few berths yet unsold, but they will probably not long remain unsold. The boat will sail from New York the latter part of March.

The *International Evangel*, of St. Louis, Missouri, has published several items concerning the matter and requests that all Sunday-school periodicals assist in advertising the convention and the tour. We give a portion of them as they will be of interest whether we have any thought of going or not:

THE JERUSALEM CRUISE.

In this issue we present the missionary side of the cruise, and gather much from Chairman Warren's correspondence, as is evident in the numerous items.

Never before has such a large company of active Christian workers called on the missionaries in foreign lands. May the visit be of mutual and lasting profit.

What a glorious coming together—the Sunday-school hosts and the missionaries! And the meetings are to be on the mission fields or at the missionaries' headquarters.

This contact with the missionaries is going to be of very great value to the Sunday-school teachers. Perhaps we will come back more ready for self-sacrifice in our work.

No one movement has ever before aroused such enthusiasm among or interested the missionary leaders in the great missionary stations, as this tour of the Sunday-school workers.

A study of the itinerary of our "Jerusalem Cruise" will show that we are to stop at a number of well-known missionary stations, managed by various American Boards with which we are familiar. For example the ports of Funchal, Algiers, Valetta, Piraeus, Constantinople, Smyrna, Beyrout, and Alexandria on way to Cairo.

In all probability meetings for conference and lectures will be arranged for at Algiers and Athens.

Chairman Warren is in correspondence with Rev. Dr. Parkson and Mr. B. C. Edwards of Maderia with reference to a probable service at Funchal, perhaps of an hour, which the time allowed for the stay at Funchal makes entirely practicable.

There is also an important work being done in Egypt under the Presbyterian Board, and already correspondence is under way with Rev. Dr. H. C. Ewing of Cairo, Dr. and Mrs. A. Watson of Cairo, Dr. H. T. McLachlan, Assuit, and Rev. Chauncey Murch of Luxor.

Dr. Henry H. Jessup, of Beyrout, being at the present time in the United States, is quite likely to return with the delegates to the Jerusalem Convention on the Grosser Kurfurst, proceeding at least as far as Beyrout, where he again takes up his work under the Presbyterian Board.

President Samuel B. Capen of the American Board, in a helpful letter, makes this statement: "I am sure the missionaries will all welcome you most heartily, and will do everything in their power to make you familiar with their work, as well as showing any courtesy which they are able to render."

Within a radius of forty-five miles there are three most important stations—Tripoli, Sidon, and Zahleh; Tripoli being but four hours steamer ride to the north, and Sidon a pleasant

ride of less than a day, by either water or carriage, southward; Zahleh is quickly reached by rail and the other stations—Sukel Ghurt, Abeih, and Schweir—are within a few hours ride by carriage.

One missionary in writing expresses his views of the cruise and convention in this very comprehensive sentence: "The plan contemplates the purpose not only of receiving, but also of communicating a blessing." He adds further: "The great cruises of recent years have been planned wholly in the interests of the traveler and if the earnest home worker came in contact with a home missionary, it was usually accidental."

From Smyrna, we receive assurance of a very cordial reception and hearty coöperation from Rev. James P. McNaughton, and also Rev. Alexander McLachlan of the International College. It is altogether likely that there a number of the bright young men of the college will serve us as guides, and they will quickly put us in touch with the religious and educational work which is going on at that station.

Arthur J. Brown, secretary of the Presbyterian Board, writes: "I am very much gratified that you are planning a conference with the missionaries in connection with the World's Sunday-school Convention in Jerusalem next Spring. I earnestly hope that you will do everything in your power to see that this phase of your program is carried out. The mission has suffered many things from many travelers, because they have not taken pains to study missions at first hand, but have contented themselves with more or less shallow and frequently grossly unjust impressions which they have picked up at hotels and clubs in the port cities."

Dr. C. F. Gates, late of Harpoot, Turkey, and the newly elected vice-president of Robert College, states that it seems to him that the plan of holding the World's Fourth Sunday-school Convention "offers large possibilities of usefulness, and that it will serve to awaken and stimulate interest in Bible study, to call attention to work done by the Sunday-schools, and that it invites coöperation of the Oriental churches in the study of the Bible." He says further, "I shall lay special emphasis upon this last point; to hold such a conference in the place which is held most sacred by all of the oriental churches, seems to compel us to say to them—come join us in the study of the word of God which we all hold sacred."

Beyrout is quite the center of much of the mission work of Syria, and here we find located the American Press under the direction of the Board of Foreign Missions of the Presbyterian Church in the United States. The American Presbyterian Mission at its annual meeting in December last, passed . . . resolution, . . . not only showing its good will but also indicating its help upon our arrival there.

After reading this issue of the *Evangel* how can any one resist the desire to join in the cruise? If you intend to ever visit the Holy Land, now is the time of all times to do it. To those who are able to go and do not, it will be a life-long regret. It will be a life-long pleasure to be able to say of this cruise and convention, "I was there." If any of the delegates have friends whom they feel ought to go, hand them this copy of the *Evangel* and make another appeal to them to embrace this golden opportunity to go on the Sunday-school ship. We believe there will still be a chance to secure a berth by the time this issue of the paper is out. But the chances are getting fewer every day.

Over two hundred ladies are already booked for the cruise. Possibly not in a lifetime will there be another so favorable an opportunity for ladies, not personally accompanied, to tour the Holy Land, as on this Jerusalem Cruise. The fact that over one hundred ministers, with an additional number of other professional men, and a host of secular and Bible teachers—Christian men and women—make up this party, indicates its high character and is ample assurance of every attention and provision for the comfort of all ladies—school girl or older. Any lady intending to some time journey to Jerusalem and the Mediterranean,

should grasp this best of all opportunities. Or any man may safely send wife or daughter on this cruise. Better get in application at once, before last berth is taken.

Letter Department.

CAMERON, Missouri, December 14.

Editors Herald: We have changed our location from Gallands Grove, Iowa, to Far West, Missouri, and are well pleased with this country. Our nearest railroad town is Cameron and we are nine miles from Kerr, which consists of a store, post-office, and blacksmith shop.

The Saints here are characterized by the same spirit and faith as those left behind. Bro. J. M. Franklin, of Gallands Grove, will soon move to Kidder, the first station east of Cameron. We hope to help build up the work and assist others in getting located here, as this country can be recommended to all Saints if it continues to be what it is now.

Bro. Householder, of Stewartville, has just closed a two-day meeting at Cameron, where a branch organization was lately effected. Bro. Walter W. Smith preaches there to-night. The kindness shown me and my family here while getting located will not soon be forgotten.

Your brother in Christ,

FRED B. SHUMATE.

AUDUBON, Wisconsin, December 13.

Editors Herald: I am still in the faith and trying to get others there. Have met with some success of late and feel encouraged. This has been quite a busy year with me, and the month of November was the best month of my ministry, and this, too, in the pine forests of Northern Minnesota.

The first day of November I preached at eleven o'clock in the forenoon and at two o'clock, and then going to one of the beautiful lakes for which Minnesota is noted, I baptized four. After I changed clothing we met and the four were confirmed. I also ordained two priests, Brn. Lewis E. Anderson and Birch Whiting, one of the Bemidji Branch, the other of Clitheral Branch. Then I preached again in the evening, making quite a busy day.

I held meetings in five different places that month, two of them where they knew nothing about our faith except by hearsay. I see by my diary that on the 15th I preached three sermons at three different places and rode about fifteen miles to do so,—another busy day. On the 11th I baptized two more, making six for the month. Two of those baptized were twins whose birthday is the same as the writer's.

There is one thing that I never have done before, and I believe no other minister of the Church has done, and that is, to confirm a member who had been baptized fifty years before. The person is Sr. Hall, of Windom, Minnesota. She was baptized in Canada in 1842 by Elder Powers when sixteen years of age and away from home visiting. She was baptized with several others, but before being confirmed she was called home and did not have the chance to meet any of the Church for fifty years. But during all this time she held to the faith as she understood it, and so was in condition to be confirmed. Had not she received of the spirit of the work which enabled her to stand? I think so, and she should be commended for her integrity of purpose and strength of character. How many would have fainted by the wayside long before the fifty years had passed? Fifty years without meeting one of like faith! Not a gospel sermon in all this time! Just think of it, you Saints at Lamoni and Independence who do not like to go to hear the poor, struggling priest tell the gospel story as best he can, you who do not care to go unless some of the able ones are to speak. Don't you think that if you were to wait so long without hearing a gospel sermon, you would be glad to hear even a priest?

Old winter has come in good earnest up here,—only thirty

degrees below. Still we held two preaching services and Sunday-school yesterday. Not a big crowd out, but we held our services and were blessed in so doing. As we look at it the work is advancing in this district. The growth is slow, yet we feel that it is sure. I am now visiting the branches and membership of the district and shall try to visit all before spring.

We feel encouraged and are blessed in our work.

Yours in the faith,

E. A. STEDMAN.

LAMONI, Iowa, December 15.

Editors Herald: While at Spokane, Washington, an agreement was had with Bro. Frank J. Chatburn that he should continue the meetings at Sagle, Idaho. This left Bro. David Powell to care for the work, for the time, in and about Spokane. Bro. Chatburn reports having visited Sagle, preached a number of discourses, and baptized five persons. These with the few substantial Saints already there will insure a good working force and provide material for a branch organization. This is as it should be. Bro. Chatburn and Powell are highly commended by those whom we met while in their field of labor. This is true also of Bro. Terry, of San Francisco, California, all of which is pleasant to mention. Bro. Foss was fretting a little over the lack of opportunity to reach the people, but was ready to do when the way opened. We spent an evening together at Bro. Davis' and family, of pleasant memory, while in San Francisco.

Good news is heard of Sr. Starr, of Provo, the lady at whose house the writer made his home while attending the reunion. She has united with the Church together with some of her family. Sr. Starr is a very worthy woman and has a pleasant little family. She has seen some of the severities and disappointments of Utah life, but is now enlisted in the true way.

While at Salt Lake City, the writer accompanied Bro. and Sr. Chase to Bountiful, by private conveyance, and attended a service announced by Bro. Peterson, in the schoolhouse. Bro. Chase was the speaker and made a good effort. But one of his auditors, Elder Joseph Wood, took exception to some things said and proposed to reply, which was agreed to. A time was fixed upon, after which we returned to the city, arriving there at two o'clock next morning. At the time agreed upon, Bro. Chase and the writer returned to Bountiful and listened attentively three hours to Elder Wood's effort at trying to prove the doctrine of polygamy from the Bible and Book of Mormon.

Elder Wood had just returned from England where he had been on a mission, was full of enthusiasm, in good health and has fine lungs. He was born in polygamy and credits his existence to that system of unions, so the question naturally enough arises in his mind, Where would Elder Wood be had not his father taken a second wife? He was courteous and confident in his effort. We admired his manliness in trying to defend his belief, also his genial nature.

Another meeting was provided for at which, in due time, we appeared, and Bro. Chase put in three hours and twenty minutes replying to Elder Wood. Bro. Chase's effort was effective, as could be seen by the nervousness and some fluttering shown by some in the audience at the happy hits made at times against the position assumed by Elder Wood. It all ended peaceably and pleasantly and evidently started some to thinking.

Sunday, November 1, the writer went to Ogden and occupied morning and evening in the chapel, also attended the sacrament service, aided by a resident brother. The day was spent pleasantly and to edification. Was kindly entertained at Bro. Wells Chase's, where all elders find a home. Monday following, by request, I called on Elder David O. McKay, professor in the Heber College. His wife is the daughter of the well-known Doctor Riggs, of Kansas City, Missouri. They received me very nicely. At the dinner-table the question turned during conversation to the immaculate conception of Christ; we affirming that the Bible and Book of Mormon both teach that Jesus

was begotten by the Holy Ghost. The elderly McKay—Bishop McKay—raised his eyes with a knowing expression, and put the question, "What was that angel doing in Mary's bedroom?" This was so strongly ridiculous that it struck us as comical rather than serious, though aware, however, that it is a proper thing to be serious over solemn matters. President Young declared that Jesus was *not* begotten by the Holy Ghost, but failed to reveal further in that discourse. From the manner of putting this question, and other hints given in talks with others, it seems that these people really hold to the strange notion that the angel was an erratic visitor, around making love to Mary, a union was formed and Jesus was born. All of this, as with some others, because of the lack of faith in the power of God, who by his creative energy made the first man and woman capable of offspring, of being able by the same creative power to cause a virgin to bring forth a babe. But which is the greater miracle, the one at Eden or at Bethlehem! If the first is believable the second ought to be. "O ye are of little faith." The prophet said, "A virgin shall conceive and bear a son." The young man expressed himself as honest and in search of light and urged that we spend an evening at his home. He would not discuss anything in public. We agreed upon an evening, as I thought that if he was really in search of truth, by taking the Inspired Translation of the Bible and turning light on some of the passages relied upon to support his view, he might be benefited.

The evening agreed upon, Bro. Chase and I met at Elder McKay's. Soon after a kind of discussion or talk was entered into, sitting around the stove. The Inspired Translation was introduced to explain some texts adduced, but to our surprise Elder McKay objected to it. He claimed to believe, however, in the angel message and the work of the Seer, so his attention was called to the fact that the Inspired Translation was commanded to be made, with the promise given that it should be preserved in safety and preached to the nations, hence was authoritative, especially to all claiming to be Latter Day Saints. But he thought the Reorganization had tampered with it. This was suggestive as to how earnestly he was in search of light, so we lost interest in a private reading.

Polygamy was the main topic, but others were introduced. By request Bro. Chase read from the *Journal of Discourses* the speech of Brigham Young wherein he states that "Adam is our God and the only God with whom we have to do," etc. After reading, Bro. Chase looked up inquisitively and addressed a young lady sitting by, "You do not believe that, do you?"

"Yes I do," came the quick reply.

This was another surprise, for there are many of the Utah people who do not believe this fallacy, or so express themselves, and the Church there, as a body, has so far failed to declare itself on this point, except to tacitly acquiesce in the utterances of President Young binding the body, as he was held to be the Lord's mouthpiece. The amazement is, when the Bible and Book of Mormon both speak so clearly and definitely against the sin of idolatry, that down here in these modern times, at the beginning of the twentieth century, a class of people has been so blinded and lured on into a belief in such a monstrous absurdity. But so it is.

Socially, the evening was spent agreeably, with possibly some benefit accruing, and at one o'clock in the morning we returned to Bro. Wells Chase's and slept. Bro. Chase remained over Sunday and preached in the chapel, but none of the parties so interested in seeking light were there.

The writer returned to the city and chanced on the way to fall in company with Bro. Haws from California, bound for Lehi.

He was a resident of Nauvoo in its early days and remembers distinctly when the Seer pointed to his son Joseph and declared that he is the successor. It was at a Sunday meeting.

Sunday we occupied at the chapel with Bro. Thorsen and Larsen. Spent a few days after calling on the Saints, among

them, Srs. Robinson and Wilson. Sr. Robinson was quite sick with pneumonia, from which, the news came, she died on the 19th following. She was upwards of eighty years old, if memory is correct, has passed through many trying experiences and disappointments in life, but adhered firmly to the faith and died respected and loved by those who knew her.

An evening was also pleasantly spent at Union with the Smith family, substantial friends and supporters of the faith; another home of welcome to elders. Grandma when young walked the plains from Omaha to Utah, only to be disappointed when she arrived there. But notwithstanding her disappointments and hardships endured, now old, she has her children around her, and amply provided for, is in the faith and as saintly as Saints can well be. Thanks to Srs. Smith and Allie for conveyance to and from the trolley.

The 13th I started on return trip home. I concluded to stop over at Denver and see the Saints. Bro. Shoop, president of the branch, met me at the depot and nicely cared for me over night. Sunday we attended the Sunday-school and Religio meetings, which were made interesting. Some good talent and enterprising persons are here. They think of going ahead—not failing.

At eleven o'clock in the forenoon listened to a Bible Christian preacher, name forgotten. His sermon was well delivered and interesting. At close, Sr. Lum, whom I knew in Chicago when she was Miss Culver, introduced herself. I accompanied her home and spent the afternoon pleasantly with her and her husband, S. B. Lum, M. D. In the evening I preached in the hall with ease, a good audience being present, the doctor and wife among them. Was nicely provided for at Sr. Evert's for the night.

So we have been to Denver, Colorado. It is a great western city and spread out all over. Now, Mr. Editors, while contemplating its grandeur and greatness, I find myself "up a stump" and in serious thought. When in Utah the theory advanced as being important was marriage and children, the more children the better, as one representative there put it. "We are no worse than other people, but we believe in children. A man is capable of an almost limitless offspring, a woman is not, hence the philosophy of having many wives. We believe in children. We can take them to heaven with us. Our money and lands we can not take. I have a Kanaka wife, a Filipino wife, and an Indian wife. I am proud of my children. Thank God, my children take to the missionary spirit." This is in substance, if not fully, the exact wording of his statement. He seemed to pride himself in his large family of children. But as an unprincipled character who covets wealth, resorts to any kind of scheme or method to obtain it, forgetting that while it is well enough to desire and acquire wealth, there is also a right and a wrong way to accomplish it, and that he is bound by the same rules of right in his acquisition as others. So it is all right for one to desire and attain children, but there is a right and a wrong way to attain them, and fortunately in this case God has pointed out the proper way, as follows: "For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made" (Doctrine and Covenants 49:3), which this man in his anxiety for children should have respected; but as he did not, he is found in possession of unlawfully obtained treasure, having followed in the ways of men, and hence has gone backward instead of forward, with all of his pride of possessing wealth.

But now, while even so short a time in Denver, I have been credibly informed that there are as many as fifty persons in this one city engaged in the practice of striking at the foundation of life itself by stifling nature in her effort at reproduction and destroying in embryo her gift and blessing to the world as children. We are taught that when two evils are set before us to

choose the least. Now while balancing in the mind as to which of these two great evils is the least, one naturally would lean upon the side of the protection of children. For if there is or ever was such a thing as a wrinkled old mossbacked devil, whether dead or alive, it must have been he that instigated the practice of paralyzing and destroying the life forces of nature or rendering them impotent and incapable of contributing to the continuance of the race—death to children, worse than death to mothers, and a curse to the world.

Is Denver representative of this modern practice—only a twig of the terrible evil tree that has been spreading over the earth to depopulate the globe, and help fill up the measure of great Babylon? And is it possible that conscientious and intelligent, thinking men and women are called upon to rise up and fight this growing and monstrous evil that insures to those who engage in it the fires of hell—the destruction of body and soul? Those who sympathize with and practice this monstrous vice, never ought to make faces at Utah and cry, unholy, for shame of being guilty of a worse sin. Better believe in what God Almighty has said the race is capable of doing in regard to offspring in Genesis 1:26, and stay this effort at reversing nature and destroying the race. This will insure safety, prosperity, health, happiness, and heaven. Repent quickly.

Tuesday noon found me in Kansas City, Missouri. Lunched with Doctor Riggs and wife, went over to Independence, called at the homes of a few Saints living nearest to the route of travel, met several prominent Church officials all in seeming good spirits, and attended the entertainment in the Saints' church at evening, which was a success, we thought—some fine talent brought together, and a large, appreciative audience. Returned home with Doctor Riggs for the night, and next day, in company with E. L., I returned to Lamoni, Iowa, to find family well. Sunday following preached in the brick church and met a large number of Saints. This brings us in tolerable order up to date.

In my last letter read "about fifty" miles from Spokane to Sagle, Idaho, instead of five. The name Barr, read Parr.

WM. H. KELLEY.

OOLOGAH, Indian Territory, December 10.

Editors Herald: I left home November 6, after having a severe attack of pneumonia. For a week and a half I had hemorrhages of the lungs, and two days after they stopped bleeding I took faith in one hand and works in the other. I have been preaching in the pulpit right along and doing nearly all the praying in opening and closing. I have ridden from one and one half miles to three miles after preaching, and have made from sixteen to twenty-five miles in the daytime in the cold and my lungs and voice are as strong as ever, and I have the greatest liberty of my life in preaching. My faith is increased, my hope is strengthened, and I know God's power is in this work. To God be the glory for healing me and for the blessings he is bestowing upon me.

I had fine meetings at Oak Grove Schoolhouse, Kansas, in Bro. Higgins' vicinity. Many turned out and were interested. A Quaker preacher and I had a tilt. He wanted me to affirm the Book of Mormon, he to affirm nothing. I offered to affirm Joseph Smith a prophet of God, or the Book of Mormon, or the Church against the church he represents, and he would not. He said the Quaker Church was not right, and I asked him why he did not get out of it.

From there I went to Shaw, Kansas, and preached in a Christian church, creating quite an interest. One leading Christian complimented and thanked me for our sermons and how much he had learned from the Bible. Bro. Berger did his part in caring for the elder and paying for oil and fuel.

At Winter, Indian Territory, we had a very fine interest and it was the first preaching done there by our people. I occupied the union church with perfect order and was the only preacher that ever had order there. The night before I arrived they had a box supper and a fight in which knives and revolvers were used. Some Indians attended the meetings throughout.

Last Sunday the Spirit of God was given me till many were in tears. One young woman from Cherryvale, Kansas, who was visiting her relatives, cried and sobbed as though she was at a funeral. O, how the good Spirit softened the hearts of the people in this place! Every sermon I preached there was inspired of God. I have ten times as many calls for preaching as we can fill.

Doctor Baldwin, of Coffeyville, Kansas, examined my lungs and said they were sound, nothing the matter with them. I am thankful to all who have cared for my temporal wants. It would take too much space to tell all their names.

In gospel bonds,
F. C. KECK.

NEBRASKA CITY, Nebraska, December 13.

Dear Herald: We got home yesterday, tired after so long a trip with the team. Our travel among the Saints will long be remembered and the kindness shown to us will never be forgotten. We started from North Platte, November 25, driving to Maxwell and spending the afternoon and evening with Bro. and Sr. Pell. The next day we drove over sixty miles to Bro. Johnson's, near Eustis. Though strangers, we soon felt we were at home. We find in traveling among the Saints that the same spirit prevails, and we truly are baptized in one body and there is something that seems to say we are well acquainted and have met before. This is something the world knows not, and we ought to be thankful for the Holy Spirit we can enjoy if faithful.

We visited with the Eustis Saints until the following Tuesday, meeting with them in their Sunday service, and were strengthened by being with them. On Tuesday, December 1, we drove down in the canyon six miles south of Elwood and called on Mr. and Mrs. S. Andrews, members of the Dunkard faith. They received us kindly and we tried to teach them the way of life and salvation. Although they listened, it was plain they think they are on the right road and care not for any greater light. They explained to us the mode of baptism, dipping forward because Christ bowed his head when dying on the cross; and explained feet-washing. They were not posted on the Bible, and in this they were not in accord with it, as we all know. We gave them our lecture and left them, trusting God will give them light and lead them in the right way.

From here we drove to Mr. Mitchell's, one mile south and about three miles east of Kearney, where we put up for the night and found a nice family. They were not acquainted with the gospel in any way. We left them tracts and a Voice of Warning, and they said they would care for an elder and do all they could to have meetings, if some one would come. This is a thickly settled country, houses from a quarter to a mile apart and they have a good schoolhouse. We think this would be a good opening for some of the missionaries.

On the second we visited with Bro. Lippincott's family and were disappointed in not seeing him. We then started for Wilber, a one hundred and fifteen mile drive. We stayed over night at Sr. W. E. Oer's, at Clay Center, and had a very pleasant visit with her family. We arrived at Wilber on the 4th, very tired and cold. How good it seemed to meet once more with our home Saints in this district. The time was spent visiting with the Saints. We enjoyed the sacrament meeting on Sunday, as during the summer we have not had the privilege of partaking of the emblems. On the 8th we started for our old home near Palmyra and had the privilege of stopping at our old home where the first eleven years of our wedded life were spent. Bro. Self was a farmer then and his wife never expected that he would be called from her side to preach the gospel of Christ; but time changes, and when God speaks we must obey, and we must be as faithful and work as hard to bring souls to Christ as we did in laboring for the temporal things of life. We are trying hard to lay up treasure in heaven where neither moth nor rust can corrupt. How thankful we ought to be that we are

worshiping a God that heareth prayer and will reward every man according as his works shall be.

One more trip took us home to loved ones. Driving over to Bro. W. M. Self's home we found them all well and glad to see us. The telephone was used and we tried to surprise some of the Saints; but all knew our voice. Our summer travel as missionary among the Saints and friends of Western Nebraska has proven to be of value to us. We were blessed by our Savior in trying to teach the gospel, and in talking to those outside we were often made to rejoice to see what a grand gospel we had to present. We do not have to say we think so, or we believe so, but can say we know, and always can answer questions by quoting scripture, letting the Bible tell what we believe. Bro. Self will return soon after the holidays. We should not have left the field so soon, but we thought best to come before the storms came. As it was we had very cold, stormy days to travel in, yet do not feel that we have suffered any injury. With love to all God's people and an honest desire for the upbuilding of his kingdom,

In gospel bonds,
MR. AND MRS. R. O. SELF.

FULTON, Iowa, December 15.

Editors Herald: We are drawing near the close of the year. Have we all done our duty? Have we helped along the gospel work as we should? In making out my financial report I find there are some who sent means last year who have not responded this year. Have we grown cold in the Master's work? Has not God fulfilled his promises? The work in our district has been furthered, and quite a few have obeyed the gospel; shall a few do the burden of the work, or shall we not all help, so that there may be meat in the storehouse of our God? Some of the Saints are making much sacrifice for the work, and such are growing stronger in the gospel work. We have tried to do our duty; the Lord has heard our prayers and blessed us abundantly.

We have changed our place of meeting for the winter and have organized a Religio. We have thirty-six members, and nearly that many more attend. All help sing the beautiful songs of Zion; even some who are opposed to us sing our songs as they are about their work.

Elders Turner and Case have baptized fifteen here; twelve will be members of our branch. The work here is in better condition than for some time. May it continue so.

Let us do our whole duty, letting our light shine. We say we love the gospel restored in these last days; can we not, then, sacrifice a little for the work and give of the means God has given into our hands, so the elders' families may be supplied, God be honored, and the work furthered? Your brother,

JOHN HEIDE.

DEVILS LAKE, North Dakota, December 15.

Editors Herald: We have not much news to offer from this far northern State, but we wish to express heartily our appreciation of the many good things we read in the HERALD columns. We read of discouragements and partial failures, but even they are not without their beneficial influence. Such experiences, when properly utilized, develop our characters along the line of patience, and when we read of some struggling soul under similar adverse conditions it gives us courage and helps us to try, try again.

By reports from Brn. Wagener and Houghton, I learn that they are out battling singly against hardships, chief of which is the very severe weather this fall, thirty-two below zero, high winds, and drifting snows, completely suspending meetings in country schoolhouses where the congregations have to travel from two to ten miles, and often no stable to shelter the horses during the meetings. City halls are three to five dollars per night and "we have practically no foothold in the towns of this State." No members where an elder can get free shelter and

hence are driven to hotels at two dollars a day, and so the gospel is shut out.

Taking the State as a whole the work is in better condition both spiritually and financially. Though as elsewhere there are some very negligent of their known duty, I see signs of improvement as the result of more complete organization and the labors of additional help from Brn. A. H. and F. A. Smith and Bishop Hilliard.

The Saints will be sorry to hear of the death of Bro. William Leitch at eighty-seven years, five months, and ten days. He died strong in the faith and towards the last was more and more kind and thoughtful to all, and every missionary who ever labored here will remember his generous hospitality. At eighty-five years of age he quit the use of tobacco after having used it sixty years, and one of the last things he did was to carefully estimate and pay his tithing with this remark, "Bro. Sparling, I once thought I could give as I chose, but now I see I was in error. God has given a law and I want to be as near right as possible in all things, so I shall not be ashamed when I stand before the Lord in the day of judgment."

May the Lord pour out his Spirit and open the way for the success of this glorious gospel of Christ.

Hopefully,
WM. SPARLING.

CHelsea, Iowa, December 15.

Editors Herald: We think the work in this section is moving upward. Bro. Cushman has been in our branch laboring faithfully, and has done good. He told the Saints he did not want to hear anything about their troubles. He stilled the tongue and set the example himself. James says if any seems to be religious and bridles not his tongue, his religion is vain. This can not be said of Bro. Cushman. He has now left for other parts.

The gospel restored brings new joys with each passing year, as the pendulum of fate swings to and fro and the fleeting years are marked on the dial of time. Changes take place in all our lives. The places of some loved by us are vacant. Perhaps our worldly affairs have not prospered; perhaps sickness and misfortune have fallen to our lot; but let us take courage, from the teachings of Him whose birth the angels announced. We can all gain some happiness by trying to make others happy and some little gift bestowed upon others less fortunate than ourselves brings joy to both the giver and receiver. Let this be our motive: "Peace on earth, good will to men."

Yours in love and gospel bonds,
G. W. SHIMEL.

ST. CHARLES, Iowa, December 12.

Editors' Herald: I am now trying to get the gospel before the people at the little town of Wick, twenty miles south of the capital city. I procured the use of the town hall here by paying forty cents per evening and furnishing my own fuel. This is a Methodist stronghold, the hall being over a store just across the street from the Methodist Episcopal church.

We have now held three sessions with good attendance. Last evening there were about seventy-five out to hear and at the close we gave opportunity for asking questions, and answering them to their discomfiture seemed to enrage them. After dismissal a number gathered around us just like a pack of wolves ready to devour. One smart young man accused me of saying that Christ did not suffer on the cross, and after I proved to him by his own friends that I had not said it, he insisted that he would tell it anyway. Another said he had a right to strike me. But they dispersed without doing us harm.

I was blessed with the Spirit this evening in speaking upon the faith and hope of the righteous, which should have raised the ire of no one. We will appear among them again Sunday, the 13th, as the hall is in use on Saturday evening.

We are plodding alone this winter, doing all we can to advance

the cause of truth. Bro. McCoy will drop down on the 19th to labor with us a while. The Saints here are striving to walk by the rod of iron. May the Lord help us all to come up higher and to have charity, the pure love of Christ which endureth for ever, and help us to put from us all selfishness and add to our faith those seven graces so essential to our eternal welfare. Surely this is a marvelous work and a wonder, as told of by Isaiah.

One of the men who took part in the killing of Joseph the Seer in 1844, has lived in this neck of the woods for some years, boasting many times that he helped to kill "old Joe Smith." He lived a miserable life in poverty, many times threatening to take his own life, and finally eighteen months ago he hung himself about five miles from here. This fall I had the pleasure of burying his daughter, a married woman, and her husband with Christ in baptism. So the world moves.

With a hope of final triumph,
C. J. PETERS.

PISGAH, Iowa, December 15.

Editors Herald: On November 22 I closed a series of five weeks meetings at Little Sioux, one of the oldest branches in the district and of which our good-natured brother, George Shearer, is president. The good Lord was with us in defense of the truth there, and on the 15th I baptized one noble brother, George Meggers, in the Little Sioux River, and I think his voice will be heard in telling the gospel story.

We commenced meetings at the Echo Schoolhouse, near Little Sioux, on the 23d, and on December 6 I baptized two more, and four more last Sunday. This makes seventy-seven this conference year.

I commenced meetings at the Griffiths Schoolhouse, near Pisgah, last night, and will remain over next Sunday and return to the Echo Schoolhouse next Monday night, where we expect to baptize a few more on Tuesday. If all is well we expect to take the early train at Mondamin for our home at Independence, to spend the holidays with loved ones. There are more demands for labor than we can fill.

Wishing all a Merry Christmas and a Happy New Year,
Your brother,
W. A. SMITH.

DES MOINES, Iowa, December 19.

Dear Herald: The holiday season here in the city is claiming the attention of all the members of the Church, and will long be remembered. The Christmas exercises at the church here are in charge of the Sunday-school.

As this memorable year closes and we look back over the work of the Church we are able to see much progress. A spirit of love and unity prevails throughout the Church that is indeed Christlike and promises good for the Church here in the city. True, there is a spirit of indifference and coldness on the part of some, but this, we presume, will ever be in the Church to some extent. A goodly number of the members here are passing down the hill of life towards the close and they are relinquishing their activity in church work, but their places are being filled by younger ones who are entering in as valiant soldiers in the Master's cause. This year is memorable for the number of young people who have entered upon active work in the Church.

The sacrament service on the first Sabbath of the month, followed by social meeting, and social meeting again on the third Sabbath of the month, are seasons of rejoicing to the Saints here. The spiritual gifts are frequently enjoyed, and the presiding elder in visiting among the Saints is able to say, "We are having excellent social meetings."

On Sunday, December 13, Bro. McDowell was in the city and spoke both morning and evening. His morning theme was the love of God as manifested at this Yule-tide season, and as he enlarged upon this theme, our conception of God, and of Christ, and the love they manifest to us as children, was broadened. Heaven seemed nearer and Christ dearer as we listened to the

expressed thoughts of our brother. In the evening Bro. McDowell spoke upon the Book of Mormon, along the line that since the book was published scientific explorations are confirming every statement made in the book as to the people on this continent and their condition while living here. He referred to the fact that the Church was at one time commanded to remember "the new covenant," even the Book of Mormon; that in the past there had been a lack of interest in this book, but that a change had now come about and there was a renewed interest manifested in this record, the change being due to the efforts and work of the Religio Society. In closing he urged all to study the book and said that careful study would add interest to it as a divine record.

On this same Sunday Mrs. L. E. McGarry, matron of the Iowa Children's Home Society, was at the church and spoke of the work this Society is doing in caring for homeless children. She is a lady of much intelligence, strong personality, and a missionary in a noble work. The Society is supported by donations and a liberal contribution was given towards the work. The Home is located here in this city, and extends its work to all parts of the State.

The *Register and Leader* of this city, in its issue for Sunday, November 29, contained a half page of reading matter under the heading, "The Mormons Buying the Old Carthage Jail." A likeness of the Martyr and of the old jail appeared. The "write up" was sent out from Keokuk and was a prejudiced and sensational statement of the causes which led up to the martyrdom of Joseph and Hyrum Smith. The civil strife in the city of Nauvoo prior to the assassination was enlarged upon and some entirely new phases of it presented. No word of condemnation for state authority that permitted a lawless mob to shed innocent blood appeared. No effort was made by the Church here to reply to the article, but possibly at some future date the said paper may be asked to give space to a "write up" furnished by the Church.

A. A. REAMS.

ELDORADO SPRINGS, Missouri, December 10.

Editors Herald: Our branch is in fair condition spiritually. Some have had severe sickness and some have yet to endure trials of this nature. We had a grand treat in the visit of our missionary in charge, Bro. I. N. White, who held forth three nights from his new chart, which was surely an eye-opener, setting forth the gospel dispensations and based on the scripture. The last night the house was well filled. His argument was forceful and logical. Who can tell what the harvest will be? We have excellent counsel from our district president, Bro. James Moler, who calls to see us in turn with other points in the district, and may God bless his faithful workers in all the Church.

Thirty-three years ago my wife and I were inducted into the church and kingdom of God and as we are now about to finish the record of another year, how important that we labor wisely and well! Since our knowledge of this great latter-day work, how many great and noble workers have been called home to their eternal reward. We can recall their teaching with fond recollection, along with their valiant testimony to the restored gospel. Who knows but their mission work is still on in the land of spirits? So many of them were aggressive and so desirous of the spread of the truth in their earth life. So who knows but our merciful God wants them to prepare for the near coming of their Savior to reign triumphant on the earth. We can but exclaim, Thy will be done, O Lord! May God bless all his believing children, and may they be sustained in their efforts to serve him.

Your humble servant,

ABNER LLOYD.

The kindness of Christmas is the kindness of Christ. To know that God so loved as to give us his Son for our dearest brother has brought human affection to its highest tide on the day of that brother's birth.—Maltbie D. Babcock.

Extracts from Letters.

Sr. Amy Sackes, Republican City, Nebraska, writes: "My husband and I and son are the only Saints here, and we are trying to let our light shine. I think if an elder would come there could be lots of good done here."

J. R. Sutton writes under date of December 8, from Franklin, Nebraska: "I am having quite a warm time in this country. A Methodist Episcopal preacher is to lecture on 'Mormonism' and I am announced to answer him. I tried to announce meetings at the close of one of his sermons, when he asked me to desist from 'disturbing' his meetings, and evidenced a bad spirit. So I made the announcement on the outside for a meeting that evening and had a crowded house. I will remain here for probably a month, for I feel that God has a people here."

G. T. Griffiths wrote from Condon, Oregon, December 14: "I arrived here on the 10th inst. and have been preaching every evening to a well-filled house, and will preach every night this week and over the coming Sunday. Then I go to Spokane to organize a district on the 26th inst. The Condon Branch numbers over one hundred members. There were one hundred and twenty-five in attendance at the Sunday-school yesterday. On Saturday the branch held a business-meeting, and Bro. H. C. Snively was ordained an elder and elected president of the branch. He is one of our coming men. Bro. Austin was ordained a teacher. Bro. Hartshorn is a teacher and has been recommended to the Bishop for selection as agent for this district. I have met with a great number of Lamoni Saints here, and all are lively in the work of the Lord. I am well in body and feeling excellent in the work. I have been abundantly blessed in my labors since coming to this mission."

T. J. Lawn wrote from Sacramento, California, December 15: "R. J. Parker is with us at present, and we believe the work is looking up some at least. Prospects here are brighter now than for a long season. My love to all the Israel of God."

Bro. W. P. Buckley, 916 South Pine Street, Lansing, Michigan, writes as follows: "I have the HERALD and do not see how I could get along without it. I realize that Saints should keep up with the work, and to do so we must not be slack in tithes, offerings, or subscriptions. There are not many Saints in Lansing, but we hold meetings at our houses as the weather permits, and we will be glad when the time comes that the scattered may have the privilege of God's sanctuary. I am looking forward to the redemption of Zion and desire to be humble and diligent. My prayers have been answered many times and I would like the united prayers of the Saints that my boy may be healed of a difficulty which has troubled him all his life."

Bro. Rushton, writing from Hamilton, Scotland, December 3: "I have held a series of splendid meetings, and believe the district [Manchester] is in a fairly good condition. I have been received very kindly by Saints and strangers. In Warrington I gave a series of discourses on religion and science; had a good number of friends out who were impressed with the position of our Church. Some are to be baptized in Stockport, where a faithful band under the presidency of Bro. George Baty are laboring assiduously, and above all, harmoniously. I expect to remain in Scotland until Easter, unless something unexpectedly turns up."

Sr. L. W. Donaldson writes from Rat post-office, Sherman County, Missouri: "I have been teaching in Sunday-school so long with the *Quarterly* that I would be lost without it. I am the only Saint here and wish some of the Saints would get homes in this country. Land can be bought for from a dollar and a quarter to five dollars per acre. A flour mill would do well here. Will some of the Saints send me their old HERALDS, as I am unable to take it. They will be received thankfully and I will pass them on to my neighbors. What a grand, glorious gospel this is! I am thankful for the Lord's blessings and ask your prayers that I may continue faithful, and not be a stumbling-block to any."

Miscellaneous Department.

Conference Minutes.

Northwestern Kansas.—Quarterly conference of the Northwestern Kansas District was held in the "Baker" schoolhouse near Osborne, December 5 and 6, with District President S. J. Madden in the chair; James J. Teeter was chosen assistant secretary. Branches reporting: Rural Dale, Homestead, Scandia, and Twin Creek; Goodland not reporting. These reports show a net gain of five. Ministry reporting: Elders S. J. Madden, J. F. McClure, and L. G. Gurwell; Priests F. S. Ward, J. J. Teeter, John A. Teeter, Fernando E. Taylor, and E. H. Eberts; Teachers S. A. Madden and John Sears. The reports of Priest Eberts and Teacher Sears were for quarter ending August 30, but reached us too late for last conference. Bishop's agent, Fred S. Ward, reported as follows: Received since last report \$225.21, paid out \$176.33; balance on hand \$48.88. District treasurer, Olive B. Rateliff, did not report. Acting upon recommends submitted by Rural Dale Branch, Brn. Fred S. Ward and Silas A. Madden were ordained to the office of elder and priest respectively, Elders S. J. Madden and J. F. McClure officiating. The speakers were Brn. S. J. Madden, J. F. McClure, F. S. Ward, and S. A. Madden, all enjoying splendid liberty and a goodly degree of the Spirit in presenting the word, which we believe was well received and highly appreciated. Adjourned to meet with the Gaylord Branch at call of president. Fernando E. Taylor, secretary.

Eastern Maine.—Meeting called to order by President J. J. Billings. F. M. Sheehy was chosen president of the conference, J. J. Billings assistant, Sr. A. L. Colby, secretary. Minutes of last meeting read and approved. The visiting Saints were allowed to take part in the business of the conference. Elders reporting: H. J. Davison, J. J. Billings, J. N. Ames, Eugene Braun, Samuel Eaton; Priest J. E. Eaton; Teachers H. R. Eaton, W. G. Hardy; Deacon A. O. Candage. Bishop's agent report: Received, \$214.58; paid out, \$96; balance due church, \$118.58. Referred to auditing committee, C. H. Rich and S. O. Foss, and was reported correct. Branches reporting: Little Deer Isle 61, Stonington 95, loss 1, Brays Mountain 43. Request from the Brays Mountain Branch asking for the ordination of J. K. Eaton to the office of deacon, was granted and the ordination provided for. Following delegates to the General Conference were appointed: F. M. Sheehy, S. O. Foss, J. N. Ames and wife, J. J. Billings, H. R. Eaton, and W. K. Small, those present at conference to cast the entire vote of the district. Voted the delegates be empowered to fill all vacancies. District officers were sustained. J. J. Billings reported the Brooksville Branch spiritually dead and that W. G. Pert had sent his license back to the conference. Voted to accept the license. Voted that Bro. Levy Gray be honorably released from his office as priest. A motion to disorganize the Brooksville Branch was lost. Voted the next conference be held at Stonington in May, 1904, the Saturday nearest the full moon, and also that the nature of the meetings be left with the conference presidents. Sunday morning prayer-meeting, J. K. Eaton was ordained to the office of deacon, and F. J. Smith, who had just been baptized, was confirmed. Preaching by F. M. Sheehy and J. J. Billings. Eugene Braun, secretary.

Portland.—Special conference convened at 7.30 p. m., December 5, with the Portland Branch, which had been organized the previous evening. G. T. Griffiths, missionary in charge, presided; D. A. Anderson acted as secretary. Branch reports: Condon 98, gain 17; Portland 40. Ministry reporting: Elders N. T. Chapman, W. A. Goodwin baptized 4, A. B. Moore; Teacher S. B. Hartshorn. Bishop's agent's report: Receipts, \$740.48; expenditures, \$642.34; balance on hand, \$98.14. The Portland District was organized, consisting of Condon and Portland Branches. The action of the missionary in charge, in declaring the Hood River Branch disorganized, was approved. The district officers were authorized to issue letters of removal to members of the former Hood River Branch and any other scattered Saints living in the district. The disposition of the tent belonging to the former Oregon District was placed in the hands of the president of the Southwestern Oregon and Portland Districts. The next conference will be held in Condon, Oregon, the first Saturday and Sunday in June, 1904. Brn. G. T. Griffiths, A. Allen, J. W. Roberts, D. A. Anderson, and Sr. Roxanna E. Anderson were chosen to represent the district at the next General Conference. Elder Arthur Allen was elected district president and Sr. Lutie E. Kinney secretary. Preaching by G. T. Griffiths and J. W. Roberts.

Florida.—District conference met at Coldwater, December 5, I. N. Roberts presiding, B. L. Jernigan, secretary. The visiting brethren were invited to take part. Santa Rosa Branch reported total membership 49, a gain of 1. Elders reporting: I. N. Roberts, W. A. West, W. R. Smith, W. J. Booker, T. A. Hougas, E. Powell, B. L. Jernigan; Priests W. M. Hawkins, John Johnson; Teacher Asa Baily. Bishop's agent failed to report. District officers were sustained, including Bishop's agent. Bro. Joseph G. Dixon was ordained to office of teacher. Preaching by Brn. I. N. Roberts, W. R. Smith, T. A. Hougas. Adjourned Sunday evening to meet Saturday before first Sunday in March, 1904, with Santa Rosa Branch.

Convention Minutes.

Northwestern Kansas.—Convention of the Northwestern Kansas District met December 5, at 7.30 p. m., near Osborne, Kansas. The superintendent being absent, F. E. Taylor, assistant, took charge; Myrtle Coop, secretary. Secretary's report was read and approved. Report from our superintendent, John A. Teeter, was read; also a report from Rural Dale Sunday-school accepted, enrollment 126. F. S. Ward, F. E. Taylor, and James Teeter were elected committee on program. A short and interesting program was given. Adjourned. Prayer by F. E. Taylor.

Missionary Release.

For reason given, deemed good by missionary in charge and the presidency, Elder E. H. Durand is released from the missionary field for the remainder of the conference year.

JOSEPH SMITH,
FREDK' M. SMITH,
For Presidency.

LAMONI, Iowa, December 17, 1903.

Clergy Credentials, 1904.

The following from the Chairman of the Western Passenger Association, dated December 14, will explain itself:

"The printing of the application blanks for Clergy Certificates for 1904 is being delayed, and from present indications it is doubtful whether they will be ready before the first of January. . . . As this delay will not admit of the issue of Annual and Time Clergy Certificates for use commencing January 1, 1904, arrangements are being made to have the lines members of the joint Clergy Agreement honor all 1903 Annual Certificates during the month of January, 1904."

R. S. SALYARDS,
LAMONI, IOWA, December 16, 1903. Church Secretary.

Bishops' Notices.

To Saints of Lamoni Stake:—The Bishopric of the Stake extend to you greetings at this season, and in order that you may not be disappointed we wish to inform you that we close the books in the office of the stake bishop on December 31. All moneys received by any of the bishopric up to and including that date will appear in our forthcoming annual report, while those received after December 31, will not appear in report until one year later.

We are considerably encouraged with the support given during the past year, the tithes and offerings fund being considerably larger in receipts up to December 1 than for the same period in 1902, or any preceding year. The month of December, 1902, was a heavy month in receipts. We trust that the month of December, 1903, will come up to the same month of 1902, in which case the year will show a substantial gain.

WILLIAM ANDERSON,
D. C. WHITE,
R. J. LAMBERT.
Bishopric of Lamoni Stake.

Notice of Amendment to Constitution and By-Laws.

Whereas the Pittsburg District Sunday-school association in convention at Glen Easton, West Virginia, expressed disapproval of article 3, page 16, in Constitution and By-laws, and in harmony with article 11, page 8, offer the following amendment: Whereas it is stated all members of the school under eight years of age are prohibited from voting, and an absence of three months without sufficient cause will forfeit membership and thereby lose right to vote, to strike out the words "eight" and "three" and insert the words "twelve" and "one," viz., all members of the school under twelve years of age are prohibited from voting. An absence of one month without sufficient cause will forfeit membership and thereby lose right to vote.

JAMES CRAIG, Superintendent.
LOUIS A. SERIG, Secretary.

Correction.

Bro. J. W. Rushton, the author of "The Apostasy and the Restoration," appearing in HERALD for October 14 and 21, 1903, wishes the third sentence of the first paragraph on page 989, of HERALD for October 21, of his article to be corrected to read as follows: "Can it be that Joseph Smith by mere trickery or prococious sagacity succeeded in subverting the divine end of God's own word to perpetrate a fraud of such stupendous proportions? *Never!*" instead of the way it reads as published.

Notice.

A meeting of delegates representing the Religio society of the Eastern Michigan District, will be held with the Detroit local at Detroit, Michigan, beginning at 10 o'clock, Saturday, January 2. All visitors coming by railroad or electric car will take any city car and transfer to Fort Street car going east, and get off at Baldwin and Champlain Streets. We hope for a full delegation, feeling that the work in Eastern Michigan demands it. F. V. Benedict, secretary.

Western Nebraska Tent Fund.

I give below the names of donors to the Tent Fund in Western Nebraska, and the amount each donated. In case anybody is omitted or of a mistake in amount, I will be glad to correct. TRYON, Nebraska, December 10. S. D. PAYNE.

CONTRIBUTIONS.

J. L. Detrick \$12.50, D. W. Shirk 5.00, S. D. Payne 5.00, John Newbery 2.00, Heber Newbery 10.00, Jessie Morant 5.00, J. C. Richards 5.00, L. C. Renau 10.00, J. P. Johnson 5.00, G. W. Johnson 5.00, Gotlef Keller 5.00, Nancy Rutter 2.00, John Shirk 5.00, Harry Pell 5.00, Santfort Barkdall 3.00, Philo Knapp 2.00, James Hanson 4.00, James Prettyman 3.00, C. W. Prettyman, 2.00, William Stoddard 7.06, Mr. Meeker 2.00, donations 1.25, making a total of \$101.31.

EXPENDITURES.

For tent, \$55.00; three dozen folding chairs, 8.75; freight on foregoing, 5.37; torch, 1.00; one dozen chairs, with freight, 2.80; wagon-bows and sheet, 1.77; five gallon can, 1.70; one dozen hymnals, 1.77; rope for tent, 35c; two mattresses and gasoline stove, 4.00; seven gallons gasoline, 2.00; general expenses of tent for two months, 16.80; making a total of \$101.31.

Conference Notices.

The Northern Wisconsin District conference will convene with the Searles Prairie Branch, Necedah, Wisconsin, January 30 and 31, 1904; Sunday-school convention, February 1. Full reports of branches and ministry are expected, also reports of Sunday-schools. Send reports to Elder Lester Wildermuth and Sunday-school reports to Sr. J. H. Moore, Necedah, Wisconsin. A good representation of the local and traveling ministry is desired. A. V. Closson, president.

Southern Missouri District quarterly conference will convene with the Ava Branch, Saturday, January 2, at 10 a. m. All petitions, reports, and communications pertaining to conference should be addressed to me at 1923 Vernon Avenue, Springfield, Missouri, up to December 28, and after that date to Beaver, Douglas County, Missouri. Be sure to name the county, as many of my letters go to Bevier, Macon County,—hence a delay. J. C. Chrestensen, secretary.

Last conference of Northern California District previous to General Conference will convene in Sacramento, California, Saturday, February 27, at 10 a. m., in the Saints' church. It is important that there be a complete statistical report from each branch, as we wish the report incorporated in the general report of the Church. Let business-meetings be held at least a week before, and send at once report and credentials for delegates to Bro. E. S. Chase, district secretary, Irvington, Alameda County, California, who will prepare a credential report for conference. Delegates to General Conference will be chosen. Remember the delegate system in force. Select delegates, send credentials, and forward correct statistical report to district secretary. Let all come and we will have a profitable time. We have the promise of a noted visitor being present if we come aright. (Matthew 18: 20.) J. M. Terry, president.

Convention Notices.

Oklahoma District association will convene with the Redmoon Branch, December 31, at 10 a. m. Local secretaries, take notice

and do not neglect to send annual reports to me at Redmoon before that date, as nearly all have failed to report quarterly. Please do not neglect the reports. Alice M. Case, secretary.

Died.

LEWIS.—Ammon Alvin Lewis, son of Ether and Emma Lewis, was born near Decatur, Nebraska, July 23, 1901, and died December 9, 1903. His death was caused by falling into a pan of boiling lye from which death resulted in less than twenty-four hours. Parents, three brothers, and one sister are left to mourn. Funeral was from the Saints' chapel in Decatur, and his remains were deposited in the Decatur Cemetery. Sermon by Elder R. Wight, assisted by Elder E. J. Butts.

WILLIAMS.—Sister Emma Jane, wife of Bro. Edmund Williams and daughter of Bro. and Sr. D. J. Powell, was born January 5, 1868, at Stewartville, Missouri; married July 22, 1897; died October 23, at Stewartville, and was laid to rest in the beautiful cemetery at Netawaka, Kansas, funeral being in charge of William Lewis. Sr. Emma was a good Saint, a kind and affectionate wife. She leaves husband, child, father, three brothers, four sisters, and a host of friends to mourn.

HOLLENBECK.—At Elmwood, Nebraska, December 5, Bro. Henry Hollenbeck, aged 69 years, 6 months, and 5 days. Born at Bainbridge, Chenango County, New York; and married to Miss Eliza F. Tyson, in Boone County, Illinois. To them were born two sons and three daughters, four of whom with his aged wife survive him. Baptized by Elder J. W. Waldsmith, December 25, 1867. He was an old settler at Elmwood, and his funeral was largely attended. Sermon by Elder C. Scott, Elder Waldsmith in charge. Prayer by the Methodist Episcopal minister. He rests from the trials of earth life.

KARR.—John J. Karr died at Cameron, West Virginia, December 1, aged 40 years. He united with the Reorganized Church September 9, 1890; baptized by Elder James Craig. He was a faithful brother until death; was highly respected as an honest man and kind neighbor, a loving father and faithful husband. He leaves wife, five children, three brothers, one sister, and all who knew him to mourn. He was buried in the Cameron cemetery by the Odd-fellows' lodge of which he was a member. Funeral by Elder James Craig, prayer by Reverend Pierce of the Christian order.

TREMMER.—At Santa Barbara, California, Mabel Alice Tremmer, November 22, aged 6 years and 13 days, and Violet Elsie Tremmer, November 30, aged 6 months and 27 days. These beautiful little girls, only children of our good and faithful Bro. and Sr. R. Tremmer, died of pneumonia which developed from the whooping cough. All that could be done by loving hearts to keep the little buds of promise on this side, was done. This is a sad blow to the tender hearts of father and mother. Funeral sermon of Mabel by J. C. Clapp; of Violet by Elder C. Earle.

The Model City at St. Louis.

The idea of a "model city," suggested by Mr. Albert Kelsey, of Philadelphia, to whom the work has been intrusted, was the most unique suggested to the Exposition authorities, and has given the Fair a fuller advertisement than any other idea proposed. Yet it has been treated with a niggardliness which is not only ungenerous but stupid, since it might be the most instructive feature in the Exposition, as well as a distinctly remunerative one. There is still time to make amends, and it may be that the Model City will yet give distinction to the Louisiana Purchase Exposition. Certainly its groupings of buildings about a typical city square, with the graphic representation of methods of street and subterranean construction, and the handling of municipal services, will guide the student not only to an appreciation of the Model City itself, but of the larger exposition in which the same principles are exemplified.—From "The White City and After," by Charles Zueblin, in the *Chautauquan* for December.

What Nature Has Done for the American Ironmonger.

We must recognize the lavish hand with which Nature prepared the way for our industrial triumphs, by accumulating along the southern and western shores of Lake Superior those vast beds of iron ore, which are not only the most extensive in the world, but are so placed that the labor of excavating and loading for shipment is practically nothing. The ore, which is extremely rich, sixty per cent of it being iron, lies practically at the surface of the ground; and it is so loose and friable that all that is necessary for its recovery is to run in a train of cars, set a steam shovel at work, and load the material directly onto the cars. This work has actually been done at the rate of 5,800 tons

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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in ten hours, and this with the labor of but eight men at a cost of five cents only per ton for labor. The supply is enormous, a single corporation having recently estimated its holdings at 500,000,000 tons, valued at as many million dollars. These vast and easily-recovered supplies, however, would have a limited value, were there not available a proportionate supply of coking coal; and this has been provided with an equally lavish hand in the famous Connellsville district, where a single coke company on entering into one of the great industrial combinations of the past few years, stated that it owned 40,000 acres of coal lands in this region, and 11,000 coke ovens. Within easy reach of the coal district there are also large quarries of limestone, the third of the three constituents in the charge of a blast furnace.—The Iron and Steel Number of the *Scientific American*.

The New Idea in Journalism.

A new and pleasing innovation in the great metropolitan Sunday newspapers has been introduced by the *Chicago Record-Herald* in giving away with its Sunday edition the *Chicago Record-Herald* Sunday Magazine. In the Sunday *Record-Herald* Magazine readers of the Sunday *Record-Herald* will recognize the advent of a new epoch in journalism. On December 6 the Sunday *Record-Herald* began furnishing its readers without extra cost a magazine that surpasses the best illustrated weeklies in the beautiful execution of its color pages and equals them in every other particular. The magazine having a minimum size of sixteen pages will be printed on heavy enameled paper. At the present time eight pages will be in colors, four of which will be suitable for framing.

The beautiful, highly illustrated pages in colors must be seen to be appreciated. Any news dealer handling Chicago Sunday papers will be glad to show you a sample of the magazine and the advance pages for next Sunday if you will give him an opportunity to do so.

A magazine which every farmer ought to find of interest and value is *Good Roads Magazine*, published by the E. L. Powers Company, 150 Nassau Street, New York. It contains illustrated and timely articles on subjects connected with the question of good roads. The December number has reached our table, and we find the usual variety of good articles.

Open Court for December contains the following: "Hammurabi and Amraphel," by Doctor Hugo Radau; "Tolstoy's Answer to the Riddle of Life," by E. H. Crosby; "Robert Houdin; Conjuror, Author, and Ambassador," by H. R. Evans; "Cross or Crescent in India?" by F. A. Ogg; "P'A-Lek," by the Editor; "The Wandering Jew," Albert J. Edmunds; "Frederick Douglass on Toussaint L'Ouverture and Victor Schoelcher;" "Hammurabi and Abraham," by Constantine Grethenbach;" "Mr. and Mrs. H. L. Green," an obituary; "Zodiacal Mithraic Tablets," by A. B. Grimaldi; "Eduard Koenig's Bible and Babel." As usual, the magazine is well illustrated.

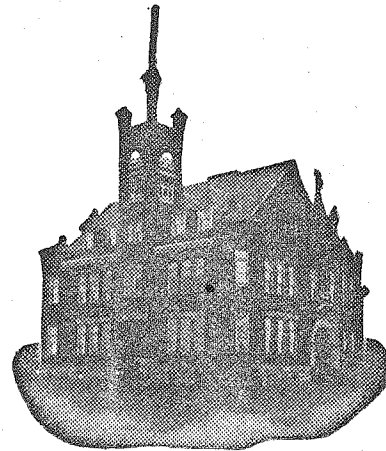
What Do People Read?

Mr. John Cotton Dana of the Newark Library and well known as a writer and lecturer on library work, is not a pessimist on this subject. In an article on "A Librarian's Experience" in the December *Outlook* he says: "Every roadside fence is now a primer for the passer-by, every trolley car a first reader to the traveler, and every hoarding a treatise on zoology, manufactures, and social problems. To-day, most read a little, if only the signs and posters; some read newspapers—probably ten to twenty millions of the forty millions who could read them if they would. A few read novels; if the most popular novel finds only a million buyers in a country where forty millions could read it if they would, who can say that novel-readers are more than a few? A very few, possibly two or three millions, read standard literature and serious contributions to thought and knowledge. Surely, the procession of readers grows larger every year, relatively as well as absolutely."

A new plant has been discovered in South America which is said to contain twenty to thirty times as much sugar as the ordinary cane or the sugar beet, says *County Life in America*. This plant, a species of *Eupatorium*, is an herb which grows eight to twelve inches high. Its possibilities as a rival to the sugar-cane and sugar-beet are being carefully investigated.

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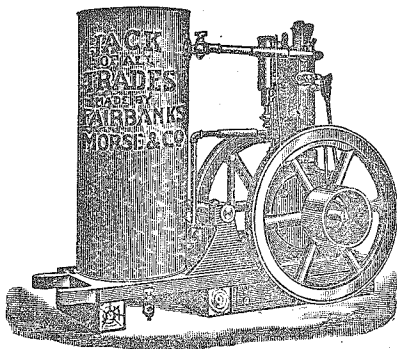
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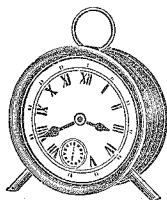
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 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 50

Lamoni, Iowa, December 30, 1909

Number 52

Official Publication of the Reorganized Church of Jesus Christ
 of Latter Day Saints.

JOSEPH SMITH } EDITORS
 FRED'K M. SMITH }

Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial.

THE SACRAMENT.

In the administration of the bread and wine of the sacramental service, it is not specially essential that the elder or priest who officiates in asking the blessing of consecration upon the emblems in prayer should take the plate or plates containing the bread, or the vessel or vessels containing the wine into his hands while offering the prayer. In many cases it would be quite impracticable for the officer to do this because of the number of vessels and servers. It is sufficient if the emblems be arranged on the desk or table where the audience may see them, and the officer offering the prayer kneels with the Church in the act of consecration.

It has been said that in asking the blessing upon the oil used in administrations to the sick the Seer taught that the bottles containing the oil should be open and held in the hand. We do not know how this is, but it seems to be the custom with the elders, and without specific instruction is sufficient.

Some have believed that the only act to be called the administration is the one of prayer by which the blessing is asked upon the bread and wine, the act by which the emblems are blessed, consecrated, set apart and sanctified to the use and benefit of those who afterwards partake of them, and that the passing of the emblems is not a part of the administration. We think, however, that the administration of the sacrament is not completed until the bread and wine have been offered to the members of the congregation present who propose to partake of them, each in turn, and the bread eaten and the wine drank.

While we do not believe that in the act of asking the Lord to "bless and sanctify" the emblems to the souls of those who partake of them, any change or transmission from the elements of bread and wine, as material substances, into the flesh and blood of Jesus, respectively, takes place, we are impressed with the belief that by the act of consecration the bread and wine become substantial tokens to the worthy believers of the broken body, the flesh, the wine, the shed blood of Jesus; and that partaking of these tokens in the spirit of strict propriety and due solemnity should characterize the occasion of the assembling of the Saints for the purpose.

The sacramental service is intended as an occasion upon which there may be a renewal of the believer's

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WE here give space to the following query:

QUERY.

Joseph Smith, the Martyr, was married to Emma Hale, January 18, 1827, under statute laws, by a Gentile justice of the peace, three years and two months before the Church was organized on April 6, 1830. The fifty-first paragraph of section 132, in the Utah edition of the Doctrine and Covenants, contains the following: "A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you." This occurs in the section said to be a revelation on the "eternity of the marriage covenant, including a plurality of wives." The date for this alleged revelation is given as July 12, 1843, sixteen years after Joseph Smith and Emma Hale were married and under Gentile administration had become "husband and wife," not "man and wife." Query: Through what prophet did the Lord give Emma Hale to Joseph Smith as his wife? Did Squire Tarbell, of South Bainbridge, New York, a Gentile justice of the peace, have authority from God to consummate that marriage as the act by which he gave Emma Hale to Joseph Smith as his wife? INQUIRER.

vows, in the presence of the Lord's Spirit and fellow believers, that spiritual strength may be renewed and a continued remission of sin be assured. If this view prevails among those gathered where the sacrament is to be administered, there will be no caviling as to method or manner, but those who administer will endeavor to conform to the rule laid down in the Church articles and covenants, and the partakers will overlook any slip of form which may occur through lapse of memory, or natural bashfulness on the part of the administrator, not the purpose of intention or design.

"IF PROPER CARE BE TAKEN."

We often receive letters from elders in the field, telling of the good work being done in the places where they are or have been laboring. These letters sometimes close about thus: "If the effort be followed up and proper care be taken a good work will be done there."

This is, of course, very encouraging; but the ending is unfortunate in that it leaves the situation open to the suggestion, Why did the elder not stay and finish the work seemingly open to the laborer? Why leave it to the incoming of another, which may not occur for months, or years, and possibly never; or to the possible incoming of an elder whose manners and teaching might not be so attractive to the hearers; or to be so long delayed that the good impression left by the temporary labor done may have been wholly dissipated, and the work all have to be done over again?

It also leaves the situation open to the further suggestion that, as the elder writing has a sufficiently good knowledge of the work done and the conditions attending it, to write that if proper care is bestowed upon it, no one coming after him would be so well qualified to give the proper care to foster what impression for good had been made. Who could be better prepared to do the work aright than he who has knowledge of it and what is needed to continue it unto completion? Is it not too often the case that the elder leaves the locality where his labor has been favorably received just at the time when he should stay and complete it and not leave it to the chance of another being sent to finish what he had begun?

We know that it sometimes happens that an elder can not stay at length in every place where his labor is demanded because he has previously made arrangements ahead for other places. But would it not be a good plan to avoid making appointments at too many points requiring too great hurry to fill them? Would it not be better to occupy in fewer places and bestow more labor in them if the word was well received there? We remember hearing that the Seer gave the following advice to some elders starting out on their missions: "Do not be in too big a hurry. When you go into a place where the opportunity seems

good, stay there until you preach yourselves into a branch or out of a congregation." We did the latter once. After a number of efforts with continually decreasing audiences our last two services were attended by a middle-aged man and two boys under twelve years of age; and yet we enjoyed the situation; its experiences were beneficial; we found out that there were better preachers than we were—for that locality.

It seems to us that in new fields where an elder is well received, labor would be expended with more lasting results if he would stay long enough to meet personally the efforts almost sure to be made against the work by those who properly or improperly are adverse and make opposition. To excite opposition and to go from it before testing it, makes the work of another who may follow after much harder to meet. Of course we refer to the usual opposition urged against the work by the sectaries and not to the mob violence of the "fellows of a baser sort." "If they persecute you in one city, flee unto another," was good advice once, and may be good now. But while it is good, it is not best to invite persecution for the purpose of following it. Indeed, we think it quite unnecessary to offer bids for persecution, by undue laudation of one's self, or a harsh and denunciatory way of setting forth the truth. Especially is it not only bad policy, but absolutely wrong to conduct one's self in such a way as to bring both the elder and the church he represents into bad repute. An elder should be like Cæsar's wife, "above suspicion." There is enough evil in the world without the elders of the Church being guilty of any of it. "Be good, and you will be happy," is possibly a childish maxim, but it is true, and worth a study and an application.

"Be ye clean that bear the vessels of the Lord," means much in these evil and perilous times. The corrupting influences of greed for wealth and lust for power are so prevalent that it may well be said, If "judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Unlike men, God will cleanse his own house first, then apply his forces to the cleansing of the world.

THE British and Foreign Bible Society has proposed a world-wide observance of March 7, 1904, as "Bible Sunday." This proposition has been approved by the American Bible Society. It is the date of the centenary of the British society. It is said that the Society has in the century distributed one hundred and eighty million volumes of the Scriptures at a total expenditure of over seventy million dollars. Three hundred and seventy languages are represented in the distribution.

SENSITIVE HORSES.

Under the above caption we find the following *sensible* statement:

AN OWNER WHO WOULD NOT ALLOW HORSES TO BE SWORN AT.

The horse does not like a nervous, fidgety, fussy, or irritable man. He is too nervous and irritable himself, says *Country Life in America*. "Why is it," one teamster was heard to ask another, "that Phin's horses are always gaunt? Phin feeds well." "Yes," was the reply; "but he's like a wasp around a horse." A well-known owner of race-horses, not at all a sentimental person, recently made an order forbidding his employees to talk in loud tones or to swear in the stable. "I have never yet seen a good-mannered horse," he says, "that was being sworn at all the time. It hurts the feelings of a sensitive horse, and I'll keep my word good to discharge any man in my employ if I catch him swearing within the hearing of any horse in this stable."

Our own experience with horses has proved to us the good sense of the above statement. Horses are not only sensitive but sensible, and when treated in a sensible manner are much pleasanter to handle, and far safer in the service they give to owners and drivers.

"HAWAII."

"Hawaii, Its People, Climate, and Resources," is the title of a booklet of one hundred and seventeen pages, written by Daniel Logan, we have just received from Honolulu. It is published by the "Pioneer Advertising Company," Honolulu. It is neatly printed, finely illustrated, and contains a fund of information concerning our island Territory. From it we learn that the Territory, composed of eight islands, has a population of one hundred and fifty-four thousand, the greatest number being on Oahu, where fifty-eight thousand five hundred dwell. Oahu is the island on which Honolulu is situated. Of the total population, sixty-three thousand two hundred were native born; the remainder foreign born.

We are told in the pamphlet that the Islands were discovered in 1778 by Cook. For about one thousand three hundred years prior to that time the Hawaiians had remained almost totally isolated. "It is well known," says Mr. Logan, "that the pioneers voyaged hither in their own-built canoes, thousands of miles from Southern Polynesia, from whence tribal warfare drove them, guiding their frail barks by their knowledge of the stellar paths above. It is equally authentic that much intercourse was maintained in canoes between here and the southern archipelagoes in the twelfth and thirteenth centuries."

Besides the short historical sketch of the Islands as a group, we find descriptions of the individual islands, telling of their resources, natural beauties, development, etc.

We are glad to acknowledge receipt of Mr. Logan's interesting little book.

NEWS FROM THE FIELD.

Bro. Paul M. Hanson, our young missionary who has been doing arduous work in Australia and New Zealand, wrote from Tuncurry, New South Wales, November 25, that he was "well and busy." He has found the Australian Saints to be a warm-hearted people. Their annual conference was to convene the latter part of December.

C. A. Butterworth, in making his quarterly report, states that the missionaries in his field (Australia) report sixteen baptisms. Two Religio societies were organized, one each by Paul M. Hanson and W. J. Haworth. Brn. Butterworth and J. W. Wight were in joint charge of the Australasian Mission, but since the departure from Australia of the latter, Bro. Butterworth is overseeing the missionary affairs there.

By clippings sent us from Oskaloosa, Iowa, we note that Bro. Mintun has been using printers' ink to present our position to the people. He sends us clippings from the *Times-Journal* and the *Herald*.

EDITORIAL ITEMS.

Quite a sensationally written article appeared in one of the New York papers recently telling of the "hypnotic powers" used by the handsome "young Mormon elders" in New York City in their proselyting efforts. Considerable excitement along this line was stirred up by a meeting in Philadelphia of the National Union of Women's Organizations, in which a "Crusade" was begun, the object of which is to "stamp out Mormonism." A number of portraits of the "hypnotizing" Utah elders is printed with the article, and indicated as the "Mormon elders with the hypnotic eyes."

The report of the United States Commissioner-general of Immigration for the fiscal year of 1903 shows that eight hundred fifty-seven thousand and forty-six foreigners came into this country in the year, an excess over 1902 of over two hundred thousand. The greatest number were Italians, over two hundred and thirty thousand coming from Italy. The immigration question is a disturbing one. To make laws such as will keep out the undesirable immigrants and admit those whose coming will be for the good of the country is a difficult task indeed.

Through the kindness of Sr. Etta M. Hitchcock, of St. Louis, Missouri, we have received a copy of the Christmas number of the "Indefinite," a "Religio magazine" of the St. Louis local. Forty-five copies were "printed" on a typewriter and mimeograph, "bound" by hand with a punch and ribbons, and illustrated by photogravure, photograph, and half-tone. Sr. Hitchcock says the entire issue was sold at

ten cents per copy, and the amount turned over to the building committee of the St. Louis Branch. Our copy was sent to us with a "Merry Christmas." Sr. Hitchcock as senior editor was assisted by Grace Anderson, junior.

Bro. Charles E. Blair, son of Bro. W. W. Blair, who was hurt in a railway wreck on the main line of the Chicago, Burlington & Quincy Railway a few days ago, returned to his home in Lamoni, on Christmas day; still lame, but improving and out of danger, it is believed.

Bro. D. W. Shirk, formerly of the Dunkard faith, who was baptized at Garners Grove, Iowa, at the reunion of 1884, now living at Minatare, Nebraska, on the North Platte, paid Lamoni a visit the 20th and 21st of the month, being present at the services on Sunday evening. We were pleased to meet him, having been present at his baptism nearly twenty years ago. During all these years he has been on the frontiers fighting both battles: the one to maintain himself and family; the other to maintain the gospel message in its integrity. He is winning in both, by trust in God. Bro. Shirk is but one in the many hundreds who are facing the gainsaying world in isolated places; where, relying on the Spirit of the Master they are fighting a good fight and keeping the faith. All honor to such.

By the kindness of Bro. Joseph Luff there has been laid upon our desk a copy of "The Old Jerusalem Gospel," a series of twenty-nine sermons, delivered by Bro. Luff at different periods and taken by a stenographer. It is a readable work and contains a fund of gospel truth and argument worth reading and remembering.

There is in existence what is known as the Hawaii Promotion Committee, whose object is evident from its name. We have received some interesting literature from this committee which gives information concerning the "paradise" of the Pacific. No doubt persons interested in Hawaii can receive literature concerning the Islands by addressing the committee at Honolulu, Territory of Hawaii.

The *Burlington Hawk-Eye* quotes the *Washington (Iowa) Press* as follows: "The old prophets had no money. They were as poor as Job's turkey. They did not run banks, build cities, have lace factories, deal in stocks and bonds. They did not mix religion and business. They were not manufacturers whose capital was furnished in tithes."

Original Articles.

OUR PRIVILEGES AND RESPONSIBILITIES.

SERMON BY R. S. SALYARDS, AT LAMONI, IOWA, NOVEMBER 15, 1903.

Reported by L. A. Gould.

I invite your attention to the Epistle of Paul to the Ephesians:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we are dead in sins, hath quickened us together with Christ (by grace ye are saved).—Ephesians 1: 1-23; 2: 1-5.

I find myself in position to be led, in harmony with the prayer uttered by our brother, that that which may be presented may be the mind of the Spirit. I do this gladly; not that I do not believe that prepa-

ration is necessary for an effort, but because there are circumstances in which we can not always make specific preparation. I believe our lives should be a preparation for service, so that when called upon at any time we may be in condition to be used by the Master in the interests of his work; and this not only as referring to preaching as a part of the service to be rendered in the building up of the kingdom of God, but to all the membership of the Church.

I am impressed with the thought, as I continue in my work, that no effort made in the interests of the kingdom of God that is not made in humility before God, that is not made with the purest of motives, that is not made with a sincere desire to glorify God and accomplish his will, can be acceptable to him; and that any effort which is made contrary to the Christ-spirit and Christ-character, can not result in the building up of his kingdom.

I believe there is not enough thought given to our work; that we are apt, in the spirit of this busy world, to rush along too much in what we do. In other words, we are apt to become mechanical. And I have become impressed with the thought that when I hear people talk too fast, and are too much given to words, that they are not doing much thinking in their work.

The responsibilities which attach to us, and the privileges which present themselves to us in the work of the kingdom of God are not ordinary in their character. And if we have learned wisdom by the experiences of this life we must conclude that best results are reached by men and women as a result of sober, clear, and painstaking thought; and that completeness or fineness of work is not the result of careless workmen, but is the result of proper training, proper attention given to every detail of the work. Our work as a people in performing the trust which has been committed unto us (for it is a trust, a sacred trust, that has been reposed in us) is largely educational in its character. It is a work in which we are called to represent God, and the God-idea throughout. In this letter which the apostle presents to the Ephesian brethren we have the statement of an inspired man, one who claimed to be a master-builder, one who had been called by the direct revelation of Jesus Christ, and who had been anointed by the spirit of an especial apostleship, the impress of whose work has come down to our own times, and in the benefits of which we share, under better conditions of civilization as well as in the specific lines of church work which he did; because this man was a contributor to the civilizing forces of mankind, which transformed a heathen world into a world that believed in God, that became a believer in the one God idea through Christianity, which was extended largely as a result of his mission and the mission of his fellow-disciples. And the theme of his testimonies and of his presentation seems to be: Blessed be the God and

Father of our Lord Jesus Christ, the Father of all mankind. The thought of God's Fatherhood, and of the relationship which humanity bears to him is the theme of his presentation. And you will notice that he draws a vivid picture or contrast between the life of those people when they were in the world, and their after-life when brought out from the world. Their conversation in the world was after the lusts of sin; it was carnal and selfish and foolish in its character; it was that which was degrading, misleading, mis-educating throughout. But through the mercy of God as made manifest in Jesus Christ, those people were made acquainted with better conditions; they were faced about. In the language of this same apostle, they were transplanted from the kingdom of this world into the kingdom of God's dear Son. The transforming and renewing influence of truth was brought to bear upon them. Their minds hitherto darkened by the evil of the world, by the influences of Satan, were now enlightened, and by grace they were saved. And he leads them up to the logical sequence of their then present attainment; not to the thought that they should remain where they were, but he presents the excellency of Jesus Christ, and that he, having risen from the dead, continues to work the regeneration of his people until they are brought before him in a perfect condition of development. This he presents as the comprehensive work of the gospel of our Lord Jesus Christ.

I think of it this morning, as I have thought of it at other times, seeing our people gathered together here in such large numbers; seeing how we have been brought out from the influences of the world and, as we are given reason to believe, located in a place in which we are largely apart from influences that prevail in the world about us. It seems to have been the will of God that his people should be gathered together, in this gathering principle, this principle in which we believe the Zion of God is to be established as the light of the world; in which the standard of God is to be erected; in which it is to be a light unto all people; in which Christ the light of the world is to be revealed.

There are two leading divisions of work presented in the kingdom of God; viz., the missionary department, in which the gospel is to be preached to all the world and people gathered into the fold; and the internal work of the body, in which all are to be brought under those divine influences that shall mold and fashion them; and in which the Church shall educate the people. And while the missionary work brings them into the Church, and they are gathered here, such influences should be thrown around them as will educate and separate them from every influence that is contrary to the mind of God. This morning I wish to present this thought of our privileges and of our responsibilities, that we may constantly be impressed with the importance of occupying ground

high enough to bring us to nobler conditions of life.

The scale of life in the kingdom of God is an ascending one. It is not one in which we are to stand still, but like the growth of the man from physical childhood on up to full developed manhood, so are we to grow as men and women into the exalted character of our Lord Jesus Christ. In the organization of the kingdom of God he has placed officers, and helps and governments, for the accomplishment of his work. He has given unto us all the means we need to accomplish this work. We need not cast about to invent means whereby we shall be able to accomplish it. But we must give more thought to that which he has already placed within our hands, that we may discover what the wisdom of God has done for us, that we may make a right use of the means, the perfect means he has adapted to these ends. I believe it is largely true that we have failed to discern the full purposes of God in this particular. It is possible for us to conceive of prophets, apostles, evangelists, pastors, teachers, gifts, graces, helps, governments, etc., in a sense, and glibly enumerate them, without really discerning the import of the work they are to accomplish. It is always a benefit to an individual to be impressed with the thought that he should improve upon his present condition. I do not find fault with people who are quite particular, if they are not over-particular. I think the great trouble is that we are inclined to be careless, rather than too particular. And while we do not want to be over-nice in our definitions, and over-careful in the work we attempt to do, we want to be careful enough in thought to apply corrective influences to our lives in order that our work may fully measure up to the divine standard.

There is a great deal said to-day about the strenuousness of our modern life. The use of the word strenuous has become quite as general as the word environment that we heard so much about a few years ago, when scientific men presented certain theories. It is getting to be a sort of byword or catch-word that indicates the present trend of the spirit of the times. Strenuousness is said to mean that forcefulness, that activity applied to the affairs of life, as a result of which some claim we largely have our development. Activity is life, stagnation is death; and we want to be active, that we may live, that we may grow, that we may accomplish something in the world. And I think we can not accomplish the purpose of our creation and our calling without a good deal of active mental life. I do not believe we can grow up in bodily vigor and bodily power, and accomplish the will of God, and remain children in intellect; but that we must think and that we must apply the processes of thought to our work that we may comprehend it. The great things of God are not to be comprehended by a listless condition of life.

They are great things, as they are represented to be, and require devoted, painstaking effort.

In the work of the Master we find that instead of being diverted by the conditions of life by which he was surrounded, the low standard of the world, he was often engaged in fasting and in prayer and in study and in thought. And I believe he voiced the sentiment that should be expressed in the life of the true disciple when he declared, "My meat and my drink is to do the will of Him that sent me, and to finish his work." He devoted himself to that object. He recognized the importance of preparing himself that he might measure up to the responsibilities God had placed upon him. The men and women who have developed spirituality, who have come near to God, who have become forceful in the hands of God for good, are the men and women who have studied his word, the men and women who have given thoughtful consideration to the problems of the Church and to the conditions of society about them. We have the responsibility resting upon us as it rested upon Jesus Christ, that we shall not be carried away by our surroundings, but that we shall influence our surroundings, and help bring them up to the right standard; that the Christ-character may be represented in all conditions and details of life.

When Jesus Christ was upon the earth he did not accept the doctrine and the leaven of the Pharisees. He did not accept their hypocrisy. He did not accept many of their opinions and their customs; but he presented to the people a superior system of life. And he bade his disciples that they should rise above the low conditions and customs of the Jews. And those men went forth as a renewing and transforming influence in that day and age of the world; and the grace of God was so manifested upon them that after Jesus Christ arose from the dead they continued in their work until they were instrumental in overthrowing that Jewish system, and afterwards in overthrowing the Gentile system; and in bringing in a better order of things. I want to say, right in this connection, that those who work for good, and those who believe in God, should never permit themselves to remain discouraged. I do not deny that I have been very much discouraged, and very much depressed in my life. I do not deny that I have been discouraged in regard to the development of this work. I think an individual who has never doubted, who has never been troubled, or never felt anxious concerning the development of the work of God, has never realized very much of its condition or very much of its importance. I have reason to believe, as I read of his life upon earth, that Jesus Christ, when he met the satanic influences that were about him, when he met the low conditions of the spirit of that Jewish society and that Jewish church in its apostasy, felt the darkness that was upon those people. He was made to realize it, and as a result of realizing it, he renewed

his efforts. And I believe that God's faithful servants now will be sensitive in this respect; that they will feel that worldly influences may have a bearing upon the work of the Church; and that they will be led thereby to realize the importance of aiding the Church to rise from under those influences, and seeing to it that they are not compromised thereby.

Those who live in the Church, those who have studied the past history of the Church, must know that the Church is influenced by the conditions surrounding it; that it receives from God in proportion to its faithfulness; and that it suffers often because of not receiving the degree of light that it ought to receive, if it is careless, if it is unspiritual, because it does not measure up to the conditions that God has designed it should reach. And we have a warning to us in latter-day revelation in the early times, in the early thirties when the Lord said unto them that the Church was under condemnation; that condemnation rested upon the children of Zion, even all; and that they should remain under that condemnation until they repented and remembered the Book of Mormon and the former commandments, not only to say, but to do according to that which was written. And the Lord speaking to them upon the land of Missouri declared that he would not permit them to pollute his holy land; that the rebellious among them should be sent away; that when men were called to his everlasting gospel, they were called to be the light of the world, and if the light in them became darkness, they were accounted as salt that had lost its savor, that they were cast out and trodden under foot of men; and the Lord warned them that if they were not faithful the kingdoms of this world would prevail against them, and not cease to prevail against them. That did happen with ancient Israel. They were scattered in all the world, because they knew not the time of their visitation. When Jesus Christ came they were not able to make use of their great opportunity. They were too worldly-minded, too darkened to avail themselves of it, and were swept away by the spirit of the world. But the Lord told the Church in this age, also, that if they would continue in faithfulness before him, would renew their diligence, and separate themselves from wrong-doing, the kingdom of God would prevail, and that it would begin to prevail from that very hour, and would not cease to prevail until Christ should come and subdue all enemies under his feet.

The thought I wish to present is this: In all things with which we come in contact here in Lamoni, or wherever we may be, let us see to it that the gospel standard is applied to the various phases of our lives. I do not care whether it be business, politics, or what not, it is our business to conform conduct to the gospel standard, to live by that standard, and walk in harmony with it; to see to it that in our homes, in all the work that we have to do, we have an eye single

to the glory of God and the good of his people.

Reverting to the idea of strenuousness, I wish to present this thought: While Jesus Christ and his apostles impressed upon men the necessity of being active, and being earnest in their work, there was another principle to which he called attention; namely, that their activities should be rightly directed; that they should be guided by the influences of the Spirit of truth; that they should exercise due moderation in what they did; that they should not be swept away by the tide and current of human affairs that was about them; but that they should be governed by that Spirit of wisdom and truth that God would give unto them. And Jesus enunciated unto men that they must "deny" themselves; that they must exercise necessary restraint; that it was just as necessary for a man to deny himself in some respects as it was for him to assert himself. If we love the gospel as we ought, our conduct will represent that which will build it up, and we will not compromise its interests in any particular; not for gold, or position, or place, or love of power, or anything of this kind will we surrender a principle of right, will we permit our selfish interests to manifest themselves; but we will crucify these things, and prove our loyalty and integrity by doing the will of our heavenly Father. The work of the Church and the spirit of the gospel demand that men shall exercise this spirit of self-denial; that they shall continue to restrain themselves.

I know of men in this world who are called great men, and the chief feature of their greatness seems to be that they can ride over principle roughshod, and seemingly have their own way in everything; can dominate over men and push them out of the way. Such was the character of Napoleon, such was the character of Julius Cæsar, such was the character of Alexander the Great, men who are called great men according to the wisdom of this world. But they did not have the true spirit of greatness in them. Their work was destructive in its character; they enslaved people according to their own ideas that they might accomplish their purposes. And we must not forget that that spirit has been made manifest in the work of God. Take past history and look into it, and you will find this distinctive characteristic of humanity. And the disciples of Christ were troubled a little, too, in this respect, when in traveling together they had disputed which was the greatest among them. And Jesus took a little child and set him in their midst, and told them they must become as a little child if they would become qualified for the kingdom of heaven. There is that characteristic of Jesus Christ that when he stood before his betrayer, approaching the climax of a life of submission and sacrifice and love for humanity, and the endurance of pain and of scourging and every evil condition it was possible to bring upon an individual, knowing he was the Son and a

servant of God, yet he submitted himself to those influences and endured them; and he said, "Know ye not that I could pray the Father, and he would send me more than twelve legions of angels?" But he restrained the power he might have exercised, and manifested the virtue and the strength of the divine manliness that enabled him to control himself; and in that respect, as well as in every other, he stands superior to the characters of human history, as one who submitted himself to that which was necessary that he might descend below all things, that he might comprehend all things, that he might fill all things. As the people of God we can never realize that spirit of true greatness, can never get a comprehension of the Lord Jesus Christ, of his divine love and suffering and goodness, unless we are willing to manifest this spirit among us.

And now a word with regard to authority in the Church. It is a word, in some respects, that I do not like. In its proper sense, as every other word and every principle, it represents a proper idea. Jesus Christ said upon one occasion, "I am among you as him that serveth." And he said, "He that is greatest among you, let him be the servant of all." That I understand to be the spirit that should prompt men who are called of God; that they are called to be servants of the people; and I do not believe that there is a true representation of Jesus Christ when men become pompous and overconscious in regard to authority and position. I believe mistakes have been made by men permitting their human activities and their human desires and ambitions to rule them in this respect. But what we want in the church of God, and what I believe we will have as time develops, is that administration of authority in which the meekness and long-suffering, the patience and love of our Lord Jesus Christ will be represented by men who have so studied the life of Christ and the interests of the people that they will not think of exalting themselves in any particular.

How can we be devoted, how can we be true to Jesus Christ and serve ourselves, with a desire for ambition? Everything of this kind should be sunk into insignificance. We may admire men for their supposed strength and courage; but I believe that true strength and true courage are exemplified in quietness; not in a failure to stand by that which is right, but by doing it in quietness and self-possession and self-control; that these admirable qualities are necessary that we may make manifest the character of our Lord Jesus Christ, the Lord of glory.

Now, the apostle in his letter calls attention to the contrast between the carnal life and the spiritual life. All along the line of this man's ministrations there seems to be impressed upon him the necessity of presenting to the people that they should make this distinction. He knew as we know to-day, I trust, that the tendency of humanity is towards earthly things.

We are surrounded by earthly conditions. I have thought and I believe that it is the systems in vogue among men that largely pervert humanity. A great many people are finding fault with the selfishness that is in the world to-day. I believe it is admissible, in present conditions, that largely it is the system of things that makes conditions wrong. People in this world, to obtain a competency, have to be very careful, have to manage very wisely and the tendency of a life of this kind, if we are not careful, is to narrow us; and we ought not to be narrowed by any condition. And while I believe that we should be careful in what we do, careful with our means, let us remember that if we do our part God will provide for us. If we are diligent, not slothful, do not fail to trust in God, he will bring us out of every difficulty. Each one has his difficulties. If we are ever brought face to face with poverty, with any condition hard to meet, there is our opportunity to receive help from God; there is our opportunity to trust him and go forward. I am thankful that I can testify, in my humble experience, that God has more than verified his promises to me. He has not blessed me with the wealth of this world, and it is with sincere thankfulness to God that I state that he took me out of the world where I might have been successful in that way; but the opportunity of having done a little for this work, and of realizing the blessing of God, I would not measure by the riches of this world; for it is possible for us to have quite a little in temporal things and not have what we ought to have in the spiritual way, and thus be very poor indeed. What we want is a proper union of the spiritual and the temporal, which are but parts of a whole.

It is this thought that I present to you this morning, that we should bear in mind the character of our responsibilities. And when we go out into the world, be not conformed to the world. In the language of the apostle, "Be ye transformed by the renewing of your minds." To "transform" is to change. To renew an individual is to make him a new creature in Jesus Christ. While we have been pursuing certain beaten paths, conforming to that which is customary, according to the education of this world, let us stop and think if we are taking just the ground we ought to take, if our influence is one for good as it ought to be; if we are walking in the light.

There have been times when I have been with the Church in general conference and elsewhere when the inspiration of the time impressed me that I should never give my vote as a representative of the Church, however humble my influence might be, to that which I did not know to be right, and that I did not have a clear conception to be right. We can not afford to act without knowledge or to walk in the dark. We are called to be the children of the light, to comprehend the will of God, to know the mind of the Spirit. The Spirit of God is not expressed alone in prophecy

and in tongues, and I do not speak lightly of these manifestations; for when they appear they should present light and wisdom and understanding. The Spirit of God is life; the Spirit of God is truth, the Spirit of God is strength. And we can never become children of God in the sense in which we ought to be unless we are made strong under the influences of the gospel. It requires strength of character upon the part of men and women to represent this Church as it ought to be represented.

I have been considerably impressed, in looking over the book of Covenants, in thinking of one of the provisions therein for the development of God's people. You are aware that we have the visiting officers go among the people, men who we believe by the anointing of the Spirit of the Lord in their ministrations will be men of skill among the people, men of wisdom, men of understanding; men who give comfort to the people, and teach and instruct them. We believe that their work is to be done in this way as visiting officers, these priests, teachers, and deacons. And we also have the fatherly, loving work of the patriarchs in the Church, as God has appointed them to be advisers and spiritual fathers to the people. Now, the Lord says the priest's duty is to preach, teach, exhort, and baptize, administer the sacrament, visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all "family duties." I do not believe we have fully comprehended the scope of that important work. I do not believe we have seen the wide range of importance that attaches to it. We have these officers presented here that they may keep an affectionate, watchful oversight of the people; that they may notice when they are absent; that they may care for their spiritual welfare. And God, in his word, has appointed these men that they shall pray with the people, and under the influence of the Spirit teach them to attend to all family duties. Now, the man or woman who presides in the family, who does the work well, is a man or woman of wisdom. It requires wisdom there that they may teach, that they may train their children aright. I confess that while I have realized this responsibility to some extent, I have something to learn every day in regard to it. I find that the greatest principle in life that will move people is the principle of love; and of that principle the Apostle Paul said upon one occasion to the people, that their love should "abound" more and more in wisdom and in prudence, or words to that effect. So love is something more than a feeling of affection. It is to be abounding with that wisdom and that prudence by which proper care and proper oversight and proper restraint shall be exercised. I do not believe in undue restraint upon the young people; I do not believe in expressions of harshness, or anything of that kind. And you will pardon me for giving expression to this thought to-day, as I have no desire

to find fault with any individual, because scolding and fault-finding are not of the Spirit of Jesus Christ: I do believe that some people have suffered in their homes, and that some children have suffered because there was too much indulgence, because the love was not a wise love, because there was not sufficient firmness in saying no when no should have been said. I believe that we are under the responsibility of keeping our children as much at home as possible, especially in the hours of the night. I do not believe that where we have so many attractions in the cities and towns, where we have so many diversions, that it is a good idea for children to be away from home too much. I think we want the influences of home preserved; and that in this so-called strenuousness of life there is a tendency to rob the home of something which should be largely possessed by it, as a place of attractiveness, as a place of comfort, as a place of sweet satisfaction to the whole family. I believe that we should make our homes pleasant and attractive. We ought not to scold our children; but we should be firm in restraining them, and loving in all our ministrations to them. We ought not to fail in that; but when it is necessary to exercise proper restraint, we should do that. I believe that parents often manifest a good deal of weakness in this regard. "Attend to all family duties." There is a good deal in that thought. And is it not a reasonable conclusion that there should be more development along this line than there has been? I present this to you as suggesting more thought upon this phase of our responsibilities, that we may occupy higher ground.

The question of amusements is one which also presents itself unto us. To-day there is great development along the lines of so-called amusements; and I think a good many people go to extremes in regard to them. Amusements, to-day, run to the extreme in amateur and professional athletics. Men and boys, women and girls, are carried away by leagues and other absorbing combinations, until educators themselves are crying out against it. We can go to extremes on one side or the other of these things; but it seems to me that temperance, as the apostle says, ought to be exercised in all these things. You know the Apostle Paul said that one of the peculiarities about the last days would be that men would be "lovers of pleasures more than lovers of God." I think it is all right to have amusements, but persons have been ruined by going in companies where some forms of amusement have led to excesses and have resulted in the formation of bad habits. I know that such have affected some of the boys of this town; and I think the fathers and mothers should have said no upon those occasions. If we are not careful in our attitude, we make it harder for other people who want to be careful in this respect. Now, it does not make any very great difference to me whether or not people call men cranks who speak upon these ques-

tions. I would rather please people than displease; but at the same time there is danger, and I do not believe in those easy attitudes and principles that the world presents to those who simply drift along with it. I believe we have suffered, as a people, because the standard has not been high enough in the minds of some who might have lifted it up more; and we must lift it up in spite of the surroundings we have to meet that are hard. It is necessary for us to do it. Hence we must keep the Christ-standard before us. And if any one fails to measure up to that, look beyond that man to the Christ; keep that standard before you, and live by it, and God will bless you in your efforts. The apostle said upon one occasion, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Reprove them by a proper attitude concerning them.

The spirit of the gospel will not deny to us anything that is for our good. It will broaden us; it will give us peace; it will give us satisfaction; it will give us joy. And if we are existing alongside of conditions that represent worldliness, let us not be unduly worried concerning it, if we do our part to overcome it. Concerning another phase of worldliness, a brother who was here a short time ago expressed a sentiment that has merit. He said that men will in time build monuments to such men as Rockefeller and Gould because they are helping people to comprehend the incorrectness of the present business systems; that the selfishness of these men will tend toward a reaction in the end, and will thereby help create a development of the spirit of equality, under the reign of Jesus Christ. But that will not be developed by men and women who are not sensitive to the interests of humanity. The gospel does not simply mean entrance into the kingdom of God; it does not simply mean the beginning of faith, and repentance, and baptism, obedience unto the outward ordinances of the gospel. It is the comprehensive means to an end. The Spirit of God is to endow men and women; it is to endow them with life and make them positive characters in the development of truth in the world.

Sometimes I hear individuals say, "I want to attend to my business." I, too, want to do that; but when I take into consideration what is "my business," I find that it takes in a wide range. I do not think it is my business to meddle with the personal affairs of other people in the sense of being a meddler, or anything of that kind. I do not want to do that; all should have too much to do to do that; I do not like to see that characteristic in anybody. But is it not my business to take cognizance of everything in the world, and in the Church, that has a bearing upon the well-being of the Church, or on the proper development of the body, or that may pervert the body if it is not restrained? Certainly, it is. If a man keeps a saloon down town, it is my business to take note of it. If a man is making a mistake in the administra-

tion of his office as a public servant in church or in state, or employs improper methods by which the welfare of the people is affected, is it not my business to take note of it? It certainly is. The Devil does not want a better weapon put into his hands than to lull people to sleep. "Eternal vigilance is the price of safety," and the ground of attainment of present liberty for good. There may be a good deal of selfishness and evasion of duty in an idea of the kind referred to. It is a good deal like the thought: "Me and my wife, my son John and his wife; we four and no more." And it does not appeal to the conscience of intelligent men and women. Let us attend to our business, and see the full scope of our business, be ready to act in the interests of the work, in the interests of the community, in the interests of everything that will pertain to the will of God. Then we shall find that the gospel means a life of activity and a life of accomplishment. I believe it means a life of accomplishment. I do not think we ought to fail in anything that is given us to do; and when any of us fail to measure up to requirements, we fail in necessary development. I have said before, and I repeat it here to-day, I have seen some men in lower offices in this Church that were men of power in the preaching of the word, because they were humble; but when called higher, they became exalted in mind and careless. Their preaching was not so good afterwards as it was in the day of their humility. It has taught me this lesson, that men to win and retain the favor of God must answer to the conditions upon which he bestows favor. The favor of God will be bestowed upon us in proportion as we develop proper character, by proper work; but when we are afraid to stand up in the interests of duty, or when we neglect to do it, we are simply unprofitable servants and are not pleasing in the sight of God, and can not be. I often think of the language of David. David was pursued by Saul, and his life was at stake because Saul knew God had chosen David to be king of Israel in his stead. And David lived in dens and caves, led that life for weary years of trying existence, until the death of Saul. He refused to put forth his hand, when the life of Saul was in his hands. What did David say, in his inspiration, upon one occasion? "The Lord is the strength of my life, of whom shall I be afraid?" Do you not believe that God will take care of your interests, temporally and spiritually, if you do right?

In our public school work we could do a great deal better. The pupils in many instances could do better work, and be better equipped for the responsibilities of life, if there were more interest upon the part of all concerned. Where there is lack of interest the tendency of the children is to neglect their studies, some of them, if they are not imbued with their work. That is as it is in the gospel work, because the same principles apply. We find children coming up to the

higher grades unprepared for them. They have not assimilated the lower grade work as they ought. When they come to higher mathematics, they have not learned the lower, and they stumble and fall, and simply blunder through in some way. I think most every school teacher could point out some of these conditions. In all these things we want the coöperation of one another. We want the coöperation of parents. This is a part of our gospel work. You know our gospel work means advanced work; and every dispensation is in advance of previous dispensations, as civilization is in advance of what it was years ago. And so this movement must be an upward movement; so this Church will stand upon higher ground than it occupies to-day; so some day there will be no indefinite attitude upon the part of this Church as a body upon any public question in which principle is involved.

May we live and labor to that end, that we may rejoice in the glorious victories that are to be attained by those who love God and the truth, who love it with all their hearts, and who love their neighbor as themselves.

Mothers' Home Column.

EDITED BY FRANCES.

Sufficiency of the Atonement.

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.

The holy, meek, unspotted Lamb,
Who from the Father's bosom came,
Who died for me, e'en me to atone,
Now for my Lord and God I own.

Lord, I believe thy precious blood,
Which, at the mercy-seat of God,
Forever doth for sinners plead,
For me, e'en for my soul, was shed.

Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made.

—Nicholas Zinzendorf (b. 1700, d. 1760). Translated by John Wesley.

Reading for January Meetings of Daughters of Zion Locals.

(Concluded from last week.)

A direct appeal must be made to the nurture element which lies in the breast of every woman who is worthy of the name of woman. From the dawn of recorded history wherever women have been found, nurture has been found. The old myth of the She-Wolf, suckling Romulus and Remus, is but the primitive way of asserting what the experience of the race had already proved, namely: that even the mother who has not risen beyond the brute instincts has the nurture element within her.

A belief in this nurture element is the keynote to the truly successful mothers' class. It is the highest element in woman, and, if rightly developed, leads her into the highest form of womanhood. I do not mean sentimental gush, nor do I refer to the morbid love of self-renunciation which is sometimes called unselfishness. But rather that deep spiritual element in woman which makes her intuitively feel the weakness or need or discouragement of another when her more outward-looking brother has not yet perceived it, and that makes her rejoice in serving, rejoice in growing, that she may serve the more and the better.

This spontaneous, unconscious nurturing element in her must be rationalized and made a conscious power. This is the aim and scope of mothers' classes.

When you ask me what are the results, a vision comes before my eyes, the richest vision that all my work has left me, of class after class who have grown in such a thought-atmosphere as this and I see their faces grow luminous as little by little they learn to think of their work not merely as an individual work of love which concerns their own children, but as a great world-work whose influence will go on for generation after generation.

The first great result of rationalizing mother-love is that it dignifies the office of mother. With this dignifying of the office comes the dignifying of its every detail for the sake of the end in view—the giving to the world of one more man or woman, strong in body, clear in intellect, warm in heart and deep in that spiritual life which feels the God-presence every hour! This trained mother knows that sending her child out into the world without a strong body is sending him to his life task with broken tools. Aye, more: she knows that his body reacts on his mind and soul; that the health of the three are inseparable. It is the inner life of her child that she has learned to watch and to nourish as well as the outer. So she prepares his food, or sees that it is prepared, in the most wholesome manner possible, not merely that he may have good digestion and grow in stature and in size, but with his feeding comes her guardian care that he may learn to eat to live, not live to eat.

She watches over his sleep and his quiet waking hours not merely because she has learned that diseased nerves are generally the result of too much excitement during childhood, and that fatigue poisons the blood, and poisoned blood unbalances the mind, but also that the peace which passeth all understanding comes only from quiet, serene communing with nature and with self.

The too "strenuous" life that is being forced upon our American children is preparing a generation that will fear not God nor keep his commandments. I say this from both a physiological and psychological standpoint. The child that hears not "the God-voice" in his childhood will not be able to unhesitatingly distinguish its words of command in later life.

I do not mean by this that each child should not have active life, an abundance of it: that whenever it is possible there should be allowed perfect freedom for the "motor nerves" to respond to the "sensor nerves." This nature will see to, if we will permit her. But I had reference to the over stimulation of the sense-perception in childhood, a common fault of to-day.

Let us return again to the rationally trained mother. She has learned that she can not too early begin her child's social training in gratitude, courtesy, and compensation toward the world-workers by whom he is surrounded and sustained. Even in their nursery play she begins to help him play that he is a carpenter, a blacksmith, a cab driver, or other server of mankind. For unless he can enter into the consciousness of the solidarity of the race, she knows he will never comprehend the height nor depth nor true meaning of living!

Nothing that affects the life of her child is uninteresting or unimportant to such a mother, for she has learned to see it in its bearing on the inmost life by which all outer life is made rich and beautiful, or mean and poor.

Again, such a study leads the mother to look upon her work

from the standpoint of a universal work. She learns that most of her problems are the problems of all mothers. I have held possibly a hundred mothers' classes. Some have been large, containing many mothers, and some small, with not more than a score of members. Yet when "Questions and Answers" day came, I have never failed to have asked in some form the question, "What would you do with a child who lies?" "How should I manage a boy of ten who teases his little brother?" "What would you do with a girl of thirteen who is disrespectful?" "How can a slow child be cured of dallying?" etc., etc.

A little book written for a small circle of Chicago mothers, and dealing with these universal characteristics of children, has already leaped the boundary of five foreign languages.

Does not this short outline show where the stress of mothers' class work should be placed? Not until a mother has learned to look upon her child, not as her child, but as a life given to the world, that she is allowed to unfold and develop for humanity's service; not until she has learned to look upon her new-born infant as one more effort of the divine life trying to manifest itself in concrete form, is she ready for the highest work of motherhood, the real spiritual motherhood of her child! When this day comes there will be such a religious awakening as the world has never dreamed of!—Miss Elizabeth Harrison in an address before the National Educational Association, Boston, July 10, 1903, and published in *Kindergarten Magazine*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Resolutions of Sympathy by Lamoni Sunday-School.

In the passing of Sr. May Gunsolley another faithful teacher has for ever gone out from the Star of Bethlehem Sunday-school. The cheerful readiness with which she lent her assistance to the various organizations in the Church deserves a grateful recognition. As a Sunday-school, we do appreciate the diligent service rendered by her during her long association with us, by which she won the esteem of all, endearing herself especially to those whom she taught.

To those who mourn for her in the closer relationship of the family circle, we extend our heartfelt sympathy, and for them we pray that God may sustain them in this time of sorrow. With them we rejoice in the assurance that the life ended here is renewed in the paradise of God, and the exceeding precious promises of the gospel bid us hope for a happy meeting with our sister when Jesus shall return and shall gather, from heaven and from earth, all the faithful children of God.

This message of sympathy and hope the Star of Bethlehem Sunday-school sends to those who mourn.

ANNA SALYARDS,
CALLIE B. STEBBINS,
LUCY LYONS RESSEGUIE, } Committee.

Work in the Field.

Leaving the vicinity of the Coldwater Branch of the Florida District where announcements were made for the organization of a Sunday-school the following Sabbath, and accompanied by Bro. W. R. Smith, we took the mail hack for Berrydale near the Santa Rosa Branch meeting place. We were domiciled with Bro. and Sr. W. A. West during our two-day stay there.

We held two evening meetings of Sunday-school institute work Tuesday and Wednesday evenings, the second evening effecting an organization of a school. Prospects are good for a successful school there. They went at it in a way that is business-like and they only need to continue as well as they have started to assure success. They proceeded to raise means at

once and ordered a full supply of literature, records, etc. We bespeak for them success.

The Santa Rosa Branch is one of the oldest branches of the Reorganization in this section, and though the work there is not what it might have been under different circumstances, yet we are hopeful for improvement and growth. May God inspire each one to take hold individually and help to push the work along.

Thursday morning, ere the sun had risen to consume the chill of the southern winds, we started for Pollard to take the train enroute for Bay Minette, Alabama, where we were to meet with the Saints. But a wreck above Pollard delayed our train more than seven hours, making us late at our place of meeting. And because of the train being very late, it was taken for granted that it would not come at all and the house was not lighted up. How easy it is to find an excuse not to do in this work of the Lord. The appointment was unnecessarily lost, but we shall try it again next Wednesday evening. We hope it will not be "too cold."

Friday, in company with Bro. F. P. Scardiff, superintendent of the Mobile District, we arrived at Theodore, Alabama, where a two-day meeting is to be held. We find here a good school and some workers who are alive to the interests of the work. Had they sufficient help and encouragement they would bring the work up to a desirable standard. As it is, they are doing well; but give them proper support from *all*, and they could, of course, do better.

We held four sessions of institute work which were well attended and apparently appreciated, and I assisted in the session of the school on Sunday morning, offering such suggestions as seemed necessary and wise. We wish them continued prosperity.

We go from here to the school at Three Rivers, Mississippi, for work Monday and Tuesday evenings, and to Bay Minette, Alabama, to try once more on Wednesday night.

THE NEW SUNDAY-SCHOOL SONG-BOOK.

Every school should get and use the new Sunday-school song-book, "Zion's Praises." It will soon be in hands of the customers and we hope to have ample time to become familiar with its contents before the next General Convention where it will be used. We want to make the music of the Convention a complete success, and this can only be when the singers all over the Church use the same book.

"Zion's Praises" will, in our opinion, be one of the best collections of Sunday-school songs that we know of. It will contain many of the "gems" found in other collections together with some old favorites and some original numbers. On the whole it will be a creditable collection, we think.

THE HYMNAL.

The question is often asked, why not use the Hymnal? What is the use of having two books? To this we would reply that while the Hymnal is as good a collection of hymns as we know of, it is not appropriate for the Sunday-school. But why not appropriate to the use of the Sunday-school? The Sunday-school work being of a different character from that of the preaching service or of the prayer-meeting, and the audience being composed of children as well as adults, it needs a class of music suitable to the needs of school work and to the comprehension of children. The school needs something to enliven and brighten it up and this the best kind of a solemn, heavy, slow hymn will not do. In the school we are doing the work of scholar and teacher, and any one can do more in a given time and do it better if he feels cheerful, lively, and bright than when he feels sad, dull, or drowsy.

THE OBJECT OF SONG SERVICE

is to put the congregation into proper frame of mind for the approaching work or service and to concentrate their thoughts

upon the service. And it is obvious that this can best be done by music exactly adapted to the occasion. You would not sing a funeral hymn at a picnic or even at an ordinary preaching service; you would not sing a national air at a wedding or a prayer-meeting. They would be ridiculously inappropriate. They might be our very best hymns of their class, but they would be clearly out of place. Select your music for the occasion.

The Sunday-school needs, as a rule, a lighter and more simple class of songs than does the Church. Children must be kept cheerful and bright if you would do good work with them. The songs must be such that they will appeal to the feeling of and be understood by the children or young people. They should be such that children can sing and will love to sing.

A MISTAKE

that is often made is in using the Hymnal or any other collection of church music in the Sunday-school. You wonder why your school does not have the life in it you would like. Try some good, live Sunday-school music and note the results. You may wonder why you can not interest the people or the children in the school. It may be partly the fault of the music you sing. You may wonder why so many of your young people drop out of the school. One reason is the school does not interest them, and the music may be and usually is one of the disinteresting parts. In fact, many of the ills of the Sunday-school are readily traceable to the deadening effects of poor or heavy and inappropriate music. This is one of the often overlooked defects in our school work. Try at all hazards to improve your music. Good and appropriate music is a panacea for many an ill in the Sunday-school.

We had a Sunday-school song-book adopted and it was good and quite generally used. But in some localities we had sung the songs so much that there was an increasing demand for a change. Again, many wanted a book we could call our own. These demands we have sought to supply, and will soon place in your hands the new Sunday-school song-book, "Zion's Praises." Send in your orders to the Herald Publishing House, and they will be sent as soon as ready.

Letter Department.

OSKALOOSA, Iowa, December 21.

Dear Herald: After preparing for the needs of winter for loved ones I left home for Butler County on October 15, to seek the Lord in behalf of a Mrs. Bownell, living near Nashua, who had desired administration. She was in a critical condition, but had been somewhat relieved by fasting and prayer with the use of consecrated oil previous to my arrival. She seemed blessed in the administration, but through the persuasion of relatives who were much opposed to the Church she sought the physician and she died.

From October 18 to October 26 I held services at Dallas Center and Waukeo with little interest. The bitter opposition at Dallas Center has caused the people in the near vicinity to become intimidated who previously were much interested. This opposition has taken the form of social boycott, the ministry seeking to persuade the people by slanderous stories and threats not to associate with the Saints in any form, and the drinking and profane element have joined the ministers in this crusade, and some people who at other times have shown bravery and nobility of character, have become silent accessories to the boycott. Mob violence is now threatened again, and all this because a soul desires to enter into God's kingdom. The Saints are hopeful and trusting, and have used discretion in their doings, yet always ready to give an answer to every man who asks a reason for their hope in Christ.

On the 30th I began a series of services at Hastie where some interest was manifest and some persuaded of the truth. Here is

where Bro. W. F. Clark has done a good work, and is spoken well of by all.

Began services at Grinnell, November 15, where I continued till December 6. A few were interested and the Saints expressed themselves as having been much benefited. Here was distributed about seven hundred and fifty booklets, the sisters doing much the larger part of the work. All wrought with a hearty will, and God approved of their labor. Here is a noble band of Saints, whom the adversary has sought to separate, but their hearts are more firmly bound together than previously. By all I was treated with extreme kindness, and all vied with each other to see who could excel in kindness, my relatives as well as Saints. Relatives there who had heard only unfavorable comments relative to the Saints were very favorably impressed, and are investigating.

On the 10th inst. I came to Oskaloosa, where with Bro. S. F. Cushman I began meetings which closed last night. Many discouraging features to hinder the work were met with here, but some self-sacrificing ones are holding on, which in time will be the salvation of the work if they do not become discouraged. Much need of regulating exists, and it is to be hoped the work on the part of local officials will not cease till all is set right which now so hinders the progress of the work. Since October 15 several notable instances of healings have occurred, some of which were immediate. This is evidence that faith exists, and God is with those who profess his name.

Erroneous ideas in regard to Zion's redemption have constituted one of the discouraging features which has to be met. Too many have been imbued with the idea that it is necessary to make a change of location in order to redeem Zion, no matter how much of a sacrifice this might be to them or to the work where they now live. In some places in this mission the moving of Saints, even where such moving has not been of any special advantage to them, has been of great injury to the work. The preparing all things means more than a change of location on the earth's surface, and of social advantages to be secured. The pure in heart are of Zion, and to secure selfish advantages only signifies a species of selfishness from which the heart must be purified to make any place, even heaven, a place of eternal joy. It is more blessed to give than to receive, and the Spirit of Christ, without which we are none of his, inclines every soul imbued therewith to sacrifice self for the advancement of God's work and for his glory.

Saints should so live as to know the will of their heavenly Father wherever they are, and when that will is made known to them it will give a peace of mind and satisfaction of soul such as the world does not give, and when they find themselves wrought up to a discontented state of mind for any reason it should be a conclusive fact that such conditions are not the legitimate results of the Spirit upon a pure heart. As many as are led by the Spirit of God they are his sons, and that wisdom which comes to us through its leading is that which brings love, peace, and joy.

The Saints of Des Moines are contemplating building a chapel that will be worthy of the location, the capital of a State, the best in the Union in many respects, although it may not always be. We shall hope that God's redemptive power may be permitted to work through the righteousness of the Saints until other stakes will be established elsewhere within the limits of the State.

The missionary force has of late been very active, and interest has been awakened in several new places, or in places where there has been no labor for years. Isolated Saints could do so much for the spread of the work by a devoted effort continuously made, and by securing openings for the missionaries, and sending me immediate information so I could arrange to supply the demands. We have the offer of the Methodist Episcopal church at Kellogg through the influence of Bro. and Sr. Hutchinson, and will occupy as soon as possible.

I am persuaded that park and street preaching will yet become the most effective means of reaching the people. This will be a fulfilling of one feature of God's work, the going out into the highways, and by reason of coming in touch with the common people they will be compelled to rejoice in the Holy One of Israel. They may not be persuaded to come where we are, but when we go where they are they are compelled to come in because their better judgment informs them that what they hear is the truth, and being honest at heart they are constrained to say "The Lord, he is God, and I will serve him." To prepare for such work more should become acquainted with music, both vocal and instrumental, to assist in one of the prominent features of the worship of God through which souls are reached.

The local officials in nearly every place are anxious to do their duty, but lack of qualification and time prevent them from doing what is necessary to purge out iniquity.

The Utah elders are ministering here, and even when the people tell them they have not time nor a disposition to talk with them they will push themselves into their homes to talk, and persist in talking; especially have they done this with some of the Saints. I note that they now publish the "Pearl of Great Price" by omitting the so-called Revelation on Celestial Marriage, and it is just probable they will leave it out of the Doctrine and Covenants as they publish it in some following edition. This would be consistent with the spirit of their work. They add to what is previously published without any principle of law governing, and they by the same plan can omit or take from. They deny the practice of the evil of polygamy while their ministers live with more women than one. They circulate literature without any mention of the abominations of blood atonement and polygamy, and teach the people that their literature, with these abominations which were once advocated as essentials to salvation omitted, will instruct them in all that is essential to salvation. Why then should these abominations have been advocated. If the people can be saved by the teachings of that people without the advocacy of evils that have been such a menace to the truth now, it is an argument that salvation is believed to have been secured without them in the past, and hence to omit all that tends to promote these evils from future publications will be a consistent policy with them and it may be that they will then say, "We don't believe in those things now," and they can with the same consistency that they now say they do not practice them. The meaning would be that "we do not believe in its practice now, because we are prevented by civil authority," and this would carry with it, with thinking people, this meaning: "At one time damnation would result from disobeying these things, but now civil authority has sanctified condemnation to the glory of God."

It is sad to know that laborers are under necessity of leaving the mission work to supply the families with food and raiment. To pray that more laborers be sent into the vineyard means to pray that God may lead the people to obey the law of supply and place in the hands of willing contributors sufficient, so that God's storehouse may have sufficient and to spare. May God enlighten the Saints to see the race set before them, and how much help they can be in advancing his work by keeping the whole law.

May God comfort mourners, relieve the distressed and oppressed, supply the needy, and give to all the Spirit of Christ that, like him, they may take joy in God's will being done, and thus give to all the most practical way of reminding them that it is a time when the birth of him through whom salvation, both temporal and spiritual, is being commemorated; and seeing the distress of nations, and the perilous conditions of the times, we can, although persecuted and tried, lift up our heads and rejoice, for our redemption draweth nigh.

While pleading for Zion's redemption, and hoping for the ability to endure, I feel the divine support and encouragements of heavenly origin.

Your brother,
J. F. MINTUN.

HAMILTON, Scotland, December 10.

Editors Herald: After a long silence, I once more ask the privilege of informing your readers as to conditions in this mission.

The anticipated visit of Brn. Joseph Smith and R. C. Evans of the Presidency is now history. A pleasant, instructive tour comprising the whole mission was made during the time from June 25 to September 19. Each branch in England, Wales, and Scotland was visited, also Dublin and Belfast in Ireland. It is not necessary to recapitulate the many pleasant experiences which have already been described by the Editor; I need only say that the association of our Presidents with the Saints in Great Britain will long remain a pleasant memory, besides proving a landmark in the history of the Church here. The tie of Christian brotherhood, which binds us together in sympathy, affection, and desire, has been made concrete by their genial and kindly deportment, also the helpful and timely advice and counsel and effective preaching. Indeed, when contrasted with the sacred ties of Gospel love, nationality is valueless, and the accidents of birth insignificant. In the Pauline diction we feel that "in Christ there is neither Jew nor Greek, bond nor free, for we are all one in him." In gospel relationship capricious and portentous classification no longer obtains; but the classification according to moral and spiritual worth takes the place.

"Rank is but the guinea stamp,
'The man's the gowd for a' that."

May this spirit of brotherly love increase, not merely as poetic sentiment, but as an actuality, permeating the whole body.

The writer vacated his position as "chaperone" in Glasgow, where we bade our brethren good-bye. They traveled directly to London and after a few days sojourn there, embarked at Southampton, September 19, for New York per steamship St. Louis; where after many "ups and downs" they arrived in safety.

I spent a few weeks in Scotland, preaching in Glasgow, Hamilton, and Newarthill. We had fair congregations both in the streets and in the halls. Bro. Sutherland of the latter place was baptized October 3. Despite many difficulties the work in Scotland is holding out fairly well. Bro. and Sr. Thorburn and Bro. and Sr. Arber have made many friends. The latter with their little son Alec left Glasgow for New York, October 31, where they arrived in safety, we learn. We commend them to the Saints in America as good, worthy members of the Church, and regret very much that we were obliged to lose their company and services. Their removal has practically left the Glasgow Branch in a disorganized condition; for now we have lost two families by emigration to America, the other being Bro. and Sr. W. Plunkett, now of Philadelphia, Pennsylvania, who left us early in the summer.

In Hamilton, our little band is making a good stand under the efficient labor of Brn. Muceus, Porteous, and Browning. This branch sustained a loss in the removal of Bro. and Sr. Skene to Aberdeen. Our brother has been busy in the streets some and believes a good work can be accomplished in the Granite City. They have been made happy by the advent of a daughter recently. Bro. and Sr. Pratt, of Rely, are doing what they can at that place to interest the people, but find it hard work. Bro. Block, in Edinburg, was some better in health, last news we had of him.

October 2, I left Hamilton for Manchester to attend the quarterly conference which convened October 3. We had a very pleasant time; peace and unity were characteristic of all that was done. Bro. Dewsnup, the Bishop's counselor, received fourteen pounds tithing during conference, which speaks highly for the Saints there. The spiritual services were enjoyed by all who participated therein. We were pleased to meet many old friends, among whom were Brn. H. Greenwood, president of district, Brn. G. Baty, James Baty, T. Brien, S. F. Mather, and W. R. Armstrong. The minister was made very happy and comforta-

ble with Bro. and Sr. Clarke, whose home has for many years been open to the missionaries.

Immediately after conference I commenced a propaganda throughout the district, visiting and preaching in the North and South Salford, Northeastern, and East Branches, presided over by Brn. John Bailey, George Towers, John W. Taylor, G. W. Leggott, and N. J. Weate respectively. I was well received and had good audiences—not very crowded, it is true, but I speak of quality. I attended two priesthood meetings while in Manchester, once as president and once as speaker. I heartily and earnestly commend this good work among the ministry. It is very encouraging to see such efforts put forth to make themselves efficient and able representatives of the restored evangel. I was sorry to observe that many of the priesthood were absent, while several brothers and sisters were present. I would like to urge the importance of such meetings and believe none can afford to miss so splendid an opportunity for instruction. I also visited twice the Religio at the East Branch and spoke both times. We tried to arouse an interest in this work in the North Branch so as to organize a Religio there, but failed; we hope to try again with success before long.

While in Manchester I attended one of the special services which commenced November 1 and continued until December 30, conducted by Doctor Torrey and Mr. Alexander of the United States and held in the large St. James Hall which is capable of holding five thousand. These evangelists have made quite a sensation throughout the country, and have "saved" thousands. Their services are after the Moody and Sankey style. Doctor Torrey takes the place of the late D. L. Moody. The whole service is highly sensational and directed to the emotions. Mr. Alexander sings in a very enthusiastic manner and very wittily teaches the audience the hymns and tunes. He sings alone first; then the large choir of one thousand voices sings; then the congregation. By and by all the ladies sing it; then all the gentlemen, and so on. After prayer has been offered, Doctor Torrey preaches.

On this particular afternoon his subject was prayer. There was nothing very brilliant in the manner of handling the subject. It was quite ordinary, and the manifest straining of the preacher to make himself heard over the large hall at times was distressing. I noticed one remark worth remembering, as follows: "The machinery of church organization is perfect; never has the church been so perfected in this regard, but it is a machinery without power."

Of course we could not accept the statement that "church organization is perfect," but we do believe, and for seventy years the representatives of the restored gospel have been insisting, that there is only a "dead form" left; that the churches are devoid of power, hence powerless. May we not suggest that imperfect organization may have something to do with this bankruptcy of power?

Well, I understand that the revivalists have made one thousand converts in the thirty days of November. In cool, deliberate criticism it seems to be nothing short of a burlesque, a huge parody on religion, and personally I can not wonder that intelligent men are wearying of this kind of thing. It is neither elevating mentally nor spiritually. Without hesitancy it may be said such a caricature of religion as presented unfortunately too frequently in these so-called revivals is dishonoring to God and man. Salvation without character is impossible. Salvation without submission and conformity to law is not only unscientific but anarchical. Anything declaring itself to be lawless is a menace to the common good and peace of all and must result in disaster.

We also were privileged to attend the anniversary services of the Methodist Manchester Mission. We spent an enjoyable time, heard some very eloquent preaching and heard some very fine reports of the social work done and being done by this mission, very similar to the social work of the Salvation Army.

Such a spirit of loving sacrifice is worthy of the highest praise and must be blessed of God.

We had special meetings at Farnsworth, one of the oldest churches in the Reorganization in Great Britain. From Farnsworth we went to Stockport, which is one of our new branches. We found an excellent spirit and had splendid audiences. Wigan was next visited; three lectures on the Book of Mormon by request did not provoke the interest expected, but we had good meetings. Warrington was the last place to visit in the Manchester District. Here we had quite good audiences to hear four special discourses on "religion and science."

We also attended conference of the Leeds District which convened in October. We found the work in a fair condition, but room for improvement. Brn. Taylor and Pierce of the missionary staff are doing a good work. We have learned that Sr. Abbott, who has been a faithful member of the Church many years, whose hospitality many have enjoyed and appreciated, passed away very peacefully; also Sr. Sheldon, mother of Elder Thomas Sheldon, missionary in London, who had not long been baptized, was called upon to answer the summons of the pale reaper.

We attended, by request, the district conference in London, November 10 and 11. We had a splendid time, and while matters have not been as smooth as they might have been, we have hope that the splendid feeling at the conference will produce good results.

Home was reached on the evening of December 1, my presence being especially welcome because of severe sickness of my wife, who had been run down by long attendance on our two children who had been very ill. We are grateful that all are well at present.

I was very much surprised and made very sad to have news on Monday of the death of our esteemed brother, Simon Holmes, of Clay Cross. A valiant soldier of the cross has been called upon to lay down his arms. Kindness, geniality, and unqualified love for the work of God have been characteristic of Bro. Simon for many years. His kindly smile and hearty cheer will be missed so much. He was highly respected by people out of the Church in and around Clay Cross. Peace to his memory.

I can not close without taking this opportunity of thanking the Saints of this mission for their generosity in providing for the missionary without clothing and shoes. Such a manifestation of regard and affection can not be properly nor adequately estimated in words; but I wish to at least express my appreciation of such thoughtfulness and kindness.

Praying for ultimate success,

In bonds,

19 Burblea Street.

JOHN W. RUSHTON.

Extracts from Letters.

T. J. Bell wrote from Beardstown, Illinois, December 20: "The work is moving slowly here. Baptized two more adults the other evening, making six in all here of late."

Bro. Walter L. Bennett, writing from Mitchell, Ontario, December 17, sends some clippings from the *Mitchell Advocate* through which he carried on a lengthy correspondence with a Reverend McAulay, who had attacked "Mormonism" in a lecture abounding in the usual errors of "lecturers" against "Mormonism." Bro. Bennett warmly defends his positions, and in his letter wrote: "Interest is quite lively, and has been since the 8th instant. Prejudice is being removed and good established."

If any one here is troubled with doubts about prayer, those two simple words, "Our Father," if he can once really believe them in their full richness and depth, will make the doubts vanish in a moment, and prayer seems the most natural and reasonable of all acts.—Kingsley.

Miscellaneous Department.

Change of Field.

By arrangement between Bro. Daniel MacGregor, in charge of Canada, and Heman C. Smith, in charge of Michigan, Bro. James M. Baggerly is transferred from the Canada field to Eastern Michigan until the April session of Conference, by concurrence of the missionaries in charge and the Presidency.

JOSEPH SMITH, For the Presidency.

LAMONI, IOWA, December 21, 1903.

Resignation and Appointment of Church Librarian.

Bro Frank E. Cochran having tendered his resignation as Church Librarian, the Presidency have appointed Bro. Israel A. Smith as Librarian temporarily, pending the sitting of General Conference.

JOSEPH SMITH, for the Presidency.

LAMONI, IOWA, December 21, 1903.

Missionary Release.

Elder John Davis, now laboring in the English Mission, will be released from his appointment, release to take effect March 1, 1904, Bro. Davis expecting to sail for home from Liverpool, March 9. He will stop at Brooklyn, New York, and Scranton, Pennsylvania, to labor a week at each place.

JOSEPH SMITH,
For Presidency.

LAMONI, IOWA, December 28, 1903.

Conference Notices.

Texas Central District will meet at Texas Central Branch on Saturday, January 30, at 10 o'clock. Those who come by rail will be met at Hearne with conveyance to the branch. E. W. Nunley, president.

The Montana District conference will be held at Bozeman, February 6, 1904. Send all reports to Elder Gormer Reese, Bozeman, Montana. Frank Christofferson, secretary.

Died.

NEWBERRY.—Sr. Eliza A. Newberry was born October 24, 1824, in Newberry, Vermont; was baptized in 1840 when 16 years old; was married to A. N. Newberry in 1842. One daughter and two sons were born to them. She died December 14, at Argyle, where she had been living with her son Charles and was buried from the Argyle church December 15. Services in charge of F. M. McDonald.

URFER.—Near Springfield, South Dakota, June 28, 1903, William H. Urfer, husband of sister Kate (Beebe) Urfer, aged 51 years and 2 months. Wife, four children, brothers, sisters, and numerous friends mourn his departure. No elder being available at the time of his death, funeral services were held December 20, in charge of Elder E. F. Robertson.

SHERMAN.—Franklin B. Sherman, one of Ottertail County's most respected citizens, died at his home on Vine Street North, Fergus Falls, December 15. Mr. Sherman was born in Lewis County, New York, January 1, 1835; married in April, 1861, to Miss Ann Mathews, and the next fall settled in Fillmore County, and in Ottertail County in 1871, homesteading in the town of Maine, where he remained for thirty-two years, coming to this city last April on account of failing health. His wife and five children survive him. His children are A. Frank Sherman and Winfield Sherman, of this city, Ira Sherman, of Ymir, British Columbia, Mrs. R. B. Anderson, of Bemidji, and Mrs. Edward Nunn, of Detroit, Minnesota. He was a man of worth and integrity and enjoyed universal respect. The funeral was held at Fergus Falls, December 16, by Elder T. J. Martin, of Detroit, chaplain of the Grand Army Post, remains being buried at Maine. Bro. Sherman was baptized October 25, 1885, and ordained a teacher December 24, 1885, by H. L. Holt, and was a consistent Saint.

Addresses.

Bro J. W. Rushton, of the English Mission, has moved, and should be addressed at 19 Burublea Street, Hamilton, Scotland.

An examination of the *Electrical Review* for December 19, the last to our desk, shows that it covers the electrical field from giving short descriptions of late patents on electrical devices to an elaborate mathematical demonstration of a "Method for

determining Rates and Prices for Electric Power." The *Review* is alive to the demands of the times, and keeps its many readers closely in touch with modern electrical developments. Among other things in the issue mentioned we note an account of a demonstration of the Cooper Hewitt Mercurial vapor lamp at the Technology Club, New York City. Exaggerated accounts of this invention have appeared in the daily press, and it is good to read of Mr. Peter Cooper Hewitt's own account of the lamp and what he expects of it. He seems confident of the great commercial utility of his lamp.

The World's Work for January.

The *World's Work* begins the new year with a number that interprets significant phases of contemporary activity. A first hand view of "Colombia, the Government, the Country and the People" is obtained in an article by Thomas S. Alexander, who has just returned after four years of exciting adventure in that revolution ridden land. The true inwardness of the Panama secession is revealed by John M. Williams. In "Labor Met by Its Own Methods," Isaac F. Marcossou tells of the work of the Chicago Employers' Association, which has revolutionized strike conditions in the most thoroughly unionized city in America. "The Public Schools about New York," admirably illustrated, is the second of Miss A. M. Shaw's series of investigations of American public schools. "The best House to Live In," by Joy Wheeler Dow, is a richly illustrated review of American architecture. Another illustrated article is "A Day with Eskimo Seal Hunters," by F. Swindlehurst. "The Main Plan of the Fair," by Edward Hale Brush, shows, with many pictures, how the sculptor, the artist, and the landscape engineer will unite at St. Louis. "Herbert Spencer" is the title of a comprehensive appreciation of the late philosopher of evolution, by George Iles. Arthur Goodrich writes entertainingly of "The Home of Invention," pointing the romance of American mechanical achievement. "A Busy City Underground" by William R. Stewart describes life in the vitals of New York. Churchill Williams' article "The Politician in Life and Fiction" is an interesting study. The usual financial article, "Two Directions of Monopoly" shows that the monopoly of natural products and of franchises for public service is fast becoming complete. The editorial portraits include J. S. Williams, Sir Henry Mortimer Durand, Frederick W. Job, Herbert Spencer, and Philippe Buneau-Varilla. The Department of the March of Events, the Work of the Book World, Books for young Children, and Among the World's Workers complete a notable issue.

"Country Life in America," for January.

Country Life in America for January is a large and superb number of this most beautiful magazine devoted to all the work and play of the outdoor world. Among the leading features "Country Homes of Famous Americans" deals with John Greenleaf Whittier's home life in New England; "How to Make a Living from the Soil" is a second article in a vitally interesting series by L. H. Bailey; and "The Frightened Horse," an intimate study of "safe" and "unsafe" horses for all purposes, showing how the best qualities of horses may be carefully developed; while "In the Ducking-blind" is an article, wonderfully illustrated with actual photographs of the birds and paraphernalia, on hunting ducks in the Chesapeake shooting-grounds, and geese and swans as well. Other delightfully practical articles are elaborately illustrated. "A Hundred-dollar Greenhouse," maintained at a cost of twenty-five dollars a year, "A four thousand five hundred dollar Suburban Home," made without an architect and beautiful grounds, "Violet-growing as a Business" made successful from small beginnings without capital, and "How to Build a Rural Telephone" by the farmers themselves in an organized company—are all truthful accounts of actual experiences, with many photographs that in themselves tell the stories. Other articles and brief notes touch upon many sides of outdoor life, treating the problems of country living from the standpoint of the average man suggesting things to do, how to do them and telling what they cost, and the large magazine can not fail to interest anybody who loves the country.

Flower in the crannied wall,
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I would know what God and man is.
—Alfred Tennyson.

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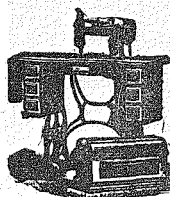
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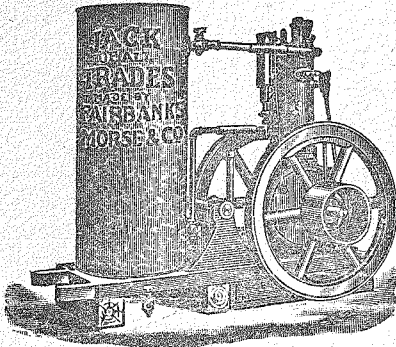
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